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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

RAMAKRISHNA—LOVE DIVINE*

By Swami Pratyagatmananda

Man! you appear now in the role of a Master Wizard,
And your wand has made the lowliest dust
frightful with its tremendous burden of meaning!
You have, from the bottom of the sea beyond the line
of chart, raised the fisherman's vase,
And unsealed a genie of colossal stature and power—
but tell me, what for? For your own utter, abysmal undoing?
Of what avail is the meaning of the brightest Star,
If it not means the Light Eternal beyond the
dark of your confounding arrogance!
Of what good is the power of the radiant atom astir,
If it not unlocks the Casket of Life's priceless treasure
of innermost Significance?
The meaning of your counting and sorting Wonder,
Not enlightens but darkens the Inner Sense Serene;
The power of your nuclear magic and miracle
not assures and cheers the yearning soul,
but astounds and appals!

* Read at the Sri Ramakrishna Birthday Celebration, Ordnance Factory, Katni, on 26th February, 1956.

Serenity and Sanity; Comity and Amity; Humility
 and Service; the Light and Love of Life Divine—
 All you demand as the cure of your eluding
 and deluding appearances lead,
 And your deluging and drowning power-board falls!
 You search for outer rhythms, but seal
 Your ears to the music of the celestial spheres;
 The atoms and stars you knit together with your snappy laws,
 But miss the Harmony Divine that knits
 with golden thread the hearts and souls of all that breathe;
 You raise the storm of evil passions and
 founder on the lurking rock of sinister fears,
 When your Bark of Communing Hope is sailing
 O'er Life's Solemn Main,
 And your desired Haven from afar eagerly greets!
 When you are in such perilous pass,
 and your very being and all your values await the crack of doom,
 Will you not halt the fatal precipitous drift
 of the crash-all 'Brink of War' and
 even deadlier 'Cold War' boom?
 Will you not turn to Saving Grace, Light and Love,
 Which dawns on Spirit alone,
 draws and melts the Core of heart?
 Will you not look up to His beaming
 face, so full of rendering and begging Love?
 Ah! indeed! to Ramakrishna—the
 Eternal Love that never forgets and forsakes,
 But is dying for you to come to His
 yearning and heaving Bosom Divine never again to part?

“SOCIALISTIC PATTERN OF SOCIETY”

BY THE EDITOR.

(Continued from the May issue)

IV

These various communes will be the units
 of the new structure of society. But families
 will continue to exist, and subject to the regu-
 lations of the communes will have their inde-
 pendence to follow their peculiar traits with
 their own rules of guidance, which should be
 respected and encouraged, for they will impart
 richness and variety to society and will not

impair its unity and solidarity. If families are
 destroyed love will be murdered, society will be
 titanic and not divine. It is in the intimate
 interplay of relationships in small groups that
 the subconscious of men and women throws
 off all inhibitions and opens out in an eagerness
 to serve and become others, seeks and finds a
 natural expansion. Communes are training
 grounds for the practice of noble duties, fami-

lies are of sweet love that engulfs and transcends duties, which then appear too mean and puny. Russia, in her zeal for building the new society, has misunderstood or minimized the greatness of family life. Let us not commit the same mistake. Let us not at the same time make families the goal, and dwarf our majestic growth. Families, even communes, are but training grounds which are meant for transcending them for greater amplitude; oneness with the universal is the end. A happy blending of emotion and intuition on the one hand and reason and volition on the other makes a perfect man; family is the field for the growth of the former and commune for the latter. Man will attain his utmost when there is a perfect adjustment between family and commune.

But in every village, commune, town, or city there will be some individuals who would like, due to various reasons and circumstances, to remain single, temporarily or permanently. They must have some sort of organization corresponding to the family of the married people. This organization will be a kind of commune within commune with common board and lodging and many other things. The relation of its members among themselves is bound to be more intimate than among those of the bigger commune consisting of families and such unit-communes. These hostels or boarding houses will have their inner life apart from, though serving, the communal life. This inner life will have its own religious, moral, aesthetic, and other expressions, growing in deeper love and intimacy amongst the members; they will have their own sets of guiding laws growing up organically from living that sort of life. So within each commune there will be two types of life, the family type and the *āśrama* type, which will be complementary and surrogatory, helping and improving one another. Whether one will be ultimately supplanted by the other is, at the present stage of society, difficult to say. One thing, however, seems to be clear even now: the *āśrama* type will be more efficient though a little more rough and gruff; the family type will have more of beauty and poetry. And modern man is loth to part with

either. He will choose between the two according to his own nature and need. Hence it is possible that both will last and run parallel. Maybe, it is wise to perpetuate both with many bridges spanning the two.

Thus living an active life in family or *āśrama* within a commune and serving society intensely man must retire at 65 or 70. This should be made compulsory for all and will produce good results to the retiring man or woman and to society at large. Man has a private demand which is peremptory. It is the total integration of his personality, the bringing up of the unconscious and sub-conscious forces to the conscious plane and raising the whole up to the supreme. This cannot be fully effected by participation in social life, nor can it be achieved by evading it altogether. Man must pass through a period of intense activity, terribly pulled and pushed by all the currents and undercurrents of a social life. But if he ends with a compromise there, the unknown forces surging within remain unknown and he passes out of existence a clever social animal at his best—a very poor end for His Majesty the Supreme. He must have retirement, ample rest, to devote his fully worked-up and concentrated energy to the sounding of his depth-self. Without any other desire, sans curiosity, anxiety, and external distractions he must dive deeper and deeper into his self which is universal and acosmic. He must be a *vānaprastha*, a *vanin*. There must be an organization for such retired men and women, where they will get the necessaries of life ready-made, will be taken good care of, and will be provided with libraries, laboratories, articles for drawing, painting, etc. In this retirement these venerable persons will meditate and study and give freest expressions to the thoughts and sentiments that will rise up to their normal consciousness from the depths of the supernormal. Unrestricted by time, space, nationality, whatever they will produce will be universal, for the well-being of all. Society will thus be uplifted indirectly but effectively.

Theirs will be another kind of commune, where these people will not be asked to produce

or distribute but there will be others who will do the work themselves and feed and maintain the *vanins*. But these workers themselves must have their own activities, e.g. schools for their children, gardens to provide fruits and vegetables, dairies to supply milk and milk-products, hospitals for the sick, etc. But all activities within such colonies must be as quiet and peaceful as possible—eternal peace must reign here.

These *vānaprasthyas*, or institutions for these retired people, will have another direct effect on the active society. The removal of the old classes of men from the various fields of activity after a legitimately long period of selfless work will always give ample opportunity to new and vigorous people to put their fresh ideas into practice thus giving new turns to society when needed. This will prevent society from growing old and morbid and will save it from the inevitable clash between the old and the new generations that is perceptible at present in all societies, Eastern and Western. When the old know that they must retire at a definite age without a chance of extension of service, and the new understand that they must shoulder the entire responsibility of manning all the communes from top to bottom there will be timely preparation for the perennial supply of fit persons for all kinds of service. The old will readily give and the new will reverentially accept the required training; and there will be no dearth of proper personnel anywhere.

The advice of the *vanins*, when sought in times of crisis, will always be available. But there will not be any interference from the old on the eternal plea of greater experience. Advice gratis is interference, advice sought for and received is real help. *Vanins*, only because they are retired from active service, will not be fossilized. Theirs is not an idle life passed in the morbid thought of being overtaken by death or even in preparation of death, but an intensely active life to conquer death and become immortal. That cannot be achieved by cutting themselves off from the main currents of life. Withdrawal from active participation of social life is not synonymous

with thoughtlessness about the universal surge of life but a vigorous and systematic thinking about the deep meaning and purpose, speed and direction, forms and norms of life and life's source. This thinking would be impossible without sufficient data. The old data of the *vanins'* earlier life are not always sufficient. The past assumes true meaning in the present just as the present is crowned in the future. No one can get at the significance of a flowing river by observing a stagnant portion of it. He must flow with the tide observingly. Hence *vanins* cannot afford to be fully cut off from the life of society. They must keep abreast of modern happenings outside their little colonies. The books and papers in the libraries would give them the needed data to base their thoughts on. Hence when such *vanins* will advise on any critical affair their dispassionate view, born of deep thinking based on observed facts, will have value far superior to that of persons caught in the vortex of activity. These opinions rendered only when sought or circulated through dailies and periodicals, will be advisory and not binding at all. Hence men at the helm will experience no embarrassment. They will be free to accept or reject them, responsibility being theirs. These *vanins* being retired people and vowed to live a calm life of deep meditation must not feel cross at the rejection of their opinions. They will not start movements, like the opposition, against the decision of the people who are burdened with responsibility. So these communes of the *vanins* will be quite a helpful institution from all angles of vision.

In these *vānaprasthyas* there may arise, now and then, a few fortunate souls who will realize the ultimate Truth, become the embodiment of this universal Force, the conscious and especially missioned conduits of It, bringing in new messages, releasing unknown blessed forces, raising mankind to hitherto unknown heights. These living blessings of humanity will move about from place to place, scattering, with their beaming faces, peace and happiness, raising drooping spirits, and consoling aggrieved hearts. Their travels, food, shelter, clothing will be, it

is needless to add, freely and reverentially arranged. Love, sympathy, and wisdom that will naturally flow from their personalities will be treasured by all with whom they will come in contact. To revere them is to adore them and to adore them is to raise oneself to a higher level of being and becoming. They are the Way and the Goal; they are the invitation and attraction towards the realization thereof.

V

When such a scheme of society is in high gear, there will be no necessity for various service organizations or professional *gurus*. Society or the various phases or activities of society will be so managed that all the needs of man—physical, biological, mental, and spiritual—will be fully attended to by competent persons at one's elbows. When society became incompetent, for various economic and political reasons, to produce spiritual giants in its ordinary course of growth, the need for service organizations, monasteries, etc. arose and by the law of demand and supply they came into existence. When the demand will be supplied by society—by schools and colleges, crèches and hospitals, homes and hostels—these organizations will be redundant and will die a natural death. They will be taken up and run more efficiently, by the general body of society, the communes. There will be no need, as in Russia, of suppressing them or oppressing the class of people who managed these organizations. They will simply cease to be as a matter of course. People will be so trained from their childhood through the various communes that they will develop as highly moral and spiritual entities full of the spirit of efficient service. Russian leaders were themselves impatient and were not trained to peaceful ways. But this also is to be admitted that circumstances, more external than internal, were terribly against their exercising patience and tolerance. India fortunately has an immense advantage over the communist countries, as regards tradition, training, and circumstances (provided war does not break out). Hence Indian leaders will be well advised if they adopt peaceful means to usher in the

new society. They are to create favourable circumstances, give preference to certain modes of life and activities, and not to create obstructions to others unless they are directly opposed to the new; and the social energy of the people of the land will naturally flow to the channel, almost imperceptibly but effectively. But leaders must have a clear conception of what they are going to build; otherwise, as the Bengalis say, they may end in creating a monkey while attempting to sculpture Śiva.

In time and out of time they denounce what they call casteism vehemently. It is a crude and foolish attempt. The future society will surely be casteless; there is not the slightest doubt about it. But is denunciation the method? Where is that constructive genius, that idealism and practical efficiency that alone builds anything new or anything at all? Here Mira Behn's criticism of the *Bhūdān* movement applies squarely. *Bhūdān* is all right—the gift and the ideal. But the future has not taken any shape in any mind. If you leave society as it is and cry yourselves hoarse against castes, how can they go? These *grāmdāns*, these new industrial colonies, small and big, are to be so planned and laid out that they automatically lead to the proposed ideal. Unfortunately they are all being built on the basis of *status quo*. You give them cottage and machine industries but you do not orient them to an ideal, the society you are going to build. It is the repetition of the Buddhist attempt in India, obviously with the same result.

Two things are necessary to usher in a new movement, creation of favourable circumstances and the clear propagation of the ideal among the people concerned. Common labour, common production, common stock, common schools, cinemas, and other educative and recreational institutions, common standard of living; division and distribution of management, labour, and skill according to merits, free distribution of stocks according to needs and tastes—all these are to be provided for and given preference over individualistic tendencies, which, however, would be left free to develop as the individuals like. Through press, plat-

form, and schools and other educational institutions the new ideas should be brought home to young minds. Superiority of the new system over the old ones should be rationally inculcated and practically demonstrated in the workings of the communes. This will release the energy of the youths and lend vigour to the movement. Nothing is more curative of the deep sense of frustration that is noticeable in the youths in general and the middle-class youths in particular than the definite program of a new life that is a joint responsibility of the people and government and a joyous venture of all the people living together.

Teachers, administrators, scientists, technicians, engineers return to their country with foreign training with an eagerness to serve and build but find no scope to show their merits, remain unemployed, neglected, even despised, a few going back to Europe and America and finding employment and appreciation of their merits there. This happens because jobs are in the hands of individuals with their private axes to grind. These youths returning after foreign training demand higher pay and amenities which the present state and character of the country's industries cannot afford. This they do because they are not fired with the zeal of a common life with the common people, are not enthused with an ideal for which they may live and die. Propagation of the ideal is lacking, in fact there is no ideal. How many of those who talk of the 'socialistic pattern of society' are capable of living the life they preach. Ahmedabad has made history by just one of its mills allowing its labour to participate in the management. It is no doubt a drop in the ocean. Still it is a great step, it is a real orientation towards the ideal society that is coming. The names of the mill and its proprietor are not published. But the management have done more solid work than all the lectures on the 'socialistic pattern of society' put together. We are to act and pull people towards the ideal; talks and legislation are poor substitutes for action.

This millennia-old society of ours is so densely interwoven by poisonous shrubs and

thorny bushes that medicinal herbs have almost lost their properties. If you cut one twining creeper you cannot pull it out. When its roots are cut it continues to live and intertwine as a parasite. Swami Vivekananda understood it very well. So he advised energetic youths to start a new society on the extensive unpopulated land of the Madhya Pradesh on the vigorous basis of the Advaita. Freed from the depressive influence of hundred and one castes and classes, fired by the omnipotence of the Brahman within, when these elect people will build a stable vigorous society by pulling together in a common endeavour their labour and intelligence undeterred by selfishness, hatred, and jealousy our present-day granny society, if any life be still left in it, will ask for help and cooperation of the new society and revivify itself with the infusion of the new ideal. What is wanted is freedom and joy of a new creation. Patchwork or darning is uninviting, a cold damper of spirits. When circumstances are compelling us to settle new colonies, rural and urban, can we not show this much of idealism and efficient planning as to help the growth of this new vigorous society, must we drop down dead going round and round on the old ruts? The Swami was impatient many times in defending the indefensible. Who else has succeeded in building a better society on the old foundation? Our energies should be mainly directed towards building the new; only we are to see that the old does not meet with an untimely death. We need its man-power. Until the new is securely built, until we get the fresh population of the new society we are to feed and maintain the old wisely, bringing compromise reforms in it and trying to orient it to the ideal as much as possible. If we pull the old too hard the poor granny will collapse.

Who knows what results will accrue from the recent combination of Bhaveji and Sri Jai Prakash? The Congress too is at the back of Bhaveji. A golden opportunity has come to the country. We hope the leaders will not be found wanting. Wherever there is the gift of a village a new society on the model of Mahatma's classless *āśrama* based on morality and

spirituality can be very easily founded. Wherever a steel plant or any other factory is building a city around it Sri Jai Prakash can, without much difficulty, organize it into a big spiritual commune. The whole city and the plant must belong to each citizen of the new city. They are theirs, the extra profit being deposited with the government for the benefit of the country. Smaller townships with cottage and medium-sized industries run by electricity can similarly be built up as smaller communes, white with purity, magnanimity, and brotherliness.

In building the new classless society one thing, however, is to be carefully kept before our minds. India does not want vigour at the cost of purity nor purity at the expense of vigour. Indian society must rest on the happy combination of these two basic qualities. Communes should be so organized that they will automatically encourage the development of the two. In the absence of perverted preaching communes will naturally lead to them—this is the most sterling quality of common ventures. When, however, enemies are round the corner organizers must be on their guard. God and morality must be their coat of mail.

VI

In all the countries, except the Red, we see organizations that can be grouped together in two, the State and the Society, which, of course, interact and shape each other. In the Red countries there is, however, only one, the State, which is omnipresent and omnipotent. What is going to be the relation between the two in our conception of 'the socialistic pattern of society' or, as we have named it, the white or spiritual Commune? In the initial stage there should be both as at present. And the relation between the two would be one of Vedic parents and their first-born; through the gradual delegation of all powers and responsibilities by the State to the Communes the former will wipe itself off completely, so that in the end there will be Society and no State, just the opposite of what obtains in the Red countries. All the

various grades of Communes must be so thoroughly educated and trained that they would be able to send their own representatives, whose character, attainments, and shortcomings would be fully known and could be encouraged or guarded against, to higher and the highest Communes. The State's only concern would be, during this transitional period, to educate and train men to shoulder responsibilities and to help developing economy, local and national. All legislations should be to this end.

Many of the recent social legislations which have taken up so much time and energy and have produced bad blood would be found not only useless but positively pernicious. These children's claims on ancestral properties would, fifty years hence, not even be understood. This land-distribution movement of Bhaveji will be cursed for its baleful influence on human mind. The political changes that are being effected at present with great cost and concern will lose their value. For example, the storm that has been allowed to blow over the S.R.C. report would be deemed crazy. For each village will have to solve by itself all its problems, whether of race or minority or of language or economy; and the village representatives will man and run the highest national commune as well as the intermediary communes of towns and cities. The political structure of the country will be entirely different; all bonds that are catholic and efficacious will be preserved automatically and others will snap and disappear.

When, however, the Communes are formed and efficiently run and the State has been liquidated, no part of the country will be governed by parties but will be administered by the best known and tried men in proper places. It is the character, knowledge, skill, administrative capacity that will prevail and no lying slogans and programs of political or other parties. Character and merits alone will take men to higher and greater honour and responsibility, which will go together. All selections being local and by men with whom the candidates have lived and worked together for a considerable length of time will always be correct and

beneficial. In fact candidates will not stand for any post or membership; associates and co-workers will select from among themselves their best men for any particular job. The base will be broad and firm, and throwing up best persons all round it will form a beautiful cone with the brightest jewel shining as the apex. The structure will be monolithic in the sense that there will not be contributions from different parties but the *lithos* (stone) will be of variegated colours, for all varieties and shades of opinion will have full play in all the communes from the lowest to the highest. As the goal is universalism all contributions will ultimately lead to it. Nor will there be unnecessary delay due to unavoidable clashings of opinions, for there will be absolute freedom in the formation of communes subject only to efficient management. Migration from communes to communes, laterally and vertically, would not only be natural and allowable but encouraged. So frictions will be avoided, variety will be encouraged, yet there will not be different parties, opposition for opposition's sake.

We refuse to accept that there cannot be democracy without opposition. These party governments are responsible for many of the ills nations are suffering from. Can we think of a more preposterous situation than the fact that because America will soon go to the poll therefore solutions of major world problems must wait for months? The original difference between the Republicans and the Democrats, as between the Tory and the Labour, has long been obliterated and the real difference that obtains at present is very carefully hidden under amusing verbiage from the public; and lies and subterfuges pass for pious words and intentions. Most Americans feel that Red China should be admitted into the U.N., that the off-shore islands belong to it. But because there are two rival parties, each on the lookout for damaging the other's fame by hook or by crook, neither of them dare commit anything before the election is over. The party governments debase and demoralize nations. The intelligentsia know the tricks and are party to falsehoods, party to the worsening of the world

situation; the masses are deliberately kept in the dark and, through false propaganda, are made to support such policies for which they ultimately suffer. Had there been only one party so many people of the nation would not have had any cause to turn liars, their energy could have been utilized in enlightening the masses. But men in power could have assumed dictatorial powers, as we actually find in some countries. In our scheme of society, however, there will be no parties at all. Individuals do not even stand for any post. It is the people who select and elect individuals to proper responsibilities not because they belong to any particular commune but because their character and merits mark them out to be their fit representatives. Not being committed to any program arbitrarily fixed by a party at a particular point of time these representatives would be free to judge and decide each situation on its own merit in the prevailing world context, and there would be no artificial check on them to alter their decision if the changed circumstances so require; nobody is there to cry them down. The ideal being loving humanism, the question of foolish prestige will not arise at all.

Just as there will be no State apart from the Communes, so also there will be no Church apart from the voluntary spiritual groupings, centring round persons who have seen God face to face. People fed on superstitions regard churches and dogmas, sects and denominations, as religion and are led to narrow groupings, exclusive and quarrelling. When education will teach them what true religion is, what it makes of man, how it is acquired, all religious fanaticism and superstitions will drop off without the help of legislation. When man will understand that religion is an inward life, an approximation to and identification with the conscious core of the universe, a rational understanding of and joyous participation in the plan and purpose of the cosmos, the external formalities, rites and ceremonies, forms and rituals, will occupy secondary position; and man's main concern will be with the building up of the spiritual life, in which *Brāhmanas*, *Maulvis*, and Church Fathers will have very little to do.

Men who have actually realized God in life will be sought after, will be real centres of attraction. They will bless men, according to their individual spiritual line of growth, by actually *imparting* religion. People will freely seek and receive affiliation to such personalities and not to hypocritical groups that know not what God and godly life are and yet arrogate to themselves the power and authority of leading others to Him. Hypocrisy and fanaticism will be exposed and true religion will shine in its pristine glory.

These Communes will not interfere, directly or by legislation, taxation, or other indirect means, with the free life of the people, moral, spiritual, or cultural; for they are themselves constituted of such free and self-controlled people. Their main, one may say, only, concern will be to supply individuals with the wherewithals of freedom, the basic necessities of life—employment and education. Communes are to provide persons with opportunities to be profitably engaged and with facilities to develop their latent powers and capabilities to the utmost. Communes are not to forget that they are formed for the development of individuals; that all farms, mills, and factories and their products—railways, ships, 'planes, bombs—and powers are all meant to advance men intellectually, aesthetically, morally, and above all, spiritually; and that this cannot be achieved without the largest measure of freedom in every sphere. What happens throughout the world, West or East, Red or White, is just the opposite. Every country shows its annual achievements in terms of £ and lb. kws and mphs and not in saintships and savantships, in martyrdom and philanthropy. Even the connotations of these terms have been degraded, having

been applied to fanatics and lunatics. This order is to be changed. Nation, race, tribe, apart from individuals, are empty abstractions; with individuals and by them nation etc. shoot up to glorious ideals for which individuals live, work, and die, are made immortal. So individuals cannot be degraded, turned into machines, or what is worse, into servants of machines. All endeavours, all plans and purposes, must tend to one goal, voluntary universalization of individuals. If anything is imposed from above or forced from below the inner being of man revolts; if fear or pressure is too great man dies, purpose of creation is thwarted, a long course of evolution is made to abort. With the dawning of self-consciousness in man the whole nature changes her attitude to him—compulsion yields to persuasion, terror to love. He is no longer the dumb driven cattle but a knowing and participating helper and playmate in nature's grand task of creation. His further growth is through education, through self-exertion, through voluntary planning and execution. So every individual in any Commune must be trained in such a way as to be able to play his part well in the nation's acts of creation. And then he must be given effective voice in shaping the destiny of the nation and of his own, which are organically connected. To educate, to provide opportunities for growth through duties and rights, to invite and encourage each individual to active participation is the aim and duty of the Communes. This will be real *Sarvodaya*, genuine 'socialistic pattern of society' in which individuals will grow universal and the universal will find its fulfilment in the individuals. And India is the destined pioneer.

(Concluded)

"A redistribution of pain and pleasure is better than always the same persons having pains and pleasures Let every dog have his day in this miserable world"

—Swami Vivekananda

MY DAYS IN INDIA*

BY PROF. CHRISTIAN O. ARNDT

My days in India—actually they were just days, for it was a matter of three precious months only—were designed to bring about a better understanding of, above all, the people of India. What is the nature of these people, of whom I had heard much? I had learned through the years, to know quite a number of representatives of the land, particularly educationists and students.

I had also, in the period previous to and during World War II, worked to the end that India would be free. It was but a small endeavour to be sure, but my heart had long been with the people of this great country, wanting political independence for them. There was a kinship there also, because of the moral and spiritual values that have come, through the centuries, out of India.

And so it was that, as a professor with a very limited income, I had to find a way by which to come physically in contact with this great country, India. I couldn't afford to go there on my own initiative, with my own resources, but I found another way, and one fortunate, certainly for me. It was in the capacity of a lecturer on education in the United States that I came to India in the fall of 1953.

Before I get into the heart of what I wish all of this to be, viz. to be centred upon the people of India, I should mention some of the externalities which seemed to me important if I would understand these people. I made effort, therefore, to get over the country as best I could in the limited time available. I wanted to see something of that great mountain range to the north of India, which has played so important a role in the development of Indian

thought for many centuries back—I wished to see the Himalaya Mountains. I wanted to see them, I wanted to sense them, and so, I found a way by which to get up to Simla. Needless to say, I was not disappointed. Their stature, their majesty, are timeless in a world of rapid change.

I wanted also to see the great rivers of India, above all the Ganges, and sit upon its shores where the Jumna and the Ganges meet, and try to understand why it is that the people of India have long paid homage to the great river Ganges, and also to the junction of these two rivers. I also wanted to see the great plains of this country, so large in expanse, and so much in need of the water which comes from the Ganges, and the Jumna, and some of the other rivers of India. All these things I had read of, and I wanted to see them now.

And though it was but a short time, I did manage to get around the country from Delhi to Patna, to Calcutta, and then south to Madras, to Bangalore, and to the Malabar coast, and back again to Vizagapatnam, and Calcutta, and then on to Burma.

And now let us move on to a consideration of the people of India themselves. As a teacher, you will understand my wish to learn something of their education. And so I made an effort, since this was my particular concern and mission, to see what was going on educationally in this country. I found that, as one might anticipate, education was yet strongly influenced by the period during which the land was in occupation by the British. The pattern of education in the elementary school, the

*A lecture delivered at the Vedanta Society, New York N.Y. on 8th February, 1955.

secondary school, and through the university is obviously largely in harmony with the pattern that one finds in Britain. There was, for example, a strong emphasis on the teaching of subject matter, content, etc. as much as one would find in British schools.

I have been in Britain the last seven summers, and have studied England somewhat. I take a group of teachers to Western Europe each summer, for the purpose of getting them to know better the people of Europe and their problems. And so I had seen something of British education, and I saw much of it again in India. It occurred to me as I visited the elementary schools, the secondary schools and the universities that the pattern of education here operative was not born in India, not the education I saw; it was born in England. It was grafted, surely, upon a system of education, age old, that functioned in India in years past. The newer education that had been foisted upon India during the occupation seemed to me not germane to the needs of the country. Why would one study with such intimacy, for example, the physical geography of western Europe, and especially of England, and of the colonies, as one was wont to do in India? And why would one study the other subject matter that was designed for British consumption?

Well, it is understandable why it was done. Britain, having limited resources and limited man-power, needed to find a way by which to keep control over India with a minimum of British soldiery, and British officialdom, and in a remarkable manner it was able to achieve this. There were never very large numbers of British soldiers in India; most of the work, the surveillance work, was carried on, by an Indian army under British leadership, and the government affairs were taken care of largely by a civil service that was Indian, that was trained in England. Of course, the more important administrative jobs were in the hands of British trained persons and British citizens, but otherwise, the work of India that needed to be done in government, in the civil service, was done

by Indians. And the educational system of India was designed, in large measure, for the purpose of preparing Indians for those jobs which needed to be done to hold India together, through military, political, and economic forces. Education was designed to serve the purpose of preparing men and women, especially men, who could carry on those chores, so that there would be less need of British manpower in the job of keeping India under control. Thus I did not find much inspiration in education.

Now, after I have made that broad statement, and emphasized the English influence, I must come back and say that that which was Indian impressed me very much, and I liked it. Above all, I liked that which was done, educationally, by India's great modern leader, Mahatma Gandhi. His conception of education for living, his emphasis upon learning to do things with one's hands and with one's body through the employment of the total resources of the human being really impressed me. Gandhi saw the needs of the people who live in the villages, in the thousand villages of the Indian sub-continent. He saw that their life was poor indeed, and would have it somewhat richer as the result of their learning crafts, of their learning to make things and to live together under better hygienic conditions. His educational program, symbolized by the spinning wheel, had as its purpose to get people to know how to make life better through their own initiative and effort. I would wish for India that in a much larger way it would give fellowship to the program, to the emphasis given upon education for social improvement, which was so strongly and so uniquely advocated by Mahatma Gandhi.

I had wanted to see something of the Indian Theatre, for the reason, I think, that in any country the arts that function are one of the most sensitive means by which to assess the feeling of a people, their philosophy, their religious beliefs, their aspirations. I had difficulty in the time I was there, which was during the months of October, November, and December,

to find many plays, old Indian plays that were being shown at that time. But, I did manage while in Madras to see a number of very old Indian plays. It pleased me a great deal to see one night, in an old Indian play, the divine person of Lord Kṛṣṇa upon the stage. I had been wont to think of Lord Kṛṣṇa as a deity whom one worshipped alone, and who was a being, perfect in his total life. But the Indians, wise and experienced, and old in culture, chose to make of this man, and this deity, a human being also, who did have some of the weaknesses we have, especially in youth. I saw Lord Kṛṣṇa upon the stage playing the flute, and I saw him playing pranks with other boys upon his elders, pranks upon old ladies and old men, tying their hair together, and what not. I saw him, in short, a young man growing up, I saw him also as an older man. I saw in this theatre experience, and I was to see it also in other Indian plays, that India was mature enough to render truly human those Gods whom they worshipped as divine.

I also saw Indian motion pictures in order to learn what is the nature and role of the motion picture in India today. I teach a course in the university entitled, 'International Understanding Through Films', in which I study with the students the nature of motion pictures at world level, and we see pictures from the various countries of the world with a view to getting yet another window through which to look in upon a culture. Thus, we look at Russia, Germany, Japan, and other countries of the world. While in India, then, I was desirous of seeing some real Indian motion pictures, and I can tell you that that is a very thriving industry in India. India is one of the great film producing countries of the world; it should surely be listed among the leading countries in film production.

Indian motion pictures, which run for the most part more than two hours in length, are spoken, not in English, but in the language of the different parts of India where they are shown. They have different sound tracks in the various languages of India. But, regard-

less of what the sound track was, it was to me a language that I did not understand.

Realizing this, I needed to go into the motion picture with some objectives in mind. That is, I could in considerable measure, understand the interaction between human beings in the film. I did not know much of Indian life and Indian institutions, but I thought that I could at least get something out of the experiences without understanding the language. And so I had a little strategy worked out, so that I could follow film action with greater precision and greater meaning to myself. I determined to see how men and women interact with one another in Indian motion pictures, and how boys and girls interact with one another, what kind of problems are posed in the Indian motion pictures. Thus I hoped I would get some insight upon Indian life and culture.

Well, I can say the difference here is very marked and easily discernable. Whereas there is in our society a very extravagant opportunity given to men and women to have social relationships with one another, in India there is marked restraint in the relationship between men and women. As for the problems posed in the films, they were problems of daily life or again of past history. There were some problems related to the occupation period. There were again some problems of a less significant nature, just problems of everyday living, small in kind and divided, just designed for entertainment. But I saw that the motion picture industry was flourishing, and that the people enjoyed seeing motion pictures, and went to them in large numbers.

I wanted to learn something in India, moreover, of religion. This interested me because I had found through reading and reflection, that a great force, if not the greatest force, at large in all countries of the world, is the force of religion. Now I knew that for generations past, for thousands of years, the people of this great country of India had been strongly religious, and strongly philosophical. For was it not here that Buddhism was born? Was it not

here that Hinduism itself developed and became a major world religion? Thus, I sought out places in different parts of India where I might look in upon religious worship. I visited some of the centres of the Ramakrishna Mission, and I visited also some *āśramas* in different parts of India. I went to an *āśrama* to spend some time with a Swami, to reflect there, to observe what they were doing.

I was glad to know that this particular religious group, the Ramakrishna Mission, was concerned today with the welfare of the people in a unique and very significant manner. They were beginning to employ modern scientific methods for the improvement of human living. I found a Swami in one town, Vizagapatnam on the coast of the Bay of Bengal, who had just returned from a journey that had taken him to a flooded area of India. He had gone there to help refugees. He was engaged in this work for quite a time, and a number of people belonging to his group also helped him. It was with enthusiasm that he spoke about the social welfare work of this Mission.

I was to see in Calcutta, when I chanced to be there late in the fall of 1953, hundreds of people doing obeisance to the deity upon a given festival of the year. They prostrated themselves upon the ground, and then rose and walked toward the sacred river Ganges. I saw religious worship in many places and saw that it permeated Indian life very fully.

I also went to India to learn of its government. I found it to be democratic though handicapped by but a short experience in being. I visited the House of States, that is the upper house of the Indian Parliament, and the House of the People. I sat in the House of States, and there saw the the Prime Minister of India meet questions from the floor, the debate being carried on in English. I saw in that august body, the Indian Parliament, and assembly of elected representatives which would do credit to any country in the world. I found it skilled in matters of law, skilled in matters of politics; devoted to its work. I saw this body, the upper house, directed by one of the world's

great philosophers of today, the Vice-President of India. And I saw the Prime Minister rise when he was challenged from the floor in reference to a number of questions, and I heard him speak and handle the questions adroitly, with precision, with vigour, with great dynamism. I saw him later in the House of the people also. What reassured me here was the fact that in this country, newly free, there was employed the method of intelligence for the resolution of problems. Discussion, criticism, self-evaluation, all these were employed. The great leader of India today, Nehru, could be a dictator if he wanted to be, if he planned to be. I should say that he has the stature, certainly, and the resourcefulness to acquire that kind of position. But that is foreign to his mind, as it is foreign to the people of India. He is dedicated to the process of reasoning, and to a democratic form of government.

I saw a great parliament in operation inside India, headed by the Prime Minister and the Vice-President, who with an upper house and a lower house, showed that they were tackling the real problems of their country. They were working out many of these problems in such a way as to show that they believed, as we do, that the most important element in a society is the human being within that society.

I noticed, in connection with government, that the people of India give evidence of a very large maturity. They showed maturity, in this for example, that they did not tear down statues that had been built to commemorate the kings and queens of England who reigned during the time India was under England. If you look out from that beautiful and impressive parliament building, the government building, on an elevation in the city of Delhi, you will see immediately in front of you the great gate of India, and you will see in line with the arch of that gate, the statue of King George V. There it is in marble. In many countries of the world that had newly become free, the patriots might give vent to their emotions by tearing down the statue which was reminiscent of the country that ruled over them with physical force. But here they did not; that statue

stands unmolested. As I travelled through India, and even as I was in the city of Amritsar, where some years past there was a revolt, and a revolt that was met with sharpnel and resulted in the death of many thousands of Indians, I saw even in that city some statues of British royalty standing unmolested. And I saw similar statues all over India. Their standing unmolested reassured me and suggested that this people, having become free, would not vent its ire upon symbols of rule reminiscent of the colonial period.

You will be interested to learn that India again showed its self-control through the appointment of an Englishman, Lord Mountbatten as its first Governor-General. It was he who had negotiated the freedom of India on behalf of the British crown. Thus India and England who had been in a relationship of ruler and ruled, once freedom was developed, found themselves friends one of the other. I might add, that British relations with India today are better than they have ever been in world history.

But I went to India above all to see the people, and I want to say something about their way of life, their basic human needs. In my mind were many questions about this people. What are the prospects of the people of India? Will this country, too, accept communism in the wake of the great wave that is under way in Asian lands? To find answers to these questions I therefore made an effort to get really among the people of the country. I wanted to see as much, and to experience as much as possible in direct association with Indians.

I was in a position to stay in hotels where Americans and Europeans are wont to stay, and live much as one would here in New York or anywhere else, with all modern conveniences. But, by doing so, I would not learn what the people are like. And so, I chose wherever possible to live with Indian families and in Indian homes.

Now, that is quite an undertaking to one inexperienced in these matters. I had, of course, lived ten years in China; I have been

in other Asian countries, so I wasn't entirely a novice to Asia, but I was to India, and I found that there was some hazard. Because, careful as I was about water, for example, and about what I ate, not being accustomed to the climate and the food, I had some digestion problems, as every person newly arrived in India does inevitably. I suffered some inconvenience on that score. As I retired at night, accustomed to a certain kind of bed, now I found another kind, and there was a small inconvenience. I had to carry my bed clothes along as I travelled and that was a new experience. But each of these things to me are not of moment and importance. Certainly not when weighed against the prospect of having those few weeks in India spent either in a hotel with people of Europe and the West, or in Indian homes with Indian people, sensing, feeling what it is like to be an Indian in 1953 and 1954.

And so it was that I took food with these people and lived their life, though for a short time only. Whenever possible I lived in close association with them, and thus got something of the spirit that actuated the people in the several homes where I lived, I found among them a friendship, a kindness, that I have not found excelled anywhere. Indeed, I have travelled in many countries of the world, and whenever I was able to penetrate to the people of the country, I experienced kindness and friendship. In India I found it in abundance.

A word about the press of India. There is criticism in the Indian press against the United States. We are not, in the present circumstances, a country much favoured, so far as the commentators of the press at world level are concerned. You would think that relations between India and the United States are very tense indeed, judging by what the press says from day to day. But the press comments largely about arrangements, as between governments. When you get to the people themselves, you will find that they are just as I have indicated above; they receive you with genuine hospitality and kindness. I shall not mention any specific instances, but I was to find this

kindness and thoughtfulness to obtain wherever I went.

That does not mean that I did not find among Indian audiences, and I spoke to many thousands of people over there, people who disagreed with what I said, or who challenged me in what I said. I was to find recurring certain questions which you, too, had often heard, particularly among students. 'Why do you have segregation in the United States?' 'Why do you lynch Negroes?' 'Why did you execute the Rosenbergs?'

Now I will say something of what I chose to do with reference to some of those very frank questions, for example, the question on segregation and discrimination against minority groups. I said to the questioner, I was assuming that he was sincere about his question, as I was sincere in my endeavour to answer it. 'My country and my people', I said, 'have very deep in their national history and in their national culture, in their very vitals a conviction that all men are born free and equal, and that they are entitled to freedom of expression and the other freedoms vouchsafed to them in our constitution. We deeply believe this, 'We hold these truths to be self-evident . . . etc''. I quoted from our Declaration of Independence, and I said, 'Our people fought a civil war on this issue, that Negroes being initially slaves should be free. And we have been reminded of these rights time and again. In the second world war, our then great President Roosevelt enunciated the Four Freedoms, which gave expression to the things of which I speak.

Time and again, in our so-called sacred books, we have given expression to our desire to have human beings to be free and to exercise the privilege of free thought. We are earnestly battling with these problems of building freedom. Surely, we still have segregation in our country, in a number of our states. We have not recently had lynchings, but they have occurred in our national history, and I am as unhappy about them as you are. But I can assure you of this, that the American people are determined to do away with these inequities, and I know of no country in the world in which

people are working with greater vigour to establish equality among peoples, and give to all the opportunity to earn the necessities of life.' On that day, unfortunately, there had not yet been passed the Supreme Court decision that segregation in schools should be abolished. I am proud of the fact that we reached that measure meantime.

But then I turned to the speaker and I said, 'Now, how about the problem of minority groups in your great country of India?' Well, the speaker did not think that India had these problems: he was a young student. So then I referred to the people who are underprivileged in India, the untouchables, and I said, 'Now what do you do in reference to untouchables? I mean you personally. When you go on a bus here in this town, would you sit next to an untouchable? Would you have any social relationships with that untouchable. I know what your constitution says, it outlaws it, but I mean you as a human being. Where do you stand, or what are you doing about it?' Well, that was getting a little close to him, and it got a little tight there, and I did not want to push it unduly, but I said that we stand upon common ground when we speak of human rights. 'When human rights are violated in my country, then I and a host of my countrymen are on the front line to fight for human rights. We are not just making speeches, we are addressing our best efforts towards doing away with these conditions. And it is for this reason that I feel, as an American citizen, that India has common ground with us. And that common ground is solid ground.'

I said to them that I knew of no person in the twentieth century who had better externalized and expressed the basic purposes of India, India today and India through the centuries, than Mahatma Gandhi. In his person the people of India expressed the desire to effect status for the untouchables. He called them 'The Children of God'; he became one of them. And his endeavour was always to elevate them and to give them status. In all that he did, he was concerned with those that were underprivileged, and in order to achieve his

great mission of establishing human rights for all the peoples of India, Gandhi, when things became very difficult, staked his life upon an important moral issue in order thus to get people to think about it. He was on the verge of death a number of times in an endeavour to bring home to the people the virtue of a specific issue. And you will remember that this great man finally lost his life in an endeavour to bring a cessation of war between the Muslims and the Hindus. Indeed, in the very act of prayer he lost his life. I said, 'If there are a thousand Indians who believe what Gandhi believed, and I know that there are many thousands, then I know that many thousands of my people have common ground with you. None of my people have nearly approached the level of human development that was achieved by Mahatma Gandhi. He is an ideal towards which you and we strive. And in so far as you people are followers in fact of Gandhi, and try to achieve his purposes, you stand on common ground with those of my people who wrote the Declaration of Independence, fought the Civil War, and have been at war against human discrimination all the time up to the very present minute. You and we have common ground in this man Gandhi, for he has the idealism, the purpose of India's past and of its present. He has expressed the purpose of many Americans as well. He serves as a bond of unification between our two peoples.'

After reviewing briefly the geography of India, its political situation, its educational system, its religions, its theatre and other aspects of its national life, my total impression is that there is a great humanitarian force at large in this great country. Her greatest songs are still unsung. This country has it in its heart, as is proved by its long history, to assist significantly in working out many of the conflicts that presently confound our world today. India has been invaded repeatedly, but she has assimilated her invaders. Hinduism has been challenged by different religions of the world, but she has modified and then accepted them and thus given leadership to the concept that all great religions are sacred religions. They

are all respected and considered as sacred whether they be Muslim, Christian, or any of the other religions. I know of no major world religion that has matured to that point, that has grown to such heights that it is able to accept other religions as sacred.

The residue in my mind from my Indian sojourn is that in India there is a force for peace in our day, and I am hopeful that India will go ahead, as it has in the short period of its free history, to provide the force or means for reconciling differences between peoples at world level. I am quite aware that India has been freely criticized in our country, and that the press generally is critical of its leaders. I am quite aware of that. I know that United States policy is strongly criticized in the Indian press. I know that, and I regret it, but I am desirous of finding ways by which to break down this condition and prevent its expansion in the future.

But I also know this, that in the crisis on Korea, when the question was brought before the United Nations, 'What shall we do with the prisoners of war?' it was India that took the moral position, as I think India can and must, and I think ever will; 'We stand with the rights of the individual human person'. I sat in the meeting of the United Nations Assembly as this position was enunciated by India's chief delegate. 'We stand for the position that each prisoner shall have the right to determine whether he will go back to the country of his origin, or go elsewhere', said Mr. Krishna Menon.

The Soviet Union turned down the Indian proposal when it was first made. Eventually, however, the Soviet Union realized that it had made a very important error, an error that predicated a total disregard for human values. Public opinion at world level, and public opinion is the most powerful force in our world, was against the Soviet Union, because it had opposed a moral position, the moral position of India and of the free world, to the effect that the individual person shall decide whether he will return home or go elsewhere. India

having taken this position earned the respect and fellowship of the free world on this issue. Russia saw that she had to change, and so she finally agreed to the proposal of India.

India went further than just to advocate something. She went into action, and in years that are not long past, India sent about five thousand troops under a very capable general to Korea, engaged in that difficult and harassing task of executing its proposal. That army stayed in Korea, threatened in turn by Syngnan Rhee, and by the Communists. Even so

it stood its ground, and saw the proposal of India carried out in action.

Let us remember this exemplification of deep commitment towards human values and this willingness to implement a moral commitment when it has been taken. For we are wont often to hear such questions as: 'Why does India do this and that, and why doesn't it take a position in the world?' Above all, it is the growing evidence of moral leadership which reassures me, as I think back upon my short weeks in India. I think this bodes well for the future.

THE VEDĀNTA OF SRI RAMAKRISHNA AND VIVEKANANDA: THE RELIGION WE NEED

BY DR. P. NAGARAJA RAO

In the course of human history there have been repeated attempts to challenge and ridicule the claims of religion and liberate men from folly and the weakness of will. The contemporary challenge is the most powerful and has influenced all sections of the community, the educated and the uneducated. The challenge takes up two lines of attack. The religious truths and categories like God, soul, immortality, sin, etc. are declared as unverifiable and unknowable through the ordinary modes of knowledge. They are dogmatic declarations, based on the facile imagination of men and have no existence in reality. Secondly, the practice of religion in the past and even today by several sects has produced untold misery to men. It is frankly anti-humanistic. Religions teach us to fly away from the social agonies of the age to mountain tops and monasteries. It has been indifferent to the welfare of men here and now. It has developed an escapist other-worldliness. The various dogmatic theologies of the world have degenerated into arrogant sects, and vie with

one another in the art of competitive indoctrination of masses through all horrible methods. Each of these sects claim to be in exclusive possession of the truth and declare their rivals as heretics. It is the anti-rational and anti-humanistic nature of religion that has made the critics debunk it. Some have been exasperated by the exploitation of the masses' ignorance by the vested interest in religion. They declare, 'A militant atheism is better than a dishonest religion.'

The challenge is not without its truth. It is not conclusive. The challenge has been accepted by the great saints of the world in every generation. Particularly in India, there has been no age when the representative of the authentic religion did not appear. Sri Ramakrishna is our great *ṛṣi*. He is an illustrious example of the mystical tradition (perennial philosophy) which runs right through the religious history of this country from the days of the *R̥g-Veda*. In the words of Romain Rolland 'he is the consummation of the two thousand years of spiritual life of

three hundred million people.' He is a branch of the true vine. 'He did not come to destroy or fulfil but to bear testimony.' He did not speak like a scribe from his books or as a bespectacled scholar from his research thesis. He spoke from his authentic religious experience. His message is faithful to the past, full of possibilities for the future, deeply rooted in our national consciousness, thoroughly representative of the authentic and true in religion. He is the starting point of the renaissance of Hinduism. This illiterate temple priest did not take anything on trust. He is the unwearied experimenter of all religions and forms of worship. He had been initiated into Tāntric, Vaiṣṇava, and Vedānta methods of spiritual discipline. He then practised with success the Islamic and the Christian forms of spiritual life. After a full and vivid first-hand personal experience, he declared the 'unity of all religions' and 'fellowship of all faiths'. This is the corner stone of the religion we need. Ramakrishna says, I have had to practise all the religions once, Hinduism, Islam, and Christianity, and I have walked the path of different denominations of Hinduism again—of Śākta, Vaiṣṇava, Vedānta, and other sects. I have found that it is the same God towards whom all are travelling, only they are coming through diverse ways.'

This declaration of the Paramahansa sums up the true character of the spiritual religion of India. The centre of religion has shifted from authority, church, and scriptures to *spiritual experience*. It alone affirms the truth of religion. The way of looking at religion makes it rational and non-dogmatic. It deals a final blow to all that stands between God and man.

The fact of spiritual realization discloses the truth that the different religions of the world aim at one and the same God. The quest is the same for all. The goal is the same. The way to it differs from religion to religion. The language, the mode of presentation, the dogmas, the rituals, etc. differ, because of the differences in the psychological temper of

men. All religions are pathways to God. None need run down any or seek to convert others. Each should grow to his best. Some of us are attracted by the 'way of knowledge', some choose the 'way of devotion, and others incline to the 'way of deeds'.

The fellowship of faiths, the fundamental oneness of all religions takes the fangs away from the acts of bigots. It engenders a universal toleration, an active love and charity to all fellow men. It removes the ills of religion, hatred and strife, conversion, crusades, and inquisition. Sage Ramakrishna lived and practised equally all faiths and tolerance for all denominations. There was no air of condescension in the Sage's behaviour to different religions.

Like all the great world teachers, he too speaks in parables. He uses the parables with a remarkable skill for the teaching of morals. The didactic purposes are put through simple observations full of worldly wisdom with a tinge of quaint humour. His direct teaching, homely argument attracted all to his fold.

For the first time Max Müller gave him the title, the *Mahatma* in an article in the *Nineteenth Century*. Max Müller has himself collected the sayings of Ramakrishna. Sri Rajagopalachari has styled Ramakrishna's sayings as an Upaniṣad.

Referring to the nature of the ultimate Reality as personal and impersonal, Ramakrishna said, 'A dyer used to dye his dresses in a special manner. He used to ask his customer, "How would you like me to dye your dress?" If the customer answered red, the dyer dipped the dress in a vat and then took it out saying, "Here is your dress dyed red." Another wanted yellow, the dyer dipped the cloth in the same vat and took it out, lo! it was yellow. Also for other colours he used the same vat, obtaining different results. A customer who had noticed all this, told the dyer, "My friend, I have no preference for any particular colour. I would like mine to be dyed in the colour you are dyed." The Lord now shows Himself in one form, now in another, and sometimes in no form, always

according to the needs of the devotee. Only the divine Dyer knows in what colour He Himself is dyed.' The spiritual experience is the same but the creedal formulations are relative to the minds of men, therefore different.

Ramakrishna brings out the true characteristic of Indian philosophy, namely, that it is not merely an intellectual exercise but an integral transformation. It is not mere speculative enjoyment. He says, 'Learning—books on philosophy, grammar, etc. only hinder and puzzle the mind, "*the granthas*" (books) are only "*granthis*" (knots). Mere speculation is of no use. An almanac foretells heavy rains, but no matter however much you squeeze the book, not one drop of water will come out of it.'

Ramakrishna gives us the fundamental tenets of the eternal gospel. Religion is one. The followers of a living faith are guided and illumined by one light. We are all pilgrims to the same light.

To enter the spiritual life, we must first purify ourselves, through the practice of charity and devotion to the Lord, in utter sincerity. Ceremonial purity and ethical excellence are absolutely necessary. Ethical life purges us of our egoism and ennobles us to have an all-embracing love of God. Love of God transforms into unstinted service and charity towards our fellow men. Humanism, to be effective, must be rooted in religion. The *Katha-Upaniṣad* declares, 'not he who has not desisted from evil ways, not he who is not tranquil, not he who has not a concentrated mind, not even he whose mind is not composed can reach the Lord through right knowledge.'

Divine love is the result of good life. Sri Ramakrishna was once asked when shall '*I*' be free, his pithy answer was *when 'I' shall cease to be*. There you have in a nutshell the great mystic doctrine of 'self naughting' as the means of salvation. The Crucifixion must precede Resurrection.

Ramakrishna never dwelt upon the vileness of man's mortal nature, and the enormity of his sin. He declared that God and man are organic. Man is not a fallen creature tied

down to a body of lust without any glimmer of divinity.

Vivekananda's definition of religion sums up the point: 'Religion is the manifestation of the Divinity already in man.' 'Each soul is potentially divine. The goal is to manifest this Divinity by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy, by one or more or all of these—and be free. This is the whole of religion.' The optimistic note of Ramakrishna's Vedānta emphasizes the dignity and divinity of man.

The message of Ramakrishna is spread by Vivekananda in three continents. He introduced the missionary zeal and dynamic drive necessary for religion to make it a reality. He imparted to the monistic Vedānta of Śaṅkara a practical shape by emphasizing the positive aspect. He called it *practical Vedānta*. He realized God in all. This realization, he sought to translate through the Ramakrishna Mission and its service in different fields—education, medical service, social work, etc.

He made the famous declaration 'that an empty stomach is no good for religion.' He repeatedly said, 'Cease to look upon every little village superstition as a mandate of the Vedas.' 'I do not believe in a God or religion that cannot wipe the widow's tears and bring a piece of bread to the orphan's mouth.' He said that his master stood for 'man-making religion' and education. He wrote, 'For our motherland a synthesis of the two great systems, Hinduism and Islam—Vedāntic brain and Islamic body—is the only hope.' On another occasion he declared that our great national sin was the neglect of the masses; that it was one of the causes of our fall in the past; and that if we continued the neglect the result would not be different. There can be no happiness for any of us until it is won for all.

The Ramakrishna-Vivekananda movement has restored the true meaning of the Vedānta. It is the religion we need. It is catholic in outlook, universal in application, and humanistic in practice. It declares that religion can never absolve us from our duty. True

religion is the basis of character. It satisfies the demand of the intellect and the needs of humanity. Some of our erstwhile agnostics like Aldous Huxley are among its admirers today.

The religion of Ramakrishna is the urgent need of India and humanity. In the philosophy of Ramakrishna and Vivekananda we have the splendid example of a new orientation of the monistic philosophy of Śaṅkara. It emphasizes the identity of worship and service. The movement has introduced a missionary zeal and imparted to the monistic Vedānta a practical shape through the service of man as God. The Ramakrishna-Vivekananda movement is the source of inspiration to all the savants of Indian humanity. In the field of philosophy and religion Radhakrishnan and Aurobindo have been considerably influenced by Vivekananda. In the field of politics many have been influenced to make a religion of practical politics by the inspiration of the Paramahansa's message.

In an over-organized world like ours, the

only possible way to keep away from the attritions of time is the companionship of great mystics like Ramakrishna. They are, in the words of Aldous Huxley, the salt of the earth. If they are not there, there is nothing to keep our earth disinfected, nothing to prevent it from falling to decay. The mystics are the channels through which a little knowledge flows down into our human universe of ignorance and illusion. A totally unmystical world would be a world totally blind and insane.

To an unbelieving world, based on untruth and lovelessness, with its alarming developments of nuclear weapons of destruction, given over to power and pelf, Sri Ramakrishna has given the gospel, that true religion is a force and not a mere form. It is our inward power that helps us to overcome failure, fear, and frustration. The need of the world is that type of religion which has been preached by the great sage.

'The world revolveth not round the inventors of new noises, but it revolveth inaudibly round the inventors of new ideas.'

THE PLACE OF RELIGION IN EDUCATION

BY SWAMI PAVITRANANDA

There is a great deal of controversy as to whether or how religious education can be given to children or young students. Many are not in favour of introducing religious instruction in schools and colleges. First, many complications—political, social, or racial—arise thereby. The question arises then, whether religious ideas should be imposed upon young minds at all. For in modern times there are many, amongst them very highly educated persons all over the world, who do not believe in religion in the orthodox sense of the word. In every religion there are many things which reason or science cannot explain. Modern education is based on reason or a scientific attitude.

After all, what is the purpose of education? Many claim that the purpose of education is to make one a better citizen. That is all.

Nevertheless, we find that even parents who are not particularly interested in religion worry about the religious education of their boys and girls. In America many parents are eager to send their children to Sunday Schools which play an important part in church or synagogue. Parents are anxious that children grow up with faith and religious beliefs so that they may live an ideal life with less of human imperfections, frailties, and weaknesses. Those parents who themselves do not care for religion

perhaps find an emptiness in their lives and do not want their children to suffer similarly.

One thing is to be noted in this connexion. Religious education given in our schools and colleges, almost everywhere in the world, has not been a success. We say *almost*, for there are perhaps a few cases where the result is not a complete failure. But generally speaking, the result has not been commensurate with the efforts expended.

Here the question arises: Who were the persons in charge of the religious education, and how was that education given? A teacher who has no deep feeling for religion and is not very enthusiastic about it cannot communicate religious feeling to students. Other subjects of study in schools can be taught through the intellect, but religion can be taught only through the heart. It is a question of transference of feeling backed, of course, by reason. A light can only be kindled from another light. A lamp that is not burning itself, any number of them, will not light another lamp.

Usually persons have religious devotion to the particular denomination they belong to. But they are apt to be so dogmatic about their own particular beliefs that they should not be put in charge of a class. Sectional religious bias does not go well with the national unity of a country. There are many quarrels and, what is worse, unvoiced suspicions even among the different sects of one religion. This is not a healthy sign from any point of view.

But we cannot ignore the fact that religion is an important factor in our personal lives. Religion gives higher values to our endeavours. It sets a high ideal before our vision. After all the purpose of intellectual education is to make one a better human being also, not simply a better citizen. Unless one is a better individual, one cannot even carry out the civic duties properly. The truth of this is evidenced by the fact that gross forms of corruption and dereliction of duties are detected on all sides and highlighted in the newspapers of all countries. No country is free from this at the present time. Each war has

helped this deterioration, quite an alarming fact.

The goal of life is to discover oneself, to know oneself. All activities are means to that end. The pursuit of science, cultivation of Art and Religion, performance of civic duties, all together constitute the basis on which to build the edifice of the knowledge of the Self. This is the essence of all religions. There is nothing dogmatic or irrational about it. But when we mistake the means for the end, that is, while pursuing the means we completely forget the idea of the end or have no conception of the end, we are like a ship without a rudder. We are, therefore, in a bewildering state, which is the present condition of the world in spite of phenomenal achievements in various fields of secular knowledge. For that very reason the question was asked in the Upaniṣad, 'What is that by knowing which everything else will be known? I have mastered all the branches of knowledge, yet, I find my life empty—something is lacking. What is that which will give meaning to my life?' The answer was that it is the knowledge of the self which is the supreme knowledge. All other knowledge is empirical knowledge, which may serve our worldly purpose but does not fulfil our spiritual needs. Because our spiritual needs are not satisfied, there is no peace in our lives. And because there is no peace in our own heart, we have destroyed the peace of the world.

In his famous trial, when he was accused of corrupting youths, Socrates said, 'Men of Athens, I honour and love you; but I shall obey God rather than you, and while I have life and strength, I shall never cease from the practice and teaching of philosophy, exhorting anyone whom I meet after my manner, and convincing him, saying: O my friend, why do you, who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honour and reputation, and so little about Wisdom and Truth and the greatest improvement of the soul, which you never regard or

heed at all? Are you not ashamed of this?'
(Apology 328)

Now this question which Socrates asked about two thousand and five hundred years ago and for which he was condemned to death, can be asked even today of all citizens of all countries of the world. On the answer to this question will depend the future of the world.

Religious education has certainly the most important place in a man's life. Where it should begin, at home or in school, is the problem. As the function of a school is to prepare a student to face life, an educational institution cannot be altogether indifferent to this vital need. In ancient India a student lived with his teacher. As such, the house of the teacher was both home and school. A student got the home influence and a school education at the same time. At present the home and the school are separate, and the conditions in the two places are very different. Indian homes are losing their old structure. That makes the religious education of students all the more difficult. No doubt the best religious education of the young is imbibed unconsciously at home from parents and relations. That is always true. Those are very, very fortunate who are brought up in a home where the atmosphere is helpful in every respect. Here we are discussing what the school can do where there is no home or no helpful atmosphere in the home, or what the school can supply in addition to what a student gets at home.

Much can be done by a teacher if he lives an ideal life. Such a teacher, without uttering a single word of formal religion, tremendously influences the spiritual life of a student. Even when no result is perceived immediately, it will manifest itself afterwards, maybe, long after the boy has left the school. The memory of what he has seen in the character of his revered teacher will always guide him against many pitfalls of life. Students may be taught some scriptures. But we must remember that the Scripture class is sometimes viewed with alarm by students because of the

way in which it is taught. The teacher who does not derive spiritual sustenance himself from Scriptures can never make the Scripture class effective. No doubt it is very difficult to find an ideal teacher. In the beginning one has to work against such handicaps. The Scripture class, however, has one great advantage. It is that the student can get some intellectual idea of his own faith from it. That knowledge will be very helpful in later years. There are many Hindus who feel sad in old age because they cannot read the *Gītā* and the Upaniṣads in the original. They did not learn Sanskrit in school. In schools and colleges where there are students of different religious denominations, it is difficult to have one common Scripture class. The difficulty might be obviated by introducing a book which gives the essentials of all important religions. Such a study would remove bigotry and make people more tolerant of one another's religion. A common Prayer hall and Prayer meetings would be a practical help. The students would at least get into the habit of sitting quietly for a few minutes. Pascal said that the root cause of the trouble of the world is that man cannot sit quietly for 15 minutes a day. But neither the Scripture class nor the Prayer meeting should be conducted on a compulsory basis. Great care should be taken to awaken interest in the minds of the students in such things. The question of arousing interest is important in all branches of knowledge, but the task is extremely delicate in religious classes. Compulsion creates, in the minds of boys, a kind of resistance, whose after effects are dangerous.

The practical application of the principles of religion in life will inspire many students, even if they have no interest in the formality of religion. Swami Vivekananda said: One who serves the children of God pleases Him much better than one who offers only lip homage to Him by singing prayers and praises. Serving man as the embodiment of the Divine spirit is the very essential teaching of all religions. Students belonging to all religions can rally round this common idea. But it should be emphasized that self-sufficient and ego-

centric humanitarianism is no substitute for religion. Sometimes the performance of so-called philanthropic work does harm to one's spiritual life because it is done in a patronizing spirit, and as such it feeds one's ego and vanity. All work is not worship; only work done in the proper spirit takes the character of worship. Students can easily be inspired to serve the poor and the needy, the helpless and the miserable. If this service is done in a spirit of worship, it is a real religious training and could be more beneficial than formal prayer in many cases. All great Ācāryas have said that work is needed for self-purification, and self-purification is really the burning out of one's selfishness. This approach to religion will easily appeal to the idealistic and impressionable minds of young people, and they will unconsciously get the taste and glimpse of real religion. This type of instruction is extremely needed at the present juncture of our country.

In this respect the message of Swami Vive-

kananda was superb. He was a great Saint who had the highest spiritual experiences; and at the same time his love for humanity, and India in particular, was very deep. He said that his greatest weakness was his love for his country—if that could be called a weakness. Swami Vivekananda's call for patriotism inspired many young men who afterwards found a balance and harmony between religion and patriotism, and also between service and the development of one's inner life.

From a distance one feels that if a small book could be published containing his fiery words of patriotism and the call to the service of God in man, and if that book could be placed in the hands of every student throughout the length and breadth of our country, the result would be tremendous, even within ten years, when the present generation of students will have entered life. This would be the best religious education for young minds, one firmly believes.

COLOUR PREJUDICE PAST AND PRESENT

BY DR. D. N. ROY.

(Continued from the May issue)

II

Now let us turn to the other branch of the Aryan people, those who migrated to Europe and later extended their settlements to several other regions of the earth.

The Aryan settlers in Europe, as we have already seen, had long been in their primitive conditions of life, while their Indian cousins had gone far ahead with a splendid civilization to their credit. They had no doubt many natural obstacles in their way to hold them down, but they did not have the problem of meeting strange races, such as the Indo-Aryans did. So the question of their attitude towards men of different skin colour did not arise for a

long time. The rugged life which Europe gave them made them more adventurous but not social enough to think of being at peace and fellowship with a strange environment. Being constantly at struggles with a hostile nature they only developed their fighting instinct but little of the larger social spirit.

Those of them who branched out to the southern region of Europe were comparatively better off in regard to nature's deal. So they settled down earlier and saw the light of civilization much before others of them. Even these southerners, that is, the Greek and the Latin people had no major racial problem like the kind the Indo-Aryans had. If they met

any strange race of people either at home or in their campaign of conquest in the Near East, they disposed of them through enslavement or extermination. The Latin people had their campaign of conquest in the north as well, but there they met their racial cousins who naturally caused little social problem to them.

Conversion of the southern people to Christianity gave them a new life and a fresh zeal for adventure. The Iberian section of them became particularly active to conquer the world for Christ. But their campaign of conquest was no better than blunt piracy. Even in course of this adventure they soon faced a great set-back when the virile people of the Near East united under the crescent banner of Islam and came like a flood-tide to swamp them into subjection. The dark-skinned Muslims became the rulers of the white southerners. Here was a significant historical fact in which the problem of social adjustment rested with the non-whites in their relation with the whites. Did the Muslim rulers develop any social prejudice against their white subjects on the ground of a different skin colour? We have no evidence to show that they did. In the long history of Muslim conquest and colonization over a vast region of the earth they never appeared to harbour prejudice against any people on account of colour difference. The remarkable solidarity of their Islamic Brotherhood which embraced all races of mankind was attained because they made no distinction between man and man on account of difference in physical appearances and received everybody who desired to join their fold on terms of perfect equality. Even if they had been hard sometimes on non-believers, there was nothing in their feeling to show any infection of colour phobia. Islam can rightly be proud of its clean history in this respect. Under Muslim rule the white southerners had no encouragement to develop colour obsession in their social contact with others. On the other hand, social intermingling between the two peoples invariably led to miscegenation and this made the latter in their subsequent history less suscep-

tible to colour phobia than their racial cousins in the north.

The north received the light of civilization from the south. In the flash of that light the people got the new vision of life which inspired them to settle down in peace and unity. The power that emerged from their new cooperative outlook and larger social organization not only gave them enough security against nature's apparent harshness but also infused in them an incentive for creative thought and activity. With a marvellous perspicacity they slowly learnt the secret of taming nature and making it serve their society's needs. The roots of civilization went deeper and the branches spread more and more with promises of fresh blooms from the budding passion for art, science, religion, and philosophy.

Thus the light that came from the south spread throughout entire Europe with added brilliance here and there and with great potentialities for more. The great society which formed itself in this continent out of the scattered Aryan tribes took a pattern very distinct from what had arisen much earlier in India. Evidently the difference was due to the homogeneity of the people. They had no strange races among them, and consequently there was neither any great social conflict nor any peculiar social adjustment like what took place in ancient India. The colour question did not arise in them so long as they lived more or less isolated from the rest of the world. But then they came to know from the south about many wonderful countries flourishing in remote outside. The story which they had heard about the wealth and splendour of countries like India and China simply staggered their imagination. Fired with the zeal to have some share of this fabulous wealth they followed the Iberian way in search of the prosperous lands. Of all the bands of adventurers from Europe setting out for this purpose the most fortunate were the Dutch, the French, and the British. They undertook perilous journeys over land and seas through one direction or another, discovered some new lands, proceeded farther and farther at times almost with an air of despair, till at

last they reached the promised lands. That marked the beginning of their vast stretch of colonization in distant lands. How they flourished in their numerous colonies and became plump in pelf and power does not interest us here. Our interest is what social attitude they formed in their contact with the native inhabitants who were different in race and colour and in various other ways.

European colonization took place everywhere on the usurpation of power. Nowhere did any European people colonize to live peacefully under a native ruler. The people of ancient civilizations, such as the Indians and the Chinese, went abroad and colonized in distant foreign countries as loyal subjects of the native rulers. They sought perfect social understanding with the people of the country and never indulged in any underhand plot to seize the power for themselves. But the Europeans pursued a different course. There might be a sort of cheap pride on this difference but, as everyone knows, that pride has been dyed with sordid traits repugnant to the basic principles of a civilization. An act of beneficence or hospitality done to a stranger should evoke a sense of moral obligation in him to behave in a genuine spirit of friendliness. It does not bespeak a civilized manhood to play false and insolent in return for it. Unfortunately the Europeans felt differently as soon as the ill-gotten power made them secure enough. They forgot all moral decency and asserted their right to superiority. It was here that they first developed their ticklish obsession to snub the subjugated people on the difference of physical appearance and skin colour. It arose as a by-product of their ill-feeling against those whom they had wronged. Their guilty mind was suspicious and hence afraid and hateful of the native people. The subjects became objects, alas! the objects of their arrogance and hatred. Those they could not trust they could not love, they could only hate. Hatred as a blinding passion made them incapable of seeing any good in the latter. To them the natives were all bad, because they hated them. They did not hate them, because they were bad. It

seemed as if their ugly impression of them was concentrated on the colour of the skin. Abusive epithets were easily on their lips to please their heart. Since power gave them immunity to the danger of misbehaviour on their part, the little scruple of conscience that might have arisen at first to call for soberness withered in their zeal to damn the natives, those 'bloody fools' for any sort of inconvenience they felt in their contact with them. The skin colour, being the first visible representation of the people, became the general symbol to excite the white-man's ire against them. To differentiate themselves as God's chosen whites from the diverse native races they classified the latter under the common name of 'coloured people'. Whether they considered themselves to be colourless or above colour was not clear. If they found persons among the natives with skin colour resembling more or less their own, they would not regard them as white, because they were 'Asiatics'. By 'whitemen' they meant exclusively the master race of Europe, who, according to them, were pure white. The inspiration must have had its source from the chosen race of the Bible.

Thus it may be seen that colour prejudice in our time has had its origin in the colonial possessions of the Western adventurers. By a sheer irony of fate vast regions of the world fell into the hands of these adventurers. The immense power which they derived from colonial possessions virtually intoxicated them to think of themselves in superlative self-extolment and of the native people in sneaking disparagement. The prejudice slowly asserted itself against the coloured people of all parts of the world. Since then mankind has got only two divisions, the white and the coloured.

In the opinion of the whiteman the coloured people must be in their proper place and must not intrude upon the former's distinct position. In all their colonial possessions they have got their own clubs, hotels, and other social institutions from which the coloured people, native or other, even the best and the highest of them must be excluded. They would tolerate the presence of natives in such places only as serv-

ing menials, but never as their social equals. If any native gentleman of some power and distinction has got the courage to get in there with a mien of respectability, he might do it at the risk of being snubbed and sneered out of countenance and then come out, possibly through the back-door, with a hard lesson never to forget. In Government offices and business firms, nay even in trains and steamers where the white and the coloured men have got to meet one another there have often been unfortunate scenes of colour prejudice.

With the virus of colour prejudice practically benumbing the white colonialist's sense of discernment in regard to the actual connotation of man, there has been a peculiar urge for organized propaganda to create an impression among the world people in general and the Western people in particular that the skin colour of man is a fairly reliable index to his inner nature and that the dark skin represents certain evil propensities which make the coloured man inferior to the white. If in such propaganda prudence has sometimes required not to openly associate dark colour with lower qualities, there has been an implicit suggestion to that effect in the repeated description of ugly things in reference to men of dark skin. This has served to exert some influence on the home folks in the West—influence which men of sober thought might have overcome but the majority have allowed to work at least in their subconscious being.

As a result, some half-baked scientists, sociologists, and anthropologists of the West have aligned themselves to make a pleasant vocation of exaggerating the role of skin colour in their classification of human race. These are experts who have managed somehow to raise the bogey of colour and make a fetish of it. But experts, as someone has said, are men who know more and more about less and less until they know practically everything of almost nothing. It is not necessary to name some of them, not even the reactionary die-hards among them. In their zeal for classification they have played with the dignity and honour of the non-Western humanity showing

definite colour divisions with specific traits or characteristics attached to each. Their discoveries have not only been in keeping with the colonial power's policy of putting the natives in their proper places but have even flattered the racial egotism of the entire West. So some of the big colonies, which have managed to flourish on the total suppression, if not extermination, of the native races, have openly declared their determination to bar any immigration of the coloured people and receive only the whites. Australia, New Zealand and South Africa have been brutally frank about it. The U.S.A. and Canada, however, have relaxed their all-white policy in view of the embarrassing world opinion. The apparent silence of the home governments of colonial powers over the latter's exclusive whitemanism in regions once absolutely owned by non-whites shows their implicit acquiescence to it.

Colour prejudice has figured very prominently in the U.S.A. It has had its poignant feature in the treatment of the Negro people, more especially those living in the south. These Negroes numbering about 20,000,000 have obviously been an important section of the Union's population. We have known America to be like a Promised Land. It is a democracy with a splendid Constitution guaranteeing full freedom and equality to all its citizens. Yet these Negroes, because of their black skin, have been subjected to numerous degrading restrictions and disabilities under discriminating laws of several States. They have been forced to live in segregated areas, travel in separate buses and street-cars, stop in separate hotels, eat in separate restaurants, go to separate schools and colleges, and worship in separate churches. Even in some northern States where Negroes are comparatively few in number and the laws are somewhat liberal, there are large cities where these people live practically in segregated areas. Theirs has been a social life completely apart. If any of them dares to encroach and seek to be friendly with a white woman, the Ku Klux Klan is ready there to lynch him in a most horrible manner. That such a great democratic country,

which has shown so much idealism to build it up since the Pilgrim Fathers came from the old world with a dream of utopia and its greatest son Abraham Lincoln died a glorious martyr to vindicate the equal rights of its people without distinction of race and colour, should allow these things to happen even in this enlightened middle of the twentieth century is a matter which the world cannot but deplore with pangs of sadness. But here I have a word of caution for all those amongst us who would give a verdict of outright condemnation against America. Perhaps it is better not to be too hasty. The colour problem in America is undoubtedly delicate. But it has its history which, if properly analysed, may provide some allowances for understanding. The Negroes were originally brought from Africa and sold as slaves to the cotton planters in the south. That was in old days when civilization in that land had not progressed enough to outlaw man's tribal conception of humanity. Negroes, as slaves of the white planters, were then considered little better than sub-human. With the passage of time and growth of civilization the conception changed. The slaves were freed and slowly grew as a community with increasing rights and privileges to live their human life. Opportunity enabled them to progress rapidly and they became equal citizens of America at least legally. Legal equality, however, did not and could not bring them social equality. The old relation of masters and slaves could not be eliminated so soon by law from their mental horizon. After all the white Americans, as human beings, have got their natural limitations and these have to be considered to understand their problem. Time will eliminate the psychological inhibitions through peaceful and cooperative contact between the two communities. Meanwhile the world opinion will go on telling America that colour prejudice is a morbid social distemper unworthy of a civilized society.

I am not going to say much in this context about the most unfortunate situation prevailing in Dr. Malan's South Africa. The notorious apartheid policy of the white men there is too rabidly primitive, and yet there is no shame of it. Nay, it is worse than primitive. It represents a grave mental perversion which, if it is not cured by U.N.O.'s honest efforts, may sooner or later call for a drastic remedy from a different source.

Not a very bright picture this that I have endeavoured to present. I confess it is anything but pleasant. Colour prejudice, as an un-failing source of international bitterness and misunderstanding, is a challenge to man's natural urge for adjustment and unity. It is not pleasant because the world is daily getting smaller and smaller and people of different races and colour are constantly coming together as if in a single compact society. It is fast becoming clear that the morbid prejudice is out of date and, if still persisted, may throw out its inherent spark to blaze a terrible conflagration for the doom of human civilization.

But I am not a pessimist. I am not like one who sees only the big hollow of the doughnut and nothing of the sweet ring of cake round it. Signs of a happy change are slowly glimmering in the dark horizon. With the progressive elimination of colonial rule in many parts of the world a new healthy spirit is rising here and there—a spirit of mutual understanding, appreciation, and friendliness. The U.N.O. has banned colour discrimination in its proclamation of universal human rights. The white people, excepting unfortunately those in South Africa, are now getting more and more amenable to reason and can see, as the Indo-Aryans did in olden days, the futility of colour exclusiveness in a fast compressing world where the non-whites, who vastly outnumber them, have no more patience with any whim of race reserves.

(Concluded)

them in acts of charity. Pious works are not without love.

Regarding single-minded devotion to God and entertaining no other thought than that of God a short story from the life of Fudayal Ibn Iyad will illustrate the point in view:

'One day he had in his lap a child, four years old, and chanced to give it a kiss, as is the way of fathers. The child asked, "Father do you love me?" "Yes" said Fudayal. "Do you love God?" once again the child asked his father who replied in the affirmative. Then again the child asked his father as to how many hearts he had, to which he replied only one. Then the child retorted, "How can you love two with one heart?" Fudayal perceived that the child's words were a divine admonition. Henceforth he loved God and no other being.' The higher *ṣūfī* mysticism as represented by Jalāluddīn Rūmī teaches that the phenomenal is a bridge to the Real. That is why the Muslim *ṣūfīs* enjoined all to transform their *Ish-e-Majazi* (love of human beings) into *Ishq-e-Haqiqi* (love of God).

Bāyazīd Bisṭāmī said that when God loves man, He endows him with three qualities in token thereof: a bounty like that of the sea, a sympathy like that of the sun, and humility like that of the earth. No suffering can be too great, no devotion too high, for the piercing insight and burning faith of a true lover. Ibn-al-Arabi claims that Islam is peculiarly the religion of love, inasmuch as the Prophet Muhammad is called God's beloved (*Habīb*).

Those who love God are those whom God loves. Divine love is beyond description, yet its signs are manifest.

A few sayings by those who *know* will be more instructive than further explanation:

'O God! Whatever share of this world Thou hast allotted to me, bestow it on Thine enemies; and whatever share of the next world Thou hast allotted to

me, bestow it on Thy friends. Thou art enough for me,

(Rābi'a).

'O God! If I worship Thee in fear of Hell, burn me in Hell, and if I worship Thee for Thine own sake, withhold not Thine everlasting beauty!'

(Rābi'a).

Junayd Baghdadi defining *Uns* (love), says that the sign of perfect love is the abiding remembrance of God in the heart, in joy and delight and great longing for Him and intimacy with Him. Love includes all these elements and transcends them. To the *ṣūfī* mystic the aspirant was the lover and God the beloved. Since the origin of every action must be referred to God, He is also the Giver of Love and Abu Talib writes that God's love to his saints precedes their love to Him. Al-kalabadi, a very early writer on *Ṣūfism* says, that isolation (*tafrīd*), i.e. setting oneself apart for God, means to get away from the phenomenal world and be alone in the mystic states, and that one's actions should all be in relation to God.

These few sayings of the Muslim saints already quoted reveal the fact that Islam like other religions of the world, does teach the doctrine of Bhakti (love of God). It is true that Islam also enjoins its followers to fear God but this does not mean that those who fear Him do not love Him. It needs no further explanation to prove that Islam is a religion of love *par excellence*. That is why the word 'Islam' means peace in the first instance and complete resignation and surrender to the Divine Will next. A Bhakta, devotee, has no choice of his own, he merges his will in the Divine Will. He sees no evil, speaks no evil. To quote Mahatma Gandhi's words:

'He sees Divine Beauty and Glory all round, hates none, loves all. His only yearning is to attain union with his Beloved.'

SWEET VENTURE OF EDUCATION

BY B. S. MATHUR

Presiding over the concluding function of the Regional Seminar of Headmasters in Baroda, Dr. S. Radhakrishnan observed:

'From top to bottom the salaries of members of the teaching profession have to be tackled. Mere salary revision would not be sufficient. We must take into the profession only those who look on the profession as something sacred and look upon students as human beings to be developed into virile and ardent personalities.'

Education is a sacred venture and it must, if properly given, bring out man's inner sacredness in his life as represented by his dreams, deeds, and thoughts. Emergence of sacredness is necessary; for, then alone, man can be completely free, free to grow and allow simultaneously a free atmosphere for the development of others. The aim is democracy. Man must be free and he must make others free. That is his burden and that is the burden of education, which must be an instrument of liberation for man on earth.

There is enough darkness in the world. It surrounds man and appears to stop his progress. Education must do away with this darkness and having done this, there must be immediately created a proper atmosphere for light and learning. In this atmosphere alone, sacredness will reign and evil will disappear, never to return to the torment of mankind.

A step farther education will go; it will enable man to reveal his personality. There is a lot of suffering on earth because of man's being inhuman. Education must look to nature to make man what he ought to be, a human being minus his animality, which, today, has made the world unhappy and miserable.

How beautifully Wordsworth has said:

To the solid ground

Of nature trusts the Mind that builds for aye.

Education must do so; it must look to Nature and make of man a human being of kindness, knowledge, and keenness.

Education is not an imposition from outside. It must be a free venture; the essence of freedom must be there in an ample intensity to make education a pleasurable experience. After all, education is an experiment in freedom. But certainly, this freedom does not signify any lack of discipline and culture. Look at the marvel that has to be achieved through education—a synthesis of discipline and freedom. Education, like public morality, must be a harmonious blending of liberty and compulsion. This is what Gorky would exclaim, if he were asked to define public morality.

Education must go deeper; it must go beyond books to authors behind them, indeed, to past centuries of knowledge and experience behind them. Then alone education will touch life and it will be *life* itself, capable of turning out on an extensive scale ardent and virile personalities.

Today, there is something significantly lacking in our products of schools and colleges, after their being exposed to the experiment of education. They are not at all properly interested in life. They have no strength to pass from adventure to adventure in life. A certain death sits upon them and they are, it seems, incapable of doing anything magnificent in life. They may have a certain zest for wealth but they have no idea of life and of its glory that it can be in proper hands.

Our teachers must have tremendous idealism to instil it into the minds of our pupils. Mind matters most. Mind alone can create wonders. Idealism of teachers must be catching to have it perfectly flourishing in their pupils.

We have to bring out God that is inside us through right education but not in an atmosphere of compulsion. Let there be unheard of liberty and holiness. This is our burden as

educators. Let us carry out this burden successfully and joyously.

O BROTHER, my heart yearns for that
true Guru, who fills the cup of
true love, and drinks of it himself,
and offers it then to me.
He removes the veil from the eyes, and
gives the true Vision of Brahma:
He reveals the worlds in Him, and
makes me to hear the Unstruck
Music.
He shows joy and sorrow to be one:
He fills all utterance with love.

A magnificence of beauty, truth, and holiness, all in plenty, Kabir has shown in these poetic lines of penetration. Certainly, it is difficult, but not impossible, to be a teacher of this type. The cup of true love is the first thing. Differences, if any, must disappear and there must be unending understanding. That understanding, as a result of knowledge, is the chief basis of human progress. Then follows the vision of Brahman and then that eternal music, that voice of peace and holiness, which we must all hear all the time of our existence. And then everything melts into an utterance of

love, joy and sorrow coming to mean the same thing, and experience of love eternal.

This experience first must be an eternal possession of our teachers and then it can pass into the life and experience of our pupils. First is self-education and next comes the education of others. But there is no question of selfishness here. Knowledge must pass into a universal possession. There must be perfect democracy in the domain of letters. Rightly, then, Kabir says:

Verily he has no fear,
who has such a Guru to lead him
to the shelter of safety!

So education has a tremendous achievement to make; a shelter of safety, on the basis of knowledge and joy and sacredness, it must give to the miserable humanity. Education is the only lasting solution for human ills and it must be in good hands. As Swami Vivekananda would say, education is man-making. It must be human and it must create ardent and virile personalities. It can be so if it is holy and if it is in holy hands.

EXPANSION OF CONSCIOUSNESS

BY PROF. P. S. NAIDU

Prof. J. W. N. Sullivan, in his little book, *The Limitations of Science*, proposes to use the increase of our awareness or degree of consciousness as the criterion for judging the worth of any intellectual activity. The entire process of evolution is conceived as moving towards the fulfilment of this criterion in the fullest and truest sense. And science, it is claimed, has contributed most to this very desirable result of expanding our consciousness to the utmost extent possible. Science has helped us to think new thoughts. It has made us more aware of the universe we live in. Astronomy has revealed to us the secrets of the

universe. We now know of the existence not only of new planets, but of the unsuspected secrets of the expanding universe. The concept of expanding space is so baffling to ordinary understanding, yet it has been taken possession of by human consciousness in its expansive aspect.

Staggering as these ideas are, it is in physics that human intelligence has achieved its greatest triumphs. We have penetrated into the atom, seen the dance of electrons and their waywardness. We have seen the 'bricks' as it were, out of which the stupendous architecture of the universe has developed. And we are

penetrating still deeper. All the time our awareness of the world around us is growing wider, deeper, and more intense.

As in physics, so also in biology, our knowledge has become deeper and more penetrating. The theory of evolution is itself a staggering achievement of human consciousness. At one wide sweep the human mind has taken in the entire panorama of matter, life, mind, and values. Then at the microscopic level, we have wrenched from nature the secrets of cell structure, down to its minutest parts. Again, the discovery of the glands and of the effect of hormones on the body and mind, and the knowledge of the amazing influence of body chemistry on behaviour have opened out avenues of knowledge hitherto unsuspected.

The social sciences, and psychology too can claim to have helped in widening the horizons of human knowledge. The newest experimental techniques in sociology and social psychology, and the laboratory techniques in psychology have deepened our understanding of human nature, individual as well as social.

Impressive as the achievements in the above fields are, it is only when we look into the conquests in the realm of pure mathematics that we realize to the fullest extent to which human consciousness has expanded. The new theory of numbers, the new geometrics, and the advances in algebra are breath-taking. And the application of those new mathematical concepts to the realm of physical science has led, in quite a few instances, to the prediction and full description of physical phenomena long before their actual discovery by the physicists. That the human mind could, purely on the abstract and theoretical level, construct in all its structural details, a concrete physical phenomenon, long before its actual discovery is the surest testimony to the capacity of human consciousness to penetrate into the remotest recesses of outer nature.

But—what does all this amount to? Is there *true or real* expansion of consciousness, *true or real* intensification by this process of penetration into external nature and her secrets? The more the mind penetrates into

matter, the more material it becomes, losing steadily its own inner essence. It is true that science claims to rise steadily from the concrete to the abstract from the sensuous to the non-sensuous level. The mind is taken steadily higher and higher, the highest ideal being the pure mathematical concept of the highest generalization embracing all the concrete examples. In this process there is a great refinement, and great purification of the mind. But the flow of mental energy is outward. This *self-othering* nature of scientific knowledge really clouds the real essence of consciousness. In the pursuit of the external, the human mind loses sight of its inner nature. True expansion and intensification of consciousness can occur only as the result of its turning not outward, but inward into itself, and delving into the depths and scaling the great heights of its own inner nature. The psychologists, unlike the physical and biological scientists, realized this. They used introspection as the main method of study. And Depth Psychologists penetrated into the motives to behaviour hidden in the inner recesses of the mind. The psycho-analysts, in particular, penetrated into the depths of the Unconscious. In spite of this healthy and correct trend in the study of human consciousness, modern psychology has not shaken off the yoke of mechanistic and deterministic physical sciences, with the result that when the psychologist takes up the great theme of personality, he is tempted to speak of the growth of personality in terms of its outward expansion into the external world. Witness, for instance, James' description of the self, and his account of the growth of what he calls the material self. Even William McDougall's striking account of the development of the self-regarding sentiment is confined to the same level, though an attempt is made here to improve on James.

The secret of the failure of Western thought in grasping the true nature of consciousness and the correct direction of its expansion is to be found in the materialistic and empirical approach to the problem. The sense-organs

are viewed as the major pillars on which consciousness rests. And even where introspection and inner analysis are employed, the aim seems to be to restrict consciousness to the material level. That consciousness is spiritual in essence, and that expansion and intensification can occur in the true sense only on the spiritual plane are not envisaged by Western thinkers. It is only in Indian philosophy that we have the correct approach to the problem of human consciousness.

I do not for a moment deny the fact that views of modern psychologists in regard to consciousness are to be found in certain schools of Indian philosophy. But what I do contend is that it is in Vedānta that we have the clearest and truest exposition of the inner nature of consciousness. 'The Vedānta holds that consciousness is entirely different from everything else. Uncaused and unproduced, it is eternal, infinite, and unlimited. There is no complexity in consciousness. It is extremely simple, and its only essence or characteristic is *pure self-revelation*. It is through an *illusion* that the object of consciousness and consciousness appear to be welded together into such an integrated whole, that their mutual difference

escapes our notice, and that the object of consciousness, which is only like an extraneous colour applied to consciousness, does not appear different or extraneous to it, but as a specific mode of the consciousness itself.'¹ It is the illusion pointed out by the Vedāntin that has so powerfully influenced the Western scientist that he has come to the conclusion that more and more awareness of external objects is identical with the expansion of consciousness. Not only that, the scientist makes this illusory expansion the criterion of cultural advancement. The true criterion is something different. When the saint's mind becomes fixed in pure consciousness, the tendency to dual thought of the subjective and the objective ceases, and then dawns the pure indeterminate and transcendent consciousness. It is a state in which the ultimate pure consciousness returns from its transformations and rests in itself. This is the criterion of real growth of consciousness. And it is to this ideal that the Western scientists must strive if they aspire for the realization of the essence of consciousness.

1. S. Dasgupta: *A History of Indian Philosophy*, vol. II pp. 62—65.

NOTES AND COMMENTS

TO OUR READERS

'Ramakrishna—Love Divine' from the pen of the Tāntrik-scholar-scientist Swami Pratyagatmananda (not of the Ramakrishna Mission, though truly of Ramakrishna) is more a poem against the prostitution of power derived from atom-smashing than on Ramakrishna and yet by antithesis speaks more eloquently of this 'Love Divine' than any poem or article directly dealing with his life and philosophy. Sri Ramakrishna is indeed 'the Eternal Love that never forgets and forsakes, But is dying for you to come to His yearning and heaving Bosom Divine'. And yet people and nations, hypno-

tized by Satan, are dashing headlong for total destruction with a joy and zeal, at once pathetic and revolting. It is beyond our comprehension how sane, rational people, warm-hearted in their other spheres of activity, can deliberately plan extinction of the human race. Surely diplomacy is on its last legs. The Divine call is come. Through folly, obduracy, and perversity, through misery, grief, and confusion it is slowly entering the human heart. Let man put up his boldest fight, his last, for the blessedness is already on him. The Virgins have lighted their lamps; lo, the Bridegroom is come! . . .

Prof. Christian O. Arndt is Professor of International Educational Relations in the New York University. He came here as a lecturer on Education 'in the fall of 1953' and stayed in India for three months only. 'My Days in India' is the expression of the happy impression of our country he carried with him. A better realistic picture of India today, we think, no Indian can give—not that the Professor has lauded us to the highest heaven but that he has spoken the undiluted truth. It is surprising that a man can learn so much of a foreign nation in so short a time, can enter so deeply into its culture, as Mr. Arndt has done. . . .

'The Vedānta of Sri Ramakrishna and Vivekananda' according to Dr. P. Nagaraja Rao, M. A., D. Litt., is 'the Religion we need' at present. To meet the modern charge that religion is 'anti-rational and anti-humanistic', that it encourages 'escapism', and that each sect claims 'to be in exclusive possession of Truth', religion must be taken out of books and dogmas and must be made a living and abiding experience in life, individual and social, national and international. It must make us feel our oneness with humanity, with the universe. It 'must first purify ourselves, through the practice of charity and devotion to the Lord in utter sincerity.' It must draw out our latent divinity. It must 'wipe the widow's tears and bring a piece of bread to the orphan's mouth.' To our nation it must give 'the Vedāntic brain and the Islamic body.' And this is the religion which Sri Ramakrishna and Swami Vivekananda lived and preached and have left for the Ramakrishna Mission to follow and propagate in order to bring peace and prosperity to the too unhappy modern world. . . .

Swami Pavitrananda, Head of the Vedanta Society, New York, shows in his paper, 'The Place of Religion in Education', that a man who is ill at ease with himself can never be a success in any sphere of his activity. And to build an integral personality, deep and broad, is the business of religion, properly understood. It is a patient, sustained work, to be built bit by bit over years of training. No education

worth the name can ignore it. Neglect of religion in educational institutions is expressing itself in public scandals, from which no nation is free. Of late nations are growing conscious of this great defect in our modern scheme of education. And guardians are eager to see that their children grow religious. But to impart religion one is to be deeply religious oneself. Teachers have not that burning faith in, far less an experience of, God, which accounts for the poor results. The Swami praises the ancient *gurukula* system which combined in itself the loving 'home influence' and the example and guidance of a spiritual scholar. In infusing religion into the minds of students, teachers' personalities are of the greatest consequence. While exerting ourselves for providing such teachers in our schools and colleges, in hostels and residential universities, we must be satisfied at present with the next best—with the best available teachers, common prayer halls, common prayer books containing inspired words of saints and prophets, and the selfless service of man looking upon him as the Spirit within. All these have an inspiring and ennobling effect on the minds of students. If mankind is to be saved from a total shipwreck religion must have an honourable place in all educational institutions. . . .

Our old friend, Dr. M. Hafiz Syed, himself a *ṣūfī*, deals in 'Bhakti in Islam' with the devotional aspect of the great faith. In fact the word 'Islam' indicates the very summit of devotion. There is hardly anyone in India who is not an admirer of *Ṣūfism*. Sri Ramakrishna was a *ṣūfī*. We do not find any distinction between *Ṣūfism* and *Vaiṣṇavism*, especially of the *Kṛṣṇa* cult. Whenever a *ṣūfī* interprets Islam we are charmed by its mellifluence. Hindus, Muslims, Christians, Parsis—all would have embraced one another in loving brotherliness, had this interpretation obtained among the masses. But the difficulty is that the *ṣūfis* are a persecuted sect and have no hold on the life and behaviour of the Muslims with whom we are to live in love and amity. Our Muslim brothers swear by other texts, live their lives by other standards, where

love and catholicity have an extremely narrow connotation. This is the Himalayan barrier that separates Indians from Indians. The bigots in Hinduism and Christianity have lost their hold on the masses; not so, however, is the case with Islam. No amount of teaching and learned interpretation of the Quran by sūfis and others will have a chance of changing this undesirable situation, unless the bigoted Maulvis see light for themselves and take upon themselves the task of enlightening the masses about the true greatness of Islam. This short article, we are led to hope, is introductory to other more serious and learned ones that will reveal the heart of Islam to our readers. . . .

It is refreshing and quite encouraging to find educationists talking of holiness as the deciding factor in education. When we read, in the columns of newspapers, advocacy of 'liberty' as the solution of the sex urge, which, according to these writers, is responsible for all the indiscipline in schools, colleges, and universities we despair of our education, our youths, and our country's future. And mind you, such words come from the people sitting at the helm of affairs in the Union Ministry of Education. Fortunately the Minister-in-charge holds a different view and gave a bit of his mind during the last November Youth Festival. Principal B. S. Mathur in his too brief but pregnant article, 'Sweet Venture of Education' has struck the dominant note in the symphony of education. 'This experience' (of true Divine love), says Principal Mathur, 'must be an eternal possession of our teachers and then it can pass into the life and experience of our pupils. First is self-education and next comes the education of others.' It can 'create ardent and virile personalities' 'if it is holy and if it is in holy hands.' Would that our country possessed such educationists in number.

IF GOD IS LOVE WHY MISERIES . . . ?

God is love, loving, and beloved because the living creation cannot transcend the triune expressions. However far, outer or inner, one may go one cannot go out of the fundamental

that expresses itself as the three, for it is the core of our being, our Ātman.

Is Ātman body? Does body love, is it loved? It is, as long as it is associated with consciousness, when association ceases it is neither loving nor is loved. So body is not Ātman. Miseries that come from false knowledge are our creation and would cease to be when true knowledge dawns. It is good that miseries visit us, for otherwise we would have remained satisfied with false knowledge and its numerous brood.

God is personal and impersonal. As the impersonal all, He is everywhere. As personal also He is infinite 'by intention'. God being love and bliss, miseries cannot touch Him and therefore anything, for He is in everything. So miseries are not really what they appear to be. It is our limited view, our identification and association with limited things, our refusal to see the unlimited in and around them that brings about miseries. Else no one or nothing is ever lost or separated, no love goes unrequited. Union is true, for it is in and of the Infinite. Separation is false, for it is between limiteds which, as such, were never united.

All miseries are due to our limited visions, to seeing things and persons as disparate. If we do so reasonably there is no case for misery. For if things are really separate; if they were not in the past, now are, and will not be later then, that being their nature, why should anybody set his heart on them? But the fun is, we would have separate entities, changing and changeful, yet we would have them permanently in the same form with the same attitude towards and relation with us. This is a demand which neither a finite entity nor the Infinite can satisfy. With the former it is impossible; with the latter it will defeat the very purpose of finite appearance, through the sweets and bitters of which the lost knowledge and identity is regained. Mere sweets, being sweet, satisfy the persons who remain where they are. They deaden the urge to improve. Bitters depress and each depression causes loss of urge and energy leading to death and dissolution. Moreover sweets of life set before us the ideal

to crave for, and we endeavour for the more and approach through experience the goal that is infinite joy, Infinity that is Joy. So the duality of the sweets and bitters of life is a necessity for the sport, *līlā*, for process and progress.

Otherwise the Infinite is already there; all attempts at improvement are foolish. There is no pain or misery or imperfection to remove. The question formulated at the beginning does not arise. The question, in the language of Śaṅkara has its root in an amusing mixture of truth and falsehood. Miseries are rooted in the

disparateness of things. When they are, God is not. And when God, the thread running through the beads of this world-rosary, is, i.e. we are minded of Him, miseries are not, for the disparateness has ceased in the knowledge of God. God and miseries are juxtaposed exactly in the same way as 'square' and 'circle' are done in 'square-circle'. This is one of the many funny things and ideas we, the children of Bliss infinite, have chosen to play with for a while. And in play and amusement we sometimes break our heads, as the holy *holī* sometimes turns into ugliness and ghastliness.

REVIEWS AND NOTICES

THE PHILOSOPHY OF TRUTH OR TAT-VAGNANA. By V. SUBRAHMANIA IYER, B.A. *Mrs. Rukmani Kuppanna, "Sudharma", Rajagopalachari Road, Extension, Salem. Pp. xxiv+459. Price Rs. 9/-*

The volume under review comprises a series of papers from the pen of the late V. Subrahmanya Iyer who was a reputed Advaita Vedāntin. The main thread running through the essays, some of which are polemical in nature, is the supremacy of scientific reason, and the dubious nature of intuition. Deeply learned in Indian philosophy, the author early came under the seductive influence of Western Science, particularly of the method of Science. And his penetrating mind immediately caught and formulated the criterion of truth conforming to scientific standards. In essay after essay the author lays the lash mercilessly on many a philosophical position taken up by our thinkers. This vigorous attack is necessary and has a salutary effect on loose thinking. The reviewer may not agree with many of the statements made by the author, but he has nothing but praise for the sincerity and earnestness of purpose which inspired Subrahmanya Iyer to attack intuition as a guide for seekers after truth.

The author's position is stated explicitly in Chapters XI to XV. Even the titles of some of these chapters are challenging. Witness for instance, 'Has India at present any Philosophy as such of her own?' (XII), 'Philosophy as such in India' (A misapprehension) (XIII). The author's own words will speak for themselves: '... Whether India has anything of it in the modern sense, that

is, of philosophy as understood, at the present time, by the thoughtful men in the West—is seriously doubted' (p. 142). 'It is not India's religion, or theology, her scholasticism or mysticism, it is not her fine arts or her sciences despite their special features that could be a special contribution to the culture of the world. . . . It is India's meaning of Truth, and her method of approach through the three states still unknown to the rest of the world, that could be thought worthy of the world's consideration.' The Three States so highly eulogized by our author, and held to be almost the heart and soul of pure philosophy are the *avasthā-traya* of waking, dream, and dreamless sleep states. To the exposition of these a separate chapter (XXI) is devoted, and developing out of these discussions are the teachings of Śaṅkara which fittingly conclude the volume.

We see in the volume the outpourings of the heart of one whose burning desire to propagate the claims of Reason sometimes makes him over-critical. Needless to say that a student of Philosophy in general, and of Indian Philosophy in particular, taking the trouble to read this collection of essays, will not have spent his time and energy in vain.

P. S. NAIDU.

THE ASTROLOGICAL MAGAZINE. ANNUAL NUMBER 1956. *Raman Publications, Sri Rajeswari, Bangalore-3. Price Rs. 3/12.*

The Annual Number of the Astrological Magazine for 1956 opens with world predictions for 1956 from the pen of the editor Mr. B. V. Raman. Following

the Hindu system of Predictive astrology, the editor surveys the world trends as indicated by the planetary positions at the beginning of the ensuing lunar year. In past years, such predictions have generally come true; and even on an inductive basis, we can hope the same hereafter too. Astrologically speaking, he warns the country not to proceed with the S.R.C. report; and recent happenings only conform the wisdom of his predictions. Dr. Nagaraja Sarma and Mr. G. Vaidyanatha Ayyar have something interesting to say on Nadi Astrology, a branch which needs a close investigation because of its great value. There are interesting papers on tertiary directions by Troinski, Hindu Astronomical instruments by Mr. Vaidya, Vishanadi by Gopalakrishnamacharya, and mental aberrations by Dr. P. S. Sastri. The article by Mr. K. V. Venkataramanan is a very stimulating one on Jaimini astrology. On very flimsy grounds Dr. C. K. Raja denies the knowledge of astrology and astronomy to Kālidāsa. The Annual Number has popular features also about transit influences, weather, crops, and markets. The price is a little high for the average reader. The Magazine is well done and it needs and deserves all encouragement. In an age of scepticism, this seems to be the only magazine of its kind in India fighting successfully to vindicate the value of astrology in human life.

DR. P. S. SASTRI.

THE DAWN OF THE POST-MODERN ERA.
By E. J. TRUEBLOOD. *Published by Philosophical Library, 15 East 40th Street, New York 16, N.Y., U.S.A. Pp. 190. Price \$ 3.75.*

The present volume is intended to be a concise and popular introduction to the problems which mankind has to face in the present atomic age. Keeping in view the various stresses of what the author calls post-modern era, he describes in broad outlines the expanding dimensions of human life in the post-war world. The book is of profound interest and value.

The author begins with the thesis that man has so far met expanding time, expanding space and expanding energy with decreased personalism, decreased morality, and decreased religion. That, according to him, accounts for the wide-spread and cumulative decline in human standards. Life has accordingly become divorced from morality, and is dominated by a secular super-complex, primarily Darwinian-Freudian-Marxian in nature. The author then rightly suggests that unless we grow up to the post-modern dimensions and sub-dimensions of life, individual, social, cultural, and cosmic, we shall fail to solve the paramount issues of human life.

If post-modern man has to survive, the author holds, we must do certain things and do them as thoroughly as we can. We must recognize the

universal values of religion, philosophy, and science. We must lift the fine arts to higher levels, and reject pseudo-scientific claims as well as materialistic modern philosophies. We must apply the teachings of Christ to the larger areas of human relationships and acquire also a sympathetic understanding of other creeds. We must develop the entire personality of man so that undesirable tendencies may be checked. Negative approaches to socio-cultural trends should be avoided and the social, mental, and spiritual idolatries of modern man should be rejected. We must assign reason to its proper place in the hierarchy of values and restore moral and spiritual values to their due dignity. Machine should be used to serve rather than master human beings, so that better balances between moral and spiritual forces and mechanical-material forces might be established.

The author thinks that an integrated personalism can be the most inclusive and consequently the most satisfying of the philosophies that will hold the attention of post-modern man. And, the older disciplines and newer specialities can equally make useful contributions to a full-orbed personalism. Religion can afford evangelical zeal, philosophy classical understanding, science intellectual exploration, humanism sociological and mystical notes, psychology personal maturation, and education liberating perspectives and effective techniques. But, the Western World needs not merely scientific techniques, but also spiritual light from the teachings of Christ, for the chasm between the preaching and the practice of religion has considerably deepened among Christian peoples.

While the author's plea for the revindication of the Christian principles of morality is a product of much thought, his views on the present day international crisis are perhaps provocative. His condemnation of Russia as *the real aggressor of humanity today* is not fair, for neutral observers will find little more than differences of degree between Western imperialists and Soviet imperialists.

The reader, even if he may not accept all that is propounded in the book, must recognize that it is a work of concentrated erudition. It is a pleasure to commend such a stimulating review of the entire field of human problems of the atomic age.

DR. NANDALAL CHATTERJI

DICTIONARY OF MYSTICISM. EDITED BY FRANK GAYNOR. *Published by Philosophical Library, 15 East 40th Street, New York 16, N.Y., U.S.A. Pp. 216. Price \$ 5.00.*

The *Dictionary of Mysticism*, as the name implies, is a collection of brief and concise definition of rare terms used in mysticism and occultism of the East and the West, viz. those occurring in esoteric philosophy, occultism, psychical research, spiritualism, alchemy, and astrology of the West;

and those of Buddhism, Brahmanism, Sufism, Lamaism, Zoroastrianism, Theosophy, Kabbalism, Magic, and Demonology of the East. The volume will therefore be particularly useful for those interested in mystical and occult study, and offers definitions of over 2,000 little known terms—hundreds of which appear in this book, for the first time in an English language dictionary.

The definitions of some of the Indian and specifically of Hindu mystical terminology are not in conformity with the literary or philosophical sense originally intended by the terms. Though these definitions are not wrong, they may be misleading to non-Indian readers not acquainted with good Sanskrit. To quote only two examples: *Atmas-*

warupa (p. 20) is defined as 'the Sanskrit term used by Hindu mystic philosophers for the universe (Literally: manifestation of the Spirit)'. *Atmas-warupa*, in the strict philosophical sense, is, however, defined as 'the real nature or essence of the Self or the Supreme Reality.' *Parabrahma* (p. 135) is defined as follows: 'Sanskrit for *beyond Brahma*. The impersonal, absolute, supreme Principle'. The second part of the definition of this term is warranted by its philosophical sense, while the first part of it confounds the meanings of the word 'para'. 'Para' is used here in the sense of 'supreme' and not 'surpassing, beyond, or transcending'. These few errors apart, the volume will prove a useful reference book for those interested in the study of mysticism and occultism.

NEWS AND REPORTS

SILVER JUBILEE OF SRI RAMAKRISHNA MISSION VIDYALAYA, COIMBATORE DT.

The Vidyalaya celebrated its Silver Jubilee on 17 November, 1955 when a public meeting was held. In course of his welcome speech Sri T. S. Avinashilingam Chettiar, M.P., Founder-Director of the Vidyalaya, traced the history of the institution: how starting 'in 1930 with one boy in a bungalow belonging to Sri K. Subramania Chettiar, it became a full-fledged High School in 1937. In 1939, the first summer camp in Basic Education was held in the Vidyalaya and ever since it has been the leading institution in Basic Education in South India. The Basic School was started in 1940, and the Gandhi Basic Training School in 1942. A few years later the Rural Dispensary began to function. 1950 saw the opening of the Teachers' College and 1951 the School of Engineering. Now it has within it a Residential High School, a Teachers' College, and a Basic Training School providing for post-graduate and under-graduate training for teachers.'

'The Vidyalaya also retraining the staff of training schools and colleges of Government and aided agencies as well as the administrative staff of Government in Basic Education. In addition to the Teachers' Training Section, there are also a School of Engineering, a Senior Basic School, a Rural Dispensary and a Rural Service Centre, all of which have been involving an annual expenditure of nearly three lakhs of rupees. The Vidyalaya is situated in a plot of over one hundred acres. There are four separate hostels, catering to the students in the various sections. A beautiful temple and prayer hall was built and consecrated in December 1952 to serve the spiritual needs of its members. It is proposed to build a central library worth

about a lakh of rupees in 1955, the foundation for which has been laid on the Vijaya Dasami Day. It has been resolved to start a College of Physical Education in the next academic year and that will be named after the great mystical hero—Hanuman.'

Criticizing our educational institutions under the British administration, Sri Avinashilingam showed how they had been cut off from our society and had become islands. 'Now it is necessary that we set up new standards of work. Consistent with utmost efficiency, our languages must come into their own. The efficiency of an institution should be measured not only by the standard of knowledge attained by the pupils, but also by the knowledge spread in the surrounding areas by the institution. This will mean a new concept, namely, organization of extension work as an integral part of higher education. It is with this end in view that the Vidyalaya has been undertaking extension work of various kinds in the surrounding villages. Summer camps, study circles, seminars, literary workshops, cleaning of *cheris*, night schools, library service, children's corners, presentation of miniature libraries to surrounding elementary schools, rural sports, etc. have been organized. It is also our objective to take up extension work for the improvement of the high schools in the surrounding areas with the help of the Government of India and the Ford Foundation. . . .

'Most of our national leaders have visited the Vidyalaya at various times. Mahatmaji stayed in the Vidyalaya for a night during his historic 1934 tour. Sardar Vallabhbhai Patel, Bhulabhai Desai, Thakkar Bapa, Rajaji, Vinobaji and many others have come here at various times. Our President, Dr. Rajendra Prasad, also is not a stranger to this

institution, having visited it once when he was the Congress President and toured this part of the country, and again last year when he came to see Bhavanisagar.

'In addition the people in general, rich as well as poor have given abundantly in their affection, sympathy and help. Institutions are not built in brick and mortar, but in the affections of men on lives of devotion and hard work. We are grateful for this rich gift of love and affection which the people have given so freely to us; we must also express our gratitude to the body of workers in the Vidyalaya who have put in a life time of service but for which the institution could not have grown and had its being. . . .

'In the course of these many years in the life of the Vidyalaya', Sri Avinashilingam continued, 'there have been times when it was very dark and depressing. At those times, we have received guidance from an unseen light, and a Hand has stretched out from the dark and given us a helping push. It is this divine power that has helped this institution and sustained its workers. The Lord in His mercy makes the humblest the instruments of His work. Let us be happy that we, in spite of all our weaknesses, have the fortune to be His instruments. We request the co-operation of all our friends, old boys and well-wishers and invite them to partake in the joy of this great endeavour. We can only offer them in return that joy and exhilaration which come to those who are engaged in difficult and unselfish work in the service of our people.'

The REPORT of the Vidyalaya Silver Jubilee Committee presented by its Chairman, Sri C. Subramaniam, stated:

'The Vidyalaya has stood for the Gandhian ideology in education, namely education through work and also for the revival of all that is best in our ancient Tamil heritage. The Vidyalaya took shape during the crest of our freedom struggle; so it was considered that the Celebration should bring out these aspects which will contribute to nation-building. With this idea in view, a programme was evolved which amongst other things, included the putting up of a Silver Jubilee Memorial Building, strengthening of the Vidyalaya library in Education and Religion presenting miniature libraries costing Rs. 250/- each, to about 100 elementary schools in the surrounding villages, publication of a research work in *Thirukkural* and preparation of guide books to teachers of basic schools.

'We are glad to be able to say that almost all the items contemplated have been realized. The Silver Jubilee Building, which has been built at a cost of nearly Rs. 70,000/-, was opened on this occasion. A Central library also is being built at

a cost of nearly a lakh of rupees. We are glad to announce that we have been able to present at a cost of nearly Rs. 25,000/- books as mentioned above to hundred elementary schools so that these may form the nucleus for their libraries. When we went round to the various schools to make selections for the presentation of these books, we found to our surprise that most of the schools had no books at all and even when given, they had no facilities to keep them properly. It was, therefore, resolved to present a bureau along with each library, and also a register with a copy of library rules governing the issue of books. The books chosen for the miniature library contain books for children, books for adults, books on Religion like the works of Sri Ramakrishna and Swami Vivekananda, Gandhiji's works and guide books for teachers. We do hope that these books will be largely used by the students, teachers, and the people of the villages concerned.

'The research publication on *Thirukkural* is nearing completion. Guide book for basic school teachers of the IV Grade has been published and some for other grades are under preparation.

'As part of the Silver Jubilee Celebrations, on the 4th February, 1955, a Seminar on the Five Year Plan for the Southern Region was conducted. In India for the first time in the history, a nation of 360 million people is seeking to build up a new life for themselves by democratic methods, by a Five Year Plan. The idea of the Seminar was to understand the Plan with reference to the five South Indian States with a view to get the best out of it. Representatives of the five States of South India, namely, Madras, Mysore, Andhra, Hyderabad and Travancore-Cochin—both officials and non-officials participated in it. By language, culture, and way of life, these States are closely related. This region, while it forms 17 per cent of the land, contains about 26% of the population of the country. It was considered that a Seminar of the representatives would be useful in understanding not only the Plan but also in sharing experience in respect of common problems. The subjects discussed in the Seminar were Community Projects and National Extension Service, Land Reforms, Irrigation and Power Projects in the First Plan as well as the Second Five Year Plan. We must express our gratitude to the Planning Commission and to the representatives of the various Governments and the officials and non-officials who had come to the Seminar and contributed towards the great success of the Seminar. A detailed Report of the Proceedings of the Seminar has since been published.

'While we can take reasonable pride in the work of the Vidyalaya in the past, we believe greater work is awaiting it in the future. In order

to consolidate the work so far done and to consider how best it can serve the nation in the future, it has been resolved to appoint a committee of competent persons which will go into the present set-up of the Vidyalaya in its various sections such as the Teachers Training College, Basic Training School, School of Engineering, Extension Department, its personnel, resources, and future possibilities and advise on its future course of development in the best interests of the country.'

President Rajendra Prasad, who was prevented by illness from presiding over the function, sent his affectionate message which was read in the meeting. We publish it in parts below:

'In the last lap of this tour of mine of South India, I could not possibly have been asked to perform a more pleasant duty than to inaugurate the Silver Jubilee Celebrations of the Ramakrishna Vidyalaya at Perianaickenpalayam. As an institution associated with the name of a great spiritual leader, this Vidyalaya is sacrosanct in itself, but the fact that it was founded by no less a person than Mahatma Gandhi has further enhanced its sanctity for us. . . .

'The way this Vidyalaya has come inspite of numerous handicaps and difficulties is bound to inspire many a public worker with faith in his mission and confidence in himself. When such an institution, after having overcome all obstacles which might be called the pangs of birth and early development, comes of age and decides to celebrate its Silver Jubilee, it cannot be looked upon as an event of mere local importance. . . . It is my conviction that by carrying the torch of knowledge to the far-flung rural areas, it has rendered a valuable service to our brethren living in the countryside.

'Perhaps the most silent and also the most commendable feature of this institution is the wide range of its operations. . . . This and the atmosphere of human sympathy and fellow-feeling serve to distinguish it from an ordinary educational institution. After all, an institution is not built in brick and mortar, but in the affections of the people, which in turn, depends on their service and the general attitude towards them. I am very glad this Vidyalaya has been able to live up to this maxim and inspire the esteem and love of those whom it seeks to serve.

'The last eight years have seen many changes in our country. With the transfer of power in our hands, we are now free to draw our own plans and chalk out means to execute them. While this welcome change has freed us of foreign domination, vesting in us the power to do whatever we think best for us, it has placed a heavy burden on all of us. For the outcome or result of our actions, we

can no longer put the blame on others. We have to face it squarely ourselves. It is for us to shape our policies and formulate our plans, keeping in view the changed circumstances and the requirements of our people. We often hear the present system of education being criticised. I agree this criticism is not altogether without basis. While many things in the national sphere have changed almost past recognition, no basic change has so far taken place in the educational system, introduced by the British a couple of hundred years ago. . . .

'Meanwhile, I feel happy to say the Ramakrishna Mission Vidyalaya is not resting on its oars. It has tried to adapt itself to the great changes in its own way. It has corrected the wrong emphasis on a foreign language which has hitherto remained the medium of instruction in schools, and has given that place to Tamil. Your Vidyalaya has rightly taken up the case of basic education, a system which in my opinion answers our needs in a far better way than the old one. Whatever one might think about the applications of this system to the whole sphere of education in the country, no one can deny that doing instead of mere learning of the printed word is a better way of developing mental faculties and human personality. I am glad that steering clear of controversy, you have given a practical shape to the lofty ideas on education of your founder, Mahatma Gandhi.

'Since February, 1953, when I visited this Vidyalaya, you have made commendable progress in all directions, which should ensure the success of your future plans of expansion. One of these plans is the starting of a College of Physical Education. It is impossible to exaggerate the importance of such a venture, because we have not too many of such institutions and they are needed badly in the interest of the physical well-being of our youth. Seeing the fund of goodwill that you have been able to build for yourself, I am sure you will be soon able to give a practical shape to your resolve.

'I must congratulate the managing body of the Vidyalaya on the novel, yet most impressive, way of celebrating its Silver Jubilee by donating books to one hundred rural libraries. This decision is entirely in keeping with the aim and object of your institution and the spirit in which you are running it. Good readable literature is one of the foremost requirements of the village folk. Unless we can ensure the flow of books to the newly started village libraries, there is a danger of the literate rural population lapsing into illiteracy.

'On this occasion of the Silver Jubilee of your Vidyalaya, I offer my heartfelt felicitations to the managing body, the staff and students of this institution.'