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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

“NO ONE IS TO BLAME”

BY SWAMI VIVEKANANDA.

54 W 33

New York, the 16th May, 95

The sun goes down, its crimson rays
Light up the dying day;
A startled glance I throw behind
And count my triumph shame;
No one but me to blame.

Each day my life I make or mar,
Each deed begets its kind,
Good good, bad bad, the tide once set
No one can stop or stem;
No one but me to blame.

I am my own embodied past;
Therein the plan was made;
The will, the thought, to that conform,
To that the outer frame;
No one but me to blame.

Love comes reflected back as love,
Hate breeds more fierce hate,
They mete their measures, lay on me
Through life and death their claim;
No one but me to blame.

I cast off fear and vain remorse,
 I feel my Karma's sway,
 I face the ghosts my deeds have raised—
 Joy, sorrow, censure, fame;
 No one but me to blame.

Good, bad, love, hate, and pleasure, pain
 Forever linked go,
 I dream of pleasure without pain,
 It never, never came;
 No one but me to blame.

I give up hate, I give up love,
 My thirst for life is gone;
 Eternal death is what I want,
 Nirvanam goes life's flame;
 No one is left to blame.

One only man, one only God, one ever perfect soul,
 One only sage who ever scorned the dark and dubious ways,
 One only man who dared think and dared show the goal—
 That *death* is curse, and so is *life*, and best when stops to be.

Om Namō Bhagavate Sambuddhāya
 Om, I salute the Lord, the awakened.

RESURGENCE OF ASIA

BY THE EDITOR

Resurgence of Asia is a fact, but not an isolated one. If Asia is awaking, so is Africa; and, what appears silly and ludicrous, America and Europe are waking up, though in a somewhat different sense. The latter two continents, having tasted the benefits of the civilization they have built on the foundation of technology, are now revaluing the established values, not merely in the light of their experience of a few centuries but, more truly, in that of a new phase of consciousness dawning upon them. And this phase of consciousness is not limited but universal, taking

different shapes in different countries according to their immediate needs. As Europe and America have been enjoying political freedom to a great extent it has not taken the shape it has done in Asia and Africa that were and still are groaning under the heels of the other two. But when this emergency will be over by the attainment of political sovereignty this urge is likely to express itself in a form that finds expression in the writings of the liberal thinkers of the West. This, however, does not mean that Asia and Africa will always lag behind in the march of evolution. There are clogs to

the legs of the East as of the West, only they are different in shapes and sizes; but they impede the march all the same. If Afro-Asia has to learn and master modern sciences and technology, Eur-America has to give up the pride and prejudice that political and economic exploitations have brought them; if the former is to learn the power and method of organization, the latter is to unlearn the evils thereof. So, by the time walking through the by-paths will have been finished each will find the other ready for the grand march along the highway of universal brotherhood.

But is it proper to call the awakening in the different Asian countries resurgence of Asia? There is very little in common between them, either with regard to the end or to the means. Their eyes are fixed almost to the tips of their noses, seeing nothing else but the most urgent needs of their countries as understood by the numerous political parties into which each country is divided. In many countries there are bickerings and even *coup d'etats*, having their springs in selfish motives of leaders and their parties, which are being still exploited by the colonial powers of the West or by nations with axes to grind. Lacking in high ideals and noble sentiments and with no definite programme or method of work, these leaders and parties have failed to rouse the masses from their old lethargy and inaction. With internal factions and external interference, the progress of these countries is retarded, and sufferings of peoples are increasing. Some countries have been devastated by wars and ultimately partitioned off. These are surely not signs of resurgence. Yet this is a true picture of most of the smaller countries of Asia, whose masses want to rise and march but find no objective to move towards.

There are two countries which are geographically and historically both European and Asian. Turkey is culturally Asian and wants to be so, but is unavoidably involved in European politics and cannot have a foreign policy of her own; for her very existence she must join, as she has actually done, the

Western powers. So though she is ideologically resurgent to some extent, she remains crippled practically. Russia, for all practical purposes, is the policy-maker of the world. She compels the Eur-American countries to adjust their policies according to her own moves. She is fully resurgent and kicking too, though the kicks are rather too hard for many countries to bear; and here is the rub. If one's resurrection is another's death or a cause for constant fear it is a terrible phenomenon. It may be good for that particular country but it can hardly be regarded as beneficial to Asia or the world. So in this case too, where other countries wanted to hitch their hopes on, the rise, though genuine, needs to be qualified. It does not enhance the cause of peace, which the world cries for.

Next comes another country, a veritable giant, who, even in deep sleep, struck terror in the hearts of the European imperialist countries. Unlike Russia, she is hoary with age and culture, and yet nimble as a youth. In inventive genius, in arts and industries, in manual and skilled labour, in the enjoyment of life, and in the calm philosophic outlook on life, China refuses to be beaten by any nation. In fact China, unlike India, never slept. The people all along were, as they now are, active, alert, and industrious; lethargy is a vice that is unknown to the Chinese masses. Yet its fall is a fact, due, like India, not to the masses but to the higher classes, who became too proud of their culture and refused to look at the world outside that was marching on to create a new culture and civilization; and who tyrannized over the industrious masses to reduce them to chill penury. Again, in parallelism to India, these nobles and their bands partitioned off the country into warring states, till nothing remained of the former glories except the joyous industrious masses steeped in dark ignorance and the tyrannizing bandit bands. Then a few young men with Western education put their heads together to set their beloved country again on the march. Communism knocked at the door; but Sun Yat

Sen's genius combined what was good and beneficial in the ancient culture with what was promising in the new ideology. The experiment was just started when Sen passed away. Factions raised their ugly heads, which Japan, by her foolish adventures, helped to remove and gave the country the rousing knock it needed for the determined resumption of the 'onward ho'. Next came foreign aids from both Russia and U.S.A., perhaps well-meant, perhaps diplomatic; but whereas corruption and tyranny grabbed U.S.A.'s money to selfish ends, the Russian aid fell into the hands of people of tried sincerity, doggedness, and intelligence, which finally put China on the unceasing march. This is indeed an awakening, whose results are palpable and undeniable. The whole country, every section of its people, quite like Russia, is wide awake, is working hard with zeal and determination to build up an AI nation.

All this is true. Yet doubts do creep in as to how far it could be regarded as a reliable factor in the resurgence of Asia. Will China walk the path of Japan and try to convert most of Asia into her colonies or satellites and thrust her ideology on all of them, or will she be a real blessing to the nations round about her, helping them to attain freedom and build themselves according to their individual geniuses? Will she accept the principle of 'Unity in Diversity' in politics, economics, and culture, or will she drive ruthlessly the steam-roller of unitarism over others? This is the ominous mark of interrogation looming large over the continent. China might say, 'Have I not proved my good intention by action?' Without questioning this, one might say, 'The time is just come to show it.' If Nehru's visit is crowned with success, China will have laid the foundation for the world leadership, which will be apparent to all in a few years. Therefore in the case of China resurgence is a reality, but other Asian countries, instead of feeling happy, are experiencing an uneasiness that is not only retarding their progress but is tending to change the direction of the

coming culture and civilization that would have been a mainly Asian contribution.

Japan woke up long ago and incorporated into her civilization all that was good and great in the modern Western culture; so much so that many other nations of the continent looked upon her as their model and a real guide and ally. But she let slip a golden opportunity and proved herself a more ruthless imperialist and exploiter nation than any Western nation of that category. Her slogan of 'co-prosperity', quite a correct formula, was only a camouflage for her imperialistic designs. At heart she was never a friend to any nation of Europe and America; in fact she started her new career as a competitor and an enemy to all those nations in the political and economic fields, still she never tried to make an ally of China, her immediate neighbour. On the contrary, she made war on her. It was an adventure that will go down in history as the greatest political and military blunder of the twentieth century. She had her designs upon other countries too, with the result that when she was involved in the Second World War she found herself alone, fighting against all the nations of the world. There was no need of the atom bombs, her defeat was sure; only there would have been a little more bloodshed.

We are, however, not concerned with this aspect of the results of the War except the fact that Japan's China adventure made the future friendship of the two great Asian countries as difficult as the release of the two bombs on Hiroshima and Nagasaki did between Japan and America. Both have their far-reaching effect if we but want to profit by mistakes. Japan should have learnt that her rise again to power and prosperity would lie in her 'co-prosperity' formula—this time not in its mere utterance but in its practice in actual life. Japan's real resurgence will lie along the line of her genuine friendship and co-operation with the rising nations of Asia. There is another danger for her. She may shape her future policy on the weakness of the

European nations, her former competitors, and try to capture the world market earlier than they and thus continue her former career of economic exploitation and political playing on the balance of power. But the days of exploitation are fast running out; and any nation that will base its policy on it is sure to come to grief. Economic exploitation or, that honeyed word, market, refers to Asian and African countries, which are fast developing their industries, curiously enough with the aid of the former exploiting nations, whose interest lies in it. Thus competition in exploitation is slowly but surely yielding place to competition in co-operation. This being the sign of the time, nations should take note of this and shape their policies accordingly.

But Japan that cut herself off from her former life of idealism and has grown a nation of too hard realists may not take to genuine co-operation. Again, her very bitter experiences of the last war—effects of the atom bombs, political humiliation, economic ruination, and, above all, the violent cultural interference—have possibly generated a spirit of revenge, very natural in a proud and efficient nation, which may overpower idealism, at least for some time to come. There is, however, an equal chance of her realism showing her the way to idealism, weaning her away from the path of exploitation to that of co-operation. Looking askance at the invading communism, and tied still to the apron-strings of America, she finds it difficult to take her choice. If, however, her attitude of co-operation with India and Burma and her cautious feeler to China can be taken as signs, then we are hopeful of her resurgence. A nation that has clung to aestheticism in spite of being one of the most active, efficient, and disciplined of peoples cannot eschew idealism from her life. She must work for peace and prosperity of the world. Wisdom, political expediency, and world circumstances are all pointing her to take this course, and left to herself she would have chosen this path. There are, however, some adverse pulls, all ultimately traceable to international communism, that prevent

her from taking the right step. So we see Japan's resurgence too is qualified.

The Arab group of states occupy an important strategic position: they overlook three important seas. They are being wooed by both the Western powers and Russia. But old internal dissensions and external interference have moulded them in such a way that in spite of their grouping together to fight Israel the required adhesion is still wanting. Moreover the ideal is still vague. They look to Turkey, Egypt, and Iran, and sometimes to Pakistan, and they turn again to their glorious past; and they have failed so far to decide between medievalism and modernism, between theocracy and democracy. The problem of Israel has added to their difficulty. They are awakened and are ready to march, but they need the spirit of Japan when she woke up first. If, again, their federation or confederacy stands against any other nation or group of nations then the rising is bound to be short-lived, that being against the grain of evolution. Asian countries, to be resurgent, must be wide awake to Asia's eternal mission. Asia built many flourishing empires and kingdoms; most of them are no more. Asia built something else, which, unlike empires, she did not guard against others but freely gave to the world, and this Asia lives and smiles and beckons to the world to come to her and partake of it. The Arab states are but dimly conscious of this. Education is sadly lacking.

Iran's ideal seems to be clear. Her waking has no aggressive element in it. Although theocracy has still its hold over her, yet it is not so strong as to usurp the place of democracy. But her oil, her staple commodity that bids well to ensure her prosperity, has proved, like Helen's beauty, to be her undoing. And no country is now safe against the new game of strategy-hunting. The oil deal and the new government being identical in action, the country will be saved from the immediate threat of financial collapse and may have a political stability that she needs so

badly after the recent strain; whether she will be able to approach the ideal unhampered by the material considerations of the 'consortium' of outside powers is, however, a political problem that has many parallels in history. Iran is yet to gain the freedom she requires to shape her destiny by herself.

Afghanistan has chosen her path and has so far the freedom similar to that of Switzerland to pursue it, and her friendship with India is an indication of her ideology. But the strained relation between India and Pakistan, her support to the Pakhtoonistan movement, the new political set-up in Iran and the task of constant vigilance over her northern and southern borders are not favourable to a free and rapid growth of her nationalism. Yet the new system of education she has introduced inspires hopes in many Asian countries that by the time the many political and economic tangles in the countries surrounding her will be solved she will have made herself ready for the grand march towards world peace. But political wire-pullings are continuous and her economic strain is also considerable and these are the factors that really count in shaping the future of a country. Hence, in spite of her vision, she is to wait warily and build steadily.

Of the Colombo powers Pakistan is just forging her fate, which has been shaped by an outside power, however much the nationals will or nill and howsoever they group and re-group. Ceylon has caught the idea, but swayed by strong temptation she is vacillating. Indonesia has the finest grasp of the ideal; but torn into quarrelling factions she has been rendered impotent. Burma and India are true to the ideal which they have evolved. But all these five countries have just emerged out of political slavery and as powers they do not count. They would have counted had they been able to pull together, which, unfortunately, for very petty reasons they do not. To blame the tempters is not only foolish but derogatory to one's dignity. It shows up to

the world two great faults, viz. political immaturity of the countries and what is worse, the self-aggrandizement of the leaders at the cost of their countries. Indonesia's ministerial crisis on the eve of the Afro-Asian conference is a shameful exposure of the helpless condition of the country. How ludicrous is the idea of raising a sky-scraper on such shifting sands! One is naturally led to think if dictatorship were not a better substitute for democracy of this type. Fortunately India has shown how democratically elected leaders can be both darlings and dictators of the nation. Franklin Roosevelt had to rack his brain to get the nation accept the New Deal; Nehru is simply to stand up and say he wants the Five Year Plan to be passed and it is done. The Chinese and the Japanese are great military nations; they are efficient and disciplined and have and are having most things that make a nation great. India is inefficient and undisciplined and lacks important things that build a nation; despite these defects her weight is felt because of her sincerity and genuine love for humanity—her nationalism is humanism. Fortunately for Asia, India's neighbour, Burma, is a true sister to her, both standing and fighting for the same grand cause of peace and well-being of the world, suffering great strain, undergoing terrible sacrifice, yet clinging to the ideal with a righteous zeal. Having nothing they are still great because they have that idealism which makes one feel for others. Would to God Ceylon be as constant as Burma, and Indonesian political parties join hands, not as a political expedience but in all earnestness, to be the vanguard of the coming civilization.

These are pious platitudes and no facts, the facts being that they are yet to develop themselves as nations, that the leaders are to devise ways and means to rouse zeal and enthusiasm in the masses; to give them food and shelter, education and employment, to come up to the proper stature of the modern man; to modernize agriculture and build industries, civil and military; to train and

drill people to act in a determined and disciplined way; and then to take part in international discussions, to be heard and respected. Until then the ideas of these great men have but a nuisance value to the world; they irritate the hardened politicians of the West and sometimes lead them to take steps deliberately, in a spirit of vengeance, to put these nations into difficulties, to alienate their allies, and by isolating them from their neighbours to render them innocuous, politically and militarily. Words and ideas have no value unless they are backed by force, not merely moral and spiritual which only amuse the modern world, but also political which ultimately means military and economic. And none of the Colombo powers can claim to possess this force. They have the latent strength; in man power, in mineral and other resources, in strategic positions, in ideology and conviction, they are indeed great. But too many leaders and parties pulling the masses in different directions are breeding inefficiency and indiscipline in the latter and damping their spirit of resurgence. These are facts too deplorable but quite undeniable. We have to counter them; and fortunately India, thanks to the contributions of the Mahatma, Patel, and Nehru, is doing it against terrible odds inside and outside the country with results commensurable to the means, though not to the end. Her sincerity of purpose and correctitude of efforts, even in case of Kashmir—a much misunderstood problem in the UNO—are being increasingly understood by most of her neigh-

bours, who are trying to follow the same path and stand by her in her difficulty in dealing with big powers.

The Colombo powers, though not resurgent in the true sense of the term, are the hopes of Asia, the bearers of her standard of peace. But to give immediate peace or war to Asia and the world rests with China and not with them. If the latter could be persuaded to take to the path of peace Asia's resurgence is immediate and beneficial to the world. Then alone will Asia come to her own, to her mission of peace and blessedness. If she is to rise she must rise to this end alone and not as a competitor to other powers to repeat the same meaningless elbowing out of others, but as the formulator of a new culture and civilization where holiness, love, and co-operation among nations will bring peace and prosperity to humanity as a by-product. The waters of India's idealism and China's realism must commingle to produce the composite Asian culture to meet the West in friendliness and on equal terms to bring in the world civilization of 'co-prosperity'. If, however, China doggedly goes the wrong way the Colombo powers, terribly shocked and rocked, will have to wait until the blood-bath is over, to resume their march of peace, calling on the few remnants of humanity, haggard and heavy-laden, to gather round them and bring down the Kingdom of Heaven on earth, silent and sombre with sorrow, yet joyous with the expectancy of a new maternity. Let nations choose.

'Now is needed the worship of Sri Krishna uttering forth the lion-roar of the Gita, of Rama with His bow and arrows, of Mahavir, of Mother Kali. Then only will the people grow strong by going to work with great energy and will. I have considered the matter most carefully and come to the conclusion that of those who profess and talk of religion nowadays in this country, the majority are full of morbidity—crack-brained or fanatic. Without the development of an abundance of Rajas (activity), you have hopes neither in this world, nor in the next. The whole country is enveloped in intense Tamas (inertia); and naturally the result is—servitude in this life and hell in the next.'

—Swami Vivekananda

NEW DISCOVERIES REGARDING SWAMI VIVEKANANDA—I

BY AN AMERICAN DEVOTEE

In *The Life of Swami Vivekananda*, by his Eastern and Western Disciples, several chapters are devoted to Swami Vivekananda's first visit to America. To these chapters we owe an inspiring picture of the Swami in the early days of his mission. His message to the people of the West is told, together with an account of the enormous energy and compassion which he poured out to a spiritually starved country. But although the story of this period in the Swami's life has been presented by his biographers with as much fullness and accuracy as was possible at the time of its writing, it is a story told only in broad outline, and many details remain to be added.

Very little is known, for instance, of the period following the Parliament of Religions, during which Swamiji lectured throughout the Middle West. Another gap in our knowledge pertains to the period prior to the Parliament when he spent several weeks in New England. Again, although it is known that he lectured many times in Boston, the dates of those talks as well as their contents are obscure. In short, during a period of nearly three years Swamiji must have given many more lectures and informal talks than have been discovered, and he must have made many more friends than those of whom we know, whose letters and journals telling of his life and sayings may still lie in dusty attics. The reaction of the American public to the extraordinary figure of Swamiji has also not yet been fully explored. A personality as tremendous as his arouses violent animosity as well as adoration, and a picture of his life cannot be complete without a knowledge of his total impact upon his times.

Apart from its historic value, no new detail about Swamiji which comes to light is too small for his followers to cherish, and as time goes on this will become more and more true. Proportionately, however, the details will become more and more difficult to unearth. Even now it is too late to interview many of those people who knew him, or to visit many of those places where he stayed. People die, memories fade, buildings are torn down and, while the seeds of spirituality which Swamiji planted in America continue to grow, as he knew they would, the age in which he planted them fades away from us.

I have been fortunate enough, however, to unearth a few hitherto unknown facts of Swamiji's life in America which can now be added to the pages of his biography, and these, together with the story of the research itself, I would like to share with the readers of *Prabuddha Bharata*. Aside from recently discovered letters and journals, a source of this new material is the fast-crumbling American newspapers of the nineties. In presenting articles from these latter, the material is reproduced exactly as in the originals; spellings are left uncorrected and the misapprehensions of the American press regarding things Indian have been let stand, for the material gives glimpses not only of Swamiji, but of the cultural climate which he encountered. Although excerpts from some of the newspaper reports here reproduced have been quoted in *The Life*, the full text of every article found regarding Swamiji has been included for the sake of completeness. The material pertains to Swamiji's first visit to America, 1893-1896, and is limited to his activity on the East coast and in the Mid-western states.

I

Until now, the information we have had regarding the period between the late summer of 1893, when Swamiji first arrived in America from India, and the opening of the Parliament of Religions in early September of the same year, has been scanty and derived largely from one or two letters which Swamiji wrote to India. In *The Life of Swami Vivekananda* it is told that when Swamiji arrived in Chicago to represent Hinduism at the Parliament of Religions he was not only totally unknown in America and unequipped with any kind of credential, but had come too late to register as a delegate to the Parliament even if he had had credentials. The Parliament of Religions, moreover, was not scheduled to open until September 11. Thus, even to attend it as a spectator, Swamiji had several weeks to wait in a strange land where, as he writes in a letter to India, 'The expense . . . is awful.' In order to lessen this expense, he left Chicago for Boston where, he had been told, the cost of living was cheaper. 'Mysterious,' write his biographers, 'are the ways of the Lord!' for it was on the train from Chicago to Boston that Swamiji met 'an old lady' who invited him to live at her farm called 'Breezy Meadows,' in Massachusetts. It was through this providential woman, of whom we shall hear more later, that Swamiji met Professor John Henry Wright of Harvard. Professor Wright was at once appreciative of Swamiji's genius and, despite Swamiji's reluctance to return to Chicago because of his meager funds, persuaded him of the importance of attending the Parliament of Religions. He made all the necessary arrangements and introduced Swamiji as a superbly well-qualified delegate—one who, like the sun, had no need of credentials in order to shine. Had it not been for Dr. Wright's insistence, it is doubtful that Swamiji would have attended the Parliament.

The little more that has been known regarding this pre-Parliament period of Swamiji's life has been pieced together from the same letter quoted above and dated August 20, 1893. We have known, for instance, that his hostess showed him off as 'a curio from India,' that he was gaped at for his 'quaint dress,' that he was on this account forced to buy Western clothes in Boston, that he spoke in Boston at 'a big ladies' club . . . which is helping Ramabai,' and that he visited and was deeply impressed by a women's reformatory. To these facts more now can be added, particularly in regard to the period between August 20 and September 8, which until now has been a blank.

Wherever Swamiji went he made news, and, assuming that New England was no exception to this rule, it seemed to me not unlikely that the papers of those towns which Swamiji visited in these pre-Parliament days might contain some mention of him. The nearest town to the farm, 'Breezy Meadows,' is Metcalf, but, upon making inquiries, I found that Metcalf was too small to possess a newspaper. The town next in size is Holliston, still not large enough to support a paper of its own, and the next largest is Framingham, a full-sized town, complete with newspaper office. It was to Framingham, therefore, that I went. The *Framingham Tribune* covered the noteworthy events of the surrounding country, and Swamiji's visit was, of course, one of these events. In those days, the *Framingham Tribune* was a weekly, coming out on Fridays, and there being but few papers to look through, it was not difficult to find the following item, which, small as it was and in spite of its quaintness, or perhaps because of it, had the impact of reality. (In the course of this research, I found that there was nothing like newsprint and ink to bring the past out of the world of legend into the everyday world of our own experience.)

FRAMINGHAM TRIBUNE

Friday, August 25, 1893

Holliston: Miss Kate Sanborn, who has recently returned from the west, last week entertained the Indian Rajah, Swami Vivikananda. Behind a pair of horses furnished by liveryman F. W. Phipps, Miss Sanborn and the Rajah drove through town on Friday en route for Hunnewell's.

What a sight that must have been! And who could help but mistake the young monk for a rajah as, in robe and turban, he was regally driven through the quiet New England village behind a pair of trotting horses, the mistress of 'Breezy Meadows' at his side? This took place on Friday, August 18. On the following Sunday, Swamiji writes to India that he is going to Boston to buy Western clothes. 'People gather by hundreds in the streets to see me. So what I want is to dress myself in a long black coat, and keep a red robe and turban to wear when I lecture.'

From the above news item we learn for the first time the name of Swamiji's hostess: Miss Kate Sanborn. Miss Sanborn was, no doubt, taking her 'curio from India' on a social call to Hunnewell's, an estate some ten miles from 'Breezy Meadows.' But, as Swamiji writes resignedly, '. . . all this must be borne.' Indeed, it was through the sociability of Kate Sanborn and her pardonable delight in showing off her 'Rajah' that Swamiji met Dr. Wright and subsequently the whole of America. Amiable, prominent, and gregarious, Miss Sanborn was precisely the person to act as hostess to Swamiji in those early days, for she not only introduced him to Dr. Wright but was instrumental in providing him with a well-rounded preview of the American scene.

Further research regarding Miss Sanborn revealed that, aside from being an enthusiastic hostess, she was a lecturer and author, taking for her topics all the numerous facets of her active life—people, incidents, places. Although Swamiji referred to her as 'an old woman,' she was, by American standards, not old when he first knew her. She was fifty-four and very energetic. She was possessed of a lively humor and a warm feeling for the human show, was keenly observant and widely known for her repartee. Even in her correspondence her wit was bubbling and irrepressible. It was her practice to include in her letters short and apt verses scribbled on cards. One of these, sent to a group of young women, advises: 'Though you're bright/And though you're pretty/They'll not love you/If you're witty.' A more serious and thoughtful side of her nature is revealed by another card which reads: 'Down with the fallacy enshrined in Senator Ingalls' sonnet, on the *one* opportunity. She comes, not alone in the gospel of the 'second opportunity,' but she is with you every day and hour waiting for recognition.'

Originally from New Hampshire, Kate Sanborn had bought 'Breezy Meadows,' one of the old abandoned farms of Massachusetts, and had proceeded to restore it. Two of her books are devoted to her life on the farm, and it is from these that one learns of the scene that greeted Swamiji. She writes lovingly of the pines and silver birches, the huge elms growing near the house, the natural pond of water-lilies, and the two brooks where forget-me-nots grew along the shaded banks. The house itself was a rambling farm-house with a vine growing over half the roof. There is a picture of it in one of her books: a friendly, comfortable house. There is also a picture of Kate Sanborn herself (older than when Swamiji knew her) standing in her front doorway offering a warm welcome to one and all. Today 'Breezy Meadows' has changed; part of the farm has been given over to a camp for Negro boys and another part is occupied by a seminary for Xavier priests; the old buildings have been torn down, and the big trees are gone.

II

In the letter which Swamiji wrote to India at this time, he mentions, as has already been noted, that he is to speak before a women's club which was helping Ramabai. Ramabai was a Hindu woman who had been converted to Christianity. In 1887-1889 she had been active in forming clubs in America for the purpose of raising funds for Indian child widows, whose plight she had graphically misrepresented. Unfortunately I could find no report in the Boston papers of Swamiji's talk before the women of the Boston Ramabai Circle. Nor was the 1893 Annual Report of that club more informative, except by inference. A Mrs. J. W. Andrews, chairwoman of the executive board, it was told, took a trip to India 'to see for herself.' Could it be that somewhere a nagging doubt had crept into the club regarding the 'miserable' condition of child widows? In the light of subsequent developments in the Brooklyn Ramabai Circle, which will be reported in a following article, we can at least be sure that Swamiji gave the Boston Ramabai Circle a true picture of India and of child widows. (A later reaction of this Ramabai Circle to Swamiji can be gathered from one of his letters to a friend in Boston, dated March 21, 1895. '. . . I am astonished to hear the scandals the Ramabai circles are indulging in about me. . . . Don't you see . . . that however a man may conduct himself, there will always be persons who invent the blackest lies about him. . . . And these women are invariably the very Christian of Christians!')

The first direct mention of Swamiji in the Boston papers is tucked away in the 'Personal' column of the *Evening Transcript*, August 23, 1893.

BOSTON EVENING TRANSCRIPT

Wednesday, August 23, 1893

Personal

Swami Virckananda of India, a Brahmin monk who is on his way to the parliament of religions to be held at Chicago in September, is the guest of Miss Kate Sanborn at her "abandoned farm" in Metcalf, Mass. Last evening he addressed the inmates of the Sherborn Reformatory for Women upon the manners, customs and mode of living in his country.

Sherborn is a small town near 'Breezy Meadows.' From Swamiji's letter to India we know of the impression this reformatory made upon him. 'It is the grandest thing I have seen in America,' he writes. Perhaps, when he spoke before them, the inmates thought that *he* was the grandest thing *they* had seen in America. At any rate, it is safe to assume that their response was more sympathetic than that of the Ramabai club. And, in some cases, it may have been profound and transforming. One cannot know, but the young Hindu monk, luminous in his red robe and yellow turban, must have been like a sunburst in that grey prison, so startling that perhaps through him some saw the path to true freedom.

The next mention of Swamiji in the Boston papers is also in the 'Personal' column.

BOSTON EVENING TRANSCRIPT

Friday, August 25, 1893

Personal

The Swami Veré Kananda of India, the Brahmin monk who was in this country for the purpose of attending the parliament of religions at Chicago next month, arrived in Boston yesterday, in company with Mr. F. B. Sanborn of Concord.

Mr. Franklin Benjamin Sanborn was a cousin of Kate Sanborn and was at first openly sceptical of her 'Hindu saint.' He nonetheless paid a visit to meet Swamiji at 'Breezy Meadows,' where his attitude at once underwent a change. He no doubt took keen delight in Swamiji's company, and his company in turn Swamiji must have welcomed. He was a well-known journalist, author, and philanthropist, extremely active in organizing and promoting works of benevolence. He served as secretary of the Massachusetts Board of Charities—the first of its kind in America—and helped in founding many charitable institutions. He also founded the Concord Summer School of Philosophy and wrote biographies of his friends, Alcott, Emerson, Thoreau, Hawthorne and others. As will be seen later, Mr. Sanborn invited Swamiji to speak at a convention of the American Social Science Association in Saratoga Springs, New York—the fashionable resort of the era.

But prior to going to Saratoga Springs, Swamiji spent a busy week and a half in Massachusetts. While he was spending Thursday, August 24, with Mr. Sanborn in Boston, Professor John Henry Wright, anxious to meet the phenomenal Hindu monk of whom he had no doubt heard a great deal from the Sanborns, was on his way to Boston from a summer resort in Annisquam, a small village on the Atlantic seaboard. Through some misadventure, this meeting did not take place. Yet perhaps this was not misadventure at all, but the hand of Providence, for, not to be deprived of meeting Swamiji, Professor Wright invited him to spend the week-end at Annisquam. It was during this week-end that he formed the opinion of Swamiji that was to have such far-reaching consequences. A letter written by Mrs. Wright to her mother, which has recently come to light, tells of the occasion.

Annisquam, Mass.
August 29, 1893.

MY DEAR MOTHER:

We have been having a queer time. Kate Sanborne had a Hindoo monk in tow as I believe I mentioned in my last letter. John went down to meet him in Boston and missing him, invited him up here. He came Friday! In a long saffron robe that caused universal amazement. He was a most gorgeous vision. He had a superb carriage of the head, was very handsome in an oriental way, about thirty years old in time, ages in civilization. He stayed until Monday and was one of the most interesting people I have yet come across. We talked all day all night and began again with interest the next morning. The town was in a fume to see him; the boarders at Miss Lane's in wild excitement. They were in and out of the Lodge constantly and little Mrs. Merrill's eyes were blazing and her cheeks red with excitement. Chiefly we talked religion. It was a kind of revival, I have not felt so wrought up for a long time myself! Then on Sunday John had him invited to speak in the church and they took up a collection for a Heathen college to be carried on on strictly heathen principles—whereupon I retired to my corner and laughed until I cried.

He is an educated gentleman, knows as much as anybody. Has been a monk since he was eighteen. Their vows are very much our vows, or rather the vows of a Christian monk. Only Poverty with them means poverty. They have no monastery, no property, they cannot even beg; but they sit and wait until alms are given them. Then they sit and teach the people. For days they talk and dispute. He is wonderfully clever and clear in putting his arguments and laying his trains [of thought] to a conclusion. You can't trip him up, nor get ahead of him.

I have a lot of notes I made as stuff for a possible story—at any rate as something very interesting for future reference. We may see hundreds of Hindoo monks in our lives—and we may not.

Although this memorable and, as it turned out, history-making week-end, caused such a stir in Annisquam, the Gloucester *Daily Times*, which covered the Annisquam news, ran the following item, typical of New England's verbal economy:

GLOUCESTER DAILY TIMES

Monday, August 28, 1893

Annisquam.

Mr. Sivanei Yivcksnanda, a Hindoo monk, gave a fine lecture in the church last evening on the customs and life in India.

Aside from its importance in opening Swamiji's way to the Parliament of Religions, this week-end lastingly enriched the Wright family—as well it might have, for none fortunate enough to have Swamiji as a guest soon forgot him. The memory of this and later meetings—of which there will be more in a following article—became a part of the Wright family tradition, and Mr. John Wright, the son of Professor and Mrs. Wright, through whose kindness his mother's letters and journals have been made available, today still speaks in the family idiom of 'Our Swami,' though he was but a child of two when Swamiji first came to Annisquam.

On Monday, August 28, Swamiji left Annisquam for Salem, where he was scheduled to speak before the Thought and Work Club. The only information we have had of this lecture engagement is a bare reference in Swamiji's 'Breezy Meadows' letter. But his stay in Salem was more extensive and active than this brief reference indicates, and recently we have been fortunate enough to find out more about it. The steps leading to this discovery are perhaps of interest.

In the spring of 1950, an advertisement in a magazine devoted to antiques was brought to the notice of a student of Vedanta. The advertisement, placed by a Mrs. Prince Woods, offered for sale a trunk and a walking stick which had belonged to Swami Vivekananda. Naturally enough, these articles were sent for, and a request was made for further information regarding them. A correspondence ensued between the Vedanta student and Mrs. Woods, in the course of which the following facts came to light.

In August, 1893, Swamiji had been invited by Mrs. Kate Tannatt Woods to stay at her home in 166 North Street, Salem. He stayed there a week during which time he lectured in Salem, was criticized by the clergy (of which more later) and became beloved by Mrs. Woods and her son, Prince, a young medical student. At the end of his visit, Swamiji, intending to return, left behind his staff and trunk and some other baggage. Of his return Mrs. Prince Woods (who at a later date married Mrs. Woods' son) writes: 'He spent two weeks at the Woods homestead at one time [actually it was one week] and came back from Chicago for another week [?] and to say "Farewell." I did not know the family then, but he came with some friends in a carriage and a fine pair of horses just after I met my husband to be and was invited there. I just saw him as he said "Good-bye." ' On leaving this second time, Mrs. Prince Woods tells in another letter, 'he gave his staff, his most precious possession to Dr. Woods who was at that time a young medical student and the only child of Mrs. Woods. To her he gave his trunk and his blanket, saying to them, "Only my most precious possessions should I give to my friends who have made me at home in this great country." ' Mrs. Prince Woods adds, 'This was a most gracious gesture after he had been feted all over the country,' and from this one may gather that Swamiji's second visit to the Woods homestead occurred not immediately after the Parliament of Religions, but quite some time thereafter. The staff, trunk, and blanket were cherished by the Woods family as mementos of a great soul and a great friend.

Dr. Woods, his wife tells us, refused to sell them, 'the British Museum offering \$200.00 for it [the trunk] early in 1900. . . .' Thus happily, all three in 1950 were still available. The blanket, which accompanied the trunk and cane, was actually a large, coarsely woven, dark orange shawl, the kind sometimes worn by wandering monks in India.

From the letters of her daughter-in-law, we learn that Mrs. Kate Tannatt Woods, who was 58 when Swamiji was her guest, was, like Miss Kate Sanborn, an energetic lecturer and authoress. '[She] died July 10, 1910 . . . then 75 years of age, but very youthful in manner and looks, having lecture engagements all over the country. She went to Los Angeles and all over the West Coast not long before she passed on.' During her lifetime she wrote 'many books,' among which were *Hester Hepworth*, a story of the witchcraft delusion, *A Fair Maid of Marblehead*, *Hidden For Years*, and so on. She also wrote and illustrated poetry. Some of her books were for children, toward whom she no doubt felt a special interest, for, as will be seen later, she arranged for Swamiji to speak to a group of local children and young people in her garden.

This children's afternoon was by no means due to an underestimation of Swamiji's worth. The Woods family, as did all who came into contact with Swamiji, revered him. '. . . I never saw the Swami,' Mrs. Kate Tannatt Woods' daughter-in-law writes (although, as seen above, she had once caught a glimpse of him), 'but have felt that I knew him from the many things I have heard of him in the Woods family. My husband . . . spoke of him as . . . of a real Christian gentleman. I have thought from what I have heard that he and Mahatma Gandhi were more Christ like than any the world has known.' Those who had known Swamiji never tired of discussing him and pondering over the new and awakening ideas which he brought into their lives. Two years later Ella Wheeler Wilcox, the celebrated journalist and poet, who was a friend of Mrs. Woods, writes to her of Swamiji in words which must be akin to those which were often spoken between them and between Mrs. Woods and others who knew him. Fortunately, these letters were among those which Mrs. Woods' daughter-in-law had preserved, and although they relate to a time subsequent to the one dealt with in this present article, I will include them here as not only giving a new glimpse of Swamiji, but shedding some light on his hostess to whom they were addressed—for letters are often as revealing of their recipient as of their author.

May, (1895).

DEAR MRS. WOODS:

“Vivekananda is [in] 54 W. 33rd street.

“I know it is Consecration to give out—I was *born* knowing that truth, but I think it is a great *blot* on the Consecration when we tell of it—and I am always ashamed after I have told of my own good deeds. Vivekananda says he meets many people who cannot be led to talk of any subject that they do not drag in their own charitable acts, how they gave away a dime—or helped one in need.

“ . . . ”

May, (1895).

DEAR MRS. WOODS:

“I was listening to Vivekananda this morning an hour. How honored by fate you must feel to have been allowed to be of service to this Great Soul. I believe him to be the reincarnation of some great Spirit—perhaps Buddha—perhaps Christ. He is so simple—so sincere, so pure, so unselfish. To have listened to him all winter is the greatest privilege life has ever offered me. It

would be surprising to me that people could misunderstand or malign such a soul if I did not know how Buddha and Christ were persecuted and lied about by small inferiors. His discourse this morning was most uplifting—his mere *presence* is that. His absolute sinking of self is what I like. I am so tired of people who place the capital 'I' before truth—and God. 'To do good for good's sake—with no expectation or desire of reward, and never to speak of what we have done—but to keep on working for the love of doing God's work'—is Vivekananda's grand philosophy of life. He always makes me feel ashamed that I have ever thought for one moment I was burdened or that I ever spoke of any good act of my own. . . ."

Welcome as this information was regarding Swamiji in Salem, it was incomplete, and in order to add to it a visit to that city was called for. North street, Salem, wide and shaded, is lined with old frame houses, most of which were standing in 1893. As I walked along looking for 166, I felt that this street, unlike those of larger cities, presented the same aspect as it had to Swamiji—more worn now, it is true, but substantially the same, quiet and comfortably settled into itself. Soon I came to 166, where Swamiji had stayed. It was a small, two-story colonial house with a run-down garden at the side and back. Indeed, one could hardly call it a garden; it was a yard with weeds growing in it. But when Swamiji had spoken there, it most likely had been well kept. The house itself, flush with the side-walk and devoid of the gingerbread of a later period, was in good repair, newly painted and probably little different in appearance from when Swamiji had left his trunk behind. The name on the front door, however, was not Woods. Kate Tannatt Woods, I learned, had died many years since, and the present occupant had never heard of a Hindu monk in Salem.

From 166 North street, I found my way to the Essex Institute, where the old Salem newspapers are filed away, and where I looked for, found, and copied the following articles. It would appear either that the same reporter served both the *Salem Daily Gazette* and the *Salem Evening News*, or that the evening paper lifted copy bodily from the morning. In any case, though repetitive, the articles in both papers, covering Swamiji's lecture are included here, and the original format is reproduced as closely as possible. Salem journalism in 1893 had its own peculiar charm

THE SALEM EVENING NEWS

Thursday, August 24, 1893

A MONK FROM INDIA

HE WILL VISIT SALEM, MONDAY AUGUST 28

AND MAKE AN ADDRESS

On Monday next a learned monk from India will speak to the members of the Thought and Work Club, telling something of his land, its religion and customs. Club members will meet the rajah at Wesley chapel on North street promptly at four o'clock. Gentlemen and ladies who are not members can obtain tickets through some member of the club. The rajah will wear his native costume.

THE SALEM EVENING NEWS

Tuesday, August 29, 1893

A MONK FROM INDIA

SALEM AUDIENCE INTERESTED IN HIS REMARKS

HE HAS NO FAITH IN MISSIONARIES

EXPLAINS THE BAD CONDITION OF WOMEN IN HIS LAND

In spite of the warm weather of yesterday afternoon, a goodly number of members of the Thought and Work Club, with guests, gathered in Wesley chapel to meet Swami Vive Kanonda, a Hindoo monk, now travelling in this country, and to listen to an informal address from that gentleman, principally upon the religion of the Hindoos as taught by their Vedar or sacred books. He also spoke of caste, as simply a social division and in no way dependent upon their religion.

The poverty of the majority of the masses was strongly dwelt upon. India with an area much smaller than the United States, contains twenty three hundred millions [sic] of people, and of these, three hundred millions [sic] earn wages, averaging less than fifty cents per month. In some instances the people in whole districts of the country subsist for months and even years, wholly upon flowers, produced by a certain tree which when boiled are edible.

In other districts the men eat rice only, the women and children must satisfy their hunger with the water in which the rice is cooked. A failure of the rice crop means famine. Half the people

LIVE UPON ONE MEAL A DAY

the other half know not whence the next meal will come. According to Swami Vive Kyonda, the need of the people of India is not more religion, or a better one, but as he expresses it, "practicality," and it is with the hope of interesting the American people in this great need of the suffering, starving millions that he has come to this country.

He spoke at some length of the condition of his people and their religion. In course of his speech he was frequently and closely questioned by Dr. F. A. Gardner and Rev. S. F. Nobbs of the Central Baptist church. He said the missionaries had fine theories there and started in with good ideas, but had done nothing for the industrial condition of the people. He said Americans, instead of sending out missionaries to train them in religion, would better send some one out to give them industrial education.

Asked whether it was not a fact that Christians assisted the people of India in times of distress, and whether they did not assist in a practical way by training schools, the speaker replied that they did it sometimes, but really it was not to their credit for the law did not allow them to attempt to influence people at such times.

He explained the

BAD CONDITION OF WOMAN

in India on the ground that Hindoo men had such respect for woman that it was thought best not to allow her out. The Hindoo women were held in such high esteem that they were kept in seclusion. He explained the old custom of women being burned on the death of their husbands, on the ground that they loved them so that they could not live without the husband. They were one in marriage and must be one in death.

He was asked about the worship of idols and the throwing themselves in front of the juggernaut car, and said one must not blame the Hindoo people for the car business, for it was the act of fanatics and mostly of lepers.

The speaker explained his mission in his country to be to organize monks for industrial purposes, that they might give the people the benefit of this industrial education and thus elevate them and improve their condition.

This afternoon Vive Kanonda will speak on the children of India to any children or young people who may be pleased to listen to him at 166 North street, Mrs. Woods kindly offering her garden for that purpose. In person he is a fine looking man, dark but comely, dressed in a long robe of a yellowish red color confined at the waist with a cord, and wearing on his head a yellow turban. Being a monk he has no caste, and may eat and drink with anyone.

THE SALEM DAILY GAZETTE

Tuesday, August 29, 1893

**RAJAH SWANI VIVI KANAUDA
HAS BUT LITTLE FAITH IN THE MISSIONARIES
HUSBANDS OF INDIA NEVER LIE, NEVER PERSECUTE.
HIS PURPOSE HERE TO ORGANIZE MONKS FOR INDUSTRIAL
PURPOSES.**

Rajah Swani Vivi Rananda of India was the guest of the Thought and Work Club of Salem yesterday afternoon in the Wesley church.

A large number of ladies and gentlemen were present and shook hands, American fashion, with the distinguished monk. He wore an orange colored gown, with red sash, yellow turban, with the end hanging down on one side, which he used for a handkerchief, and congress shoes.

He spoke at some length of the condition of his people and their religion. In course of his speech he was frequently and closely questioned by Dr. F. A. Gardner and Rev. S. F. Nobbs of the Central Baptist church. He said the

MISSIONARIES HAD FINE THEORIES

there and started in with good ideas, but had done nothing for the industrial condition of the people. He said Americans, instead of sending out missionaries to train them in religion, would better send someone out to give them industrial education.

Speaking at some length of the relations of men and women, he said the husbands of India never lied and never persecuted, and named several other sins they never committed.

Asked whether it was not a fact that Christians assisted the people of India in times of distress, and whether they did not assist in a practical way by training schools, the speaker replied that they did it sometimes, but really it was not to their credit, for the law did not allow them to attempt to influence people at such times.

He explained

THE BAD CONDITION OF WOMEN

in India on the ground that Hindoo men had such respect for woman that it was thought best not to allow her out. The Hindoo women were held in such high esteem that they were kept in seclusion. He explained the old custom of women being burned on the death of their husbands, on the ground that they loved them so that they could not live without the husband. They were one in marriage and must be one in death.

He was asked about the worship of idols and the throwing themselves in front of the juggernaut car, and said one must not blame the Hindoo people for the car business, for it was the act of fanatics and mostly of lepers.

AS FOR THE WORSHIP OF IDOLS

he said he had asked Christians what they thought of when they prayed, and some said they thought of the church, others of G-O-D. Now this people thought of the images. For the poor people idols were necessary. He said that in ancient times, when their religion first began, women were distinguished for spiritual genius and great strength of mind. In spite of this, as he seemed to acknowledge, the women of the present day had degenerated. They thought of nothing but eating and drinking, gossip and scandal.

The speaker explained his mission in his country to be to organize monks for industrial purposes, that they might give the people the benefit of this industrial education and thus to elevate them and improve their condition.

Mrs. Kate Tannatt Woods, who had founded the Thought and Work Club in 1891, had evidently invited all the Salem clergy to hear Swamiji's talk and to question him. But the

above-mentioned Dr. F. A. Gardner and Rev. S. F. Nobbs of the Central Baptist church, who 'frequently and closely questioned' Swamiji, did so in no friendly spirit. This we learn from the letters of Mrs. Prince Woods, who writes: 'All the ministers were present and none of them appreciated what he said. Several were most critical.' And again: 'I . . . remember that my mother-in-law . . . many times spoke of the outspoken, narrow attitude of most of the ministers in Salem who openly criticized him in the Pulpit. She had arranged an open meeting in one of the churches and most of the ministers openly accosted him in the most acrimonious manner while he remained gentle in speech and manner.' Presumably, this was Swamiji's first encounter with the ministers in America, and while their acrimony left him totally unperturbed he was no doubt shocked by it.

He spent the following week—August 29 to September 4—at Mrs. Woods' home. On Tuesday afternoon, August 29, he spoke in the garden to the children, and on the evening of the following Sunday, September 3, he lectured at the East Church, whose minister was apparently one of those few who were sympathetic. The *Salem Evening News* reported on the first of these events, the *Daily Gazette* on the second.

THE SALEM EVENING NEWS

Friday, September 1, 1893

TO SPEAK AGAIN

SWAMI VIVA KANANDA, The India Monk,
at East Church Sunday Evening

The learned Monk from India who is spending a few days in this city, will speak in the East Church Sunday evening at 7:30. Swami (Rev.) Viva Kananda preached in the Episcopal church at Annisquam last Sunday evening, by invitation of the pastor and, Professor Wright of Harvard, who has shown him great kindness.

On Monday night he leaves for Saratoga, where he will address the Social Science association. Later on he will speak before the Congress in Chicago. Like all men who are educated in the higher Universities of India, Viva Kananda speaks English easily and correctly. His simple talk to the children on Tuesday last concerning the games, schools, customs and manners of children in India was valuable and most interesting. His kind heart was touched by the statement of a little miss that her teacher had 'licked her so hard that she almost broke her finger.' 'We have no corporal punishment in our schools,' he said, 'none at all.' As Viva Kananda, like all monks, must travel over his land preaching the religion of truth, chastity and the brotherhood of man, no great good could pass unnoticed, or terrible wrong escape his eyes. He is extremely generous to all persons of other faiths, and has only kind words for those who differ from him.

THE SALEM DAILY GAZETTE

Tuesday, September 5, 1893

SOME SUNDAY SERVICES

SEVERAL MINISTERS RETURN TO SEPTEMBER PULPITS

RAJAH RANANDA AT THE EAST CHURCH

Rajah Swami Vivi Rananda of India spoke at the East church Sunday evening, on the religion of India and the poor of his native land. A good audience assembled, but it was not so large as the importance of the subject or the interesting speaker deserved. The monk was dressed in his native costume, and spoke about forty minutes. The great need of India today, which is not the India of fifty years ago, is, he said, missionaries to educate the people industrially and socially and not religiously. The Hindoos have all the religion they want,

and the Hindoo religion is the most ancient in the world. The monk is a very pleasant speaker and held the close attention of his audience.

What a difference of feeling there is in these pre-Parliament of Religion lectures from those that came after! Through Swamiji's letters one can trace his change of attitude in his approach to the American public. He came with the purpose of getting help for India, of telling the American people of her real needs and her real genius, but he stayed only to give, pouring himself out for the sake of Americans, for he could not see hunger in any form, spiritual or physical, without filling it.

Among the papers preserved by Mrs. Prince Woods were two letters of Swamiji's written to his hostess from Chicago a month or so following his first visit to Salem. Although the news in these letters pertains to a later period, they belonged, nonetheless, to Mrs. Kate Tannatt Woods, and in completing this account of Swamiji's stay at 166 North street they are quoted here.

Chicago, 10th October, 1893

DEAR MRS. TANNATT WOODS:

I received your letter yesterday. Just now I am lecturing about Chicago—and am doing as I think very well—it is ranging from 30 to 80 dollars a lecture and just now I have been so well advertised in Chicago gratis by the Parliament of religions that it is not advisable to give up this field now. To which *I am sure you will agree*. However I may come soon to Boston but when I cannot say. Yesterday I returned from Streator where I got 87 dollars for a lecture. I have engagements every day this week. And hope more will come by the end of the week. My love to Mr. Woods and compliments to all our friends.

Yours truly,
VIVEKANANDA

(Letter head)

George W. Hale,
541 Dearborn Avenue,
Chicago.

Nov. 19th 1893

DEAR MRS. WOODS—

Excuse my delay in answering your letter. I do not know when I will be able to see you again. I am starting tomorrow for Madison and Minneapolis. The English gentleman you speak of is Dr. *Momerie* of London. He is a well known worker amongst the poor of London and is a very sweet man. You perhaps do not know that the English church was the only religious denomination in the world who did not send to us a representative and Dr. Momerie came to the parliament in spite of the Archbishop of Canterbury's denouncing of the Parliament of religions.

My love for you, my kind friend, and your noble son is all the same whether I write pretty often or not.

Can you express my books and the cover-all to the care of Mr. Hale? I am in need of them, the express will be paid here.

The Blessings of the Lord on you and yours.

Ever your friend,
VIVEKANANDA.

P.S.—If you have the occasion to write to Miss Sanborn and others of our friends in the east kindly give them my deepest respects.

Yours truly,
VIVEKANANDA

III

As the article quoted from the *Salem Evening News*, September 1, shows, Swamiji left for Saratoga Springs on Monday night to speak before the convention of the American Social Science Association. Mr. Sanborn was at this time Secretary of the Association, which counted among its members eminent and cultured men from all professions, and he no doubt felt that he was offering them a rare treat in the person of Swamiji. Indeed, the fact that he invited a young, unknown Hindu monk to speak before so august an assembly is ample evidence that, like Professor Wright, he highly valued Swamiji's intellectual genius. But although Swamiji spoke three times before the convention and twice, if I have interpreted the newspaper reports correctly, at a private home, he characteristically never mentioned in his letters this honour paid to him during his first weeks in America. Probably he felt that the honour was paid not to Vedanta or to India, but to himself, and that it was therefore not worth mentioning.

The sessions of the American Social Science Association were, of course, wholly secular. One can get a general idea of their nature through the titles of some of the lectures that were given. Chosen at random, they were: 'Compulsory Arbitration,' 'American Colleges and Their Work,' 'The Educational Value of the Woman's Paper,' 'The Education of Epileptics,' 'Turkey and Civilization,' 'The Relative Values of the Factors that Produce Wealth,' 'The Status of Silver,' 'Recent Progress in Medicine and Surgery,' and so on. But Swamiji was well prepared to speak on any subject whatsoever. In keeping with the tone of the convention, he chose for his topics: 'The Mohammedan Rule in India,' and 'The Use of Silver in India.' The title of the third talk, given on the evening of September 6, was unfortunately not revealed, and, more unfortunately, the text of none of his talks was reported upon. Nevertheless, the newspaper articles which carried accounts of Swamiji's appearance at the convention and at 'Dr. Hamilton's' are here reproduced in part.

THE DAILY SARATOGIAN

Wednesday, September 6, 1893

THEIR SCIENCE IS SOCIAL.**A BRAINY GATHERING ELECTS ITS OFFICERS**

ABLE PAPERS READ AT YESTERDAY'S SESSION—THE EDUCATION OF EPILEPTICS—TO ESTABLISH SOCIAL SCIENCE PROFESSORSHIPS—THE PROGRAM FOR TODAY IS IMPORTANT.

The second session of the American Social Science association opened in the Court of Appeals room, Town Hall, yesterday morning. . . .

EVENING SESSION

The evening session opened at 8 o'clock, every seat in the room being occupied. The first business on the program was the election of officers. . . .

A paper was read by Hon. Oscar S. Strauss of New York on "Turkey and Civilization," in which he most emphatically denied the general reports that Turkey was an uncivilized country.

The platform was next occupied by Vive Kananda, a Monk of Madras, Hindoostan, who preached throughout India. He is interested in social science and is an intelligent and interesting speaker. He spoke on Mohammedan rule in India.

The program for today embraces some very interesting topics, especially the paper on "Bimetallism," by Col. Jacob Greene of Hartford. Vive Kananda will again speak, this time on the Use of Silver in India.

THE DAILY SARATOGIAN
 Wednesday, September 6, 1893
 LOCAL GOSSIP

Swami Vive Kananda, an educated Hindoo who lately arrived in this country from India, is in attendance on the social science convention this week and has spoken twice to crowded parlors at Dr. Hamilton's on the manners, customs and beliefs of the people of that wonderful country. He is an entertaining speaker, a highly educated man and his lectures, covering a wide range of topics, were very interesting. He is a striking figure in his oriental costume, and the public are invited to see and hear him at the Institute tonight at seven o'clock sharp. The lecture closes at 7:30.

THE DAILY SARATOGIAN
 Thursday, September 7, 1893

MONEY WAS THE SUBJECT
 OF THE ABLE PAPER AT THE SOCIAL SCIENTISTS'
 SESSION

WHAT PRESIDENT ANDREWS SAID ABOUT THE MONETARY
 EXPERIMENT IN INDIA—OTHER INTERESTING PAPERS—
 THE PROGRAM FOR TODAY.

The second day's session of the American Social Science association opened auspiciously yesterday morning, there being a large gathering.

The addresses and papers all pertained to finance which, especially at this time, proved very interesting. . . . Col. Jacob L. Greene of Hartford, read a paper on "Bimetallism," treating the subject in a very exhaustive manner. A paper by Dr. Charles B. Spahr of New York followed on the status of silver which was attentively listened to. A paper by President E. Benjamin Andrews of Brown University on "The Monetary experiment in India," was a masterpiece for thought and intellectual ability. . . .

At the conclusion of the reading Vive Kananda, the Hindoo monk addressed the audience in an intelligent and interesting manner, taking for his subject the use of silver in India.

Within three weeks Swamiji had, as far as we now know, given eleven lectures and had gained the respect of some of the leading minds of America. He had, moreover, come into contact with a cross section of American life. He had spoken to the Ramabai Club, whose ideas regarding India represented the general misinformation of the day; he had met members of the clergy, the inmates of a prison, the American club woman, and had even talked with the children. He could not have had a better preparation for all that was to come.

Swamiji's last talk before the opening of the Parliament of Religions was given in Saratoga on the evening of September 6. In the *Saratogian* there was an advertisement entitled 'Half Rate to the World's Fair,' which told of 'The excellent Chicago train service on the Delaware and Hudson Railroad.' There was a train which left Albany at 4:30 p.m. and arrived in Chicago at 7:55 the following evening. \$26.50 round trip. It may well have been this train that Swamiji took on September 8, one way, for the Parliament of Religions, in which case he would have arrived in Chicago on the evening of the 9th, as is indicated in *The Life*. There is also the possibility that he returned to Salem on the 7th for his luggage and entrained for Chicago at Boston on the 8th. A third possibility is that he

left from Albany on the 7th and arrived in Chicago a day earlier than has been reported. But in any case—whether he departed on the 7th or the 8th—he left behind these quiet but important beginnings to step directly into the limelight that was never again to let him go.

THE MAHATMA'S WEAPON OF NON-VIOLENCE

BY SHRI VICHITRA NARAIN SHARMA

The importance of non-violence was never greater for mankind than it is today. We are really faced with a choice today of coupling science with non-violence and working for the progress of humanity or of yoking it with violence and digging the possible grave of mankind. If we take a detached view of the problem we shall find man's statecraft has now been concentrated, so to say, on one objective, viz. the manufacture and perfection of the instruments of destruction. Our science and technology, our powers of organization, our financial resources—in fact, all the knowledge that we possess has, as it were, become willing helpmates in this unholy task. What has already been achieved in this direction is enough to play havoc, should another world war break out. But evidently we do not seem to be sufficiently aware of the perils ahead of us. The military scientists are engaged in trying to increase, and even to perfect, the destructive power of these weapons.

The question, therefore, remains: Should we go on adding to our power and control over Nature, even in case of its being used against our own race? If our endeavour is a search for Truth, it must be accompanied by non-violence, so that Truth may not ultimately destroy us. Science and violence are unfortunate companions. It was for this reason that Mahatma Gandhi, Father of our Nation, set before himself the ideal not only of search for Truth but of non-violence also. By coupling non-violence to Truth, Mahatmaji forestalled the possibility of the power of Truth proving destructive to humanity.

Non-violence, as Gandhiji understood it, represents a dynamic force that converts the opponent to a friend by raising him to a higher level of morality and thus indirectly makes the possessor invulnerable. Gandhiji said, 'It is the Law of Love that rules mankind. Had violence, i.e. hate, ruled us, we should have become extinct long ago.' Thus non-violence is not only dynamic in the ordinary sense of the term, but it is wise, discriminating, and sympathetic in its approach. 'Non-violence', however, is not a very happy term to convey all that he wanted it to do. But as he did not want to take any risks with violence he made use of its 'contradictory'.

It is in reality a positive force capable of solving our problems, replacing violence and all the evils that result from it. Gandhiji attempted to discover a science of non-violence and develop an art of life based on it. May be, he stumbled upon this Truth, but once conscious of the power of non-violence he would not give up its practice under most trying circumstances. All through his life Gandhiji made non-violence his norm of conduct. His Satyagraha movement in South Africa was nothing but an experiment in non-violence. It was an unheard-of thing in those days, opposing physical force with spiritual power, which expressed itself in suffering, understanding, sympathy, service, and co-operation. Hatred was returned not by hatred but by sweet reasonableness. This method of operation not only rendered the physical force of the South African Government impotent, but also transformed ordinary

coolies, hawkers, and uneducated men and women, who formed the bulk of Gandhiji's associates, into Satyagrahis of unflinching faith and determination.

On Mahatmaji's return to India we see the operation of the same force in the Champaran campaign and the Khera Satyagraha. In fact, the whole movement for India's freedom under his leadership was the greatest experiment in non-violence on a mass scale in the history of mankind. We know how Gandhiji led the country from strength to strength, how he made indomitable the nation's determination to be free, and how in the end he converted even the intransigence of the British rulers into willing co-operation, leading to their ultimate withdrawal from India.

Even during the days of communal riots, after the achievement of Independence, we saw the power of non-violence solving the most intricate problems created by religious bigotry, communal passions, and selfish interests. Where the police and the army felt powerless this septuagenarian old man with his batch of a handful of followers could do miracles. It was so in Noakhali and Bihar, and it was so again in Delhi. Hindu and Muslim blood was flowing freely, contaminating the streets of Delhi and letting loose chaos and disorder. But immediately on Mahatmaji's arrival, this madness stopped for the time being, and when a few days after it was known that the Mahatma had gone on a fast for stopping the ferocious communalism, the whole situation changed, and processions of Hindus and Muslims hugging and embracing each other in a spirit of *camaraderie* paraded the same streets. Is not this power of non-violence, which surpasses in its effectiveness police and military force, a fit subject of enquiry, study, and experiment for the best thinkers of mankind, when the whole race is living under constant dread of violence?

We find even today a solitary disciple of Mahatma Gandhi, Acharya Vinoba Bhave, trudging on his naked feet the length and breadth of India, carrying the message of

hope and love to the remotest villages, and pleading for understanding, justice, and fair play. He has no other force to fall back upon but what a feeling, loving heart gives. He pleads before the people for the poor and the hungry. People see compassion in his eyes and cannot resist the enchantment that he throws upon them. The rich and the mighty respond to his call and so do also the poorest and the meanest. No one could believe that any agrarian transformation could be wrought with this method of non-violence. Yet, so far nearly thirty-six lakhs of acres of land have been donated to this walking mendicant for redistribution to the landless. The movement is hardly three years old, and it is now becoming the greatest force in Indian social life.

It has been emphasized times without number, by eminent philosophers and thinkers like Dr. S. Radhakrishnan that an exclusively socio-economic creed with its naive materialism cannot serve as the basis for the new world order which is struggling to be born. So it is worth-while to study the force of non-violence in a scientific way. In the international sphere great powers of the world are divided into two hostile camps. One group is dominated by the ideals of communism and the other by the ideals of democracy. Both of them can be synthesized by the soul-force of non-violence, in which the communistic urge for equality and social justice and the democratic ideal of sympathy and human understanding will find their fulfilment. The brute forces in man will thus be converted into forces of love, sympathy, co-operation, and other nobler virtues of life.

Mahatma Gandhi had realized that the sciences, which dazzle the modern mind, were themselves passing through a severe crisis, and 'as a result of breakdown of the old mechanistic materialism which had dominated it since the days of Newton and the discovery of certain qualities in the functioning of matter permitted re-interpretation of the Universe in spiritual terms.' So, in consonance with the Indian ideal, Gandhiji upheld

the principle of non-violence. He observed: 'Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil-doer but it means the putting of one's whole soul against the will of the tyrant.'

He attached more importance to suffering, and said, 'The more you develop it in your being, the more infectious it becomes till it

overwhelms your surroundings and by and by might over-sweep the world. Violence against an evil-doer is a denial of spiritual unity and is therefore wrong. Love or non-violence, which affirms this unity is the only safe guide for life. Man does not live by destruction, self-love compels regard for others. We are all bound by the ties of love. Where there is love there is life, hatred leads to destruction.'

THE SPIRIT AND IDEALS OF HINDUISM

BY PROF. S. N. L. SHRIVASTAVA

(Continued from the January issue)

(d) *The Ethics of Hinduism*

Hinduism is a deeply ethical religion. It sees no chance for man attaining his final spiritual destiny without a complete ethical transformation. Hinduism demands as a ransom for God-realization a life of snow-white purity, absolute truthfulness, and disinterested service. 'Not by those who have not turned away from evil conduct, nor by those who are not tranquil and composed, or by those who have not tempered the restive tendencies of their minds, can the Atman be attained', says the *Kāthopaniṣad*.

Two objections are generally conspicuously urged against Hindu ethics by its critics. One that, Hinduism, accentuating as it does a mystical goal beyond good and evil and as such a-moral or supermoral, fails to put the proper emphasis on moral values; and secondly that Hinduism putting all its emphasis on individual perfection or salvation has not provided in an adequate measure for moral obligations to the society or the community. Regarding the first objection, we may point out that the emphatic insistence of the Upaniṣads on perfect morality as the condition *sine qua non* of Self-realization should remove the misunderstanding from the minds of those critics of

Hinduism who think that it is unethical or makes light of morality, since it envisages the state of perfection as beyond good and evil. Of course, Hinduism does declare that in the ultimate state of transcendental freedom the 'moral stress', as every other kind of stress, is transcended; but it lays down with equal emphasis that morality is necessary to reach the goal. As we must sail along the current in order to reach beyond it, so we must follow the path of morality to come to the state of supermoralism. Furthermore, the *transcendence* of good and evil in Hindu thought is clearly distinguishable from the *defiance* of good and evil by the superman in Nietzsche's teachings on the one hand, and on the other, from the theory of the *fusion* of good and evil in the fulness of the Absolute in the philosophy of Bradley.

The other objection that there is a sad lack of humanistic principles in Hindu ethical thought is also far from truth. In the *Rig-Veda*, the earliest sacred book of the Hindus, we find it said in a hymn of a rich man who does not give of his wealth to the poor that 'He eats alone, and he alone is guilty.' (RV. 10.117.) In the scheme of the Fivefold Sacrifices or *Pañca-Mahā-Yajñas*, which are

binding on every Hindu householder, the inclusion of *Nriyajña* is a clear insistence on man's indebtedness to his society or fellow men. The *Bhagavad-Gītā* puts forth the most forceful and eloquent plea for every man doing his *svadharma* which means nothing but the sum of duties and obligations which he owes to his society by virtue of his particular station in the social order as determined by his own congenital psychological make-up. The entire scheme of *varṇāshrama dharma* in Hinduism was designed with the double purpose of allowing the individual to grow to his highest stature in life and securing from him services of the highest usefulness to society. The *varṇa-vyavasthā* or the classification of society into four *varṇas*, *Brāhmaṇa*, *Kṣatriya*, *Vaiśhya*, and *Shūdra*, which has degenerated into the present-day 'caste system' was meant by its originators for the upkeep and solidarity of society by securing from the individual services to the social whole according to his innate capacities and potentialities. By assigning separate functions to different classes of society, the institution was intended to be conducive to efficiency and specialization and to avoid confusion and competition. Each class was to stick to its assigned function for the upkeep of the social whole. Those with a reflective and strongly spiritual bent of mind are the *Brāhmaṇas*; the heroic and the spirited are the *Kṣatriyas*; those having aptitude for the practical business of life such as commerce and industries are the *Vaiśhyas*; and the unskilled workers are the *Shūdras*. It should never be forgotten that this is a natural or psychological classification based on innate capacities and qualities of character and not mere hereditary caste system.

Corresponding and complementary to the *varṇa dharma* or the scheme of four classes in the social order, Hinduism marks out four successive stages in the life of each individual, the *āshrama dharma* as it has been called. The first is the stage of the *Brahmacārin* or the student, the stage of body-building, character-building, and acquisition of knowledge. In this most formative period of life,

all care is taken to build the moral and intellectual tissues not merely by formal instructions but also by a way of life. The *Brahmacārin* has to lead a life of unbroken continence, inculcate the utmost simplicity and humility in his life by living on the barest necessities and even begging his daily food, and has to devote himself unreservedly to the acquisition of knowledge. After this period of apprenticeship is over, the student is entitled to enter into the second stage of life, the life of the *Grihastha* or the householder. Now he has to maintain a family and fulfil his various obligations to society or community. Hinduism does not favour the idea of the individual wearing himself out in the stress and storm of worldly life and social obligations. After there has been enough of this, the couple is permitted to enter the third stage of life, that of *Vānaprastha* or retirement into some sacred place 'far from the madding crowd'. It is here that he can find opportunities 'to pause for quiet meditation, to muse at leisure upon the deep things of the spirit, to set aside ample space for seeking the Divine Presence'. Last comes *Sannyāsa* or the stage of complete renunciation, the life of the itinerant monk, 'the journey of the alone to the Alone'. The Hindu ideal of the four stages of life is thus beautifully expressed by Rabindranath Tagore:

'As the day is divided into morning, noon, afternoon, and evening, so India has divided man's life into four parts, following the requirements of his nature. The day has the waxing and waning of its light; so has man the waxing and waning of his powers. Acknowledging this, India gave a connected meaning to his life from start to finish. First came *Brahmacarya*, the period of discipline in education; then *gārhasthya*, that of the world's work, then *vānaprasthya*, the retreat for the loosening of bonds; and finally *Pravrajyā*, the expectant awaiting of freedom across death. . . . From individual body to community, from community to universe, from universe to Infinity, this is the soul's normal progress.' (*Religion of Man*, Pp. 197-99.)

ATTITUDE TOWARDS OTHER RELIGIONS

From the remotest antiquity it has been a cardinal principle of the religious thought of the Hindus that there is but one Supreme Spirit which is the identical Goal of all reli-

gious efforts howsoever varied be their outer forms and methods. '*Ekam sad-viprah bahudha vadanti*—there is but one Supreme Spirit whom the wise call by various names, declared the *Rig-Veda*. A spirit of friendliness and tolerance towards men of other faiths has always been regarded by the Hindus as the very first principle of spiritual etiquette. Proselytization in any form has been to the Hindus, as it should be to any civilized community worth the name, an anathema. Admitting as the Hindus do, the immeasurability and ineffability of Godhead, they cannot but regard any pretension of a finality in religion as an unblushing audacity of the human mind. 'Tolerance', as Dr. S. Radhakrishnan aptly remarks, 'is the homage which the finite mind pays to the inexhaustibility of the Infinite'. (*Eastern Religions and Western Thought*, p. 317).

It is the saddest irony of human history that religion, which should have been the most powerful cementing force among mankind, has proved the greatest disintegrating agency and brought unspeakable miseries to peoples. If ever the dream of human brotherhood is to become a reality on this earth, it will only be so in the wake of a genuine inter-religious understanding. One of the reasons why religion has ceased to be a dominating force in contemporary history is precisely this that hitherto religions, instead of fighting their common enemy 'irreligion', have been wasting their energies in mutual dissensions. A new inter-religious understanding is the need of the present-day world. Hinduism, through its great sage Sri Ramakrishna Paramahansa, has sounded a new message to humanity. In the life of Ramakrishna Paramahansa, Hindu mysticism, or mysticism as such for the matter of that, scales the highest peaks and achieves the widest comprehensiveness hitherto known to humanity. The epochal significance of the mystical life of Sri Ramakrishna, the highest fulfilment of Hinduism, lies in this that it has been the most authentic vindication in modern times, not theoretically or through argument but through actual mystical realization, of the

vitality and validity not only of the diverse courses of spiritual discipline within the pale of Hinduism such as the Yogic, Vaisnavic, Tantric, Vedantic, etc. but also of other faiths, principally Christianity and Islam. Nothing could be a more valuable lesson for humanity today than the ideal of religious universalism and fraternity of faiths that emerges from the life of Ramakrishna. I crave the indulgence of my readers for allowing me to quote a few sentences here from what I wrote elsewhere *apropos* of this subject:

'Ramakrishna had the genius to make the unique experiment of *practising* the different religions *as their respective adherents would do* and then realizing mystically that all religions lead to the same goal. Ramakrishna's life is the most crushing refutation witnessed by man of the Monroe doctrine in the sphere of religion. His life has shed the most valuable light on the rationale of religious harmony and toleration. Religions have based their claims to universality on dogmas avowedly indemonstrable by reason, on the plausibility of certain theories which try to explain one religion to be the most developed and culminating phase of all others, on certain scriptural statements and on the claims of prophets and messiahs to have received the *highest* revelations, and so on. All these attempts have proved futile. In the light of Sri Ramakrishna's life and experiences we learn that a justification of religious tolerance is to be found, not in any theory or dogmas, but in the realization of the fact that *all the principal religions of the world, when practised in their essentials lead ultimately to the same goal*; and therefore as a body of spiritual disciplines and a system of spiritual culture leading up to the Divine, each religion is as good as another. No one religion can claim to be the only pathway to God. It is only when we view religions as pathways to God, as bodies of spiritual disciplines and life-transforming ethical principles that we find them all to be essentially identical and leading to the same goal. The vital thing in a religious system is not *theory* but *practice*. When Sri Ramakrishna wanted to know whether all religions are true and lead to the same goal, he did not inquire into their principles of theoretical import, but proceeded to *practise* their cardinal disciplines in their historic forms one by one and realized in his own experience that they were all conducive to the same goal. . . . No rationale or justification of religious tolerance can ever be found if it is sought in some theory or dogma or the claims of special or miraculously attested revelations. Universal religion is not *this* religion or *that* religion, but *the universal ideal of religion running in and through* all the historical religious systems as the common vital inner core within the varying sheaths of beliefs and dogmas, forms and practices, theories and rituals conditioned by the historical and cultural circumstances which brought them into being. It exists like the air we breathe and the light of the sun which nourishes all life.'

'With this ideal of religious universalism in view, the attempt to find a universal religion in an eclectic combination of fragments of all faiths or in some brand new formula becomes a palpable absurdity.'¹

Humanity is sure to take a long stride forward towards the achievement of a genuine and lasting world brotherhood if Ramakrishna's ideal of religious universalism be made the rallying-point on the spiritual plane of peoples and nations professing different faiths.

THE HINDU CONCEPT OF PHILOSOPHY AND APPROACH TO IT

Is there a distinctive Hindu concept of philosophy? The question must unhesitatingly be answered in the affirmative. The very word for philosophy in Hindu thought, *darshana*, is significant. The word *darshana* literally means 'that by which we see' (*drishyate anena iti*). Seeing is here used as a blanket term to cover both intellectual comprehension as well as intuitive perception. Philosophy in India has not simply been 'a thinking consideration of things' but it has essentially been, as Sri Aurobindo puts it, 'the intellectual canalizer of spiritual knowledge and experience'. Western philosophical constructions have always proceeded on the assumption that thought is the sole mirror of reality. 'If you ask me what reality is', says Bosanquet, 'you can in the end say nothing but that it is the whole which thought is always endeavouring to affirm.'² The difference between the Hindu and Western approaches to philosophy has thus been brought out by Sri Aurobindo:

'Philosophy is in the Western way of dealing with it a dispassionate enquiry by the light of the reason into first truths of existence, which we shall get at either by observing the facts science places at our disposal or by a careful dialectical scrutiny of the concepts of the reason or a mixture of the two methods. But from the spiritual view-point truth of existence is to be found by intuition and inner experience and not only by the reason and by scientific observation; the work of philosophy is to arrange the

¹ Vide the writer's article, 'The Legacy of Sri Ramakrishna' in *The Vedanta Kesari*, Nov. 1947.

² *Contemporary British Philosophy*, First Series, p. 60.

data given by the various means of knowledge, excluding none, and put them into their synthetic relation to the one Truth, the one supreme and universal reality. Eventually, its real value is to prepare a basis for spiritual realisation and the growing of the human being into his divine nature. Science itself becomes only a knowledge of the world which throws an added light on the spirit of the universe and his way in things. Nor will it confine itself to a physical knowledge and its practical fruits or to the knowledge of life and man and mind based upon the idea of matter or material energy as our starting point; a spiritualized culture will make room for new fields of research, for new and old psychical sciences and results which start from spirit as the first truth and from the power of mind and of what is greater than mind to act upon life and matter.'³

In the Hindu tradition, the emphasis has always been put on Philosophy as a Way of Life, a spur to spiritual vision and communion. Philosophical reflection, unless it stirs one's being spiritually, is from the Hindu point of view, a barren waste of logical legerdemain. We must fly on the wings of thought to the domain of the Effulgent Spirit. Bradley writes,

'All of us, I presume, more or less, are led beyond the region of ordinary facts. Some in one way and some in others, we seem to touch and have communion with what is beyond the visible world. In various manners we find something higher, which both supports and humbles, both chastens and transports us. And, with certain persons, the intellectual effort to understand the universe is a principal way of thus experiencing the Deity. No one, probably, who has not felt this, however differently he might describe it, has ever cared much for metaphysics.'⁴

This is pre-eminently true of Hindu philosophers. A chastening of life and a deepening of the intuitive receptivity must go hand in hand with the intellectual endeavour to understand reality, and the two processes are held to be complementary to each other and mutually helpful.

According to the Vedantic thinkers philosophical aptitude is judged from, and is declared to be, a necessary consequence of, 'the formation of philosophical attitudes'. Accordingly, they make equipment in the Fourfold Discipline (*Sādhana-Catuṣṭaya*) the *sine qua non* precedent to the study of the Vedanta philosophy. It embodies the Hindu idea of 'the philosophic way of life'. The

³ *The Renaissance in India*, pp. 80-81.

⁴ *Appearance and Reality*, Intr. p. 5.

four parts of the Discipline are (a) *shama-damādi-ṣaṭ-sampat* or the six preliminary disciplines to be adopted in the conduct of life, consisting of *shama*, *dama*, etc., a disciplinary scheme to give the mind calmness, inwardness, endurance, and singleness of purpose; (b) *nityā-nitya-vastu-viveka* or the constant habit of discriminating the Eternal from the ephemeral, a habit calculated to stir the soul to its depths in seeking the Eternal; (c) *ihāmutra-phala-bhoga-virāga* or the constant resolution to relinquish all desire for the enjoyment of fruits of actions here or hereafter and to fix one's heart and soul one-pointedly on Illumination as the one goal of life; and (d) *mumukṣutva* or the intense longing for Emancipation, 'the throbbing of the soul like the sea for the larger life in the Infinite'.

A notable characteristic of every system of Hindu philosophy has been its completeness as a 'system', embodying its own logic and epistemology, psychology and eschatology, and theories of soul and salvation, in radical contrast with the 'microscopic' outlook of some of the most influential contemporary schools of Western philosophy, which are content to discuss and anatomize a single philosophical problem. G. E. Moore, the founding-father of modern realism, suggests that truth and system-building cannot go together when he says that 'To strive for unity and system at the cost of truth, is not the real business of philosophy, although that has been the custom in the practice of philosophers.' A revolt against 'system-building' in philosophy is an outstanding characteristic of the twentieth century Western thought. But what is the philosophical pursuit worth, unless it be that

'fine, fiery speed of thought
By which the ends of the world are brought
Together . . . ?'

Every school of Hindu thought attempts a solution of the problem of the ultimate destiny of man, which is regarded as the very *raison d'être* of the philosophical pursuit.

True it is that we cannot rest content merely with glorying in the philosophic achievements of our past but should contribute a new classic of philosophical thought to the modern world, a new synthesis of knowledge, but in doing this, as in every other form of our cultural activity, we should preserve our own cultural soul. I can do nothing better in closing this very brief dissertation on the spirit and ideals of Hinduism than quote the warning which Sri Aurobindo has sounded to us:

'We should not allow our cultural independence to be paralysed by the accident that at the moment Europe came in upon us, we were in a state of ebb and weakness, such as comes some day upon all civilisations. That no more proves that our spirituality, our culture, our leading ideas were entirely mistaken and the best we can do is vigorously to Europeanise, rationalise, materialise ourselves in the practical parts of life—keeping perhaps some spirituality, religion, Indianism as a graceful decoration in the background,—than the great catastrophe of the war proves that Europe's science, her democracy, her progress were all wrong and she should return to the Middle Ages or imitate the culture of China or Turkey or Tibet. Such generalisations are the facile falsehoods of a hasty and unreflecting ignorance. . . . We should be as faithful, as free in our dealings with the Indian spirit and modern influences; correct what went wrong with us; apply our spirituality on broader and freer lines, be if possible not less but more spiritual than were our forefathers; admit Western science, reason, progressiveness, the essential modern ideas, but on the basis of our own way of life and assimilated to our spiritual aim and ideal; open ourselves to the throb of life, the pragmatic activity, the great modern endeavour, but not therefore abandon our fundamental view of God and man and nature. There is no real quarrel between them; for rather these two things need each other to fill themselves in, to discover all their own implications, to awaken to their own richest and deepest significances. India can best develop herself and serve humanity by being herself and following the law of her own nature.'⁵

⁵ *Renaissance in India*, pp. 84-86.

(Concluded)

'There is no other destiny than our own past efforts. Our past actions alone constitute our destiny'.

—Yoga Vāsishtha

BELIEF AND KNOWLEDGE

BY MAKHANLAL MUKHERJI

From the standpoint of objective logic, every act of judgement carries with it a feeling of certainty, 'a sense of reality', so to speak, which compels our immediate assent. This primary kind of certitude is what we understand by belief in its plain and general sense. The quality of the judgement, when referring to the believing consciousness, is thus not a mere 'way of being conscious' which can be given on the actual reflecting of the act of belief and in relation to it, but bears directly on the appearing object as such, which carries in itself a perceptual or an equivalent assurance—an ontic character that is believed and that supplies a sort of ground for our affirming the belief content as true and acting accordingly. Alexander brings out the volitional significance of belief as well as its cognitive claim in the following remark: 'Judging is the speculative side of volition, and what is willing is the proposition or object judged. The object of the will to strike a man is the proposition "the man is struck", or "I strike the man". Now the process of willing is this: there is first the set of preparation for my end, to which corresponds the assumption or supposal of the end, the supposal that the man is struck. Willing occurs when this preparatory act, which is relatively a detached portion of myself, is clinched with my whole self, and we have the consciousness of consenting to the act, the so-called *fiat* of the will. The preparation for the end then becomes effective and passes into performance. In being adopted by the self the assumption becomes a judgement, the mere predication becomes an assertion, and the belief is the speculative aspect of the act of consent. . . . Believing is thus the *fiat* of the speculative will, and its object is the reality of what is judged as a part of reality in general, i.e.

asserted instead of being merely predicated.'

A belief in the primary sense is thus a necessary belief, something which is believed as real; so that about the given reality we may affirm that what is given as real must be real. In perception, and in memory in so far as it faithfully reproduces perception, what is given must necessarily be real. For instance, I see a tree before me. Here I believe the tree as given in visual perception to be real. I cannot believe it to be non-existent, though I can imagine it to be so.

Again, the self is also believed to be real, though not given as such in a perceptual content. Self-consciousness implies a belief in the self and we cannot get rid of it. Here also the belief is necessary, though necessary in a different sense—belief in a non-given reality.

Further, in all cases of inference, the affirmation of the conclusion drawn from inferable premises, that is to say, premises, given as logical possibility, is not itself a possibility; it is no mere empty thought and cannot be explained away as such. It represents, on the contrary, a belief in the necessity which is the controlling and evidential mark of thought. The content of the consciousness of 'therefore' in the conclusion is a necessary belief in the abstract sense of truth.

From the standpoint of objective logic, the three modes of belief appear equally certain and equally plain and simple. The various ways of knowing, the *pramāṇas* as they are called in Indian systems of thought, which imply the possibility of different types of knowledge, viz. perceptual, inferential, and so on, are thus, from the standpoint of objective logic, grounds of belief and not mere instruments of cognition in the psychological sense.

¹ *Space, Time and Deity*, Vol II, p. 248.

But from the standpoint of epistemology which has to work on the basis of proofs, there is among the first and the other two modes of belief a difference in probativeness. In the case of perceptual beliefs, the necessity is merely given and as such is presumptive only. It is presumptive not in the sense that we can imagine the object perceived to be non-existent but in the sense that a doubt is thinkable about its givenness; so that in so far as such belief claims a share in reason for its justification, it fails to make good its claim in that it does not, and cannot, exclude a contrary possibility. The other two instances of necessary belief bear in their necessity no such transcendent reference, but they are prefigured in the possibility of knowledge as such. Belief in consciousness and belief in necessary thought-content or meaning are only another name for the essential intentionality of consciousness and are self-justifying, being in principle independent of the conditions of empirical being.

According to McTaggart, however, a judgement based on perception can be as certain in its assertion of a fact as a judgement which is evident *a priori* in its assertion of a principle. He argues that perceptual assurance or necessity may be of the same universal significance as what may be called *a priori* or essential necessity of axiomatic thought or principle. His remarks in this connexion run thus: 'It would be possible to consider what characteristics are involved in being existent, in being the whole of what exists, without raising the question whether anything did actually exist. But, in addition to determining what characteristics are involved in existence, we want to know whether anything exists, and therefore has those characteristics. And this can only be determined by an appeal to perception. For it is never possible for me to know that anything exists, unless I perceive it, or unless its existence is implied by the existence of something else which I do perceive.'

'Again, it is on an appeal to perception that we shall rest our judgement that the

whole of that which exists is differentiated into parts. It would, indeed, be possible to reach this result *a priori*. . . . But the view that no substance can be simple, though I believe it to be correct, is novel and controversial, and the proof of the differentiation of the existent by an appeal to perception, if not symmetrical seems more likely to command assent.

'In these two cases, then, the basis of our certainty will be empirical and not *a priori*. This, however, will not make it less certain. A judgement which is directly based on a perception may be as certain as one which is evident *a priori*. And in the cases before us our judgements will not be based on induction from the results of various perceptions—a single perception is sufficient to prove either of them. If I perceive anything at all and so can judge that the thing perceived exists, that is sufficient to prove the proposition "something exists", which is all that is wanted in the first case. And if I have a single perception which is such that I am entitled to judge that the thing perceived is differentiated into parts that is sufficient to prove that the whole of what exists does not form one undifferentiated whole, since two parts, at least, are to be found in it.'²

The argument above is a clear exposition of the claim of necessary belief in every judgement of fact. Every judgement implies belief in some way or other with reference to a fact; and a fact is ultimately understood as a perceived fact. What is, however, exceptionable in the above argument is that such necessary belief, because it cannot be denied in its reference to the fact as such, is justified in itself. Now before a belief can be asserted as valid, there must be some ground explicitly or implicitly behind it. But what grounds are there for making others believe in the object as such? How can we claim it to be known to others? It is remarkable that self-evident ground there is none. If the perception itself is put forward as such a ground, the perception as implying the transcendent object is neither self-contained nor self-satisfying, though

² *The Nature of Existence*, pp. 41-42.

it appears as such. There can be no real knowing of the object as such in a single perception. Again, the illusory also is experienced in its givenness, in the form 'something exists'. Hence the perceptual judgement 'something exists' must invariably give rise to the question, 'what something—is it real or unreal?' And it is by a correction of the unreal that the knowledge of the real as such can be logically established. The appeal to perception alone cannot settle the issue; it would be simply begging the question. This applies *pro tanto* to the proposition defining the nature of the real. We assert the real to be such and such on the basis of our knowledge of the real and this knowledge will always depend on the correction of the unreal to be absolutely free from doubt.

So in the method of proof the perceptual belief in its seeming certainty cannot take the place of necessary thought in its self-evidencing generality. This will become more evident if we consider the point of difference suggested by McTaggart in this connexion between beliefs which are empirical and beliefs which are *a priori*. He remarks on their difference thus: 'A belief which is directly based on a perception experienced by the person who holds the belief may be called an ultimate empirical belief. It is properly called ultimate, since, although it is based on something—the perception—it is not based on any other belief. There is an important difference between beliefs which are *a priori* and those which are empirical. Those which are *a priori* can be held as ultimate beliefs by more than one person. The belief, for example, in the Law of Excluded Middle as an ultimate truth, is not confined to myself. But an empirical belief can only be ultimate if it describes a perception perceived by the person who holds the belief. . . . Now, at any rate in our present experience, no person can perceive any perceptions except his own, and therefore no perception can be perceived by more than one person. I may be ultimately certain that I have now a perception of some sort. Smith may be certain, and justifiably certain, that I

have now a perception of that sort, but for him it cannot be an ultimate certainty; but must be reached by inference.

'This, however, need not prevent an argument founded on an empirical proposition of this sort from being effective for more than one person. If, for example, I argue that something exists because my perceptions exist, the argument will not with that premise prove to Smith that something exists, since he is not immediately certain of my perceptions. But it will suggest to him the analogous argument that something must exist, because *his* perceptions do so. And this argument is as valid as mine, leads to the same conclusion, and leads to it from a premise of which he is immediately certain.'³

If we pursue this distinction in nature between empirical and *a priori* beliefs a little more closely we shall be forced to the conclusion that their claim to certainty *cannot* be equally effective though McTaggart here holds it to be so. A generality that is inferred from a fact that is perceived—and the judgement 'something exists' is an instance of such generality—can at best be an 'unrestricted generality' and not the essential generality of a law of thought. For, whereas a judgement that makes us aware of the meaning of a law of thought does so without making any reference to concrete existence and rather excludes such existence as irrelevant, a judgement that is a generalization from a fact in the sense of a concrete, individual existence, continues to carry with it such reference to concrete existence. So that the consciousness of certainty or necessity in regard to such judgements cannot have the unconditional generality of *a priori* judgements. And although from the natural standpoint, all modes of belief appear equally certain as claiming to be nothing but the specification of an essential generality of a judgement as such, from the epistemological standpoint, the belief in judgements of factual generality transpires after all to be an appearance of essential generality, its generality being only an un-

³ *Ibid.*, p. 43.

restricted generality in the sense in which the proposition of a natural law is general and carries with it necessary belief. The natural law has always some reference to concrete existence and it is in such reference that it finds its meaning for such generality. The proposition, 'something exists' will be a generality of this kind and not of the kind whereby we may say, the Law of the Excluded Middle is general. The generality of a law of thought is an essential generality and it is significant without reference to any concrete existence for its application. From the natural standpoint we mistake the generality conveying perceptual belief or certainty to be an essential generality. But if we are critical of it, as we must be, because its necessity is correlative to the merely given, and what is *given* can always be doubted, its essential generality proves to be nothing but unrestricted generality. This difference in significance between empirical and *a priori* beliefs must affect in its turn the nature of the certainty of the generality as pertaining to a fact and of the generality as pertaining to a law of thought. This certainty is not proof-giving in the same sense in which the laws of thought or propositions describing consciousness are proof-giving in that they are self-evidencing and self-evident.

We see, therefore, that the fact of a perception would have been absolutely valid in its certainty, if it belonged in itself to the realm of pure consciousness. But we must distinguish between the being that declares itself *in* consciousness and the being that is consciousness *itself*. It is in so far as the former type of transcendent or inert being appears in a mistaken identity with the latter type of being that it also appears to be self-contained in itself. This self-containedness with reference to the realm of empirical experiences or Nature as a whole is only another name for abstraction. But by isolating or abstracting from the whole course of natural events, we can get only what was natural or empirical and never the region of pure or absolute consciousness. Hence the

self-evidence that is the essential character of absolute being, and the character of all knowledge as such, cannot in principle be arrogated by the fact-world or Nature with an equally rightful claim of certainty for its belief.

Moreover, the given necessity of an empirical belief is girt round with a sense of unknownness or ignorance about the content of such belief. For example, the givenness of a perceptual belief is there because of the object remaining unknown before the energizing of the perceptual act. But the meaning function, because it is a conscious experience at the same time that it is a perceptual or any other modal experience, confers meaning on the fact of ignorance itself as the ever-present witness of this primordial objectivity immanent in it. The significance of the meaning function or reflexion lies therefore on the action of an immediate experience which in its felt immediacy is pure consciousness. Since pure consciousness never attains consciousness, it affirms itself by the very manner of its presence without being given in any objective sense however tenuous. All conditional knowing involves the recognition of and the communication with this pure consciousness, which though immanent as truth in the pure thought of human understanding yet remains the 'ineffable' as such. The root-problem of the theory of knowledge is to deal intelligibly with this unique meaning of immediacy of pure consciousness which as an expressing act is the fact of meaning itself. This self-evidencing of pure consciousness directly expresses a logical universality in that it is the general affirmation of knowing and being as the identical and indeterminate ground of all possible affirmations. Reality, because it is never a mediated belief is thus pure being which is equally immediate with pure consciousness. All belief-forms in their positional character of being dwell within this immediate experience of pure being-consciousness that is the one belief-thesis valid in its own right.

This essential validity which belongs to pure being-consciousness has thus a supreme

normative significance for knowledge. Since all orders of validity are grounded in this essential validity, it is valid for that which exists and also valid for the process of knowing. Dialectically speaking, it is nothing else than the rational form and order under which whatever exists is determined. 'The existent does not bring about this form and order, nor does knowing produce them; but as there is no being which does not exist in this form so there is no process of knowing which does not make use of it.'⁴

The meaning of spiritual experience is thus eternally actual and significant in the absolute self-affirmation of Being, overflowing and infinite. Epistemology by its method of transcendental reflection provides with a way of realization of this unique immediacy of meaning that is apprehensible in its own right by intuition, that is, by pure knowledge in its immediate and unconditional mode of asser-

⁴ Windelband: 'The Principles of Logic', p. 59, a co-operative article contributed to the *Encyclopaedia of the Philosophical Sciences*, Vol. I, Logic.

tion. Dialectic, with the same end in view, distinguishes between the contingent thought which does not of itself carry belief, and the necessary thought which immediately carries belief with it. It therefore formulates its method with this positive belief which is immediate, and proceeds to draw out its consequences till it completes its escalade of false alternatives. The necessary thought in its spontaneous, irrepressible assertion cannot suffer a limit or negation of its essential generality of nature; the more so, because the field of necessary thought is the field of the spirit's freedom, which can only be conceived in the pure forms of knowing and being. This compulsion of thought in its essential aspect finds typical expression in the function and method of Dialectic. Epistemology, thus fulfilling in a positive way what for dialectical methodology is a conviction or expectation brings into clear relief the fact that the philosophic method must always be a synthetic mode of approach to reality, and must combine both the aspects of true knowledge in its ideal as well as in its achievement.

NOTES AND COMMENTS

TO OUR READERS

'No One is to Blame' by Swami Vivekananda is an unpublished poem salvaged through the courtesy of Swami Vijayananda of our Buenos Aires (South America) Centre. The desire of the friend who handed it over to the Swami to remain anonymous (quite a natural one we understand) has prevented us from adding notes on the antecedents of the poem. The place and the date (New York, 16 May 1895) give us the only clue to fit in the bit of thought to that period of the Swami's life when his individual worries and miseries were over, and persecutions from interested persons were yielding place to high appreciation of his message and personality, but the

memories of the joy of the free life of a wandering anchorite were haunting him in his too rare leisure hours. The last line is colophonic; maybe, the poem was sent to a friend as a greeting on the birth anniversary of Shri Buddha. . . .

'New Discoveries Regarding Swami Vivekananda—I' by an American devotee are valuable glimpses of a little known period of the Swami's life. Swami Ashokananda, Head of the Vedanta Society of Northern California, San Francisco, through whose courtesy we publish the paper, supplies us the following facts regarding the writer and her method of unearthing the facts: 'She is a member of the Vedanta Society in San Francisco. She has

taken a great deal of trouble, at my request, to visit different places and public libraries in order to search out old papers. These she has had photostated, so that whatever is written in the articles is thoroughly authenticated.' The facts, apart from their informative value for the Swami's biographers, reveal an important personal trait of his character, which, apparently, has no vital relation with either his message or his deeper personality, but which, curiously enough, never left him except perhaps on the day of his passing away—his heart bleeding for the masses and women of India. Even in these dark days revealed in the paper, the representative of the Indian culture, the bridge between the East and the West, and the herald of the future culture and civilization of humanity based on their divinity, is seen more concerned with the uplift of the Indian masses and women than with what he was missioned to do. On the 11th September 1893 he was to deliver his message and burst on the world, and on the 5th September 1893 he was full of the miseries of the Indian masses and women! This concern of his was not a loose-fitting garment but his very heart, whence came the message. Did he see lying latent in these objects of his adoration that wonderful manifestation of divinity which formed his message and created his personality? Who knows?

As a rule we do not publish such a long article as this in one issue. We have made an exception in this case. . . .

Shri Vichitra Narain Sharma, Minister for Transport, Uttar Pradesh, is an ardent follower of Mahatma Gandhi. He devoted the best part of his life to the constructive work of Gandhiji and is also connected with the Bhūdān (gift of land) movement of Acharya Vinoba Bhave. In the article 'The Mahatma's Weapon of Non-violence' he points out how in the soul-force of non-violence 'the Communistic urge for equality and social justice and the democratic ideal of sympathy and human understanding will find their fulfilment.' . . .

'Belief and Knowledge' from the pen of

our learned friend Shri Makhanlal Mukherji, M.A., P.R.S., seeks to prove that 'the perceptual belief in its seeming certainty cannot take the place of necessary thought in its self-evidencing generality' and argues against McTaggart 'that the consciousness of certainty or necessity in regard to such judgements (i.e. generalizations from concrete facts) cannot have the unconditional generality of *a priori* judgements', 'because its necessity is correlative to the merely given, and what is given can always be doubted'; and because 'the given necessity of an empirical belief is girt round with a sense of unknownness or ignorance about the content of such belief'.

Hence philosophy, which seeks the Truth, must take to this epistemological method (despite Will Durant's irritation), which 'provides with a way of realization of this unique immediacy of meaning that is apprehensible in its own right by intuition . . . '.

'Scientific philosophy' or philosophy based on the discoveries of modern sciences has its merits; but its data being mediate and subject to changes due to further discoveries, it cannot give us the certitude that Truth requires; whereas immediacy and universality of pure consciousness, which is the ground of all affirmations, is the bed-rock on which true philosophy should be built. Epistemology is our Jñāna-Yoga, which turned inward, is the realization of Truth that *jñānins* strive for.

DISCIPLINE IN INDIAN UNIVERSITIES

Shri K. M. Munshi, Governor of Uttar Pradesh, put the ideals of our Universities very pithily in his Convocation address of the Punjab University. Said he:

'There are no differences as regards our objective. In its cultural aspect the University has to impart knowledge, in its emotional aspect it has to discover and inculcate values and to manifest them and to introduce a sense of self-discipline into its activities, and in its collective aspect it has to develop the will which shall release spiritual energy.'

In the season of university convocations the best brains of our country adumbrated their educational theories with pointed reference

to the needs of the land and the defects of the university products. Our government too are trying their best to make the universities really useful to the people. They are helping with money and expert opinions of commissions comprising veteran educationists, and by facilitating foreign travels and training for the country's talent working in these fields. Still we feel a stalemate as hard to break as in the international politics. We are led to ask the reason for this rather strange phenomenon. The problems that are defying reforms can all be traced to the spirit of indiscipline prevalent in all educational institutions from the secondary stage to that of the university.

The reason is so obvious that many must have felt it, though prudence held them back from voicing their feelings. It was left to the sense of justice of Shri N. Chandrasekhara Aiyer to speak out the unpalatable truth. We quote him:

'Part of the responsibility for this manifestation of lack of discipline will have to be borne by our elders themselves. In other contexts, and when foreigners were at the helm of affairs, they roused in the youth of the country a spirit of revolt and looked with favour ill disguised on active exhibitions or violent demonstrations of this spirit. Having learnt such lessons, the students are now applying them against their own kith and kin like Bhasmāsura in the fable.'

Here Shri Aiyer speaks of the students only. But if he looks around he will find that many of the students of those days are now occupying responsible chairs in and outside educational institutions, are M.P.s and political leaders, both in and outside the Congress, and are influencing decisions in a manner detrimental to the best interests of the country. We read in newspapers that university teachers are involved in students' strikes—a dangerous allegation. There may be some justification for such acts on the part of the political leaders with different colours, red, green, etc.; but there can be none for the teachers. Sometimes other and more serious charges are brought against such responsible persons. Neither are we unacquainted with their writings expressing opinions on morality and

religion, which do not redound to their credit or that of the universities. Those teachers who have put too many irons in the fire cannot be expected to concentrate their energies on the acquisition of deep scholarship, which, consequently, becomes shallow. This is a grim though true picture of our educational institutions. The scholarship, the sense of responsibility, the genuine desire to burn themselves out at the altar of the coming generations, that are still found in the precincts of our universities, all belong to those teachers and administrators who did not fall victims to these recruiting-sergeants of political parties. We hear today of the adoption of clean means from the lips of those very persons who turned deaf ears to the warnings and entreaties of veterans like Sir Ashutosh and Pandit Malaviya not to incite the youth to leave their studies and join politics. What time the leaders gained in achieving political freedom with the aid and at the cost of students, they must lose by having nincompoops or ninnies for educating and industrializing the country and for consolidating the very freedom on which they staked all.

Scholarship may return at a comparatively early stage. But the call for that emotional regeneration, which Shri Munshi stressed, would remain a cry in the wilderness for a fairly long time. If scholarship returns in one generation, the other may not return even in two. India is noted for her emotionalism; and it is this fact that led our traditional leaders, since the middle ages, to direct their energies to sublimating this dangerous yet useful element in man and canalizing the surging force to the improvement of the nation. The political leaders, in their impatience, have cut the embankment, so wisely and laboriously built by the religious leaders. The youth of the country have been taught wanton dissipation for half a century. Disrespect and disobedience to all kinds of authority have been inculcated in the minds of students by these leaders. Where today can they get sturdies to steer the national boat clear of all dangers? It is easy to let loose the ghosts of man's sub-conscious,

but very difficult to get them again under control. And this is exactly the task our universities are now called upon to undertake. When guardians and teachers and some political parties join this mad fray of youthful fury we can well imagine the helpless condition of the university administrators.

Emotion, to be useful, must be muzzled. Sublimation cannot be achieved by dissipation. For the conservation and direction of youthful energy we must get ideal teachers whose character, scholarship, regard for studies and research, and love and care for students will tell upon the learners. One Acharya P. C. Roy trained a host of scientists who are the glories of our country. One Aswini Kumar Datta produced year after year batches of young men who raised the moral standard of the localities wherever they went, and by whose bearing and activities people could mark them out as his students. As long as we do not get such personalities at the helm of university affairs, government and the country may cry themselves hoarse, may spend any amount of money, and do all they can for the improvement of the rising generations, no tangible results will ever accrue from them.

The prospect is indeed hopeless, but for the fact that there are still a sprinkling of such men, products of Roys and Dattas, who have bent their energies to this great task of really building the nation. If the State Governments can search out such men and appoint them in key posts of the universities as professors and administrators and give all the needed strength to their elbows, the country can yet hope to get the proper type of men in its numerous fields of constructive activities. At least one Chief Minister is fortunate enough to secure the services of such a man and he is now the Vice-Chancellor of the University of that state. An eminent scientist, an able administrator, an amiable social figure, a darling of the students' community, and, above all, a man of immaculate character—he is already pushing ahead. When a university gets a man of his ability at the helm, government can well afford to be a

'mere rubber-stamper', in fact, they should be so.

EXPEDIENCY OR MORAL NECESSITY?

'Hate, even of those who are hateful, is seldom a useful emotion. It is better to try to understand them, to see what has made them what they are, and what circumstances would make them better. There are two ways of viewing human beings: the emotional and the scientific. The emotional way of viewing human beings is right if we can love and admire them; but, if we cannot, it is better to view them as products of circumstances, as the result of causes going perhaps far back into the past and as capable of being changed by other causes. But among the causes that can bring about improvement, hatred and reprobation are not included. . . .'

In these words Bertrand Russell, the eminent philosopher, has given expression to a pragmatic truth whose value has not yet been fully realized by men who count in the times we are living. The surprising fact, however, is that the philosopher, after an analysis of the possible effects of any future war, comes to this conclusion as a matter of expediency, as the only possible alternative to man's relapse into primitivism. As he points out,

'It is not that war causes death and destruction, for that has always been its purpose. What is new is that war can no longer achieve the aims of any of the belligerents. . . . What the world has to face is that a world war with modern weapons is not merely wicked, but futile.'

He goes on to caution,

' . . . if you wish to defeat what you dislike in Communism, you will have more hope of success if you use the slow and patient method of psychological understanding, than if you threaten death by a rain of bombs. No quick, immediate issue from the present troubles of the world is possible; but, in the long run, patience and resolution may awaken an echo even where it is least expected.'

The strictly utilitarian adjustment of one's emotional response to what one does not like may avert an immediate political crisis, but may not be a lasting solution to the recurring upheavals which have become the characteristic feature of modern society. By modern society we mean the present social organization dominated by technological advance and the craze for power an industrial civilization has brought as its legacy. These two factors which have

wrought a revolution in the field of human relations have, however, contributed nothing of importance to the development of man's personality. That is, they have not succeeded in drawing out the finer elements of man's being; rather they have unleashed his grosser primitive urges and passions. The contrast between the rapid advance of science and technology and the deterioration of man's moral attainments is deplorable. Yet our views of life are tending to be dominated by the twentieth-century materialism which assumes that the principle that guides the 'progress' of the human species is the dialectical law of social evolution, that given the necessary social conditioning, the human species would automatically outgrow primitive stages and evolve into proper beings endowed with refined moral faculties. This view, with its very narrow perspective of the individual's power to transform the environment, little emphasizes the growth of man's moral personality and furnishes him with no incentive to develop along that line. No amount of materialistic determinism, however scientific, will release the moral energy, which is the unique endowment of man. What ultimately make men grow into moral beings are not the external circumstances so much as

their internal capabilities and tendencies for a moral growth. And it is by an analytical understanding and sympathetic guidance of these latent elements in human beings that they grow up to their full moral stature; and love, justice, and other virtues become spontaneous to them—the flood-gates of Russell's 'love' and 'understanding' are opened.

To evoke this compelling and transforming power in man was the aim of the great spiritual leaders of humanity. They exhorted men to look upon society as a favourable field providing opportunities for the growth of moral qualities, which, in their terminology they called man's divine nature. When one's ego expands through such selfless activities and evolution of universal moral qualities so as to embrace the universe as its own, the ideal will have been reached—all hatreds, conflicts, and rivalries will have vanished, and all problems, national and international, solved. For, the root of man's greatness and happiness is man himself, the universal that sleeps in him. Awaken this true self of man, his God within, and love and sweetness, as peace and prosperity, reign supreme on earth.

B. R. C.

REVIEWS AND NOTICES

HUMAN RIGHTS. BY SWAMI MADHAVATIRTHA.
Published by Vedanta Ashram, P.O. Valad, Ahmedabad Prantij Railway, Bombay State. Pages 234. Price Rs. 3.

In this work the learned author has tried to prove the real basis of human rights in the light of Indian social philosophy and Dharma, by comparing such rights with the human rights as adopted by the U.N.O. and by the Constitution of India. The Indian way is to work from within outward, the Western way is to work from without inward. Spiritualize the man, the environment will be divinized, says India. Improve the environment, the man will improve, says the West. In the preface to the book, Swami Madhavatirtha says:

'For bringing a heaven on the earth, i.e. for creating a spiritual society, a general spiritual awakening is the large motive power wanted, but the effective power must recreate individual manhood in the spiritual type.' He says further: 'The human rights adopted by U.N.O. give equal rights to all to enjoy the material pleasures of the world. That way we shall only see a sensual society all over the world.' He says also: 'We have created the U.N.O., but the national spirit which creates division has not been checked. In a spiritual society, this national spirit will have to go. . . . Fear cannot be conquered by increasing armies, but by controlling desires and by a simple way of life. Therefore right culture alone can give a man all the four freedoms.'

He says further: 'The centre of the reforms adopted by the U.N.O. and the Indian Constitution is man. The centre of the Indian social philosophy and Dharma is God.' The Swami is entirely right in stressing this angle of vision. Today we are likely to try to gain the world but lose our souls in the course of that ambitious adventure without gaining the world after all.

Thus in all modern concepts of human rights, the externals of life are dominant. The aim is not divinization of life. The primary human right is such divinization. The Indian concept of Dharma includes both *abhyudaya* (worldly happiness) and *nishkreyasa* (spiritual happiness). The fourteen human rights declared by the U.N.O. and the human rights formulated in the Indian Constitution are noble, but will never become a reality without such a divinization of life, by Truth, non-violence, and self-control. The Indian ideal of the four stages of life (*Āshramas*) is the best means of achieving such a divinization of life. We must harmonize and unify science, philosophy, and religion, and bring out social, economic, and political ideals under the control of the spiritual ideal.

The Swami's clamant call for integral education and divinization of life is needed today, is timely, and the book deserves careful perusal.

K. S. RAMASWAMI SASTRI

A SHORT INTRODUCTION TO THE ESSENTIALS OF LIVING HINDU PHILOSOPHY. BY FRANS VREEDE. *To be had of Oxford University Press, Mercantile Buildings, Calcutta 1. Pages xii+71. Price Rs. 3.*

The synthetic culture of Hinduism has developed a comprehensive world-view, culminating in the discovery of the unity of Being. The genius of this culture lies in the self-renewing and self-adjusting character, in its constant spiritual reinterpretation, that has led to the rich and varied development of refined philosophical systems.

The author of the book under review, who is a Professor at the University of Indonesia and at the Foreign Service Academy, Djakarta, has happily chosen to give a bird's-eye view of the 'living' Hindu philosophy. He has, accordingly, confined himself to the exposition of those aspects of Hindu philosophy which are actually influencing the lives of millions of Hindus in contemporary India. The traditional philosophers of Hindu culture were not mere intellectual system-builders. Their philosophies of life were the outcome of a deep and passionate urge to orientate man's endeavours to the trans-mundane ideal of *mokṣa* or ultimate Freedom. The author has used the term 'philosophy' in the present work in the sense denoted by the word *darshana*, implying some kind of actual realization

and intuition of the principles formulated in the philosophies. He has correctly viewed the Hindu philosophical tradition as being the outcome of a 'knowledge' (*veda*) acquired by 'vision' (*dṛiṣṭi*), by a 'view' (*darshana*) of 'reality' (*sat*) and 'truth' (*satya*). And he has emphasized that unlike the modern philosophical schools of the West, the Hindu tradition considers philosophy as an intellectual understanding as well as a discipline and a way of life.

Chapter I, entitled 'The First Approach,' significantly treats of the symbolism of Ganesha—the god of auspiciousness and success in all undertakings—whose invocation at the beginning of any philosophical study symbolizes 'a mental act of unrestrained "obeisance" (*namaskāra*) as an adequate rite and symbol of surrender of the ego in order to attain the egoless state of Real Self.' Chapter II on 'The Language' briefly discusses how the language of Hindu philosophy offers a faithful image of its unity (*ekatva*) as well as of its multiplicity (*anekatva*). The author then proceeds to discuss in the chapter the process by which philosophic wisdom was 'imbibed' by every Hindu from the very childhood and gives, among many others, the illustration of the *Gāyatrī-mantra* and the sacred syllable *Om*, the repetition and meditation on which from quite early years constitute a discipline, preparing the initiate's mind for philosophical awakening in maturer years. Chapter III on 'The Source' briefly explains the Vedic origin of Hindu philosophical concepts. Chapter IV, entitled 'Six Viewpoints', is devoted to a summary of the *ṣaḍ darśhanas* (six orthodox systems), pointing out with great clarity of perspective that all these systems, though apparently contradictory in their respective conclusions, are united in the final aim of 'liberation' (*mokṣa*) from the wheel of relative existence (*samsāra*). Chapter V—'Basis of Society'—explains the actual operation of these philosophical principles in the social context in the form of the four *puruṣārthas* (goals of life). The first three ends of human life, viz. *dharma*, *artha*, and *kāma*, are related to social living, and the fourth, *mokṣa*, is supra-social. Incidentally the four *Āshramas* or stages in life are also discussed as representing the gradation of stages in the individual's ascent to the summit of self-realization when he transcends all social obligations. Chapter VI on 'The Universal Human Self' analyses the degrees of 'selfhood' in an individual as symbolized in the *pañca-koshas* or 'five sheaths' whose varying degrees of spiritual 'transparency' gradually reveal the majesty of the Self Eternal or the Atman. The last chapter, entitled 'Knowledge and Realization', discusses the relation between theoretical knowledge and practical realization from the Hindu point of view. 'Hindu Philosophy', writes the author, 'sees

in theoretical knowledge "without realization" a lack of earnestness and of willingness, a manifestation of inertia (*tamas*) and of fear (*bhaya*) in front of one's own self, the shirking of man's primary duty: To realize his human nature by unceasing spiritual practice, a practice that distinguishes free man from the brute, who is a slave of the senses.'

Fidelity to the traditional point of view and brevity of exposition are the two distinguishing features of the work. A section on 'Books to be Read' gives a useful list of contemporary philosophical and religious literature by Indian sages and savants on the essentials of Hindu philosophy and religion. An index of Sanskrit terms occurring in the work enhances its value to beginners in Indian philosophy. We recommend this small but useful book to our readers.

FAITH AND MORAL AUTHORITY. BY BEN KIMPEL. *Published by Philosophical Library, 15 East 40th Street, New York 16, N.Y., U.S.A. Pages 192. Price \$ 2.75.*

Moral philosophy is always a fascinating subject. Many a thinker has been wrecked in his voyage of metaphysics as he approached the rock of ethics. Is it the purpose of moral philosophy to make us moral? Important thinkers have said, no; and yet reformers and religious thinkers never gave up hope. Then again, does moral philosophy make the individual seek his own well-being or that of the society and humanity? It is one thing to talk glibly on this question; but it is another to convince us intellectually about the second alternative since there is a sense in which the individual has to transcend his station in society. Yet the author argues in this provoking book that the function of moral principles is to mould us in such a way that we can will the human well-being.

The first chapter is on the nature of moral philosophy. Here Prof. Kimpel surveys the history of ethics to conclude that we can have a morally adequate knowledge only on the condition that there must be the desire to know what one ought to take into account. This is a sufficiently vague account of a very concrete mental and moral discipline. Next, he proceeds to enquire into moral philosophy and faith, which is a dissertation on the Sophists. In the third chapter we are taken to the most important problem of moral philosophy and a theory of knowledge. Here the author has been successful in maintaining that a theory of knowledge logically determines a moral philosophy, after conducting a valuable cross examination of the lovers of despair

called the Existentialists. The fourth provides us with faith and moral insight, though the conclusion to which it leads is not encouraging enough; for, we are told that since some principles are worthy to become directives of human life, they will become the authority by which more and more men will learn to live. But as Socrates said in his *Gorgias*, it is not in mere knowing good, but in being good, which is identical with doing good, that our ethical life lives. The fifth and the last deals with faith and moral decision. Moral decision is said to be an expression of faith, is declared to be acting with a morally earnest intention.

Moral life presupposes acts of will which issue in actions determined by choices. These choices are conditioned by our awareness of certain standards. These standards, says Prof. Kimpel, are moral. But is it a moral standard that makes an individual work for humanity? There are cases of individuals who did not feel any such moral standard; but they did certainly feel that there is a spiritual standard or ground for their volitions and actions. This has been ably expounded by Green; and till the position of Green is not controverted, it is impossible to accept alternative accounts. Accepting this standard as a moral principle, Prof. Kimpel argues that the value of such a principle is its adequacy for directing us to make altruistic choices. This position has not been made convincing in the book. The moral principle may be a directive, but from whom? If we put such a question, we are bracketed by Prof. Kimpel with the Sophists, though we are said to be individualists and anarchists and anti-authoritarians. And we are told that we cannot transcend the limitations imposed on us by our stations in life. It is true that we learn and receive directives from the various social institutions; but these institutions are in fact the concrete embodiments of ethical ideas which always endeavour to transcend into something higher and completer.

Yet, Prof. Kimpel has given us a stimulating work. It is valuable for its refutation of Existentialism, pragmatism, and other forms of subjectivism. It is a work on the borderland of Objective Idealism, which the author does not seem to accept openly. It is this unwillingness that is responsible for the over-emphasis on the authoritarian nature of the moral directives received by us from the social institutions.

The book is very well documented and carries an index. The printing and get-up are good.

DR. AMAR MUKERJI

NEWS AND REPORTS

UNION FOR THE STUDY OF THE GREAT RELIGIONS

The Union was founded in Oxford in 1950 by the late H. N. Spalding, Dr. S. Radhakrishnan, and Canon C. E. Raven. The object of the Union is to 'promote ethical, philosophic, and religious education and culture through the study of the great civilizations of East and West, with a view to better social and international understanding between the peoples of the world, and to their richer spiritual life.'

'The founders' belief was that just as European civilization achieved unity in diversity on a basis of Christianity and Hellenism, so a world culture could be built up and a world renaissance made possible if educational institutions throughout the world were re-inspired by a common study of the spirit of man as reflected in his approach to God. The great cultures and religions of East and West . . . should be impartially studied and compared in their independence, integrity, and fruitful diversity.

'There are three lines of approach—through the study of religion and religions, through increase in mutual understanding among men of faith, and through the co-operation of religious leaders in combating materialism.

'The Union's immediate academic aim is to further the study of religions in universities, where the student should obtain an outline knowledge of the great cultures as a whole and a more detailed knowledge of one, or of a group. His studies would be cultural rather than philological and sound translations will have to be provided where they are not already available. Use should also be made of the appeal to eye and ear of art, architecture, and music in specimen, picture, and record.'

'A further function of the Union, if funds are available, will be to help individual scholars and writers to encourage interchange of knowledge and personnel between existing centres of scholarship and research, and to work for the foundation of new ones. The production of scholars is indispensable for the introduction of religious studies into education at and below the university level.

'Where inter-religious collaboration in meeting, prayer, or celebration has begun the Union will encourage it in every way, bearing in mind its founders' belief that the best illumination of another religion is a strong faith in one's own.'

'The Union has a Council of eminent men in different countries. It proposes to work on a basis

of local autonomy, with Area Secretaries and Committees, backed by local members of Council, working to further the general aims of the Movement in whatever manner is best suited to the Area's culture, needs, and financial resources.'

This new experiment on an international scale to bring mutual understanding and trust between the followers of the different religions is certainly a welcome addition to the constructive forces of unity that are already at work the world over.

RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

REPORT FOR 1953

The Ramakrishna Mission Vidyapith, Deoghar, (S. P., Bihar), is a residential High School run on the lines of the ancient Gurukula system. The school consisted of seven classes, from IV to X, with Bengali as the medium of instruction. The curriculum followed was that of the Board of Secondary Education, West Bengal. There were 212 students on the rolls, including 17 day-scholars—most of whom were East Bengal refugees. Of the 15 students of the Vidyapith who sat for the Matriculation Examination of the Calcutta University during the year, 14 came out successful. One student of the institution stood second in the All-Bihar Essay Competition held at Patna.

Among the extra-curricular activities of the students may be mentioned flower-gardening, tailoring, vocal and instrumental music, leather work, and drawing and painting. The boys were also given training in first aid. The boys' Bank and Co-operative Stores were well managed by the boys themselves. The Sāhitya Samiti (Literary Society) of the students conducted two manuscript magazines—*Vivek* and *Kishalay*. The Library of the institution had 6,265 books and received 49 periodicals in the Reading-room.

The institution also conducted a charitable dispensary for the poor villagers around, a hospital with 16 beds for the inmates, and a dairy with 81 cattle which supplied the whole requirement of milk for the institution.

About 20 poor and meritorious students were granted concessions and freeships, towards which a sum of Rs. 5,070 was spent during the year.

The construction of two new buildings—the first floor of the Science Laboratory and a Dining Hall—was taken up and was nearing completion at the end of the year.