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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

ON SRI RAMAKRISHNA

BY SWAMI PREMANANDA

HIS KNOWLEDGE

The Master would apparently deport himself like an ignorant person. But what a lot of sciences he knew ! Almost everything, from the language of birds, the reading of men's nature and character from the shape of their bodies, to the *Vedas* and *Vedanta*, the *Puranas* and the *Tantras*, was known to him as surely as a person holds an *amalaka* fruit in the palm of his hand. He used to say, 'I can see the inside of a man by seeing his eyes and face.' The Master used to examine every limb of a person who went to him for the first time. He did it with me also. He felt my arm up to the elbow, placing his own beneath it; and after weighing it to find out whether it was light or heavy, he said that the signs were good. Heaven knows from where he learnt all these !

MASTERY OVER THE BODY

The *shastras* speak of *urdhva sauratam*, absolute conquest of the sex impulse. We could never believe such a thing, had we not

seen the Master. What a wonderful control he had over every nerve and muscle of the body ! At the time of washing the sore of his cancerous throat, which caused such infinite suffering, he would ask us to wait for a moment and then say, 'Now wash.' No pain or suffering would be felt at the time. Do you know the reason for this ? The *yogis* acquire mastery over all parts of the body. They can even stop the heart and withdraw or deflect at will nerve-currents from a particular part of the body. That part of the body at that time becomes inert, like lifeless matter. It becomes dead to all sensations. It does not respond even if you drive the point of a knife into it. Don't think these are stories. We have seen all these with our own eyes. Sri Krishna used to sport with the Gopis after withdrawing the *prana* force from the desire-body. Now try to understand what *urdhva sauratam* means.

You should also know that though the *avatars* (divine incarnations) remain established in the Self, there is still some

identification with the psycho-physical instrument, however tenuous that may be. But they can, whenever they desire, withdraw even that. A bit of it is necessary, otherwise the body cannot remain. As the Master used to say, though the kernel of the coconut, when it is dry, becomes separate from the husk, it nevertheless remains in contact with the latter at some point or other.

CASTE AND FOOD

As regards caste he used to say that the *bhaktas*, spiritual aspirants, formed a class apart. They need not observe caste rules among themselves. He could not eat from the hands of a person of evil character, though the latter might have been born into a superior caste. He could not even sit on a seat spread out on the floor by such a person. On the contrary, he was once going to touch the leaf from which some one had eaten. The latter at once cried out, 'What are you going to do, sir! I have taken forbidden food, please don't touch the leaf from which I have eaten.'

The Master replied, 'There is no harm in it. You are of a pure mind.'

He would often say, '*Havishyanna* (self-cooked, pure food of rice and ghee) turns out to be like pork and beef to a person who takes it, but is without *bhakti*, faith in God, and is filled with cravings inside. But if one who is endowed with *bhakti* and has faith, takes forbidden food, it is not to be regarded as forbidden, it is *havishyanna*.'

COMPASSION

The Master was compassion and pity incarnate. There was no limit to his kindness. Once while he was travelling to Banaras, he got down at Vaidyanath Dham, Deoghar. At the sight of the pitiable condition of the poor people of the place, he told Mathur Babu, 'Feed them well; otherwise hang your Kashi and all, I am not going to move an inch leaving these people.'

His kindness did not fail even when he was suffering, the urge to do good and be kind made insulted. Even in the midst of unbearable

him restless. He would say, 'Why, nobody came today!' and look at the road. Hazra told him, 'Why are you so restless with thoughts of Naren?¹ What need have you to be anxious for them? Your place is in Goloka and in Kailasa (the highest plane of spiritual consciousness viewed from the Vaishnavite or Shaivite standpoints); why should you worry about them?' This made him think; and he went to the *panchavati* (the grove of five sacred trees, considered as highly favourable for spiritual practices). This was the place where he used to have all kinds of visions. The Mother told him, 'What a fool you are? Have you come into this world for the sake of your own happiness? Fie!' The Master then said that he would suffer a million times more if it were necessary for the good of the people. Hardly six months passed, and he developed cancer of the throat by taking upon himself the *karma* of others. He could not speak in a loud voice. He felt hungry, but could not eat; he could neither sit nor lie down at ease, while the body was burning right through the twenty-four hours of the day. But he was an ocean of unconditional and spontaneous mercy, and the flow of his grace knew no interruption. A year and a half passed in that way. Whatever else can be called crucifixion for the sake of humanity?

KARMA YOGA

To sit mum and quiet under the pretence of *dhyana* and *japa* (spiritual practices of meditation and repeating holy names) is a sign of *tamas* (the lowest constitutive principle of manifested reality, namely, inertness or materiality in the narrow sense of science; hence, sloth etc.). What an amount of work the Master used to do! We have seen him work as a gardener. He used to sweep the floor of his room. And he could never stand slovenliness in work. He would perform all work, even the most trivial, with absolute perfection down to the minutest detail, and

¹ Swami Vivekananda

would teach us to do the same. If we mislaid things, he would rebuke us. He even taught me how to prepare a *pam* (betel leaf packet with nut-pieces, lime, catechu etc. inside) in a clean and artistic way. Yet his mind was always indrawn. If some one went to buy a thing and came away cheated, he would twit him saying, 'I have instructed you to

become *sadhus* (good and spiritual), and never to turn into fools.' He would say, '*Yogah karmasu kaushalam*': 'Yoga is the method of intelligence applied to work,' (so that work which naturally binds by fixing the ego-structure of an individual becomes a means, when performed disinterestedly, to the dissolution of the false 'I').

THE SPIRIT OF INDIAN CULTURE

BY THE EDITOR

Ritam Satyam Brihat : The Truth, the Right, the Vast.

—*Atharva-veda*, XII.1.1

It is common to say that Indian culture is spiritual, but very often we are not clear what it means. Such a judgment, therefore, usually produces opposite feelings, either of sentimental appreciation or of contemptuous disvaluation. The reason is that certain uncritical assumptions generally underlie these assessments. It is necessary, therefore, to free ourselves from them in order that we may grasp the sense in which the expression can be legitimately employed. Because of these assumptions, lurking at the back of our minds, we become either unduly sentimental and so oblivious of our past limitations and present failures, or unreasonably skeptical and so contemptuous of India's true spirit and peculiar genius. Now, none of these attitudes is warranted by facts. And unless we know for certain the true spirit and meaning of our culture and interpret it in the light of contemporary knowledge, we shall either remain obscurantists, misunderstanding the passion for social justice and opposing the necessary alteration of our social and political relations in accordance with the time-spirit (*yugadharma*), or be carried away by false and incomplete ideologies, which will leave us

spiritually rootless and intellectually guideless (*dharmasammudhachetah*).

One assumption, when it is stated that Indian culture is spiritual, is that the other great cultures have been or are wholly secular or materialistic. Now, this assumption, we think, rests upon a superficial view of things which fails to take note of the inner meaning of civilized societies. We believe that there is an inexorable relation between civilization and a spiritual aim; that is to say, there is an implicit but indissoluble connection between it and a view of life and the universe in which it finds itself as of deep import. The implicit connection may often be ignored or even repudiated by man placing too much reliance upon a half-awakened reason (*tamasika* or *rajasika buddhi*), but no civilization can survive in the continued absence of the spiritual idea. This is amply attested by history. No great culture has failed to grasp it intuitively, though it is doubtless true that it has not everywhere been clearly so perceived and rationally formulated into a creed offering a definite aim of life and a code prescribing ways for the attainment of that end. It is necessary to note well this dis-

inction between hazy knowledge and groping endeavour and clear perception and rational planning. This may be illustrated by instances drawn from the economic sphere. Economic laws have always been operative in human societies, but the full understanding of their far-reaching consequences and conscious manipulation of them to further human welfare belong only to modern times. Similarly, a clear view of the spiritual basis of life and the universe delivered by spiritual insight (*shastra drishti*) issues in a definite ordering of life and society with conditions favourable to the realization of the spiritual aim.

But when we say that the spiritual aim forms the vital principle of the species of human societies termed civilizations, we do not for a moment suggest that the informing spirit never wanes, or that when it decays the body does not suffer collapse. The fight between the *devas* and the *asuras*, the gods and the Titans, recorded in old literature, are the ancient versions of an ever-recurrent conflict between the divine and the natural elements in man. 'The natural impulses of the senses, *tamasika* in character, and always striving to suppress the illuminative insights delivered by the *shastra*, are the *asuras*, in the same way their opposites, the illuminations of the discriminative intellect in accordance with the *shastric* revelations, are the *devas*, who are ever contending for mastery over the *asuras*, naturally *tamasika* in character. Thus an eternal conflict rages, in the physical frame of all beings, between the *devas* and the *asuras*, the one trying to suppress the other' (Shankaracharya). The *asura* is the self-sufficient man trying to get above himself and thinking he is lord of the universe. He asserts that the natural order of things existing in time and space is the only order, and that the ego-structure impelled by the natural impulses of *raga* and *dvesha* (love and hate) is the true self of man. The *Gita*, in its sixteenth chapter, draws in an unsurpassable manner and in the liveliest colours the picture of the

self-sufficient *asuric* man. The world, he declares, is without a spiritual and moral basis (*asatyamapratishtham te jagadahuranishvaram*). It is no more than a process in time and space to be explained in material terms. He asserts : *Ishvarohamaham bhogi*, 'I am the Lord of the universe and the enjoyer.' Progress lies in an increasing mastery over means and in widening the range of ego's choice and experiences, that is to say, in increasing sensibility to new and exquisite harmonies of sensation. This is the *asura* ideal, put forth in the clearest and most unambiguous language.

The *deva* is the man who subjects himself to the spiritual principle by overcoming his natural impulses and manifests the divine in him (*svabhavasiddhau ragadveshau abhibhuya yada shubhavasana prabalyena dharmaparayano bhavati tada sa devah*). For him progress means increasing modification of the ego-structure permitting a clearer reflection of Truth in the purified intellect. But progress is a halting conception, and the aim is perfection which belongs to a plane of experience not conceived in sensory terms.

The ultimate issue of the conflict is never in doubt. This is because the structure of the universe and the status of human life are other than the *asuras* affirm. The self-sufficient man in his attempt at getting above himself confronts a non-human Reality which mercilessly casts him down to a miserable plane of contracted existence (*kshipamyajasram ashubhanasurishveva yonishu*).

In our own day when science forms the climate of men's minds, an unprecedented attempt has been made by the West to repudiate the spiritual element in man. 'Ever since the sixteenth century there has been a movement towards the secularization of Western culture which has increased in intensity during the last two centuries until this civilization has ceased to be Christian and the average man is no longer conscious of his links with the Christian past' (Christopher Dawson). Science is the architect of the modern

world. But the material prosperity and technical advance have also led to certain obscurity of thinking. It has been thought that this prosperous and enlarged life which modern man enjoys is due to the *direction* of society by science, or the result of a secular philosophy. This is a grave misconception. For, as Christopher Dawson pointed out in his broadcast speech from the BBC some time back, from which the above quotation is taken, this secularization was no more than the translation into secular terms of principles which originally and essentially belonged to the Christian tradition. The Rights of Man, for example, derive their appeal from spiritual principles which had been implanted in the Western mind by centuries of Christian faith. They have no meaning as rational definitions of sociological facts. Similarly, liberty, equality, and fraternity, are the political corollaries of spiritual beliefs in the freedom and inherent value of man and his spiritual nature. The passion for social justice owes more to a conscience awakened by spiritual culture than to any political or economic theory.

In the last fifty years, however, the West has tried to transform this Christian idealism into a secular humanism by detaching the former from its theological roots and transferring it into the level of sociology and politics. This is a peculiarly *asuric* attempt. The result of this abjuration of a spiritual basis of life has been that men have lost faith in abstract ethical ideas. So they have seized upon either race, or economic class, or a political community as absolute principles of social unity with the consequence that the world today lives in a condition of near anarchy and chaos. This is true of the individual as well as of the community. Thus once more the challenge of the self-sufficient man has confronted him with the non-human Reality in its implacable aspect. Unless he learns in time to subject himself to the superior principle of his being

he will be once more cast down, and civilization will enter another dark period. This challenge of secularism, threatening universal chaos and degradation, must be met somewhere by a view of life and the universe grounded on Truth and speaking in terms acceptable to the critical intellect of the modern man.

We have made a little digression, but not without a purpose. For in trying to dispose of a false assumption, we have shown that for some time we are carried on by the momentum of past habits formed by the pursuit of a principle, even when we have abjured it in thought. But the momentum spends itself soon, the old habits disappear, and we discover we cannot live without a principle.

The other assumption which accompanies the statement that India is spiritual is that Indian tradition ignores life and the world. The wide and continued persistence of such a notion seems incomprehensible to one who is acquainted with India's past. It is no doubt true that the highest ideal has sometimes been misunderstood and people have often made a travesty of it, but in India the spiritual aim has never meant an opposition of things sacred and secular, or a shirking of life's problems and responsibilities. A culture cannot long thrive or even survive—by being so unrealistic. It is not necessary to labour the point, for obviously enough a people which has always refused to live could not have managed to live, and often so well. Nor could it exhibit such vitality as is patent today.

II

When the uncritical assumptions are disposed of we are still left with the question with which we started, namely, What do we mean when we say that Indian civilization is spiritual? Is it only a matter of emphasis and no more? It is not so, very definitely. The assertion rests upon a solid basis of truth, and the distinction made on

this account is very real. So when peoples in different parts of the world turn to India for light and guidance they are not mistaken. This truth, so obvious to all who care to take a synoptic view of things and who are not immersed in the practical and the topical, we shall briefly state below. And the statement, bare as it must necessarily be, will show that to assign good behaviour to Indian culture as its distinctive and essential mark is as absurd as a thing can ever be.

We repeat here what we have already stated before, namely, that an inexorable relation exists between civilization and a spiritual life and world-view. Nowhere has this been clearly realized except in India, and nowhere else has even a comparable attempt been made to reconcile spiritual insight with speculative reason and to interpret life and society, the total experience of man, in terms of a meaningful end. It is in the light of a perspective provided by a synoptic view of the whole that the relative values of the different ends of men have been graded and assessed and given moral marks. The spiritual aim has given a definite principle to organize life and society. Without the knowledge of a definite end, we tend to live random lives, embracing a miscellany of creeds and cults and turning from one to another with the changing waves of intellectual fashion. This is also reflected in society, for without the agreed assurance as to the ends to be pursued, a society of such individuals tend to identify the social end, in so far as it can be said to entertain a doctrine of conscious end, with the maximum production and equal distribution of commodities. Our *shastrakaras* have been fully alive to such a situation. They have, therefore, conceived it to be their function to guide society according to the deliverances of spiritual reason, for they realized that the result of the withdrawal of true philosophers from society would be disastrous. The late Professor Collingwood, as quoted by Dr Joad in his recent book

Decadence, puts the consequences of such a withdrawal in the following words (he is speaking of English society, but the words have universal application):

'Since we must not seek it from thinkers or from ideals or from principles, one must look (for guidance) to people who were not thinkers (but fools), to processes that were not thinking (but passion), to aims that were not ideals (but caprices), and to rules that were not principles (but rules of expediency). If philosophers had wanted to train up a generation of English men and English women expressly as the potential dupes of every adventurer in morals or politics, commerce or religion, who should appeal to their emotions and promise them private gains which he neither could procure them nor even meant to procure them, no better way of doing it could have been discovered.'

The traditional function of philosophy is to afford guidance for purposeful living. This function is now generally disavowed in the West by the professional philosophers, and not without good reason. The disavowal springs from a divorce between faith and reason. While the metaphorical language in which naive theology clothes ideas of God and His powers do not appeal to the modern intellect, even so much as to prompt an investigation of them, the scientific and cautious philosophy fails to discover any sense in the universe by its unaided efforts. The recourse to imaginary insight, where this is not lacking, is suspect as being prompted by subjective fancies. It is no wonder, therefore, that the professional philosophers find themselves incompetent to discharge such a function.

Fortunately, faith and reason have not stood apart in India. It was realized that speculative reason cannot but lead to metaphysical agnosticism or skepticism. Reason was subordinated to spiritual intuition as a means of Truth. This happy alliance of faith and reason has been maintained all along, and

our greatest philosophers have been men of deepest spiritual intuition. Even when *viveka* (discriminative intellect) is recommended as the method of the highest knowledge, it is a *viveka* wedded to *vairagya* (detachment), that is to say, reason purified by disciplined and detached living. It is the contemplative intellect detached from the interests of the ego and not the argumentative reason working within its initial limitations.

III

The spiritual character of Indian culture has once for all been determined by the vedic revelations. All its subsequent history is a big commentary on the vedic tradition. The claim of so ancient a tradition to guide life in the twentieth century may be viewed with suspicion on the ground that knowledge is progressive and that past revelations cannot solve present problems. The answer to this criticism is that such revelations are concerned with a changeless plane of reality and the manner of its intrusion into the space-time universe of ours. Further, knowledge cannot go beyond unity, which is its aim. It is in this sense that the *Vedas* are eternal (*nitya*) and of non-human origin (*apaurushya*). The great discovery of the vedic times is that Truth is one but presents myriads of aspects. The natural order of things in time and space derives from an eternal realm of Spirit and is subject to it. This Reality has very often been called *rita* in a number of verses of the *Rig-veda*. *Rita* also means order, both moral and natural. This derivative significance seems to have caused some confusion. For, a mind, suspicious of the supernatural, is prone to equate the conception of *rita* as order with the notion conveyed by deism, which was so popular in the eighteenth century Europe. The confusion arises because the context of its occurrence and the various references are neglected, and so its deeper implications missed. *Rita* is more than order; it is Truth

or Brahman, the Spiritual ground of the universe and all moral and natural law. Again, if we accept the conception of moral law we cannot avoid accepting the implication it contains. For, when we speak of moral law we cannot obviously speak of it in the same sense in which we speak of natural law. Natural law cannot be broken, whereas we seem to enjoy perfect freedom to infringe the moral code. Nor is it always obvious that such infringement brings any punishment. We see immoral people prospering. Further how do we know what is moral and what is not, so that we can speak of a moral order? What is the sense in simply conforming to a code, because it is a code? Such thoughts point to the conclusion, if we accept such a thing as moral law, that the idea includes the conception of a spiritual reality and of human life as a stage in a long spiritual journey. For this reason to equate *rita* with just moral order, ignoring its spiritual content, is not only to fall into a very palpable error but to betray an anxiety for a particular philosophical leaning of one's own.

Some confusion seems also to have been created by the mention or non-mention of the word *Ishvara* or God in the *Vedas* or by the different philosophical schools. Now, God as He is commonly conceived in the popular religions has never been found to be a satisfying conception to the highest philosophical thinking. This does not mean, however, that the conception in its popular sense is absent, or has been ignored, or has not been found to be of practical value. Even the *Rig-veda* contains monotheistic ideas parallel to the highest conceptions of a personal God in the great monotheistic religions. But the conception of one universal Spirit includes it and the universe in a higher category. But whatever might or might not have been the meanings in which the terms like *Ishvara*, *Parameshvara*, *Atman*, *Paramatman*, have been used by the philosophers, there has never been a disagreement among them as regards the spiritual aim of life. The following verse very aptly des-

cribes the same spiritual aim of all, some of whom will be termed atheists and some theists in accordance with the current usage of the terms in English or other languages.

*Yam saivah samupasate siva iti brahmeti
vedantinah*

*Bauddha buddha iti pramanapatavah karteti
naiyayikah*

*Arhanttyatha jainashasanaratah karmeti
mimamsakah*

*Soyam vo vidadhatu vanchhitaphalam trailo-
kyanatho harih.*

'May Hari, the ruler of the three worlds, worshipped by the Saivites as Siva, by the Vedantins as Brahma, by the Buddhists as Buddha, by the Naiyayikas as the Demiurge, by the jainas as the Liberated, by the Mimamsakas as Law, may He grant our prayers.'

The differences sought to be made out by those to whom religion must mean an inflexible and exclusive creed were no differences to the Indian mind.

This spiritual aim has ever been the pivot upon which all activity has turned; to realize the spiritual ideal has been considered the main purpose of life, and that purpose has always motivated the people. The fourfold schemes of the human ends, the stages of a man's life, and the orders of society universally accepted as ideal in Hindu literature, have been inspired by the same aim. The four ends of a man's life are *dharma*, *artha*, *kama*, and *moksha*. *Dharma* is the code according to which an individual is to conduct himself for the attainment of *artha* (wealth) and *kama* or satisfaction of legitimate desires. *Moksha* or liberation is the final aim in relation to which the other ends are means. The idea of *dharma*, in its most comprehensive sense, has been put in the classical definition of the concept given in the *Vaisheshika Sutras* and adopted by later writers and commentators. *Dharma* is the law of progress and perfection : *yato abhyudayanishreyasasiddhi sa dharma.*

A modern definition is, 'Religion is the manifestation of the Divinity already in man.'

Life is a pilgrimage, so experience is not valued for its own sake, but for its quality. We cannot rest on our oars and be lost in a stereotyped system of stimuli and response. One experience must lead to another of a superior quality. Children love candies, and if we love them well we shall not only give them candies but prepare them for higher fulfilment by discipline and training. We cannot achieve and appreciate what is higher except by rejecting what is lower. This is the idea behind the organization of a normal human life into the four stages (*ashramas*) of the student life, the life of the householder, the life of retirement and contemplation, and the life of complete renunciation. Life is an expression, and every life must express the highest according to the line of its development determined by past experiences. The four orders (*varna*) of society represent the four factors of social organization and are based on the ideal of *gunadharmā*, the native endowments and character. The scheme is an idealization of social functions on a comprehensive basis. The function of guiding society as to ends belongs to *brahmins*, men of spiritual insight, rejecting all economic and political power, but commanding respect for their wisdom and character. The *kshatriyas* are the sword-arm of society, protecting it from internal chaos and external aggression and maintaining conditions for spiritual life. Sri Krishna says in the *Gita* that *karma yoga* was taught to the *kshatriyas* in the beginning of the new cycle, in order, as Shankaracharya explains, 'to infuse vigour into them who are the custodians of law and order in the world.' 'Invigorated by this *yoga* power,' we are quoting Bhagavan Shankara again, 'the *kshatriyas* acquire the fitness to protect the spiritual ideal (*brahman*).⁹ The functions of production and distribution of commodities are represented by the *vaishyas*. It is interesting to note that today the *vaishya*-function

has become everywhere the ideal function of society. The modern version of the *shudras* is power as represented by the machine and its manipulators.

Some amount of misunderstanding has been created by the attempt to equate an ideal scheme with objective, social, economic, and racial facts. Though the scheme, in its ideal character, has not been fully and adequately translated into social realities, yet in the past the principle was operative on a sufficiently wide scale and in a healthy and efficient way, of which the caste system of later times gives no idea. Every department of life derived inspiration from the spiritual principle. Even economic tariff and hygienic rules were imposed and maintained in the name of *dharma*. Duty is *dharma* and is no mere moral principle. *Karya* and *kartavya*, the appropriate synonyms for duty, lack the necessary appeal. Social service or service of others (*paropakara*) is religion (*punya*) and not mere ethical conduct. The Indian society is based on this ideal of *varnashrama dharma*; it is recognized as the *vaidika dharma* by all our great religious writers. While the aim of the individual is *moksha* through a disinterested discharge of his functions and expression of his individuality, the social aim, in the collective sense, is to raise all to the level of the *brahmin*, the man of spiritual insight. Even the toiling masses who live a natural life are not condemned to eternal *shudra*-hood, for slavery is not an ordinance of nature, as Aristotle taught. *Brāhmanam idam jagat* is not only a past phenomenon but a promise of the future.

The world has not anywhere else seen a parallel understanding and expression of the most profound spiritual truths. And these have been put in terms in accord with the latest findings of modern science, based upon an analysis of nature (*kshara-akshara vichara*). Long years back, how long we cannot precisely determine without being dogmatic, the Indian mind applied the analytic method of reason, but over a wider field of experience, and

arrived at conclusions similar but more comprehensive. The best that analytical intellect can do has been exemplified by the Samkhyan method of analysis of the individual and the world (*kshetra-kshetrajna vichara* and the *kshara-akshara vichara*).¹ The highest that an analysis of this kind can yield is a dualism of *purusha* (spirit) and *prakriti* (the unknowable principle of the manifested universe. Matter in the scientific sense is too narrow a synonym for it). Modern science has not paid the same attention to the subjective side of experience as it has given to the objective, because it is still reluctant to scrap its old methods. This has entailed the dropping of the Subject altogether.

The quest for unity, the highest aim of knowledge, cannot be fulfilled by the method of analytical reason. Rationalism which is free from all assumptions must end in mysticism. The absolute cannot remain an abstract idea or a logical deduction but must be a concrete reality realizable in experience, if it is to avoid the suspicion of being pure nothing.

We have tried to put within the briefest compass the Indian view of life and the universe, its formulation of individual and social ends and functions and its method of the highest knowledge. Today our country possesses 'masses of disillusioned young men with energies untapped, minds unextended, and loyalties unawakened' who cause anxiety as to our ordered progress. Modern education has either kept them ignorant of the Indian aim or presented a distorted picture of it in their eyes. The youth have a fund of unexpected seriousness which must be energized by a re-interpretation of the Indian aim in terms of modern social and economic factors, for in the lack of a self-governing principle they will submit themselves to the tyranny of an external authority to escape the tyranny

¹ It is necessary to remember that the Samkhyan method is characteristic of the contemplative intellect disciplined by *yoga*.

of their own passions. The most obvious way to do this is to make them directly acquainted with the true basis and the magnificent aim of our culture through schools, colleges, and other appropriate institutions in towns and villages.

BUDDHI AND BUDDHIYOGA

BY ANIRVAN

(Continued from the June issue)

VII

An integral communion with the Supreme Reality and an assumption of the total nature of God is the *summum bonum* to which all human endeavours are secretly striving; and the sanction behind this lies not in a conventional superimposition of some time-worn and fossilized ethical or spiritual ideology, but in the inherent nature of consciousness which is marked by an indomitable urge towards expansion, freedom, and an enrichment of its potentialities. At one extreme of this realization is the Sankhya poise (though not in the traditional sense of the status of supreme indifference or *tatasthya* of the realized individual Purusha, but in the sense of the utter and imperturbable freedom or *svatantrya* of the universal Purusha-vishesha), in which the unrippling joy of transcendence illumines the limitless horizons of the Pure Consciousness; and at the other extreme is the *yoga* poise¹, in which the same spirit of transcendence translates itself into the joy of cosmic experience sparkling with the scintillations of myriads of its self-figurations.

The God Transcendent and the God Immanent are both to be harmoniously realized in an integral experience; otherwise we run the risk of being content with 'a defective computation', as Sri Ramakrishna pointed it out—

¹ *Aishvara yoga* (Gita, XI.8) which is a multiple self-becoming (*vibhuti*) founded on self-poise (*yoga*). Cf. Gita X.18

though the human mind is at liberty to choose either ideal at the expense of the other, the motive in each case being determined by the peculiarity of the spiritual constitution of the aspirant. It should be noted that this one-sided emphasis by the individual, if sincerely followed in response to the dictates of one's own inherent nature (*svabhava*), is not likely to be detrimental to one's spiritual career; nor does it run counter to the total scheme of things, because canalization of energies in one particular channel, whether in an individual or a race, in a particular age or clime, is an indispensable device of Nature for the perfection of the several parts before they can be assembled into an integral whole. Since Nature is always secretly conscious of the totality that has to be achieved, the antagonism that may arise in the process due to over-emphasis is utilized by her, at least at higher levels of consciousness, not as an agent of mutual destruction but as a means of rounding off the angularities by mutual interaction and complementation. But still, the ideal to be followed in matters spiritual is to start with an intensive and comprehensive view of things, calling upon the nature to bloom in a thousand-petalled affluence by letting the law of conscious harmony rather than the law of blind strife prevail.

Human life obviously starts in a cosmic field, where its presence as the culmination of an obscure and long-drawn evolutionary past and the beginning of the progression of a dimly

realized distant future, is swayed by a host of divergent forces creating a veritable chaos which its supreme business is to turn into an ordered whole. The pattern of the order is supplied either by a none-too-illuminated practical intelligence which glosses over its inheritance of a bundle of stereotyped tendencies with a modicum of ill-digested intuitions of the Real ; or it springs from the depth of the Spirit, reflecting the true aim of the cosmic process which can only be realized by accommodating harmoniously all the factors of existence on the perceptual plane of a supreme consciousness whose homogeneity cannot be disturbed or adversely acted upon by the mutations in the objectivized world-movement. The former calls upon the natural man to follow the beaten track of least resistance, though even in this case a good deal of strain is inevitable. But it involves a greater strain to move along the other course, which demands a rising up the stream to its very sources, so that its workings may be examined and controlled by a total view from the heights beyond. Both the processes lead to what may be called the cosmicization of the spirit by urging on the consciousness to transcend the limitations imposed upon it either by external circumstances or by internal constitution.

Acceleration or shortening the process of Time is a necessary factor in such endeavours ; and this is a prerogative which can be utilized by the human consciousness perfectly on the subjective plane alone, because the movement on the objective plane is inevitably linked up with the march of Time, whose pace can be quickened only up to a limited extent but whose continuity cannot be changed into instantaneity without crushing the whole structure of existences dependent upon it. Acceleration is thus felt to be a real force on the conceptual plane where it appears as the urge (*samvega*) which drives the Soul through the hierarchy of the spiritual realms shrouding in a luminous oblivion the things that have been left below. And this translates itself into

para vairagya or the supreme detachment which has been equated with the ineffable status of the Transcendent Purusha reflecting itself on the mirror of the Soul—the achieved condition of *anavritti* or the quiescence of Non-revolution.

This is one end of the process of cosmicization culminating in the realization of the Transcendent Reality ; at the other end lies the realization of the joy of the cosmic spirit embodied in the thrill of eternal Becoming, which on the ordinary level of consciousness finds expression in the cult of power and enjoyment (*bhogaishvarya*) with all the crudities incumbent on the natural limitations of the unregenerate spiritual vision. Just as an extreme emphasis is possible on the realization of the transcendent aspect, so it is possible to emphasize this too, as both the cults of detachment and attachment ultimately rest on two original and mutually linked-up powers of the Absolute. To counteract the deficiency inherent in over-emphasis by striking a balance between the two, not in a spirit of superficially induced compromise but with the illumined sense of a synthesis on a higher plane, is the eternal problem of the human spirit, to which a solution has been offered in the *Gita* in its formulation of the discipline of *buddhiyoga*.

VIII

Although the urge towards transcendence, which is but another name for the urge of self-exceeding inherent in human nature, is the keynote of all ideas of progress, we find it conditioned and confronted by an equally potent urge of self-assertion and self-fulfilment working within a circumscribed sphere. The ancients described this as the activity of the *annada* or 'the eater of the food'², taking the imagery from the field of the vital being intent upon the process of assimilation, which is its only means of releasing the higher potential involved in a lower form of energy. As thus

² Cf. *Sama-veda*, VI.1.ix ; *Atharva-veda*, XV.14

constituted, this urge is an important factor that cannot be overlooked if we have to lay down a secure basis for an all-round and fruitful functioning of the spiritual endeavour, which is of course the only thing that counts in determining the ultimate meaning of life. To this end an analysis of the vital urge as a counterpart of the spiritual is absolutely necessary, as this will reveal the nature of the field in which we have to work out our destiny, and of the forces that we have to reckon with in our march into the beyond.

To the normal man, the vital is the realm of the immediate—a form of energizing springing from some unknown source which hurls itself upon the tacitly assumed mass of objective realities and carries backwards the force of their impacts to be translated into the colourful pattern of a phenomenal consciousness. The quivering energy inherent in it, which defies all ultimate analysis and must be accepted as an irreducible content of simple perception, is transferred by it to the objective world, which it interprets as a vast conglomeration of fluctuating forces working with the multiplicity of materialized beings (*bhuta*) as their media. The subjective counterparts of these at the other end of the process are the spiritualized entities (*bhava*), which form the conceptually realized types or universals of the particularized beings. The energy linking the two has been variously described in different contexts as *spanda* (vibration), *kshepa* (projection), or *shakti* (potency)—its widest designation being *karma* (activity) which the *Gita* from a comprehensive point of view defines as 'the multipotent creative urge (*visarga*) giving rise to the conjoint principles of *bhuta* and *bhava*.'³ The inclusion of *bhava* in the scheme of things makes the definition a fuller one by refusing to excise arbitrarily the *facts* of subjectivity from a total view of the creational process.

But still, from a superficial and mechanical

view of the origination of things (*arambhavada*), the principle of the atomic origination of the world may be extended to the domain of subjectivity even, as has been done by some ancient and modern schools of thought—making the karmic operation appear as a meaningless *spanda* indifferent to the end to be achieved. But even then, the ancient idealists could not and did not do away with *all* meaning in subjective life, as their preoccupation with the cult of spiritual freedom invested the inner content of a being with the sense of a definite end to be achieved. The end might be a colourless Void—but still the cult of its achievement lent a deep moral significance to the entire life-movement and meant a deepening and widening of the consciousness, which was a positive gain to the individual as well as the social being; while the wisdom of despair of the modern realist is nothing but a sign of spiritual bankruptcy or at best a self-complacent failure of nerve induced by a dogmatic refusal to accept or meet squarely all the facts of existence.

Of course, the ways of the *mahat brahma*, the matrix of the karmic energy,⁴ are as inscrutable as the poise of the Supreme Purusha; but this welter of Prakritic forces, which appears so only to the blurred vision of a feeble attempt at objectivization, acquire a meaning in Jiva—perhaps warped at first and necessarily circumscribed by his undeveloped power of apperception. His *karma*, the store of vital energy with which he starts in life, spurs him to the realization of his own limited good and expresses itself primarily in a spirit of self-assertion and self-fulfilment. Leaving aside for the time being the question of moral evaluation, this much can be said that the *karma* of the Jiva introduces a new element—a tangible *purpose*, a force of conscious selectivity arranging the objective data into a specific order which is the subjective addition to the mechanical movements of material

³ *Gita*, VIII.3

⁴ *Gita*, XIV, 3.4; III.15

nature. We generally find no difficulty in conceding that even the machine of Nature works in accordance with a set of pre-established laws;⁵ but then, the concept of a *law* is a purely subjective creation—a law is a law or an arrangement of facts in a particular way only to a perceiving *consciousness* which has behind its mode of perception the urge of a secret purpose compelling it to perceive things in the way it does. The inhering purpose working obscurely from behind in all subjective functionings can be pulled out and partially made an object of consciousness; and this will mean the canalization of the forces of subjectivity and helping the growth of individuation.

But a vast amount of purposiveness will still be left unaccounted for, appearing as an enigmatic play of forces to the perceiving consciousness which will try to formulate it into laws, perhaps in obedience to the urge of the very purposiveness whose mysteries it seeks to unravel. Purpose, Will, or Desire (*kama*), by whatever name we may call it, thus appears to be an invariable concomitant of Consciousness. Viewed in the context of the totality of things, Will (which is the indispensable subjective version of what we call objective *laws*) seems to create and dominate phenomenal Consciousness; while from the standpoint of the evolving individual, it is Consciousness which appears to dominate Will and use it as an instrument in its practical functionings. The close interrelation between the two presupposes the fact that both of them are but the dual aspects of the same Reality appearing with a difference of emphasis on different levels of existence. Even if we take simple awareness as the essential characteristic of consciousness, as we are apt to do in an analytic definition of its phenomenal aspect or in an assessment of its transcendental value, still Consciousness cannot be divorced from

Will; for even in transcendental consciousness the absorption of power into the immobility of the Self only means an introvert direction of the Will which appears there as the intensive potency of self-sustenance of Pure Existence.⁶

As for Will, on the phenomenal level of individual existence, it palpably appears as the direction of Consciousness to an end; while in the total scheme of things, it is our superstitious insistence on the limited ego as the only form of consciousness that makes all things beyond its pale appear as inconscient and so their movement devoid of any teleological significance. But then the ego-ridden consciousness too is charged with a spirit of enquiry into or assimilation of the mobile facts of inconscient existence. As a result, it discovers therein laws or *directions* of energy in a field of *ordered* existence, which, as it has already been remarked, look very much like subjective formulations; and it cannot acquiesce in the admission of a *conscious* agent behind those directions, because it cannot go back upon its dogmatic exclusion of consciousness from everything other than itself. But the very spirit of *assimilation* suggested by the urge of enquiry or of knowing more and more about things, keeps the door open between the realms of the conscient and the inconscient.⁷ And if the investigation into the real nature of the objective world is aided, not simply by an artificial extension of sense-perceptions and deductions of mental reason from these data alone, but by a refinement and consequent amplification of the observing consciousness as well,⁸ then the

⁶ This is described in the Tantrik philosophy as the *mimesha* movement of Shakti by which she remains absorbed in the eternal self-poise of the Benign (*Sadashiva*).

⁷ It is interesting to note that the neo-vedantic theory of knowledge explains perception as essentially a process of identification of the subject-consciousness with the object-consciousness. The theory is suggestive of a progressive intensity of assimilation as consciousness rises to higher levels.

⁸ Hence a Naiyayika insists on the purification of

⁵ *Prathamani dharmani* of the *Vedas*, which on a deeper scrutiny turn out to be 'spiritual laws selective in character' (*daivya vratani*).

barrier between the conscient and the inconscient would not be so insuperable as it is now, and the admission of a Cosmic Consciousness as the agent of the play of a Cosmic Will will appear to be a natural deduction, if not an obvious truth, following in the lines of a higher method of enquiry.

If, from the standpoint of highest abstraction, we understand by Consciousness a comprehensive totality of self-awareness, we may define Will as the urge of self-expression inherent in it. Analysed from a lower perceptual level, in which an element of polarization has already been introduced into the unitary content of Pure Being, the urge appears, as the ancient Vedanta called it, as the Desire for self-multiplication which postulates a self-extension in Space and a self-procession in Time. To mental reason, which always poses a *why* against all statements of facts until it is wearied down to silence, this Desire must appear as an enigma, the attempted solution of which ends in various speculations about the original motive of creation. The ancients did not try to give any reason for this primal Desire but simply accepted it as a fact, equating it with the simple Joy of Life in its pristine purity. If the Real as Consciousness is an Illumined Void (*a-kasha*), as Will and Power it is also the surge of Life (*prana*).⁹ We cannot explain by logical analysis the *raison d'etre* for this biune reality, but can only refer to the parallel phenomena in our own being where Consciousness and Life (or its equivalents Power, Desire, and Will) appear as inseparable associates. Consciousness is not simply an awareness of pre-arranged events, but it is also an impulsion to *growth* not only by widening the horizons of its awareness but also by deepening its

the *means* of knowledge to enable it to have a clear comprehension of the object to be known (*manmadhina meyashuddhih*). The dictum is confined not to the process of phenomenal knowledge alone, but extends to the method of the knowledge of the Real also.

⁹ *Brahmasutras*, I.1.xxii read with I.1.xxiii

intensity by an assimilation of and identification with whatever comes within its bounds.¹⁰ This urge of expansion inherent in Consciousness and inwardly felt as an insatiable aspiring towards the Light Beyond (*svarjyotih*), the vedic seers called *brahma*—a term, though apparently connoting a subjective *process*, cannot be arbitrarily divorced from the suggestion of the *goal* aimed at, as in all growths, the more so in spiritual growth, the different stages cannot be looked upon as mutually exclusive. So *brahma*, the Fire of aspiring Consciousness in its progressive contact with the Ever-expanding Vast (*brihat*) ultimately translates itself into *Brahma*, the Ether of the realized poise of the Absolute—its Will-to-Become transformed into the mysterious potency of what the upanishadic philosophy calls *sarvatmabhava* or the ineffable experience of 'All becoming the Self.'

The Will-to-Become is thus the primal urge implanted in a conscious being carrying it through the vicissitudes of life-endeavour, whose ultimate aim is to reach the supreme status where Becoming and Being coalesce. The process is characterized by two forms of activity—the incentive to assimilation (*samanayana*) and the incentive to projection or creation (*visrishti*). The former typifies the Law of vital Hunger (*ashanaya*) ruled by Death,¹¹ while the latter stands for the Law of Sacrifice (*yajna*) leading to Immortality or the status of the Purusha whose incessant self-giving is upholding and promoting the eternal process of Creation.¹² In the evolutionary progression of Nature, in which in obedience to the dictates of mental reason, we arrange

¹⁰ This stands out clearly on the level of *vijnana*-consciousness, the pure dream-state of the *Upanishads*, where the seer 'sees All, because he sees as All' (*Prashna Upanishad*, IV.5).

¹¹ *Brihadaranyaka Upanishad*, I.2.i. In the *Rig-veda*, this is *amati* or self-ruining poverty of the spirit, the root of 'sin' (*Aitareya Brahmana* II.2 on *Rig-veda* III.8.ii).

¹² *Rig-veda*, X.90

events in a logical sequence, the Law of Hunger seems to occupy a prior and predominant position; but from an integral view of things, it is the Law of Sacrifice that sustains and ultimately fulfils the Law of Hunger: the Purusha himself becomes the Victim in the unending Universal Sacrifice—it is an act of Suffering as well as an act of Grace. In the logical series of the evolutionary stages, Hunger or the Desire (*kama*) for assimilation appears on the vital level as the characteristic property of the Jiva by dint of which he transforms the energy of Matter, from which he appears to have his being, into the energy of Life and Mind.¹³ It is an inchoate form of the original urge of self-becoming which, in a field of multiple self-figuration, must necessarily be supported by a concentration of the ego-sense and hence also by a sense of exclusiveness appearing in the role of an *annada*.

But this is only a stage in transition: it is in the very nature of the evolutionary process that the perceptions of the vital must change into the perceptions of the mental or the spiritual. The ultimate aim of the Desire for assimilation, when it has had its fill, is to prepare the ground for the fulfilment of the Desire for creation; and herein the Law of Hunger is supplemented or replaced by the Law of Sacrifice. On the lowest level of the vital being, satisfied Hunger takes upon the form of the procreative urge (*prajanah kandarpah*):¹⁴ it creates bodies which can be created as fit vehicles for the reception and development of the consciousness of the Vast (*brahmi tanu*).¹⁵ On a higher level it becomes Desire in conformity with the Law (*dharma-viruddhah kamah*),¹⁶ the creative urge refined and mentalized; and at last finding expression in the ideal of *lokasamgraha* or social service,¹⁷

it creates ethical norms in tune with the indwelling spirit of *sarvatmabhava*, which are the highest forms of ideologies realizable by the mental being. On the highest level, when Will and Consciousness fuse into an integral whole, it becomes the Desire of God to create Man after His own image—the inextinguishable original urge which engages the Lord in His never-ceasing labour of Love, though in none of the three worlds of being, there was any want of expectation or compulsion to keep Him so engaged.¹⁸ This is the culmination of the Divine Sacrifice—the functionings of the Law that was before: all,¹⁹ which in the realized human consciousness appears as the consuming Fire of Love that will not rest until it has caught the whole world in its conflagration. From the heart of the Divine Man goes out the Call thrilled by the urge of a spiritualized creation: 'Like waters running down an incline, like months losing themselves in the brightness of the Year, let the seekers come unto me from everywhere!²⁰ And the Great Hunger is appeased: when in its fullness it has transformed itself into the eternal Creative Fire of Sacrifice.²¹

To evolve from the *apparently* mechanical karmic energy a Conscious Will at first intent on a blind Desire for self-fulfilment and self-aggrandizement and then to turn it into the spirit of a never-ending Sacrifice—this then seems to be the Law of Creation operating at successive levels of the evolutionary endeavour of Nature. In a cryptic passage,²² the *Gita* speaks of this Law as a grand Cycle (*chakra*), of which the line of Descent traces the realized status of the cosmic spirit and appears involved in the materialized Being (*bhuta*), waiting to be evolved by a similar movement into the

¹³ *Chhandogya Upanishad*, VI.5.3

¹⁴ *Gita*, X.28

¹⁵ *Manusamhita*, II.26-28.

¹⁶ *Gita*, VII.11

¹⁷ *Gita*, III.20,25

¹⁸ *Gita*, III.22

¹⁹ *Rig-veda*, X.90.xvi

²⁰ *Taittiriya Upanishad*, I.4.iii

²¹ This starts a line of spiritual descent. (*vidyasambandhakritavamsha*) with *acharya* as father and *Savitri* as mother (*Manusamhita*, II.148)

²² *Gita*, III.14-15

line of Ascent—thus completing the cycle on the supreme plane of Identity of the *bhuta* with *brahma* and *akshara*. There is the *akshara*, the Immutable transcending and yet covering All; it projects itself into *brahman*, the matrix of all becomings, which from its very nature translates itself into the indeterminate totality of cosmic energy (*karma*). This energy, impregnated by an original Idea (*bhava*), evolves into the spirit of the Cosmic Sacrifice (*yajna*), which brings down from the Unmanifest the shower of determinate Cosmic Powers (*parjanya*) congealing themselves into transformable Matter (*anna*).²³ In this Matter evolves the conscious being (*bhuta*) in whom lies concealed the whole potency of the *brahma-akshara* urge waiting to be realized in accordance with the rhythm of the original Cosmic Law. The Jiva-Brahma, caught in the whirlpool of unregenerate karmic energy at the initial stage, by a secret impulsion gradual-

²³ Brahma is also interpreted as *vak*. The whole scheme of descent will then suggest the progressive actualization of the Five Principles of creation. The evolution of the Jiva-consciousness also follows an identical line—it is an actualization of its potentialities.

ly transforms this into the radiant energy of Sacrifice (*yajna-tapas*), which releases the spiral of the upstreaming (*urdhvasrotas*) spiritual Power creating a new form of Matter and a new type of Being.²⁴

In a deeper sense, it is repeating the same Cosmic Rhythm through the medium of the Individual Being, failing which human life becomes a meaningless adventure continuing in the narrow grooves of sensual pleasures alone.²⁵ How to break the chains of unillumined *karma* (*karmabandha*) and the mechanical round of existences (*janmabandha*) depending upon it, how to change the ignorant and halting life-movement into a luminous arrow's flight by a perpetual *tapasya* of self-giving—this, then, is the problem, the solution of which is the crying need of every life.

(To be continued)

²⁴ This is the whole sense of the vedic sacrifice. The typical objects of desire expressed by the triad of *anna*, *pashu* and *praja* crowned by a fourth, viz. *svar* or the Light-Word, carry the esoteric significance of the three primal urges of evolutionary Nature pointing to a fourth status (*turiyam*). The cult of sacrifice brings about either an extension or a sublimation of these powers.

²⁵ *Gita*, III.16

AN ECHO OF ARYAN PRAYER IN A CHRISTIAN CHURCH

BY DR M. HAFIZ SYED

More than ten years ago, when I was in London, on my way back from a visit to a slum area I happened to see a small church, inside which I saw tablets containing the following lines of prayer :

Help me, O God, to watch my life,
What I do, what I say, what I think ;
For I remember that every action of mine is a
line written by me in my life's history.
I will by the help of Thy grace heed carefully
what I am writing, that it shall not rise
up to condemn me at the last.

We write our own history with every word
and action of our life.

We write, not what we would wish written,
but the truth.

It is unalterable and one day we shall read it.
And God is already reading it.

We make our own life's record.

We make it none other.

It struck me as a very elevating, sublime,
and I may add, a rational prayer, consistent
with the Aryan ideals of religious life.

A Semitic, whether a Jew or a Christian,

usually prays to God to forgive his sins, as he considers himself a weak and a sinful being who does not know what would happen to him in the next world—whether he would be saved or consigned to eternal perdition. He is never certain of what he prays for, always depending upon the grace and mercy of God, who may treat him in any way He likes and not according to his every day action. The ideal of vicarious sacrifice and the redemption of man according to Christian religion is inconsistent with the ancient Aryan view of liberation. A Christian implicitly believes that, however sinful he may be, the moment he places himself in the hands of Christ, surrenders himself to Him, accepts Him as his saviour, he is virtually redeemed; whereas an Aryan, be he a Hindu, a Buddhist, or a Jain, implicitly and confidently believes in the existence of an immutable law which has equal sway over the physical, mental, and moral planes of his being. Whatever he thinks, or he does is indelibly written in the ledger of life, which no one can eradicate except his own right or wrong counteraction. He has a full sense of security and is sure of his success in any department of life, if he treads the right path and fulfils the necessary condition laid down for the attainment of his desire. He has, therefore, to be ever watchful of his thought and deed, and he tries at every step to live in harmony with the law of cause and effect, popularly called the law of *karma*.

The word *karma*, meaning action ordinarily, should however remind us that what is called the consequence of an action is not a separate thing, but is the part of an action and cannot be isolated from it. The consequence is that part of the action which belongs to the future, and is as much a part of it as the part done in the present. Thus suffering is not the consequence of a wrong action, but an actual part of it, although it may be experienced only later.

‘Nothing can sprout forth,’ says the *Mahabharata*, ‘without a seed. No one can

obtain happiness without having accomplished acts capable of leading to happiness.’ (*Shanti-parva*, CCXCI. 12).

In the *Devi-Bhagavata* (IX.xxvii. 18-20) we read the following:

‘By his *karma* may a *jiva* become an Indra, by his *karma* a son of Brahma. By his *karma* he may become Hari’s servant, and free from births.’

‘By his *karma* he may surely obtain perfection, immortality. By his *karma* he may obtain the four-fold *mukti* (*salokya* and the rest) connected with Vishnu.’

‘Godhood and manhood and the sovereignty of a world-empire may a man obtain by *karma* and also the state of Shiva and Ganesha.’

The main thing is to see in *karma*, according to ancient Hindu ideal, not a destiny imposed from without, but a self-made destiny imposed from within, and therefore a destiny that is continually being made and re-made by its maker.

It would be worth our while to remember that what is true of the physical realm of law is true also of the moral and mental worlds, equally realms of law. Man can become the master of his destiny, only because that destiny lies in a realm of law, where knowledge can build up the science of the soul and place in the hands of man the power of controlling his future—of choosing alike his future character and his future circumstances. *Karma* is, then, the law of causation, the law of cause and effect. It was put pointedly by the Christian initiate, Saint Paul: ‘Be not deceived. God is not mocked: for whatsoever a man soweth, that shall he also reap.’ (Galatians, VI. 7).

Man is continually sending out forces on all the planes of his being on which he functions. These forces are causes which he sets going in each world he inhabits. It should never be forgotten that each man makes his own *karma*, creating alike his own capacities and his own limitations. It is open to him

either to weaken his capacities, enlarge his opportunities, or narrow down his limitations. The chains that bind him are of his own forging, and he can file them away or rivet them more strongly. We are ever working in plastic clay and can shape it to our fancy ; but the clay hardens and becomes as iron, retaining the shape we gave it. Thus we are all masters of our tomorrows, however much we are hampered by the results of our yesterdays.

‘Man is a creature of reflection,’ says the *Chhandogya Upanishad*, ‘that which he reflects on in this life, he becomes the same hereafter.’ Such is the law, and it places the building of our mental or moral character entirely in our own hands. If we build well, ours the advantage and the credit ; if we build badly, ours the loss and the blame.

William James, the famous psychologist, in his *Text Book of Psychology* (p. 150), says : ‘We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never-so-little scar.’ The drunken Rip Van Winkle, in Jefferson’s play, excuses himself for every fresh dereliction by saying, ‘I won’t count this time.’ Well ! he may not count it, and a kind Heaven may not count it ; but it is being counted nonetheless. Down among his nerve-cells and fibres the molecules are counting it, registering and re-storing it up to be used against him when the next temptation

comes. Nothing we ever do is, in strict scientific literalness, wiped out.

Thus we see that even a modern psychologist like William James bears independent testimony to the ancient ideal of the Universal Law of *karma* under which we all live and whose sway we cannot possibly, at any time, escape. So the very best prayer that an Aryan does offer is an invocation to his higher Self to guide his step aright and to be ever watchful of his conduct in everyday life, so that in thought, word, or action he may not do anything which does violence to the ethical laws which are universally accepted by all religions. He knows it full well that he and he alone shall have to enjoy or suffer the consequences of his right or wrong action, and, therefore, he should be ever prayerfully watchful of his thought and action, always remembering that a kind Heaven can never forgive his sins without subjecting him to suffering which is the result of his own action. One who believes in this immutable law would be extra-careful of his daily conduct and would be saved from the temptation of repeating his wrong-doing over and over again with the false hope of forgiveness of all his sins of omission and commission. An acceptance of this moral ideal makes us more cautious in the discharge of our daily duties than one who believes in nothing but the grace of God and the forgiveness of all his sins.

THE CRISIS IN AMERICAN EDUCATION

BY DR FREDERICK MANCHESTER

In the midst of the debate on education it may be useful to consider what was taught some twenty-five hundred years ago by the Chinese Confucius, probably the greatest secular teacher the world has known, and certainly so, if greatness in the field is to be

judged by duration and extent of influence. Fortunately we have in few words, from the lips of one of his disciples, what, says Mr Lionel Giles, ‘is generally acclaimed as the best epitome of the Master’s doctrine.’ The statement appears, in miniature dramatic

setting, in the Confucian Analects. (I follow, with only slight formal change, Mr Giles' version.)

'The Master said: Shen, a single principle runs through all my teaching.

'Shen answered: Yes.

'When the Master had gone out, the disciples asked, saying: What principle does he mean?

'Shen said: Our Master's teaching simply amounts to this: loyalty to one's self and charity to one's neighbour.'

'Loyalty to one's self,' in this rendering, Mr Giles understands as 'conscientiousness,' 'devotion to principle;' and 'charity' as 'that disinterested love of one's neighbour which was preached five hundred years later in Palestine.' But whatever the exact significance in English of the Chinese words, one thing is clear: the core of education, to Confucius, was neither intellectual nor aesthetic, but moral.

Of education in Greece, also a secular education, of about the same time as that in which Confucius lived and taught, we can catch a glimpse in the following words from a dialogue of Plato:

'From the moment that a child can understand pretty quickly what is said, his nurse and his mother and his tutor and even his father strive their hardest for this one end, that the boy may be as good as possible. At every deed and word they are teaching him and pointing out to him, "This is right, that is wrong; This is pretty, that is ugly; This is pious, that is impious; Do this, Don't do that." So if he obeys them of his own accord it is well; if not, they correct him with threats and blows, like a bit of wood which is twisting and warping. After that, when they send him to the schoolmasters', they urge upon them to look after the children's good behaviour much more than their letters or their lyre-playing. And the schoolmasters do pay great attention to this; and again, when the boys have learned their letters, and are on the point of understanding what they find

in books, as before they understood what was told them, the teachers set them to work on their benches to read the poems of great poets, and oblige them to learn these by heart, containing as they do many admonitions, and many adventures, and commendations and laudations of good men of old, that the boy may set his heart on imitating them, and long to grow up such as they. And in the same way again . . .'

The passage, too long to quote in full, may be taken, says Bernard Bosanquet (to whom I owe the translation), as giving a 'substantially true' account 'of a Greek education in the best days of Greece.'

Evidently what was held primary in Greek education was exactly, whatever differences might appear in details, what was held primary in Confucian education. Greek education, too, at its best, and in its main emphasis, was neither intellectual nor aesthetic, but moral.

If I have recalled to mind the educational emphasis characteristic of a civilization which has lasted several thousand years, and still exists, and of another which, though of brief duration, is perhaps admired beyond all others, it is not because of any novelty in the facts, but because I should like to induce the reader to engage in what seems to me a highly significant comparison. I should like him, after first concentrating his attention on the words I have quoted above, to suddenly shift it to public education in America today. What, suppose he were to do so, would be his impression?

It would, in so far as I may predict his impression from my own, be one of sharpest contrast—of contrast so extraordinary indeed, as to be realized only by a strong effort of the imagination. No one of course would maintain that in American schools today there is no moral education, but a sweeping declaration of the kind would seem somehow nearer the truth, and more desperately needed, both to clear the air and to serve as

warning and stimulus, than any qualification of it that could be contrived. Qualification, when at bottom of no real significance, may serve only to obscure the vision, confuse the issue, drug the will, and thus inhibit action where action is most in order.

True it doubtless is that the ethical training which appears to count for so little in the curriculum is to some extent present in the atmosphere of the schools, and particularly in the personal relations of teachers and pupils. True it doubtless is that constant participation in the elaborate co-operative activities of the modernized curriculum does of necessity contribute something to the development of satisfactory social behaviour. These things may be granted—they are probable enough; my fear is that when they are all added together they still are not, in a broad generalization, of any substantial importance. Such atmospheric influence as may be assumed is too weak and vague, such personal influence too sporadic, to be of much avail, where the end in view is hard to accomplish, requiring the persistent application of the strongest forces; and as for the lasting moral benefits to be derived from the mere act of working together, 'sharing experiences,' one may be permitted to remain blandly sceptical. Too many groups in this hoary planet, from families to fascist states, have worked together, world without end, without for that reason accumulating any very noticeable fund of such moral goods as love, peace, long-suffering, gentleness, goodness, meekness, temperance—or, let us say, summing up most of the list in the virtue of late most thoroughly advertised, brotherly love. The lad who co-operatively learns by hard knocks, literal or metaphorical, that in order to get his own way even a part of the time he must let other lads sometimes have theirs, has doubtless grown in something, but it isn't necessarily, and probably isn't at all, brotherly love. He has merely bumped into a lesson, somewhat prematurely, in practical politics. The lad

who from his experience in a 'project' on Argentina, or in a game of storekeeping, begins to suspect that honesty is the best policy, has had an experience which, if it is not dealt a deathblow by subsequent events, as it may be, and if it is finally translated into a permanent habit (the *ifs* are pivotal), is of unquestionable value; it will do much to make him a desirable member of a democratic society; but let us not imagine that it has made him moral in any sense that would have much interested either Confucius or the ancient Greek schoolmaster. It has no more to do with the 'conscientiousness,' the 'loyalty to one's self,' of which Shen spoke, than a smart bargain has to do with the Confucian 'charity' which Mr. Giles indentified with 'that disinterested love of one's neighbour' which in the first century of our era was preached with such divine eloquence, and proportionately to so little effect, in Palestine. Nice calculations of self-interest, scrupulous concern for the prosperity of one's private ego, and all its possessions, have nothing to do with character—nothing whatever. Morally judged, they are far more nearly related to that hypocrisy which, according to the mordant French epigrammatist, is the tribute which vice pays to virtue.

Broadly speaking, then, American education today—I speak only of public education—has no serious concern with morals. What, in this regard, are its prospects?

These are certainly, I should say, for a continuation of the present status, or perhaps for still less moral education, if that were possible; certainly not for any radical change of direction. The arguments for utilitarian or vocational education, with the emphasis on science and technology, are obvious, immediate, intelligible to the most elementary minds, while the arguments for moral education, when this is conceived in any significant sense, are in our day comparatively remote and unconvincing. The actual continued draft to-

ward technology meanwhile is undoubtedly strong, and daily becoming stronger. Some attempts there doubtless are and will be, here and there, to introduce more ethical teaching, especially on the part of those who will want to associate this teaching with religion; but I cannot think that such campaigns will have any important effect on the problem as a whole.

Neither now, therefore, nor in the calculable future, if we are to judge by any forces now visible, is there likelihood of significantly increased emphasis on morals in popular education.

Some there doubtless are who see no menace in this state of things, nor in its results in our society; and with these at present I have no wish to argue. To argue with them would be to begin with first principles and would probably lead to little useful result. Meanwhile the time for action runs short. If anything is done at all, it must be done by those who are already convinced, who are already clear that vigorous effort is required, and who at most need only to be rallied and to be given a program. It is these, and these only, that I here venture to associate myself with and to address.

To begin with, we may as well recognize that any campaign we suddenly inaugurate will be in the nature of an advance foray by which we hope to capture and hold the desired position till stronger forces move up. We shall be working not at the centre of the problem but at its circumference. For the true source of the present emphasis in education is not in education itself, but in the prevailing philosophy. Until that undergoes a change, any shift in education towards its proper moral centre, if effected at all, will be in the nature of a *tour de force*, of uncertain tenure and to be maintained only so long as those desiring it continue vigilant. The logical place to begin a reformation in education is in philosophy, or, some would

rather say, in religion, and those who are working there are working at the true centre; the only excuse for attempting to influence education directly, as is here proposed, is the immense importance of the issues involved and the danger of delay. A long time may elapse before some better philosophy establishes itself among us and translates its generalized insights into specific social applications.

All this understood, all illusions put aside concerning the nature of our undertaking, we are ready to formulate a program. This, as I conceive it, should consist of four things.

First in order is insistence, in season and out of season, on the extreme seriousness of the general problem. Until the public is fully convinced of this—and at a time when the influence of the church weakens, the family disintegrates, and the absence of moral discipline is increasingly notorious, it should not be hard to convince—*nothing will be done*.

In the second place, the first goal achieved, is equal insistence that the shift from the present emphasis on everything but morals to emphasis on morals shall be sharp and uncompromising. At this point a fatal mistake is easy. To demand anything so vague as that greater attention be given to ethical education than now obtains is to demand nothing that may not be granted in words and good intentions, and even in fact, without appreciable improvement in the condition to be remedied. In this matter, where nothing short of a radical change is peremptory, to temporize is to lose the battle before it is begun.

In the third place I should put determination of the moral principles to be taught. These should be unquestionably valid, and should be made definite and unmistakably clear to everybody. They must, I think, be divorced from religion. If we waited for the many faiths of the country to agree on a body of doctrine, to say nothing of the time it would

take to get the non-religious and the anti-religious to consent to it, we should be waiting too long. What on the other hand can be readily agreed on by both religious and other leaders is, first of all, elementary, universally recognized morals—such once familiar precepts as Thou shalt not kill, Thou shalt not steal, Thou shalt not lie. Imagine for a moment what an astounding transformation would result in American life (think, for example, of advertizing) if even these three injunctions, in all their myriad aspects, were actually observed! To such as these might be added such more comprehensive principles as those of temperance and self-control, and of course that basic rule, by no means the sole possession of Christian culture: Do unto others as you would have others do unto you; or, as the Chinese have it, Do not do unto others as you would not have others do unto you.

No one would wish to subtract from such a code. at least no one would dare admit publicly that he wished to do so. Some might want to add to it, and that might be very well, if complete agreement could be secured. Some might even go so far as to suggest that manners, which are largely only the flowering of morals, might also be made an object of study and practice without detriment to our youth. Newspaper readers may recall some recent remarks of a widely-experienced British teacher who was sent with others to work in American schools. 'I have met rudeness and lack of control here,' she said, 'more than anywhere else in the world.' Of her impressions the first time she took charge of a certain study hall, she observed: 'I thought that I was in a London pub.' Not long since, a British friend said to me speaking of conditions a generation ago, that in England and on the Continent American children were frankly detested—because of course of their lack of manners. What would Europe, some may wonder (assuming that meanwhile it has not been following suit), think of American children today?

The formulation of a code of morals for the schools is of course a matter for the combined wisdom and talents of many specially qualified men. I have little doubt that a satisfactory one could be readily arrived at. What I myself am most interested in adding to the suggestions I have offered has to do not with the code itself but with its sanction. For a sanction of a powerful kind, a strong driving force, it must have behind it, something much stronger, less ambiguous, and more dependable than can be supplied by any principle of 'Honesty is the best policy,' in whatever variation. At the same time it must not be, for reasons I have indicated, a specifically religious sanction. What remains is simply that 'loyalty to one's self,' that 'conscientiousness,' that 'devotion to principle' which Confucius made so large a part of his teaching, and which we may sum up in the everyday word conscience. That this sanction is separable from religion is evident enough, if evidence were needed, from the fact that Confucius, who thus espoused it, is regarded by no one, so far as I know, as a *religious* teacher. But evidence is scarcely needed. Conscience, the sense of responsibility, the incorruptible judge within the heart, the conviction that one has an ineluctable obligation to do what one believes to be right, is perhaps as universal a fact, and one as universally recognized, as any fact whatever of our common nature. Writers of fiction without the slightest pretence of religion—Poe, Stevenson, Conrad, for example—assume its existence as an imperious motive. Lady Macbeth walks in her sleep and cries out her crimes, but I do not recall that religion prompts her revelation.

Conscience then, the presence in each of us of the sense of responsibility, is a fact to be recognized, assumed, and taught, as a sufficient sanction for moral practice. But one warning should be given. Since the success of our program must come in part from its remaining separate from religion, the

ultimate nature of conscience, its origin, and its relation to supernatural creeds and dogmas, should be ignored. Problems of this kind, should they arise, must be set aside as problems upon which some say one thing, some another, and which are regarded as outside the scope of the schools.

In the fourth place, completing our program, we must show just how the shift in emphasis which we advocate can be effected. My own ideas on this subject may be briefly outlined.

First, and as a vitally important foundation for the rest, there should be a reshaping of the curriculum. The scholastic pendulum must swing back from a primary concern with the study of physical nature, including the so-called natural sciences, the obviously physical aspects of man, and all branches of technology, to a primary or at least equal concern with the study of human nature—or of what has traditionally been so described. Many there are who deny the existence of any distinction between physical nature and human nature, and with these I here neither agree nor disagree. What I am here interested in is not a matter of ultimate theory but of immediate practice. I want the main energy of all pupils, or at least half of their energy, throughout the grade and high school years, to be devoted to ethics, literature, history, and closely related subjects.

It is of the greatest importance to explain that when I speak of such subjects as literature and history I mean these subjects substantially as they have been traditionally understood. I mean certain definite portions of our intellectual heritage, with their disciplinary and cultural values retained. I do not mean accidental compounds consisting of such fragments of these subjects, perhaps provincially contemporary, as may seem to a particular teacher, dealing with particular pupils, possibly even guided by their immature preferences, a suitable preparation for their future needs. History must remain, whether integrated with

other subjects or studied by itself, something recognizable by educated persons as history—coherent, and, within the fields undertaken, proportioned and complete. And similarly with literature. To operate otherwise is not only to place the subjects at the mercy of ignorance and caprice, and so to risk the complete abandonment of standards and to render impossible the creation of a common culture; it is even to deprive the pupil of that formative lesson in orderliness and organization which it should be a minimum function of teaching programs to give. In the old curriculum, it is complained, attention was focused upon the subject to the neglect of the pupil. If that was true, it was a fault, and deserved correction. But in correcting it we should not fall into the opposite and worse extreme, lest we wind up by reducing all our education to a fragmentary, thin, and incoherent farce.

The contrast between the study of a human subject such as ethics or literature, and of a non-human subject such as (let us say) airplane construction, cannot be exaggerated. The one deals with feelings, motives, basic issues of happiness and misery; the other deals with mindless and conscienceless forces and with insensate things. Where science and ethics might seem to come together is in the idea of truth, but I fear the seeming is only seeming and the approximation without necessary moral significance. It is certain that both scientist and moralist talk about truth, but the truth which the scientist seeks is the truth of nature, and the truth which the moralist seeks is the truth of human nature. And as for that truthfulness which is high among the virtues of the moralist, if not highest, neither moralist nor scientist has that, if he has it at all, by virtue of being moralist or scientist, but by virtue of a spiritual state personal to himself. Are all competent scientists truthful? Would anyone be shocked today to discover in the same person both an expert investigator into the

truth of natural laws, and, when the occasion presented itself, an unscrupulous liar?

The full force of the contrast between the two types of subjects is perhaps best realized by one who has long lived in an atmosphere rich in ideas of direct human import, and who passes from that to an atmosphere concerned only with forces and things. He is likely, if he continues long in the alien world, to find his situation intolerable. In that dessicated, soulless air he will feel himself somehow desolate and alone, an exile from everything that possesses reconciling significance. Possibly only such as he can fully understand how poor and meagre is the condition of the men and women, whether they know it or not, whose entire lives are spent within the confines of mines or factories, and how immensely important it is that their children and successors should be granted some offset to the inner emptiness of their daily existence. And what offset can anyone suggest at once so effective and so immediately available as an education that assures substantial and prolonged contact with the higher values and interests of human life?

But for our purposes it is not enough merely to reshape the curriculum; it must be understood that the agreed-upon code of morals is to be definitely taught, directly in the required courses in ethics and indirectly, as occasion offers, in other courses concerned with human nature.

In the earliest years the classes in ethics might confine themselves to reading the code, talking about it, illustrating its meaning in innumerable ways, memorizing it. No pupil should get far in the schools without knowing it by heart. Somewhere in the later years the work in ethics might culminate in a required course in philosophy, in which the code would serve merely as starting place and centre. The study of philosophy has been most unjustifiably reserved for colleges and universities. The best part of the best philosophy is simply that part which deals with

questions of conduct. No other questions are so vital with meaning. No questions have greater potential appeal to youthful minds. No questions of an abstract nature can be reduced to more concrete terms. Why then should high school pupils *not* study philosophy, and so be made acquainted at first hand with the utterances of the sages—with what is essential, for example, in the ethical doctrines of Plato and Aristotle and Confucius, and with moving passages from the world's chief scriptures? If they do not hear of such things during their school years, what chance is there that most of them will hear of them at all? And, on the other hand, if they do hear of them during their school years, consider, among other advantages, what impressive confirmation they will find in them for the moral code they have been taught. For in ethical matters the greatest thinkers are in substantial agreement, and it is from them that the code formulated for the schools will of necessity, directly or indirectly, be drawn.

It is obvious that I believe, in opposition perhaps to many educational specialists, that a code of morals, a simple series of abstract statements or admonitions, repeated over and over, thought about, committed to memory, can exert a significant influence on conduct. Here at any rate I seem to have on my side the common sense and long experience of mankind. Volumes might be written on the large place which set formulas have played in human culture. They are the depositories, fortresses, and rallying points of thought. If anyone believes that 'learning by doing' is everything, and that familiarity with abstract statement is nothing, let him explain to me why all religions past and present have so diligently summarized their revelations in prayers, proverbs, hymns, commandments, beatitudes, and creeds, not to mention the regularly performed dramas of their rites and ceremonies. Is it not a manifest purpose of all these agencies, in some cases the sole purpose, to keep alive in the consciousness

of devotees the essential elements of their belief; and why, if not with a view to influencing conduct, should such a result be desired? The simple fact is, and it is idle to deny so clear a testimony of common sense, that remembered words and sentences, as such, do play an important role in life and conduct. Who is bold enough to maintain that murders even may not have been prevented by the sudden echoing in the mind, at some critical moment, of the simple but terrible commandment, recalled, it may be, from childhood, *Thou shalt not kill?*

Everything in proper proportion. If I have recommended explicit, unashamed public instruction in what our society regards as decent conduct, it is not because I think it is the most powerful agency available, nor because I should always recommend it, but because I am convinced it is at present indispensable. In a time when every traditional moral concept is tending to lose itself in a smog of sentimentalism, pseudo-science, ignorance, scepticism, and bewildering sophistry, it is necessary to provide a nucleus of ideas so simple, and so simply and clearly expressed, that there can be no mistaking what they mean.

Indirect, incidental teaching of morals, as opposed to the direct teaching by the courses in ethics, should appear especially in such subjects as literature and history. History, concerned with the long course of human events, with issues of justice and injustice on the vast stage of the world, ancient and modern, provides innumerable and well-nigh inescapable opportunities for consideration of ethical truth. But it is undoubtedly in the classes in literature that the classes in ethics find their most natural and most powerful support. That is one reason among many why literature should be a required subject throughout the grade and high school years.

Just how the study of literature supports the study of ethics is a matter of great interest. I want to discuss it briefly here, and I want

to begin by quoting three well-known authors. These differ considerably both in their personalities and in their experience. The first is Matthew Arnold, poet, critic, and for most of his life inspector of schools. He says: 'Good poetry does undoubtedly tend to form the soul and character; it tends to beget a love of beauty and of truth in alliance together, it suggests, however indirectly, high and noble principles of action, and (the italics are mine) *it inspires the emotion so helpful in making principles operative. Hence its extreme importance to all of us . . .*' The second author is S. H. Butcher, the distinguished Greek scholar, and the passage I quote occurs in his commentary on *The Poetics* of Aristotle. 'The excitation of noble emotions,' he says, 'will probably in time exert an effect upon the will.' Finally, De Quincey, a writer certainly very different in temperament and interests from Arnold, and probably equally so from Butcher—being less the scholar, though in a sense he was distinctly that, than the curious analyst and entertainer. Writing apropos of Wordsworth, De Quincey mentions, in words that provoke reflection, 'that world of fear and grief, of love and trembling hope, which constitutes the essential man'; and a little later, having alluded to the kind of remembrance in which great philosophers, mathematicians, and reformers are held, he exclaims: 'How different, how peculiar, is the interest which attends the great poets who have made themselves necessary to the human heart; who have first brought into consciousness, and next have clothed in words, those grand catholic feelings that belong to the grand catholic situations of life, through all its stages; who have clothed them in such words that human wit despairs of bettering them!'

The quotations are more or less accidentally chosen, and no doubt might be duplicated indefinitely from writers of equal or greater authority. In themselves they perhaps prove nothing, but taken together they may serve

as well as others to call attention to what are no doubt certain assumptions, conscious or unconscious, of the central literary traditions of the world, East and West. What are these assumptions?

Especially, that the higher literature nobly represents the great and typical situations of human life, and in doing so with beauty and power not only suggests lofty principles of conduct, but places behind these the strong propulsion of emotion. The reader or spectator who is brought to experience this literature is moved by it towards conduct similar to that which it honours (conduct certain to be in sufficient harmony with any code of morals we should choose to inculcate), and in some degree is formed by it. Conscience, the ultimate driving force towards what is considered due and right, is thus aided and abetted by a force of a different kind, but potentially, in any given situation, of overwhelming and decisive power—the force of emotion.

Here again measure is to be observed. Arnold, it may be noticed, did not say that good poetry forms character—but *tends* to form it; did not say that it begets a love of beauty and of truth—but *tends* to beget it. And Butcher is even more cautious. The tentativeness of both is a warning not to rely overmuch on the edifying effects of the imaginative experience of literature. Such experience is an aid, and may be a very important one but it is not enough by itself. It is one element in what should be a complex and many-sided program.

It should be emphasized, moreover, that the literature spoken of as capable of producing elevating effects is not just any literature, but good literature: 'good poetry,' says Arnold; 'great poets,' says De Quincey; and the 'excitation' not of just any emotions, but of 'noble emotion,' says Butcher. Along with the recommendation that literature be sympathetically and intelligently taught not only for its purely aesthetic values but also

as a factor in ethical training, there must go an uncompromising insistence that the literature selected shall satisfy a high standard of excellence, both in substance and in form. The policy of choosing reading matter with reference to what pupils are supposed to like, quite naturally and without the least exertion or reaching up, or of allowing them to choose their own reading, is a peculiarly indolent and futile policy that must give way to the policy of choosing their reading for them, with intelligence and insight of course, but still choosing it for them. The competent teacher of literature—and an analogous principle holds in relation to all other subjects—is not the man who gets his pupils to read (anyone can do that, who will cater to raw tastes), but the man who gets them to read, and to enjoy, the kind of literature which at once refines the aesthetic sense, trains the mind, and elevates, or at least tends to elevate, character.

My final suggestion, in the present context, perhaps goes without saying. I have insisted that the curriculum must be changed. I have insisted that morals must be definitely taught. But these are, in a sense, external matters. If they are to have anything like their full effect, they must have behind them the sympathetic support of the school administrators and their staffs. We cannot have lip-service to morals in the classroom, and indifference or hostility in corridors and study halls, and expect to accomplish very much. The shift of emphasis in the curriculum must be accompanied by a corresponding shift in the total atmosphere of the school.

What this means is to no small degree the re-education of the educators to a new sense of values and a new purpose, a process which cannot be left to the educators themselves but must be carried out by a determined and focused public opinion. For the educators left to themselves will for a long while to come continue to follow their current doctrines, which are, as has already been hinted, only a late term in a long series—a series extend-

ing all the way back to the philosophy, or lack of philosophy, of the age. What our teachers and their superintendents must be made to realize, regardless of all philosophies, and all pedagogical theories, is that the moral tone of our society is far from satisfactory, that the present tendency is downward not upward, that they stand in a strategic position to help reverse that tendency, and that without their sincere co-operation no such program as is here proposed can much avail.

If anyone says that the attitude of educators is after all of small consequence, since no such program as I am suggesting will ever be inaugurated, I understand what he means. I do not under-estimate the obstacles to be encountered. Of these the greatest is the general force of inertia, all of it exerted, in a contrary direction, towards a continuation of things as they are, or towards pushing them still further down their present course. To try to stop this force, and turn it, is only too much like trying to stop and turn a glacier. More particular obstacles, moreover, are readily discernible, all of them elements in or by-products of that same inadequate philosophy which lies back of educational practice. There is not space to define them all, even were that possible; but among them are two that I should like to select for brief comment.

One is the strange illusion, shared, I suspect, by many educators, especially by the literary dilettantes in our higher institutions, that morals are not a respectable subject-matter for serious instruction. I recall a remark, attributed to one of the most brilliant and popular members of a large university faculty, to the effect that one doesn't teach students not to run away with their neighbours' wives. Such a principle of conduct might indeed seem curious if set down in the prospectus of a college course, but if a student who attended the elegant professor's classes in English literature for a reasonable length of time did not surmise that an instance of this particular

theft was open, on the face of it at least, to certain moral objections, he unquestionably missed something which the study of English literature, or of any literature worthy of the name, might be expected to give. At all events the tendency to regard questions of conduct as beneath the dignity of the truly enlightened, and to be relegated to courses in technical philosophy, Sunday Schools, and moral crusaders, is, I am convinced, one of the most extraordinary and unintelligent of current provincialisms. How anyone, in the face of the great secular traditions of East and West, and of the combined witness of the world's great religions, to say nothing of common sense, can patronize and ridicule the consideration of moral questions, is one of the things which, as Lord Dundreary was so fond of saying, 'no feller can find out'!

The other obstacle I wanted to touch on is the dissolving doctrine of relativity. There is, according to this doctrine, no standard of morals. What is right in one place may be wrong in another. What is right for you may be wrong for me. There is no standard of truth. What is true in one 'frame of reference' may be false in another. Never was there doctrine more poisonous—or more seductive. It has, as they say, everything. It flatters the intellect by enabling one to feel superior to those for whom it is still a mystery; and it flatters the appetite by providing a plausible ground for doing as one pleases. If what a man chooses to believe or to do is not convenient in one frame of reference, he should find it not too much trouble to conjure up another. One smooth-tongued dialectician intoning the siren song of relativity may cause more havoc in a student body than twenty wise teachers will overcome.

Hostile forces arrayed against our proposed change in educational emphasis would be numerous and strong, but we should also have allies, both concrete and abstract. A movement of the kind, intelligently conceived and con-

ducted, could reasonably count on the support of many influential organizations and agencies, beginning with the churches, and including many fraternal societies, and even, I venture to hope, a considerable part of the press. The public hears daily of the break-up of homes, of the increase in juvenile delinquency, and of scores of other signs that the time is more than ripe to return to more orderly living. It would therefore tend, I think, to welcome any responsible attempt to remedy the situation at the point where public opinion may be most effectively applied—that is to say, in the publicly controlled schools. Only, the program presented to it must be obviously the embodiment of its own clarified common sense, the sort of program it can feel it might have itself suggested, and above all, I repeat, a program free from direct connection with religion in any form.

So much for concrete allies. One great abstract ally, potential at the moment, deserves special consideration. That is the existence among us of a traditional and widespread desire for peace. Concerning this desire there can be no doubt. At the same time thoughtful people must be more and more convinced that the problem of peace can never be solved until the world as a whole exhibits a much higher state of moral culture than we see at present. 'You can tell how wise a man is,' Irving Babbitt once remarked, 'by finding out how far from the human heart he places the cause of war.' War begins, in other words, in the human heart. If a man says that the cause of war is in economic conditions and rivalries, he is not, in fact, very wise. Economic conditions and rivalries, and many other such things, may contribute to bringing on a war—that is undeniable; but they are the proximate and not the final cause. This truth is an open secret; it is known to all men of genuine religion everywhere. It is to the purification of the heart of mankind, as the sages would say, that peacemakers must look for lasting success, and nowhere else

The immensely plausible idea that world peace can be more or less automatically secured by continuing to its final stage the slow extension of law and order from minor units to larger ones, from city to province or subordinate state, from province to nation, from nation (as in the case of the British league) to a commonwealth of kindred nations, leaves out of account the fact that ordinarily in each unit of this series there is the basis of a nearly homogeneous culture, and the more significant fact that the reign of law maintained in each, in so far as it is maintained, and so long as it is maintained, has its origin in and rests upon a dominant desire. When in any unit there arises a dominant desire for law and order, law and order is established; but law and order does not come first, and afterwards the dominant desire. If there is to be universal law and order, then the people who directly or indirectly choose diplomats and establish policy, and by their combined strength control the world, must first desire it wholeheartedly and be ready to maintain it by acts of reason and justice, and if necessary by force; and for this to come to pass these same people, as individual men and individual women, must first have achieved a high degree of self-discipline and self-control—in short, a moral education.

This plain conclusion is not only the indication of simple logic; it is being pointed to with ever-increasing force by current events. Until the world—by which I mean the controlling elements in it—has achieved moral education, there will be no enduring peace. If we American people are in earnest about world peace, we should first be in earnest about moral education; and moral education, like all other essays at reform, should begin at home. If we wish to promote moral education in the schools of the rest of the world, let us first promote it in the schools of America. We may be inclined to take for granted, it is true, that so far as our own nation

is concerned we already possess all the morality we need to enable us to do our full share for world peace. Assuming we do have it now—a plausible assumption—can we be sure that it is not largely an inheritance from an earlier day, the working of a momentum that may be fast dying out? Who can say, if things go on as at present, that in a few more years the dominant will even in America, may not have turned from an ideal of peace towards an ideal of expansion? If anyone is inclined to believe, with facile optimism, that such an idea is merely fantastic, let him say just what forces he sees in America today that are competent to provide for the moral education of the majority. Civilization does not perpetuate itself; it must be renewed, by constant vigilance and effort, in every generation.

So it is that the undoubtedly sincere desire for peace now felt in America can, as it seems to me, be made an ally in the campaign I propose. This, joined to such concrete forces as I have mentioned earlier, must be the chief ground for any hope of success we may feel.

Can we succeed? Possibly. Everything, said Renan, is possible. Shall we succeed? Probably not.

I am sorry to end so unconventionally. Again and again I have observed how a speaker

or essayist has devoted nine-tenths of his discussion to establishing the apparently most incontrovertible evidence on the side of a dismal peroration, only to wind up with a hopefulness as unexpected as cheering. No, I am not very optimistic about changing education in the direction indicated, however dire the need. I am too well aware of the opposition for that. Success can come—if at all—only through the most energetic and enthusiastic efforts on the part of all those who appreciate the importance of the moment. For important it is. Let the moment pass, let public opinion confirm its faith in present trends,—as, let alone, it is only too sure to do—and not for a long time to come can we expect so favourable an opportunity for radical change. Now, therefore, when the subject of education is in all men's minds, when the desire for peace is strong, and when the terrible effects of war have tended to soften men's hearts and dispose them to think seriously of spiritual values, now is the time to strike. The course now plotted will determine not only American education, but American civilization and American history, for a long time to come, and, in no small measure, the history of the world.

A NOTE ON GANDHI

By ALDOUS HUXLEY

Gandhi's body was borne to the pyre on a weapons carrier. There were tanks and armoured cars in the funeral procession, and detachments of soldiers and police. Circling overhead were fighter planes of the Indian Air Force. All these instruments of violent coercion were paraded in honour of the apostle of non-violence and soul-force. It was inevitable irony; for, by definition, a nation is

a sovereign community possessing the means to make war on other sovereign communities. Consequently a national tribute to any individual—even if that individual be a Gandhi—must always and necessarily take the form of a display of military and coercive might.

Nearly forty years ago, in his *Hind Swaraj*, Gandhi asked his compatriots what they meant by such phrases as 'self-government' and 'Home

Rule'. Did they merely want a social organization of the kind then prevailing, but in the hands, not of English, but of Indian politicians and administrators? If so, their wish was merely to get rid of the tiger, while carefully preserving for themselves its tigerish nature. Or were they prepared to mean by *swaraj* what Gandhi himself meant by it—the realization of the highest potentialities of Indian civilization by persons who had learnt to govern themselves individually and to undertake collective action in the spirit and by the methods of *satyagraha*?

In a world organized for war it was hard, it was all but impossible for India to choose any other course than that of becoming a nation like other nations. The men and women who had led the non-violent struggle against the foreign oppressor suddenly found themselves in control of a sovereign state equipped with the instruments of violent coercion. The ex-prisoners and ex-pacifists were transformed overnight, whether they liked it or not, into jailers and generals.

The historical precedents offer little ground for optimism. When the Spanish colonies achieved their liberty as independent nations, what happened? Their new rulers raised armies and went to war with one another. In Europe Mazzini preached a nationalism that was idealistic and humanitarian. But when the victims of oppression won their freedom, they soon became aggressors and imperialists on their own account. It could scarcely have been otherwise. For the frame of reference within which one does one's thinking determines the nature of the conclusions, theoretical and practical, at which one arrives. Starting from Euclidean postulates one cannot fail to reach the conclusion that the angles of a triangle are equal to two right angles. And starting from nationalistic postulates one cannot fail to arrive at armaments, war and an increasing centralization of political and economic power.

Basic patterns of thought and feeling cannot be quickly changed. It will probably be

a long time before the nationalistic frame of reference is replaced by a set of terms, in which men can do their political thinking non-nationalistically. But meanwhile technology advances with undiminished rapidity. It would normally take two generations, perhaps even two centuries, to overcome the mental inertia created by the ingrained habit of thinking nationalistically. Thanks to the application of scientific discoveries to the arts of war, we have only about two years in which to perform this herculean task. That it actually will be accomplished in so short a time seems, to say the least, exceedingly improbable.

Gandhi found himself involved in a struggle for national independence; but he always hoped to be able to transform it, first, by the substitution of *satyagraha* for violence and, second, by the application to social and economic life of the principles of decentralization. Up to the present his hopes have not been realized. The new nation resembles other nations inasmuch as it is equipped with the instruments of violent coercion. Moreover the plans for its economic development aim at the creation of a highly industrialized state, complete with great factories under capitalistic or governmental control, increasing centralization of power, a rising standard of living and also no doubt (as in all other highly industrialized states) a rising incidence of neuroses and incapacitating psycho-somatic disorders. Gandhi succeeded in ridding his country of the alien tiger; but he failed in his attempt to modify the essentially tigerish nature of nationalism as such. Must we therefore despair? I think not. The pressure of facts is painful and, we may hope, finally irresistible. Sooner or later it will be realized that this dreamer had his feet firmly planted on the ground, that this idealist was the most practical of men. For Gandhi's social and economic ideas are based upon a realistic appraisal of man's nature and the nature of his position in the universe. He knew, on the one hand, that the cumulative triumphs of advancing organization and pro-

gressive technology cannot alter the basic fact that man is an animal of no great size and, in most cases, of very modest abilities. And, on the other hand, he knew that these physical and intellectual limitations are compatible with a practically infinite capacity for spiritual progress. The mistake of most of Gandhi's contemporaries was to suppose that technology and organization could turn the petty human animal into a superhuman being and could provide a substitute for the infinities of a spiritual realization, whose very existence it had become orthodox to deny.

For this amphibious being on the borderline between the animal and the spiritual, what sort of social, political, and economic arrangements are the most appropriate? To this question Gandhi gave a simple and eminently sensible answer. Men, he said, should do their actual living and working in communities of a size commensurate with their bodily and mental stature, communities small enough to permit of genuine self-government and the assumption of personal responsibilities, federated into larger units in such a way that the temptation to abuse great power should not arise. The larger a democracy grows, the less real becomes the rule of the people and the smaller is the say of individuals and localized groups in deciding their own destinies. Moreover love and affection are essentially personal relationships. Consequently it is only in small groups that Charity, in the Pauline sense of the word, can manifest itself. Needless to say, the smallness of the group in no way guarantees the emergence of Charity between its members; but it does at least create the possibility of Charity. In a large, undifferentiated group the possibility does not even exist, for the simple reason that most of its members cannot, in the nature of things, have personal relations with one another. 'He that loveth not knoweth not God; for God is love.' Charity is at once the means and the end of spirituality. A social organization so contrived that, over a large field of human activity,

it makes the manifestation of charity impossible, is obviously a bad organization.

Decentralization in economics must go hand in hand with decentralization in politics. Individuals, families, and small cooperative groups should own the land and instruments necessary for their own subsistence and for supplying a local market. Among these necessary instruments of production Gandhi wished to include only hand tools. Other decentralists—and I for one would agree with them—can see no objection to power-driven machinery provided it be on a scale commensurate with individuals and small cooperative groups. The making of these power-driven machines would, of course, require to be carried out in large, highly specialized factories. To provide individuals and small groups with the mechanical means of creating abundance, perhaps one-third of all production would have to be carried out in such factories. This does not seem too high a price to pay for combining decentralization with mechanical efficiency. Too much mechanical efficiency is the enemy of liberty, because it leads to regimentation and the loss of spontaneity. Too little efficiency is also the enemy of liberty because it results in chronic poverty and anarchy. Between the two extremes there is a happy mean, a point at which we can enjoy the most important advantages of modern technology at a social and psychological price which is not excessive.

It is interesting to recall that, if the great apostle of Western democracy had had his way, America would now be a federation, not merely of forty-eight States, but of many thousands of self-governing wards. To the end of a long life Jefferson tried to persuade his compatriots to decentralize their government to the limit. 'As Cato concluded every speech with the words, *Carthago delenda est*, so do I every opinion with the injunction, "Divide the counties into wards." His aim, in the words of Professor John Dewey, 'was to make the wards "little republics, with a warden at the head

of each, for all those concerns which being under their eye, they could better manage than the larger republics of the county or State."... In short they were to exercise directly, with respect to their own affairs, all the functions of government, civil and military. In addition, when any important wider matter came up for decision, all wards would be called into meeting on the same day, so that the collective sense of the whole people would be produced. The plan was not adopted. But it was an essential part of Jefferson's political philosophy.' And it was an essential part of his political philosophy, because that philosophy, like Gandhi's philosophy, was essentially ethical and religious. In his view, all human beings are born equal, inasmuch as all are the children of God. Being the children of God, they have certain rights and certain responsibilities—rights and responsibilities which can be exercised most effectively within a hierarchy of self-governing republics, rising from the ward through the State to the Federation.

'Other days', writes Professor Dewey, 'bring other words and other opinions behind the words that are used. The terms in which Jefferson expressed his belief in the moral criterion for judging all political arrangements and his belief that republican institutions are

the only ones that are legitimate are not now current. It is doubtful, however, whether defence of democracy against the attacks to which it is subjected does not depend upon taking once more the position Jefferson took about its moral basis and purpose, even though we have to find another set of words in which to formulate the moral ideal served by democracy. A renewal of faith in common human nature in its potentialities in general and in its power in particular to respond to reason and truth, is a surer bulwark against totalitarianism than is demonstration of material success or devout worship of special legal and political forms.'

Gandhi, like Jefferson, thought of politics in moral and religious terms. That is why his proposed solutions bear so close a resemblance to those proposed by the great American. That he went further than Jefferson—for example, in recommending economic as well as political decentralization and in advocating the use of *satyagraha* in place of the ward's 'elementary exercises of militia'—is due to the fact that his ethic was more radical and his religion more profoundly realistic than Jefferson's. Jefferson's plan was not adopted; nor was Gandhi's. So much the worse for us and our descendants.

EDUCATION IN THE UPANISHADS

BY R. SRINIVASA IYENGAR

A recent book on *Total Education* by Prof. M.L. Jacks contains valuable ideas emphasizing a new approach to educational problems as a result of the total war just ended. It gives a doleful picture of the present system of education where the 'child is seen today as a de-intellectualized and de-spiritualized body, a disembodied mind or a pure soul.' The author complains that the personality and

experience of childhood have been departmentalized, and therefore urges 'the need for symphony of human personality, co-education of body, mind, and spirit, and of the whole human being in action.' He claims the demand of total education to be 'the integration of the individual child', and stresses that the new education should be 'conversation with a man's whole self.' Quoting Plato's definition of man

as 'a soul using a body', he says that 'the Greeks had a synoptic view of life, and genius for synthesis, and saw man as a whole.'

As I read the tribute paid by Prof. Jacks to the Greek's synthetic comprehension of 'man', the following passage from the *Katha Upanishad* came to my mind :

*Atmanam rathinam viddhi shariram rathameva cha
Buddhim tu sarathim viddhi manah pragrahameva
cha (III. 3).*

'Know the Self as the Lord of the chariot, and the body as the chariot ; know the intellect as the charioteer, and the mind as the reins.'

How beautifully and forcibly this simile brings out the wonderful synthetic relationship between the body, the mind, the intellect, and the Self !

*Indriyani hayanahuh vishayamsteshu gocharan
Atmendriyamanoyuktam bhoktetyahur manishinah
(III. 4).*

This verse from the same *Upanishad* describes the senses as the horses, and the sense-objects as their tracks. The enjoyer is the individual self bound up or yoked with the body, the senses, and the mind.

The interrelationship sketched in the above two verses lays bare the concept of the 'integrated personality of the child' and strikingly suggests the soundness of the pedagogical precept that 'self-expression should follow upon self-awareness.' The educator's function is to cultivate in the child an awareness of a self with coordinated powers of body, mind, and spirit and use all subjects and activities as instruments to this end ; in other words, his primary duty is to introduce a child to himself, i.e. to discover the individual, reveal him to himself, and enable him to develop to the highest the powers of which he is capable. Our ancient seers had conceived ages ago a synoptic view of life so necessary for evolving a sane, sound scheme of education.

To discover the child the teacher should try to know the child. As the great educationist Sir John Adams used to explain, it is essential for the teacher to 'know both John and Latin', before he teaches John, Latin.

He must have a composite picture of John as a unitary personality. The process of effective teaching lies in the successful contact all the time of just two personalities—John's and the teacher's. The play and the inter-play of personalities in the imparting and acquisition of knowledge finds clear expression in the following verse from the *Taittiriya Upanishad*

*Acharyah purvarupam antevasyuttararupam
Vidya sandhah pravachanam sandhanam (I. 3. ii),*

'The teacher is the forepart ; the disciple the hind-part ; knowledge is the middle part, and exposition is the link or the connection between the preceptor and the pupil.'

The teacher and the taught are conceived as correlates of knowledge, which is the basis of correlation. An idea of great pedagogical value.

Some time back the Education Minister of Madras outlined a method of postal tuition for rural education. Apart from the transparent fact that postal tuition could be thought of only after a high level of literacy had been achieved for a fairly satisfactory period of time, the influence of the teacher's work is totally ignored. The *Chhandogya Upanishad* says: *Acharyad-dhyeva vidya vidita sadhishtam prapayati* : 'Knowledge can be obtained most efficiently only when it is learned from an *acharya* or a preceptor.'

The personal influence of the teacher has been admitted to be of immense significance in our scriptures. The teacher of today stands to profit by studying the *mantras* which the upanishadic teacher recited praying for his *medha* (intellectual vigour), the discipline and self-control of his disciples, high status in society among men of repute and renown among the wealthy, and for prosperity all-round. The ancient teacher's parting message to pupils is a classical model for convocation addresses for all time to come ; and Sri C. Rajagopalachariar paid his reverential gratitude to the holy Scriptures by simply reciting the verses from the *Taittiriya*

Upanishad as his convocation address to the Andhra University graduates in 1938. The approach of discipline to knowledge and enlightenment; his faith in the *guru* of his choice; the penance and discipline, to which he subjected himself deliberately, willingly, and under command; the preceptor's response in novel ways—those and several more factors of pedagogical value, even today, in the *acharyashishya-bhava* are graphically narrated in stories of romantic charm and interest in the several *Upanishads*, and form India's most valuable contribution to the world's inspiring and dynamic educational thought.

One is struck with amazement at the number of connotations given to the term *prajna* in this verse from the *Aitareya Upanishad*:

Samjnanamajnanam vijnanam prajnanam medha-drishitir dhritirmatirmanisha jutih smritih samkalpah kraturasuh kamo vasha iti; sarvanyetaitani prajnanasya namadheyani bhavanti (V. ii).

The subtle distinctions indicate the world of difference between the yet undeveloped field of present-day psychology and the mastery which our ancient *rishis* had attained in their knowledge of this science of the 'mind'. Have we not got to sit at their feet today, and learn in all humbleness the mysteries which they have lucidly expounded?

A recipe for the cultivation of memory is found in this verse from the *Chhandogya Upanishad*: *Aharashuddhau sattvashuddhih, sattvashuddhau dhruva smritih*: 'Purity of intellect is the outcome of purity of food; and firm, steady memory is the outcome of the purity of intellect.'

The latent educational wealth of the *Upanishads* lies in the mystifying references to 'consciousness when asleep', the eight senses (*grahas*) and their functions, the dream-state, the transmigration of souls, the transcendental quests, and so on.

The significance and meaning of these

expressions should be studied by psychologists with the help of Sanskrit scholars. The psychoanalysts have sounded depths with which few of us can claim the least acquaintance, and established that human behaviour and the human mind could be studied objectively and in a scientific way. They have found out how the character, personality, and intelligence grow up, and what the adult character has in it. They have studied the effects of body and mind on each other, and on character. The discovery of the 'unconscious' or the 'sub-conscious' has affected a tremendous revolution in modern educational methods of bringing up or dealing with children as well as adults. Even a cursory study of the *Upanishads* reveals the truth that in the field of psychology, our upanishadic seers had to a pre-eminent degree anticipated the modern discoveries by centuries. Baudouin, in his *Suggestion and Auto-suggestion*, rightly observes: 'As one of the curiosities of history and further as a lesson in humility, we may point out that the states just described under the names of collectedness, contention, and auto-hypnosis are described with considerable psychological acumen, though not of course in modern psychological terminology, in the precepts by which, for centuries past, the *yogis* of Hindustan have been accustomed to attain self-mastery.'

Educationists have therefore a rich mine of precious gems of educational concepts, ideas, and thoughts to explore, discover, and cull in the *Upanishads*, which will be helpful to harmonizing the modernness and the Indianness of our education in the years to come. The justification for this brief article is to provoke scholar-educationists to attempt research for discovering pedagogical, psychological, or educational gems of ideas in the *Upanishads*.

NOTES AND COMMENTS

TO OUR READERS

The observations *On Sri Ramakrishna* by Swami Premananda are taken from the diary of a monk who took them down as they were spoken in 1916 at the Belur Math. . . .

The Spirit of Indian Culture, this month's Editorial, should be read as a continuation of the July Editorial of the same heading. . . .

Dr Frederick Manchester, formerly of the University of Wisconsin, USA, is a great friend of the Vedanta Centre, Hollywood. He has collaborated with Swami Prabhavananda, Head of the Centre, in bringing out admirable translations of the Indian scriptures, the most notable and recent of them being an edition of the principal *Upanishads*. His deep spiritual interests and long experience of American education as a successful teacher entitle him to speak with authority on the crisis in which American education finds itself at the present day. In a way the crisis is not peculiar to America alone, for the emphasis on science, technology, and vocational education to the neglect of moral and spiritual questions is a feature more or less characteristic of modern education everywhere. Education is conceived in narrow terms, and the institutions maintained by the State seem to disavow all responsibility as regards moral training. This is true of India also. The Professor in his article entitled *The Crisis in American Education* deals with the problem with reference to America and points out, without metaphysical and arguable assumptions, the paramount need of moral instruction in schools and colleges for maintaining a decent level of social conduct, of which there can be no question. He also offers valuable concrete suggestions—the barest minimum which we can accept without philosophical disputation—for a scheme of moral instruction that can be easily applied. For the reason already mentioned the observations he makes and the proposals he puts forward deserve the

careful attention of all those who are concerned with the planning of education in a free India. . . .

Education in the Upanishads by R. Srinivasa Iyengar draws attention to a few ideas of great pedagogical value contained in the *Upanishads* in order to stimulate research in them. . . .

DEFENCE AND DECENTRALIZATION

In this issue elsewhere appears *A Note on Gandhi* by Aldous Huxley. The writer states that Free India has practically disavowed Gandhiji's pacifism (*satyagraha*) as well as his programme for a decentralized political and economic system. What he says represents facts objectively. We largely share his disappointment as regards the absence of an effective programme of decentralization, but so far as pacifism is concerned we feel that the time is not ripe yet for democracies to scrap the apparatus of collective violence altogether. It is doubtless true that *satyagraha* contributed in a large measure to the awakening and organization of the disarmed Indian masses and, consequently, the achievement of Indian freedom, but a cold analysis of the factors responsible for the British withdrawal will not support the contention that the British quitted under pressure of soul-force, i.e. *satyagraha* ideally understood. The tiger, as he aptly describes the British ruling over India, let go the prey not out of pity evoked by yogic *ahimsa*, but was influenced by emotions of a different sort and, we may add, by a nice calculus of profit and loss in material terms. The British have quitted Egypt and Palestine, but not under the impact of soul-force. Other reasons, here and elsewhere, proved more weighty than purely idealistic considerations.

The above, of course, does not invalidate the method of *satyagraha* as a weapon of collective fight within certain limits. It is

effective under special circumstances. It is, further, not often realized that *satyagraha* does not operate in isolation, but brings into play other factors. The disarmed and frightened Indian masses could not have been organized into a political power without it. When political force becomes organized and dynamic it finds out appropriate methods for the achievement of the collective aim. We do not know how many are fit to practise *satyagraha* in the ideal sense. But one thing is certain, namely, that the few who have attained the moral level of a true *satyagrahi*, as defined by Gandhiji, will not and do not change their character. It is because *satyagraha* is a political method, ex-prisoners and ex-pacifists could have become transformed into jailers and generals overnight.

Human society and the world have not attained a level of organization when a community can absolutely eschew collective violence for internal as well as external purposes. The democratic method of discussion and persuasion presupposes the acceptance by individuals and communities of certain fundamental rights of man and certain moral standards. The rules of the game have to be accepted by all. Criminals within and gangsters without do not accept the moral and spiritual principles on which society rests. When reasonable appeal fails, there is no other way to check or reform destructive elements except by resolute action. Until an effective world-organization with its independent instrument of law and order is created to protect the inherent rights of man everywhere to life, liberty, and happiness, the need for defence and defensive alliances will remain. India, at the present moment, cannot obviously neglect her defence in the face of threats from within and without. The old imperialist tiger is still cherishing hopes to jump upon her by disingenuously encouraging stooges to create chaos within her borders.

The need for defence does not, however, mean idealization of war, nor does it warrant

a policy of undue militarization. Various considerations prescribe definite limits to the defence system of India. It will be futile to aim at a huge war-machine. It is neither practicable nor desirable. Independence can no longer be preserved in isolation. In a future world war India's policy will be dictated solely by her national interests. The need may arise, in spite of her desire to remain aloof, for lining up with other powers. And when such a situation arises, the lining up will be governed by the practical considerations for the preservation of her liberty and her way of life, and not by sentimental reasons. In a general *mélee* if India cannot stand apart, neither can she protect herself without alliance with outsiders. The international situation, her industrial development, as well as the need for devoting her resources and energy to the utmost to providing the barest physical needs of the masses, rule out the question of a big military machine. But in the face of the threats to her security and ordered progress there is also a limit, at the other end, beyond which she cannot scale down her defence. She requires a reasonable minimum of an efficient, small but qualitatively high, defence force. Our culture recognizes that for the preservation of world-order, the maintenance of the spiritual aim and the protective power of society inspired by the *yoga* of disinterested service is a necessity (*brahmakshatrepripalite jagat paripalayitum alam—Shankara*).

While we cannot do without some measure of collective violence, it is not true that we cannot take certain steps in the direction of decentralization of political and economic power. Moreover, we can effectively put a stop to the tendency towards further centralization. Here we seem to enter a vicious circle. Economic power is necessary for building up an efficient defence system, which means we cannot do without some amount of centralized economy. The question of decentralization seems inevitably to be tied up, in the ultimate analysis, with the question of

war. But the problem is not as hopeless as it seems, for without jeopardizing national defence, we believe, we can secure a measure of decentralization by checking urbanization of life and by distributing a large amount of economic power over the countryside. We can build up productive apparatus everywhere slowly without allowing people to flock to towns with its troubles, physical and mental. A certain measure of socialization seems also called for immediately for guaranteeing a decent minimum of living standard, health, and education to the masses. Socialization can decentralize a vast amount of political and economic power. Certain basic industries of course may operate on a large scale, but in areas suitable, chosen with an eye to preventing unnecessary concentration of men in congested localities.

There are again large tracts in the country, especially the mountainous regions of the Himalayas, which can be developed in relative independence of town economy. They present a unique field for a new experiment. It will be a wise policy to organize the economic and political life of such areas, regionally. The octopus of centralized town economy is gently spreading its tentacles to seize new victims in these potentially rich fields: The government must mercilessly excise these spreading tentacles. The mountainous part of the UP, for example, provides an ideal terrain for developing valuable industries evenly spread out. Switzerland may provide

an instructive model in many respects.

The matter cannot be discussed elaborately here, but there is clearly not only a great need but also a vast field for practising decentralization in India. And for a healthy development of the community, such economic and political superstructures must be based on spiritual foundations. The cultural life of the villages has to be built up anew round appropriate institutions, so that the villagers may live happy, useful, and decent lives. Today more dreadful than rural poverty is the melancholy that darkens the villages, where the old cultural institutions have disappeared or decayed, due partly to the disappearance of the old economy, and partly to a flight to the false but glittering values of town life. The case of the rich need not be referred to. A villager who runs to towns for a living leaving behind his village home superficially commands a greater purchasing power. But in reality he gets little more in the shape of goods. He, of course, gets some degrading amusements and develops certain evil habits and grows less human than he was before. But he seems to prefer these to the cheerless village life. We cannot make a good and stable nation with such human material either in villages or in towns. Urban life has always degraded masses of men. The strength and stability of our national life will in a very great measure depend on the building up of a healthy, happy, and contented village population, educated, efficient, and rooted in Indian culture.

REVIEWS AND NOTICES

EMINENT INDIANS. BY D. B. DHANAPALA. *Nalanda Publications, Post Box 1353, Bombay. Pp. 180. Price Rs. 7-4.*

EDGEWAYS AND THE SAINT. BY HARINDRANATH CHATTOPADHYAYA. *Published by the same. Pp. 54. Price Rs. 1-8.*

Sri Dhanapala, a Ceylonese journalist better known to the Ceylon public as 'Janus,' has here tried to give us sketches of the personalities of seventeen eminent Indians of our day, namely, Gandhi, Jawaharlal, Rajendra

Prasad, Vallabhbhai Patel, Mrs Naidu, Radhakrishnan, Krishnamurti, T. B. Sapru, R. S. Chetty, Rajaji, Ramaswami Aiyer, Amarnath Jha, Ananda Coomaraswamy, Jaiprakash Narain, C. K. Naidu, G. Venkatchalam, and Walpole Rahula. The sketches are lively and written with a good deal of gusto and journalistic flair. Though they do not have the brilliance of some of the finest things in this line, as for example, the famous sketches of public men and pillars of society by A. G. Gardiner, they at least betoken much promise. Several

of these would have been the better for a drastic revision, the first one, on Gandhi, for example. The one on Amarnath Jha is remarkably shrewd and well written. In spite of numerous printing mistakes and a callous disregard for finish, the result of excessive garrulity, one cannot but admire the writer's power of observation, tenacious memory, ready wit, and capacity for illustrating personalities with spicy details and amusing stories. Whatever the defects, his readers cannot convict him of dullness anywhere.

The second booklet contains 38 small poems and a farce by Harindranath, the younger brother of the famous poet-politician, Mrs Sarojini Naidu. Harindranath himself is a poet of long-standing fame. His first book of poems *The Feast of Youth* attracted the notice of eminent critics. Since then he has spent years of devoted service to the muse of poetry. *Edgeways* are small pieces written during intervals of business. They show his usual facile power of versification, but they are not calculated to add much new lustre to his poetic laurel. Most of these poems contain something in the nature of an anti-climax, though they have fine romantic beginnings. They show imagination and energy but the riming is second-rate and the intuitive utterance of poetic truth is compromised by ideas that are intellectually conceived. The poet admits in one of his poems that he speaks from disillusionment. One may believe that and sigh for the poets who, Sri Aurobindo thought, would lead us to the new order that humanity is waiting for. The *Saint* has hardly much to recommend it as a farce. The drama wants to pour ridicule on easily gullible rustic Indian mentality that confuses sainthood with

certain outward indications of it. The *Seventh Man* who acts as the doubting Thomas, talks a little in the vein of Karl Marx, for religion is to him nothing but opium for the people. The idea of the drama is not original, neither is the handling very deft.

TELUGU

LETTERS OF SWAMI VIVEKANANDA. Trans. BY K. CHANNABASAPPA. *Advocate, Bellary, South India.* Pp. 138. Price Rs. 1-8.

These are the translations of 59 letters of Swami Vivekananda. Swamiji's letters are more inspiring than many of his lectures. We are glad that the ideas of the great Swami have been presented to the Andhra public in such a nice form, thanks to the efforts of the author.

ORIYA

SRI SRI RAMAKRISHNA LILAMRITA. Pp. 482. Price Rs. 2-12.

SRI SRI RAMAKRISHNA UPADESH. Pp. 121. Price As. 4. *Published by the Ramakrishna Math, Bhuvaneshwar, Orissa.*

The first book is the life-story of Sri Ramakrishna in verse after the model of the Bengali *Ramakrishna Punthi*. The second is a translation of the well-known Bengali work. *Sri Ramakrishna-upadesh*, compiled by Swami Brahmananda. It is a matter of great joy that the divine life and teachings of Sri Ramakrishna have been presented to the people of Orissa in their own tongue. The Ramakrishna Math, Bhuvaneshwar, has done a work of great value in presenting to the Oriya public the inspiring life and teachings of one of the greatest sages of India.

NEWS AND REPORTS

RAMAKRISHNA MISSION

AN APPEAL

Owing to the recent political changes in the country, ten centres of the Ramakrishna Mission have come under Eastern Pakistan. Dacca, Narayanganj, Faridpur, Mymensingh, Barisal, Dinajpur, Sylhet and Habiganj are some of them. The public is doubtless aware that for years these institutions had been serving the poor and helpless of those areas in diverse ways, irrespective of caste and creed. But the majority of those through whose help the Ashramas were being maintained, have left those places following the political changes, with the result that the centres are faced with dire financial difficulties. Some of them are in such a critical condition that unless immediate help be forthcoming, most of their humanitarian activities will have to be closed down.

We do hope that through the grace of the Lord this state of things will shortly pass away. But till then the lamp must be kept burning.

We therefore earnestly appeal to the generous public to contribute liberally to extricate the Ashramas from their present plight. We implore all those who have a soft corner in their hearts for our brothers and sisters in those parts, to see that institutions that have variously served thousands of men and women for decades, do not perish for want of funds.

All contributions for this purpose will be gratefully accepted and acknowledged by: The General Secretary, Ramakrishna Mission, P.O. Belur Math, Dist. Howrah.

SWAMI MADHAVANANDA
General Secretary,
Ramakrishna Mission

THE RAMAKRISHNA MISSION ASHRAMA, BARANAGORE

The Anniversary and Prize Distribution Ceremony of the Baranagore Ramakrishna Mission Ashrama was held on Saturday, 12 June 1948 at the Ashrama premises.

His Excellency the Governor of West Bengal, Sri Chakravarty Rajagopalachari, accompanied by Srimati Namagiri, arrived at the Ashrama punctually and was received at the gate by Sri Dharendra Nath Roy, Barrister-at-Law, President of the Ashrama, Sri Girindra Nath Roy, Secretary, and Swami Nirantarananda, the Monk-in-charge. Swami Nirantarananda then introduced the President and the Secretary to His Excellency. The boys of the Ashrama, under the command of Sri Jitendra Lal Mukherjee, presented a guard of honour. The Governor was escorted to his chair under a decorated *pandal*, where the *sanyasis* of the Ramakrishna Order and other distinguished persons from Calcutta and gentlemen of the locality had earlier assembled. Upon His Excellency taking the chair the function immediately began with the chanting of hymns from the *Upanishads* by the *brahmacharis* of the Belur Math. After the garlanding of Rajaji and Srimati Namagiri by two small boys of the Ashrama, the national song, *Vande Mataram*, was sung by another little boy. Sri Dharendra Nath Roy, President of the Ashrama, then read the Welcome Address, and presented it to the Governor. The Secretary, Girindra Nath Roy, then read a short report of the institution giving within a small compass an account of its birth and gradual development and its activities, referring to the sacredness of the location of the Ashrama at Baranagore associated with the memory of Sri Ramakrishna.

The boys of the Ashrama then gave an exhibition of gymnastic feats and drill demonstrations, which were highly enjoyed and appreciated by His Excellency and by all persons present. After the drill demonstrations, prizes for annual sports were presented to the boys by Srimati Namagiri. Then Sri Damodar Das Khanna in a fine little speech in Hindi welcomed Sri Rajagopalachari. After that Rajaji rose and replied in English, which was translated into Bengali by Sri Damodar Das Khanna, as follows:

'I am sorry I have to ask my friend to render what I say into Bengali. I cannot use your time this evening to go into any political disquisition, either about the state of India, or of the services of the leaders. I am very glad to be here and to serve on an occasion of a festivity in connection with this very useful Institution. The shaping of character and the equipment of intellect of boys—these are very important parts of the national service. The number of boys wanting education and eager to get education is very large, but the institutions are comparatively small in number. Anyone, any individual or organization who serves the purpose by giving one or more institution to boys does a tremendous amount of national service. I, therefore, congratulate and thank the people who are responsible for this Institution.

'Where boys are taken away from their home life, it

is necessary that the educational institution providing education for them should also give them moral as also spiritual instruction. Where the boys enjoy the advantages of home culture and home tradition alongside with school education, they may be content with secular education. The father and the mother and the culture that has been built in the particular society in which the particular boy belongs would train them in home-life. When there is no home-life for boys and orphans, taken away from their homes, it is absolutely necessary that alongside reading, writing, arithmetic and algebra and all that, there must be education and training of character as well. That is why I am particularly glad about this institution. Spiritual and moral education do not consist in making the boys commit to memory the texts written by others and not understood by themselves. I do not underrate the discipline and recitation, but recitation does not amount to moral instruction.

'We are all deeply grateful to the Ramakrishna Mission and to their activities as well as to their allied institutions for moral and spiritual instruction that is always associated with education. The name and tradition of Sri Ramakrishna Deva—these are enough for helping the spiritual education of the boys. It is a name which has transformed the culture and progress of Bengal in modern times. I hope that institutions will grow around his teachings in all places in India. In recent times, no one could represent so well the doctrine of the *Upanishads* and the knowledge and fact that are contained in them than Sri Ramakrishna Deva.

'I have spent twenty years in the study of the *Upanishads*, but if I follow his life and teachings for a day, I will learn much more. This comes to be so because learning is different from living the life that is taught. The hymn that was sung at the beginning of the proceedings—that is to be told to any student of the world. All that students require to know as to how they should conduct their lives, is contained in them. At every convocation address nothing more need be said than what the *Rishis* told in the *Upanishads*. I congratulate the boys who have received the prizes. But these prizes are nothing. You should prize the fact and the memory that you have read in the school associated with the name of Sri Ramakrishna Deva. May all your acts, all your words, and all your thoughts be worthy of the school to which you belong.'

THE RAMAKRISHNA MISSION TUBERCULOSIS SANATORIUM-HOSPITAL AN APPEAL

'There are about 25 lacs tuberculosis patients in an infective stage in India and about 5 lacs people die from this disease, every year. As against the 25 lacs of infective patients who require institutional treatment, there are only a total of 6 thousand beds in the country to provide facilities for their isolation, and the number

of doctors with sufficient experience of tuberculosis work to qualify them for posts in tuberculosis institutions, does not exceed 70 or 80.'

In this appalling condition of our public health the need and importance of a Tuberculosis Sanatorium is keenly felt by the medical profession and the public. Though the collapse therapy marks a great advance in the treatment, yet the additional factor of fine climate cannot be brushed aside so lightly. Consensus of expert opinion is that the sanatorium line of treatment forms the basic foundation on which other lines of treatment may proceed, e.g., collapse therapy, drug, surgical interference etc. It is not only for the climatic benefit that the sanatorium is valuable, but for the disciplinary life which is so naturally imbued in the patient and which is of permanent educational value.

Rest is another important factor in the arrest and cure of this fell disease. But to attain this objective of rest, a complete change in the outlook and habits of the patient is required, and this is easily attained in the environment of a sanatorium.

Graduated physical exercise under careful and controlled medical care is also easy to obtain in a sanatorium. Even a short stay in a sanatorium impresses on the patients the importance of regular hours of meals, rest and exercise which are of tremendous value to him in the future guidance of life. This education of the patients as also their relatives and friends about the nature and treatment is of special value in the ultimate eradication of this disease.

The problem has long been engaging our attention. All that we have been able to do so far is the opening of a Tuberculosis Clinic at Delhi. But mere multiplication of clinics and propaganda are not sufficient to tackle this colossal problem without a provision for effective treatment.

Our scheme to start this sanatorium-hospital had to be postponed for nearly ten years due to World War II, as the Allied forces often used our land for their purposes and as also it was wellnigh impossible to procure building materials during the past few difficult years.

Our plot consists of 240 acres of land about 8 miles away from Ranchi Railway Station. Ranchi being easily accessible to five provinces, viz., Bihar, Orissa, U.P., C.P., and Bengal, and its climate being dry, cool and bracing, patients from different parts of the country can take advantage of it. In fact, tuberculosis experts regard it as an ideal place for a sanatorium-hospital.

The site is less than a mile from the Ranchi Chaibassa Road, and on account of its slight elevation above the surrounding region, commands a fine view of its natural

scenery. The sources of water supply are abundant, as the site has small rivulets on two of its sides and a lake in its compound. The soil is dry and the drainage easy, and there are no swamps or sources of noise, odour or dust. Medical specialists are within easy reach.

The modern tendency of the construction of sanatoria is towards the hospital type of buildings. This is in keeping with the present ideas of infection, diagnosis, and treatment of tuberculosis. To start with, it is proposed to have two general wards of 20 beds each, for different sexes, in addition to some cottages. Semi-privacy will be secured by arranging the beds horizontally, and by constructing cubicles in the Wards. In future, if funds permit, we shall provide private wards (single rooms) for patients who prefer to be alone and every attempt will be made to maintain the efficiency of nursing. So a start will be made with about 60 patients. The Hospital will be equipped with the latest instruments for proper diagnosis and adequate modern treatment.

To start a modern Tuberculosis Sanatorium-Hospital, it requires a large sum of money, at least 5 lacs. This is necessary, as there are certain essential items of expenditure which cannot be curtailed. First of such essentials is a Generator-plant for electricity and X-ray unit. Secondly, the necessity of pucca buildings for operation Theatre and the X-ray plant. Thirdly, the laboratory equipment and thoracic instruments.

We had collected about Rs. 1,00,000/-, half of which has already been spent in purchasing 240 acres of land and some building materials and also in the construction of two buildings, work on which has already begun.

We hope this sum will soon be forthcoming from the generous public. We are confident that our appeal for such an urgent and important cause will meet a ready response from one and all.

Contributions either in cash or kind, however small, will be thankfully received and acknowledged by:—

1. The General Secretary,
Ramakrishna Mission,
P.O. Belur Math,
Dist. Howrah,
(West Bengal).
2. The Secretary,
The Ramakrishna Mission
Tuberculosis Sanatorium,
P.O. Hatia,
Dist. Ranchi, Bihar.

Swami Madhavananda
General Secretary,
Ramakrishna Mission