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उत्तिष्ठत जाग्रत प्राण्य वराभिबोधत।

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



## AT THE FEET OF THE HOLY MOTHER

RECORDED BY SWAMI ARUPANANDA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

*25th June 1912. Udbodhan*

We were sitting near the Mother's cot in the room next to the prayer room.

I said: 'Mother, some people disapprove of our welfare centres, hospital work, selling of books, and looking after accounts. They ask if the Master ever did these things, and why we impose these duties on the novices who come to the Math (Belur Math), filled with yearning. They say that if one must work, one should only pray, meditate, and sing devotional songs. All other duties fill the mind with desires and turn one away from God.'

The Mother replied: 'Pay no heed to them. If you do not work, how can you fill your days? Can anyone pray and meditate all round the clock? About the Master—he is

different. Besides, Mathur provided his little dish of fish or ghee. It is because you work that there is enough food, or you would have to beg from door to door! You would only make yourselves ill, and who is there to give generously to monks nowadays? No, do not listen to such people. Carry on as the Master directs you. The Math will continue this way. Those who do not like it may go away.

'Moni Mallik had been to see monks, and the Master asked him, "Well, what did you think of them?" He answered, "I saw them, but..." "But what?" "They all ask for money." The Master said, "How much money? Perhaps a pice or so to buy tobacco or *gānjā*, that's all. You need your cupfuls of milk and ghee and other things, and he wants only a pice or two for his tobacco or *gānjā*. Is that

too much? Must you alone enjoy things, and they not get even a pice-worth of tobacco?"... Desire is the source of all. What has one to care for if one has no desire? Look at me who am among all these things, and still I have no desire—not a bit.'

I said: 'As to that, how can you have any desire, Mother? What a lot of desires rise in our minds. How will these be removed?'

The Mother replied: 'These desires that you have are no desires at all, they are nothing. They come and go as mere fancies. The more they push out, the better.'

I said: 'Yesterday, I thought, "Unless God saves me, how can I go on fighting with the mind indefinitely?" If one desire goes, another crops up.'

The Mother explained: 'Desire will continue, as a matter of course, so long as you have your "I".) But these desires will not harm you; He will protect you. Anyone who depends on Him—he who has taken refuge with Him after leaving away everything, he who wants to be good—if He should not protect him, it will be a guilt for Him alone. One must have faith in Him. Let Him make us sink or swim. But one must continue doing good alone, and that too just as He grants the power.'

I said: 'Do I have that faith? ... How can there be any way out, unless He saves me?' ...

The Mother said: 'What fear need you have, my son? Don't be afraid. You are not going to have a worldly life with wife, children, and all that. So why should you fear?'...

7th July 1912. *Udbodhan*

I asked the Mother, 'Mother, are you not supposed to go to Puri for the Car Festival?'

The Mother said: 'Should one go into such a crowd? One might get cholera or something. Lakshmikanta, the pilgrim guide, said that there were no rooms to be had. Even the tiny rooms were fetching ten rupees. He advised us to go in winter.'

I asked, 'Which deity does Jagannātha represent?'

The Mother said: 'But in a dream I saw him as the image of Śiva.'

I asked, 'Then you did not see Jagannātha's image?'

'No, only that of Śiva, the stone symbol of Śiva. ... Why should so many people go there unless there is something? The goddess Vimalā is there, who is worshipped on the Mahāṣṭamī night. She is Durgā to be sure. So why should not Śiva be there too?'

I said: 'Some people say that it was originally a Buddhist temple; the image, that of Buddha. Later, when Saṅkarācārya got rid of the Buddhists, the image was changed into an image of Śiva. Then, still later, with the spread of Vaiṣṇavism, Śiva became Jagannātha who is Viṣṇu.'

The Mother said: 'That I don't know, but I saw the image as Śiva.'

*Udbodhan*

I asked: 'Mother, I have seen you reading the *Rāmāyaṇa* sometimes. When did you learn to read?'

The Mother said: 'As children, Prasanna, Ramanath, and the others would go to the village primary school, and I would sometimes accompany them. I learned a little that way. Later on, at Kamarpukur, Lakshmi and I would sometimes study the alphabet, but my nephew Hriday took away the primer, saying, "Women should never learn to read or they will read novels and theatrical works". Lakshmi refused to give up her book. As she was a daughter of the house, she insisted on keeping it. I secretly had another copy bought for me at a cost of one anna. Lakshmi would go and follow the lessons in the village school; then she would teach me. But it was at Dakshineswar that I learned to read thoroughly. The Master was then undergoing treatment at Shyampukur. I was quite alone. A girl from Bhaba Mukherji's house would come to bathe

in the river and would often spend a long time with me. She would teach me and take my lessons, and I would give her large quantities of vegetables and herbs that were sent to me from the garden.'

I asked: 'Mother, did the Master visit Jayrambati frequently or just once or twice?'

The Mother said: 'Many times. He would spend ten or twelve days there when he came. Whenever he went to his own village home, he would visit Jayrambati, Shihor, and other places. Once he gave a feast for the shepherd boys of Shihor.'

I asked, 'When was this? During the period of his devotional practices or later?'

The Mother said: 'Later. During his devotional practices, he was like mad. If he had gone to his father-in-law's house in that state, everybody would have called him crazy. ... People said all sorts of things about the Master in those days—so you have a mad son-in-law, whatever will happen now, and so on!'

I continued: 'This Monindra Gupta, who came yesterday, I have never seen him before?'

The Mother replied: 'He did come once before. He used to visit the Master when he was very young.'

I said, 'I have never seen the younger Naren here either?'

'No, he never comes. But he used to go to the Master—thin and dark, with pock-marks on his face. The Master was very fond of him, and used to worry about him. "Now I remember the younger Naren, now he will come to see me", he used to carry on like this.'

I said, 'Potu Babu has been here only once, but Tarak Babu (of Belgharia) comes sometimes?'

The Mother answered: 'Potu too comes sometimes. Every month, he gives me a rupee; he is very poor himself. If I am at Jayrambati, he sends it there. When Potu and Monindra used to come to see the Master, they were very young, about ten or eleven years old. Once at the Cossipur gardens, during the Holi festival,

everybody had gone out to play with *ābir*, but these two would not go. They began to fan the Master, changing hands frequently; they were so young that they could not manage it. They massaged the Master's legs. The Master had a cough; his head ached; and he had to be fanned. He kept saying to them, "Go away now, go downstairs, go and play with *ābir*, everybody has gone". But Potu said, "No sir, we are not going. We are staying here. You are here, how can we go away?"

'They refused to go, and the Master wept and said, "Oh, my dear, they are my Rāmalālā (child Rāma), come to take care of me. They are but children, but they will not leave me; they do not care to enjoy themselves at all!"'

I said: 'So many disciples would go to the Master, where are they now? No one comes here.'

The Mother said, 'They are quite happy by themselves somewhere'.

I scoffed, 'What kind of happiness!'

The Mother said: 'Yes, indeed. How can they be happy in a worldly life!'

She continued: 'Kālī, the Mother of the Universe, is the Mother of all. From Her have come out both good and evil. ... (Man finds fault with others after bringing down his own mind to that level. Does anyone really lose anything by others' criticism? The critic himself suffers. I have been like this from my childhood; I am never critical about other people's faults. I try to remember people for the least service they have done for me. To think that one should look for people's faults! No one should look for faults. I never learnt that. To forgive is divine.)'

I said: 'Swami Vivekananda used to say, "If a thief enters a room and removes something, your natural inclination will be to shout "Thief! Thief!" but there are no thieves in a child's mind, he will not recognize the man as a thief!"'

'Yes, indeed. Who has a pure mind, considers everyone pure. Our Golap's mind is per-

fectly pure. In Mādhavji's temple at Vrindaban, somebody's baby had soiled the floor. Everyone remarked on it, but made no move to clean up the place. When Golap noticed this, she tore a strip from her fine cloth and cleaned the spot with it. The other women said, "Since she is cleaning it up, it must have been her baby!" I said to myself, "Listen to what they say, O Mādhavji!" Some also said, "No, these are holy women; they have no children. They are doing it for the convenience of others".' ...

In the evening, Lalit Babu came to pay his respects to the Mother, and I too joined in their conversation.

The Mother said: "The Master used to say, "It is a difficult path, like a razor's edge". Immediately she continued, 'But he holds us in his arms; he is there to look after us'.

I said, 'Oh, but he does not give us anything!'

'You are sad about that?'

'Yes.'

Lalit Babu added: 'What does it matter that he will take us to his bosom after we die. If only he would do so while we are alive!'

The Mother said: 'Indeed, he does hold us in his bosom while we are alive. He is always there above us, giving us support.' ...

16th August 1912

The Mother said: 'When I was thirteen, it was time for me to go to Kamarpukur; so I went. The Master was then at Dakshineswar. I stayed for a month or so at Kamarpukur and then returned to Jayrambati. Five or six months later, I went to Kamarpukur again and remained there for nearly six weeks. The Master was still at Dakshineswar, but his elder brother and my sister-in-law and others were at Kamarpukur. Later, when the Master came home, he sent for me, and I went to Kamarpukur. This time I remained for about three months.

'...Afterwards I returned to Jayrambati. I heard from various people that he had gone

mad and went about naked. No one understood his deep devotional moods. I thought, since this is what they all say, I had better go and see for myself how he is. Just then, a number of our village women were coming to Calcutta to bathe in the river Gaṅgā on some auspicious occasion. It was about Phālguna (February or March) of the Bengali year (1278). I said to someone, "I would like to go to Dakshineswar to see how he is". She told my father that I had been too shy and frightened to say anything myself. Father said, "If you wish to go, certainly you may". He accompanied us. I had fever on the way, high fever, and lost consciousness. That night, I dreamed that a dark woman sat beside my bed and stroked my head. She said, "I come from Dakshineswar". I said, "I too am going to him. What sort of relative are you?" She answered, "I am your sister. Do not be afraid; you will get well".

'My fever left me the very next day. In the end, father arranged for a palanquin. We arrived at Dakshineswar at about nine o'clock at night. I went straight to the Master's room. The others had gone to the music tower, where the Master's mother was staying. When the Master saw me, he said, "So you have come. That is good". He called someone, "Spread a mat here". The mat was spread inside the room. The Master said, "My *shejobabu* is no more. My right hand is gone". He was referring to Mathur Babu, who had died a few months ago. The Master's nephew Akshoy, too, had died a few months before that.'

I asked, "Then Mathur Babu was not alive at that time?"

'No, he had died seven or eight months previously. Had he been alive, do you think I would have had to live in that hovel of a music tower? ... He would have housed me in a palace. I expressed a wish to go to the music tower, and the Master said, "No, no, it will be inconvenient for the doctor to visit you there. Stay here". So we stayed in his room,

and one of my women companions lay down near me. Hriday brought some baskets of puffed rice for us, as the others had already had their evening meal.

'The doctor came next day. A few days later, when I was quite recovered, I went to the music tower. My mother-in-law had left the brick-house and was staying there. She had been given a room in the house, but Akshoy had breathed his last there, and she had come away. She said, "I shall not go there again. I shall stay here, facing the Gaṅgā; I do not want to live in a brick-house any more".

'After we had been a month and a half at Dakshineswar, the Master performed the *Soḍaśīpūjā* (in which a young girl is worshipped as the deity). I was then turned sixteen (The Mother, it may be mentioned here, was never quite certain about her own age). He had me brought to his room at about nine in the night. All arrangements had been made for the *pūjā*; Hriday had seen to that. The Master asked me to sit down, and I took my seat on the north side of his bed, facing west, with the large earthen drum of Gaṅgā water in front of me. The Master sat near the western door, himself facing east. The doors were closed. Everything that would be needed for the *pūjā* was on my right.'

I asked the Mother, 'What did you do during the *pūjā*?'

'Well, after a time, I had no sense. I do not know what happened.'

But Lakshmi Didi told me that later the

Mother had said to her: 'At the commencement of the *pūjā*, he put lac on my feet, vermillion on my brow, and draped a new cloth round me. He then put some kind of sweetmeat and a little *pān* in my mouth.'

I continued to question the Mother, 'What did you do when you regained consciousness?'

She answered, 'I mentally prostrated myself before him and then came away.'

I asked: 'It was the night of *Kālīpūjā*. There were so many people about. Did no one come to hear about this *pūjā*?'

She said: 'But the doors were closed. There were music and festivity in the temple; everyone was busy. Besides, what had they to do with him, except to see him and touch him, that was all.'

I asked, 'Was anyone else present during this *pūjā*?'

She said: 'There was a boy named Dinu, ... who used to stay with him and of whom he was very fond. He gathered the flowers and *bel* leaves. Hriday arranged everything. But no one was present during the *pūjā*, except he. Hriday came in towards the end. Ram Babu wrote in his book that the *Soḍaśīpūjā* was performed at Jayrambati, but that could never be. As it was, there they all called him mad! ...

'After this, I remained at Dakshineswar for almost a whole year. Later, I fell ill and went to Jayrambati. Sambhu Babu called in Prasad Babu for my treatment.'



# RESTORATION THROUGH RELIGION

BY THE EDITOR

*Dharma eva hato hanti dharmo rakṣati rakṣitaḥ;  
Tasmād-dharmo na hantavyaḥ mā no dharmo hato'vadhī.*

If religion is neglected, it destroys us; if it is preserved, it protects us. Hence religion should not be neglected, lest religion, neglected, should destroy us.

*Manu Smṛti, VIII.15.*

## I

Religion is two dimensional, and it operates in two directions. One of them relates to the individual person, and the other relates to the world at large. In the case of the individual, religion directs him to build up an exemplary character, based on certain principles of morality and social ethics, and helps him in the search after the spiritual verities. In the case of the world at large, through the instrumentality of great characters, religion helps to bring together the different sections of mankind by fostering inter-religious understanding, fellowship of faiths, and friendship and goodwill among nations.

By and large, this is the real form and purpose of every religion. Anything other than this is irreligion, a manifest perversion of it. To fight others who do not belong to one's own religion, to persecute them in its sacred name, and to convert them by violence and coercion are all perverse misdoings of irreligious men wearing the garb of religion. And yet, unfortunately, such phenomena have taken place. History bears painful witness to the fact of certain religious enthusiasts marching with fire and sword in their hands and winning unwilling converts to their faith. Cohorts were marched in the fair name of religion, spilling human blood on their way and killing masses of people who refused to submit to their faith. Again, in the middle ages, on the continent of Europe, there was the tragic drama of wars,

crusades, and persecutions, all perpetrated in the name of religion.

All this is a negation of the religious spirit, a negation of religion which is sought by men for peace, joy, and happiness. For, as Arnold Toynbee rightly says: 'Religious conflict is sinful, because it arouses the wild beast in human nature.' 'Religious persecution is sinful, because no one has a right to stand between another human soul and God.' 'Religions cannot be inculcated by force, there is no such thing as a belief that is not held voluntarily.' 'Absolute Reality is a mystery to which there is more than one approach.' 'The pilgrims exploring different approaches are fellow-seekers of the same goal.'

Religion plays a vital part in the lives of men, if it gets down and functions at the deeper layers of the human personality. Then it becomes a great force for the good of mankind. On the contrary, if the professors of a religion become exclusive, sectarian, and dogmatic, they will degenerate into fanatics of the worst type, and religion, in their hands, becomes a curse. That is why the role of religion in the history of mankind has been somewhat queer and contradictory. 'We find that though there is nothing that has brought to man more blessings than religion, yet at the same time, there is nothing that has brought more horror than religion. Nothing has made more for peace and love than religion; nothing has engendered fiercer hatred than religion. Nothing has made the brotherhood of man more tangible

than religion; nothing has bred more bitter enmity between man and man than religion. Nothing has built more charitable institutions, more hospitals for men, and even for animals than religion; nothing has deluged the world with more blood than religion' (*The Complete Works of Swami Vivekananda*, Vol. II. p. 358).

When a potent force such as religion was exploited and made to serve the interests of a political group or an ambitious nation out to expand her political power, the result has been disastrous to the victims of such religious aggression, leading to their cultural and spiritual death and to their taking to the ways and attitudes of the aggressor. History tells us of innumerable instances of such religious tyranny and exploitation. When politically exploited, religion can do the worst harm. In our own country, we have recently witnessed an unparalleled phenomenon of political leaders working on the credulity of innocent people and their religious sentiments and exploiting them to serve their personal ambitions and petty interests, which ultimately led to the denationalization of a vast section of the Indian people and to the subsequent partition of the country. Such doings in the name of religion are anything but religion. It is the selfishness of man, his greed for power, that works under the deceitful cloak of religion. The sooner such manifestations of religion are blotted out of existence from the face of this earth, the better will it be for the future to foster fellowship among faiths, so that each one of them may truly work for the social betterment and spiritual salvation of its adherents, which, after all, is what religion is meant for.

A striking contrast to the method of religious and cultural propagation that is described above is provided by the way the Indian thought had had contact with the countries of the Far East. To say it briefly, it has been characteristically Indian to march onward with peace and benediction before it and 'trailing clouds of glory' behind. This has been aptly compared to 'the gentle dew that falls unseen and unheard, and yet brings into

blossom the fairest of roses'. That is the unique way the religions of India, both Hinduism and Buddhism, have spread, to which fact history bears undeniable witness. And to this day, the signs and symbols of this silent cultural contact are proudly displaying themselves in their undimmed glory in these Far-Eastern countries, which absorbed the fundamental and life-giving elements of Indian culture. It was not by coercive conversion or forceful absorption of people that these religions spread there, but through peaceful assimilation, under the inspiration of truly religious and spiritual ideas and ideals. The result is that, even after hundreds of years, these countries look upon India as their spiritual home; and a silken bond of love, respect, and friendship exists between the peoples of these countries and India.

## II

We have tried to show so far that religion can become a curse if handled by unworthy men having their own personal motives. Handled by wise men who are established in its spirit, and blessed by its uplifting influence, religion becomes the most powerful instrument in cementing the bonds between individual and individual, between community and community, and between nation and nation.

From the fact of the plurality of existing religions, one thing stands out clearly. And that is that mankind has never been, and can never be, religiously one, in the sense that all men and women will profess one faith the world over. Diversity in the expression of the religious spirit is bound to be there, so long as there is diversity of individual temperament, moral growth, and spiritual equipment. At the same time, even in the midst of this diversity, there is discernible a commonness in the process of their development. The history of religions reveals to us that all the religions of the world moved through the same stages of development—from animism to idolatry, to tribal deities, to a national God, finally to a universal

God. Even in the observance of festivals and ceremonies, we notice a striking similarity among them. From a study of comparative religion, we discover common ideals inspiring the whole human race. Prophets and spiritual giants have appeared at all times among all peoples. Even the science of the psychology of religion tells us that the same motivation leads man to worship. The awe and wonder about the mystery of the universe, the desire for security, the sense of loneliness, the question of life after death, the need of moral courage and spiritual strength to face the vicissitudes of life—these are basic to religious prayer, and feed the religious hunger of man.

When we realize this truth of the basic commonness of the variety of expressions of the religious spirit, 'What does it matter', asks Rabbi Ferdinand M. Isserman, 'whether men seek Him in Hebrew or in Sanskrit, in Latin or in Greek, in English or in French? What does it matter to God by what name men call Him, whether they worship Him on Friday as the Muslims do, on Saturday as is the case with the Jews, on Sunday as among the Christians, or on other days as men of other religions do? What does it matter to God what the robes of the clergy are, whether they be called ministers, priests, rabbis, or monks, as long as men seek Him wholeheartedly?'

The world can no longer afford to remain divided. It must move away from the constraining effects of the past and discard racial, national, and religious rivalries. The world of tomorrow will be bound together by such sentiments as expressed by Rabbi Isserman; and in it there will be no sectarianism, no exclusiveness, no rigidity, and no monopolistic tendency. What the future world needs is a meeting of minds, a communion of hearts.

Our plea therefore is for a dynamic expression of the truly religious spirit, which alone can save and transmit to posterity the proud achievements of mankind in the realms of knowledge and culture and civilization. Our appeal is for an awakening on the plane of

the spiritual solidarity and oneness of mankind, so that that awareness will influence the affairs of men and nations in their mutual relationships. When that spirit pervades the deliberations in international organizations, there will be less tension in the world; there will be mutual trust among the nations; and differences will be settled peacefully in a spirit of give and take, working with the idea that all men are the children of one God, and the world is a big human family, despite differences of many kinds.

### III

Turning to the other dimension of religion, that is, in its relation to the individual, we would say that its chief aim on the socio-ethical level is perfection of character. A man of perfect character reacts and responds to outer situations and inner impulses in a manner that will not only edify and bring out the best in him, but uplift and benefit the surroundings in which he lives and functions.

The development and perfection of such a character is not done in a day. It is an uphill task, as every great venture is. It entails untold hardships and privations, trials and tribulations. It is the conquest of the lower self of man, which is ever drawing him out of himself, draining away all his mental power and physical energy. Damming up this immense flow of the mind, ever gushing out in myriad ways, is the first step towards the building up of an ideal character. Having conserved its vast energy, it should be harnessed to bring light unto those who are groping in the darkness of ignorance, and to irrigate large masses of the people, needing spiritual sustenance, so that a rich harvest of truly inspired men and women may be reaped.

Character is neither just gathered like flowers in the garden, nor is it grown like grains in the soil. It has to be cultivated against odds, and entails suffering and sacrifice. With faith and loyalty to the ideal, and sticking to it through thick and thin, caring for nothing else and con-



sidering no difficulty as insurmountable, one has to work for it and achieve it. Character grows in the soil of the mind that is manured by dispassion and incessant practice, watered by faith and assiduousness, refreshed by the cool air of purity and holiness, and warmed by the sunlight of knowledge and discrimination. A perfect character that is built on right knowledge, according to the *Bhagavad-Gītā*, must consist of the following mental traits and moral qualities:

'Humility (absence of pride), integrity (absence of deceit), non-violence, patience, uprightness, service of the teacher, purity (of body and mind), steadfastness, and self-control; indifference to the objects of sense, self-effacement, the perception of the evil of birth, death, old age, sickness, and pain; non-attachment, absence of clinging to near and dear ones, a constant equal-mindedness to all desirable and undesirable happenings; unswerving devotion to Me (God) with wholehearted discipline, resort to solitary places, dislike for a crowd of people; constancy in the knowledge of the Spirit, insight into the end of the knowledge of Truth—this is declared to be (true) knowledge, and all that is different from it is non-knowledge' (XIII.7-11).

The way to the acquisition of these traits and qualities is beset with hurdles. Walking on it has been aptly compared by the *Kāṭha Upaniṣad* to 'walking on the edge of a razor'. Acquiescence in the surrounding environment and its conventions and norms of living, no doubt, diminishes suffering, but progress does not lie that way. It is only through struggling against what is regarded as 'natural', 'normal', 'human', and 'essential' that the conquest of the lower nature of man is accomplished. And the joy of victory that results in this struggle is immeasurable. One who has gained it is a master of oneself, a master of the world. He becomes the ideal man *par excellence* for others to emulate. He is said to have attained the true integration of the personality; in him all conflicts are resolved and composed, and from him only compassion and benediction flow to-

wards his fellowmen. Where he lives and moves, there is truth and goodness, peace and happiness. This is the fruit of earnest religious endeavour.

In its essence, shorn of its crude accretions of meaningless formalities, soul-killing observances, mystifying rituals, and demoralizing practices, religion aims at this ideal of turning out such perfectly integrated personalities, whose fragrance of character will waft even against the wind of wickedness and powerfully influence others who come into contact with it. They are the persons who can direct the course of social activity in healthy and beneficial channels.

#### IV

The traits and qualities that the *Gītā* speaks of are not exclusive to any particular religion or race, class or community. No such stifling restrictions are imposed, and they are universally applicable. As a matter of fact, when we study the world religions in their basic teachings, we discover that each and every one of them voices the same sentiments, restraining a few here or liberalizing a few there, in a manner suited to the changing conditions of a social situation or to meet the spiritual needs of a particular group of men.

It is the duty of religion and religious men to constantly uphold these eternal values before society. A society which cherishes such values, and tries to inculcate them in the lives of its individual members working in different spheres, will have a smooth running without any friction. Where they are neglected, or absent, that society gradually sinks into the pit of degradation, giving rise to all sorts of evils and crimes which eat into its vitals. A society having no such lofty ideals for its members to pursue and profit by is no human society at all. It is little removed from the animal kingdom. It is religion that chastens man, that gives him his moral stature. It is religion that makes him conscious of the divine spark that is hidden in him and helps him to bring it out

and manifest it in his day to day conduct of life.

Speaking of the present condition of our own society, we may trace the source of many a social evil to the absence or neglect of the religious spirit. It is our belief that the absence of the purifying influence of religion and the loss of faith in the moral and spiritual principles of life are responsible for the many ills that afflict our national, social, and individual lives. In the *tempo* of fast industrialization and the consequent growth of urban temper and mood among large sections of people, traditional values and beliefs have suffered a severe set-back. As a result, there has been a thorough upsetting of established conventions, religious and social, at all levels and in every sphere of life and activity. There is indiscipline among students in schools and colleges; there is insecurity writ large in the faces of people; constant political agitations caused by dissatisfaction are the order of the day; disruptions in family life are increasing; corruption is rampant among persons entrusted with responsibility to look after public funds; malpractices are widespread in trade and commerce; and a hundred and one evils of various types are showing up their ugly faces in our social life. To further accentuate the process of our spiritual downfall come new ideologies that have no need for God in the affairs of men. The cause of all this moral degradation, in our opinion, is that man and society are

gradually losing sight of those virtues which hold society together. If they are restored, then society will have a healthy growth, and there will be all-round progress. And this restoration of virtues can come only through an ardent and faithful practice of religion.

Hence it is that in any plan for national regeneration and social reconstruction, the spiritual traditions of the country must be given due consideration, with proper emphasis on individual and social virtues and by providing for religious education at all levels. If we keep religion, practising it in our daily lives, religion, too, will protect us. That is the meaning of the significant statement of Manu, when he says, '*Dharmo rakṣati rakṣitah*'. And to Indians, who claim their descent from him, Manu has laid down once for all that protection of the treasure of *dharma* is their foremost duty (*Dharma kośasya guptaye*).

As Swami Vivekananda in his prophetic vision said: 'Every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas. . . . After preaching spiritual knowledge, along with it will come that secular knowledge and every other knowledge that you want; but if you attempt to get the secular knowledge without religion, I tell you plainly, vain is your attempt in India, it will never have a hold on the people.'

Will the country pay heed to this warning?



Religion is the permanent element, the accumulation of human thought and character in the midst of the ebb and flow of circumstance. This building up of the corporate personality is closely associated with the maintenance of native religious ideas. . . . Nations are not made or unmade by the flight of time, but by the steadiness and patience with which they hold, or do not hold, to the trust it is theirs to carry through the ages.

—SISTER NIVEDITA

# BUDDHA, THE LIGHT OF ASIA\*

BY SWAMI RANGANATHANANDA

I have been asked to speak to you on 'Buddha, the Light of Asia', a theme dear to our hearts. The lamp that was lit in India in the sixth century B.C. lit the hearts of millions and millions of people in Central Asia, China, Korea, Japan, Burma, Thailand, Indo-China, and Indonesia in the succeeding centuries. Through Buddha, India established silken bonds of fellowship and love with the peoples of Asia. This process forms one of the arresting episodes of human history.

To understand Buddha and the great movement initiated by him, it is necessary to understand the developments of Indian thought and life previous to him and leading up to him. When Buddha appeared on the Indian scene, India had already lived a life of over two thousand years comprising the Mohenjo-daro or pre-Vedic, the early Vedic, the later Vedic, and the Upaniṣadic periods of her history. The first two of these periods were characterized by remarkable civic and social developments and religious and philosophic questionings. A high level of material and civic culture is evident in the Mohenjo-daro period. A spirit of dynamic faith and enthusiasm is evident in the Rg-Vedic period. Life was joyous and free, and in a context of communion of men and women with nature and its gods arose the inspiring poetry of the *Rg-Veda*, the earliest book of the human race. And in the midst of the enjoyments and delights of social existence, the finer spirits of the age were asking searching questions about life and faith, about nature, man, and the gods, thus laying the foundations of a dynamic and comprehensive philosophy which was to find its full devel-

opment in the Upaniṣads or the Vedānta a few centuries later. The *Rg-Veda* had unequivocally formulated the unity of the Godhead in the famous declaration, '*Ekam sat, viprā bahudhā vadanti*' (Truth is one, sages call it by various names), and sensed the wider unity of God and man and nature.

While these developments of thought were taking place, the Vedic Indian culture, confined till then to the north-west, was expanding steadily to the east of India and slowly getting fused with the culture, religions, and social forms of the people of the new territories. The need for organizing the vast and complex social whole was being increasingly felt and was met through a non-violent social policy and method, which found gradual formulation in the *varṇa* (translated, not aptly, as caste) theory of social classification with the Brāhmaṇa, the man of God, at the top; the Kṣatriya, the man of valour, next; the Vaiśya, the agricultural and commercial group, as the third; and the Śūdra, the unskilled labour force, as the fourth. Originally a natural division of labour, neither rigid nor water-tight, this *varṇa* system slowly developed rigid features in the later Vedic period, with the Brāhmaṇa at the top forgetting his divine vocation and developing into a privileged social class intent on retaining his power over the rest. He began to use the complicated system of rituals and sacrifices, with complex theologies in their support, to maintain his privileged position, and claimed increasing social power through his supposed power over the gods. This is the period of the Brāhmaṇa literature, a period marked by an increasing complication of religious life and distortion of social values.

But very soon protests arose against these distortions, both in the field of philosophy and

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\* Adapted from lectures delivered in Japan at the Women's University, Kyoto; the Ryukoku University, Kyoto; and the Hokkaido University, Hokkaido.

in the field of society; a new spiritual earnestness and philosophic temper began to inspire large groups of the finest minds, both men and women, and Indian thought entered into the fourth or the Upaniṣadic period of her history. In voicing their protest against barren ritualism, in advocating morality as the foundation of spiritual life, in defining spiritual life as the realization in this very life of the divinity inherent in man and the transcendence of the finite ego, and in proclaiming the unity and solidarity of all existence in the non-dual spiritual Absolute or Brahman, the great sages of the Upaniṣads reversed the cramping tendencies of the earlier Brāhmaṇa literature and paved the way for the emergence of two creative personalities—Bhagavān Śrī Kṛṣṇa, the Teacher of the *Gītā*, in the pre-historic period, and Bhagavān Buddha, the Light of Asia, in the historic period of Indian history.

The Upaniṣads or the Vedānta represents the highest development of Indian thought. The sages of the Upaniṣads, among whom were great women, like Maitreyī and Gārgī; towering men like Yājñavalkya, Sanatkumāra, Varuṇa, as well as kings like Janaka; and pure and truth-seeking boys, like Naciketas, Satyakāma, and Śvetaketu, were moved only by one passion—the passion for Truth and, its corollary, the happiness and welfare of all humanity. ‘*Satyameva jayate*’ (Truth alone triumphs), proclaims one of the Upaniṣads; and this famous Upaniṣadic passage now adorns the crest of the Republic of India. The Upaniṣads were not interested to frame a creed or propound a dogma. They sought, and sought with a persistence rare in the history of philosophic thought, for that changeless Reality in the changing facets of man and nature, and discovered the One in the Many, the Brahman or the Ātman, the unity of the true Self in man with the true Self in the universe—the One without a second, ‘*Ekameva advitīyam*’. This Mount Everest of experience, they further proclaimed, is the goal of human existence, the birthright of every being, and the path to it lies through the steady pursuit of Truth, right

effort, right knowledge, and *brahmacarya* or self-control—‘*Satyena labhyaḥ tapasā hi eṣa ātmā samyag-jñānena brahmacaryeṇa nityam*’.

The enduring edifice of thought which the Upaniṣads or the Vedānta raised in those far off days through a dispassionate study of life and experience provided the basis for all later developments of Indian thought, life, and religion. Rightly is the Vedānta therefore called the Sanātana Dharma, the Perennial Philosophy or the Eternal Religion. To begin with, it was naturally the possession of a few—those who had the requisite moral and intellectual strength to grasp and live its lofty truths. Then appeared a creative genius in the person of Śrī Kṛṣṇa, who synthesized the varied religious thoughts of the age in the light of the Vedānta, and gave through his immortal *Bhagavad-Gītā*, the Song Celestial, a message of practical spirituality, breaking the barriers of caste and class and sex. Śrī Kṛṣṇa made the Vedānta the property of the Indian people as a whole and silenced for a time the conflict of sects and castes through his message of unity and toleration. Proclaiming the Magna Charta of religious freedom, he infused the spirit of positive toleration and acceptance into the Indian religious spirit, which has remained indelible to this day. ‘Through whatever paths men come unto Me, I receive them through those very paths; all paths, O Arjuna, ultimately lead unto Me only’, says Kṛṣṇa to his warrior disciple, Arjuna, in the *Gītā*. Proclaiming the spiritual equality of all men, he further declares in the *Gītā*: ‘One endowed with true spirituality will see oneself in all beings, and all beings in oneself; he will be equal-minded everywhere.’ ‘Thus seeing the same God everywhere equally present in all, the sage does not injure Self by the self, and then he attains to the highest goal.’ Through the comprehensiveness of his message and the many-sidedness of his personality, Kṛṣṇa became the perennial inspirer of much of the mysticism, poetry, religion, and philosophy of later ages of Indian history

For some centuries after Kṛṣṇa, everything

seems to have gone on well; but, later, the creative impulse of the original movement seems to have been lost, as happens to everything in the flow of time; materialism with the higher classes and superstition with the common people gained ascendancy, while the intellectuals indulged in barren speculation and the religious aspirants indulged in meaningless asceticism. Earnest men and women, who were moved by the spiritual impulse, renounced the world to practise meditation in the forests, singly or in groups, often under the guidance of a teacher or teachers. The spirit of renunciation and free enquiry, which had appeared on the Indian horizon towards the end of the later Vedic period, found a more pervasive expression now in the eastern fringes of the orthodox Vedic society—in the province of Magadha and its neighbouring regions (modern Bihar and eastern Uttar Pradesh). And it was here that, in response to the demands of the age and the promise of Kṛṣṇa in the *Gītā* that God will incarnate Himself whenever the world needs Him, the next great renaissance of the Indian spirit was achieved with Bhagavān Buddha as its centre; and this renaissance not only energized India, vertically and horizontally, but also energized practically the whole of the vast continent of Asia.

It is against this background that we have to view the life and teachings of Buddha and the dynamic movement initiated by him in the India of the sixth century B.C. Without that perspective and the thought background provided by the Vedānta, his teachings become difficult to grasp in their original intentions and emphasis. As Dr. Radhakrishnan pointed out: 'Buddha has suffered at the hands of critics without a sense of history.' There are a few Western scholars who appreciate this fact. In his Introduction to Sir Edwin Arnold's *Light of Asia*, Sir E. Denison Ross says:

"There was nothing absolutely new to the Indians in the teaching of Gautama (Buddha), and his message could only be intelligible in its original form to the Hindus; the changes he

made were either in the cosmogony or ritual of the Hindus, and could only appeal to those familiar with both.'

'It is inaccurate to draw any hard and fast line', says Rhys Davids, 'between the Indian Buddhists and their countrymen of other faiths.'

'The mark of Gautama's sublime teaching', says Sir Edwin Arnold in his *Light of Asia*, 'is stamped ineffaceably upon modern Brāhmaṇism, and the most characteristic habits and convictions of the Hindus are clearly due to the benign influence of Buddha's precepts.'

No writer has realized more clearly this Vedāntic perspective of Buddha and Buddhism than Edmund Holmes.

'Those who have followed me thus far', he writes in his *The Creed of Buddha*, 'will, I think, admit that Buddha's scheme of life coincides at all vital points with the scheme that I worked out by drawing practical deductions from the master ideas of that deeply spiritual philosophy which found its highest expression in the Upaniṣads' (p. 98).

There are three eventful periods in the life of Buddha: first, his early life up to the age of 29; second, his renunciation, search for Truth for seven years, and final illumination under the *bodhi* tree in Buddha Gaya; and third, his forty-five years of unremitting public teaching moved by compassion.

The family name of Buddha was Siddhārtha Gautama. He was the only son of King Śuddhodana and Queen Māyā. Śuddhodana ruled over the principality of Kapilavastu in the foot-hills of the Himalayas. Soon after the birth of the child, Queen Māyā died, and her sister Prajāpatī became the foster-mother of Gautama. Wise men came to the palace and, beholding the new-born child, foretold a great future for him saying that he was destined to become either a great emperor of the world or an emperor of the Spirit. Very soon, the second destiny knocked at his door. Educated into the capacities and talents of a warrior

prince, Gautama grew up to be a vivacious youth skilled in archery and other manly sports. Soon he entered the next stage of life, when he took for wife the princess Yaśodharā. King Śuddhodana was pleased to find that his son was developing into a worthy heir apparent. But the prince began to look beyond the pleasures and delights of worldly life and ask searching questions about life as a whole in the recesses of his heart. The facts of suffering and death could not be concealed for long beneath trivial pleasures. He must confront them and wrest the truth out of them. Is there a Truth beyond sorrow and death, and if there is, can man realize it, and if so, how? This question began to take increasing possession of his heart, until the time came when he could no longer evade it.

In India, renunciation of the world, adoption of the free monastic life, and calm meditation was well established in the Upaniṣads as a path leading to the realization of the true Self. Bold and free spirits resorted to this difficult path, which, as described in the *Kaṭha Upaniṣad*, is 'difficult to pass and hard to tread like walking on the edge of a razor' (*Kṣurasya dhārā nisītā duratyayā durgam pathaḥ tat kavayo vadanti*). This path became defined as the path of *jñāna*, knowledge, enlightenment—leading to spiritual emancipation or *mukti*—in later spiritual thought, which also defined two other paths of spiritual life, namely, *bhakti-yoga*, the path of devotion to a personal God, and *karma-yoga*, the path of dedicated action. The *Gītā* had earlier blended these three paths in its teaching of *yoga* as practical spirituality, based on equability of reason and leading to equality of vision and efficiency of life and action.

Gautama resolved to follow this hard path of *jñāna*, which had been trodden by the great sages of earlier periods. In his discourses after enlightenment, he has referred to this fact. He resolved to renounce home and wife and attachments and wander along in quest of saving wisdom. When he was making prepa-

rations for the great departure, word was brought to him that his wife had given birth to a male child; the name Rāhula was given to the child, in view of the slight obstacle that his birth presented to Gautama. But he stood by his resolution to leave that very night. His charioteer, Chanda, had got his faithful horse Kaṇṭhaka ready; it was midnight; the town of Kapilavastu and the palace of Śuddhodana were hushed in slumber. Gautama rose; and as he was about to mount his horse, a desire arose in his heart to have a parting look at his sleeping wife and new-born son. With gentle footsteps, he entered the room and bent low over the sleeping wife and child and desired to kiss the child, but desisted, for fear of waking the mother, and gently withdrew from the room, mounted the horse, and rode out into the wide world of forests and towns and villages, into the mysteries of the truth of existence, and, finally, into the minds and hearts of men and women .

This renunciation of Gautama later became an arresting theme for poetry and art. It was certainly a great event in human history, and it has left ineffaceable marks on Indian religion and life.

The change from the ease and comfort of the palace to the hardships and uncertainties of a monastic life was hard to bear at first. In his discourses, Buddha has given vivid descriptions of the state of his mind during this transition. But his iron determination and his passion for Truth made these changes in his external circumstances of no consequence. He soon entered on a course of study, discipline, and meditation, first under two well-known teachers in succession, and later, moving into the jungles of Uruvela, in the vicinity of Gaya all by himself. Five other aspirants attached themselves to him as disciples, inspired by the rigour of his austerity and earnestness. After years of fruitless mortification of flesh, he discovered that, though his body was facing death from emaciation, Truth still remained an interrogation; he discovered that austerity was

only a means not the end, and that the end was the knowledge of Truth. So he gave up the path of senseless austerity and began to strengthen his body and mind through food and drink. At this, the five disciples forsook him, and went towards the holy city of Varanasi (Banaras).

The day came when he decided to make a supreme effort to win enlightenment. Feeding on the alms made of sweetened milk and rice given by a village girl, Sujātā, Gautama sat down under a tree towards the evening with the resolve never to move until the Truth was achieved. As the night advanced, his meditation grew deeper and deeper; layer after layer of the coverings over Truth was lifted; and towards the dawn, he found the naked Truth revealed. It was the great moment of his life, the great moment in the history of man's spiritual quest. Gautama became Buddha, the Enlightened; he had achieved true freedom, emancipation of heart, *cetovimukti*, as he himself termed it. This state had been earlier described by the Upaniṣads in a famous verse: '*Bhidyate hṛdaya-granthiḥ chidyante sarvasaṁśayāḥ; Kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare*' (The knots of the heart are cut asunder, all doubts become destroyed, and all his actions [bondage producing seeds of actions] become eliminated, when the full Truth is realized).

After attaining this great realization, Buddha experienced an access of compassion in his heart, which moved him to take steps to impart it to humanity as a gospel of redemption from spiritual blindness, finitude, and self-centredness, and the sorrows and miseries flowing from them. He felt assured that, though the vast majority of the world was sense-bound and hence incapable, there were some who had the moral and spiritual capacity to grasp his message and profit from it. After enjoying for seven weeks the inexpressible bliss of his lofty realization in the vicinity of the *bodhi* tree, Buddha wended his way to Varanasi (Banaras), where, at the Deer Park, he met his five

disciples. After some initial hesitation, they finally recognized the spiritual eminence of Buddha and acknowledged him as their guide and master. He then preached to them two discourses, in the first of which he expounded his famous doctrine of the Middle Path between the two extremes of self-indulgence and self-mortification, the Four Noble Truths, and the Noble Eightfold Path leading to insight, enlightenment, and peace.

Craving, he declared, is the root of all tension and sorrow—craving for both worldly and heavenly pleasures. This arises from spiritual blindness. Through spiritual education in the noble eightfold path of morality, meditation, and insight, man becomes liberated from ignorance, craving, and sorrow. He achieves supreme enlightenment, *sammā-sambodhi*, and transcends his separate limited individuality and overcomes the round of birth and death, which is *saṁsāra*, in the realization of the Truth of *advaita*, the non-dual Self.

This discourse is famous as the *Dharmacakra-pravartana* discourse, the 'turning of the wheel of *dharma*'. *Dharma* had become static and lifeless; Buddha through this discourse set it in motion; and it continued to move for centuries together flooding India and Asia with ethical and spiritual inspiration. Śrī Kṛṣṇa spoke of '*Dharma saṁsthāpana*'—firm establishment of *dharma* as the motive of divine incarnation; Buddha spoke of *Dharmacakra-pravartana*. Both refer to an identical, dynamic, divine process of world redemption through the setting in motion of a current of moral and spiritual energy.

Śrī Kṛṣṇa had spoken in the *Gītā* of the wheel of interdependence of man and the divine order and nature and society, which had been set in motion at the very beginning of the world. The continuous rolling on of this wheel is the basis of human happiness and welfare. The wheel is symbolic of dynamic movement. Buddha set in motion anew this wheel of *dharma*, which had got stuck up in the mud of materialism, worldliness, and self-centredness.

This wheel later entered Buddhist art and became the symbol of the dynamic expansion of Indian culture under the inspiration of Buddha Dharma. And this symbol of the wheel adorns today the banner of the Republic of India.

In the second discourse at Varanasi (Banaras), Buddha exhorted his five disciples to give up the natural but mistaken identification of the Self with the five *skandhas* or constituents of the changing personality, namely, the body, sensation, perception, predisposition, and consciousness, with regard to each of which, or all together, true knowledge will affirm: 'This is not mine, I am not this, this is not my Self.' Through such knowledge, man gives up identification with the finite, limited, separate self, which is mortal, and realizes himself as the non-dual, non-separate, absolute Self.

At Varanasi (Banaras), Buddha annexed to himself sixty disciples; he then sent them far and wide with the charge that they preach to one and all his message of deliverance from ignorance, craving, and sorrow—'*Bahujana hitāya, bahujana sukhāya*' (for the good of the many, for the happiness of the many), in his own weighty words. He thus set in motion the first great missionary movement in history which, in the succeeding centuries, altered the destinies of nations in the most peaceful way. This peaceful way has not been the characteristic of the missionary movements of religions which had their birth outside India. Peace is the product of a sense of non-separateness, universality. This universality is the keynote of the Indian religious spirit nurtured in the philosophy of the Vedānta. That spirit found a mighty expression in Buddha and his missionary movement in the sixth century B.C. and got a further impetus from the great Emperor Aśoka three centuries later. And that spirit has continued to characterize the movements of India's soul ever since.

After sending his band of missionaries far and wide, Buddha proceeded towards Uruvela, the scene of his enlightenment, where he annexed one of his famous disciples, Kassapa.

To him, who was a fire-worshipper, Buddha preached the famous 'fire discourse' at Gaya: Man is burning in the fire of the senses, in the fire of craving; the putting out of this fire through dispassion and insight is *nirvāṇa*, liberation. At Rājagṛha, the capital of Magadha, Buddha annexed two of his greatest disciples, Sāriputta and Moggallāna, 'the most excellent pair', as he put it. And on a visit to his native Kapilavastu, he annexed Ānanda, who became his devoted attendant, and to whom many of his discourses are addressed.

Buddha was a great traveller; except for the rainy seasons, he was constantly on the move through villages and towns, for full forty-five years, preaching to the people, guiding his monastic disciples, and organizing the monastic Saṅgha or Order. The spiritually sensitive minds of the day felt the impact of his benign influence and rallied under his banner. Laymen or monks, simple folk or intellectuals, men or women, all those who came under his influence were led forward in the flood of his ethical and spiritual message. 'Be good and do good' was his universal exhortation. Religion is striving for goodness and not external ritual or ceremony. Through goodness of heart alone can *nirvāṇa*, or the highest excellence in life, be attained.

Three months before he passed away, he gave his last famous discourse, the discourse of the *mahāparinirvāṇa*, the final passing away. In this he re-emphasized the central principles of his message, *śīla* or morality, *samādhi* or meditation, and *prajñā* or insight; and after an address to laymen, he exhorted his monastic disciples thus: 'It is through lack of understanding and of comprehension of the four noble truths, O monks, that you and I have passed for so long in this road of rebirth. When the noble truths of suffering, of the origin of suffering, of the cessation of suffering, and of the way to the cessation of suffering are completely understood, the craving for the process of life will be destroyed, and there will be no more recurring of the present state.'



The discourse concluded with the following exhortation: 'These, O monks, are the truths which, when I had understood them well, I expounded to you. Having learnt them well, you should practise and develop them increasingly, devoting yourselves to them, so that the religious life, lasting a long time, is perpetuated, for the welfare and happiness of the many, out of compassion for the world, and for the individual welfare and happiness of gods and men. And now, O monks, I have this to say to you: All conditioned things are subject to decay. Strive diligently to work out your own perfection. In three months from now, the Tathāgata will attain to his *parinirvāṇa* (death).'

Then he passed through many towns and cities and reached Pāvā, where, in the house of Cunda the smith, he partook of a meal which proved fatal. He took ill; still he continued to teach, taking an occasional rest. Accompanied by his faithful attendant Ānanda, and a large number of monks, Buddha crossed the Hiranyavati river, entered the *sāl* (Himalayan teak) grove of the Malla country, and lay down on a couch spread by Ānanda between two trees, to die. At this time, Subhadda, a wandering monk, appeared and asked to see Buddha. Knowing Buddha to be very sick, Ānanda was about to turn away Subhadda, when Buddha, overhearing from within, asked Ānanda to let Subhadda in. Buddha instructed and gladdened Subhadda, who then and there joined the Order and became the last of his disciples. After consoling his beloved attendant Ānanda, who was weeping at the thought of the imminent departure of his beloved master, Buddha quietly passed away, after giving his disciples a reiteration of his central message: 'All conditioned things are subject to decay; work out your liberation in diligence.'

Thus ended the earthly, physical career of Gautama, the Buddha, the greatest teacher of Indian history, the most dynamic character of world religious history. But the Dharma continued to spread first in India and gradually to Ceylon in the south and to the countries to

the west and north-west of India under the patronage and zeal of Emperor Aśoka, who sent missions to all these countries and enunciated India's foreign policy as the gift of spiritual wisdom through peace and fellowship. His rock and pillar edicts, scattered over his vast empire, which included Pakistan, Afghanistan, and portions of Central Asia, proclaimed the principles of toleration and kindness, goodness and compassion. From the north-west, the Dharma spread to China six centuries after Buddha's death, and later to Tibet. From China it spread to Korea. And from Korea it came to Japan in the seventh century A.D., and from China in the succeeding four centuries. There was initiated a pilgrimage of faith between India and China. The Chinese pilgrims, Fa-Hien, Hiuen Tsiang, and Itsing, have left records of their travels in India, which throw a flood of light on Indian history and life. Hiuen Tsiang, especially, studied in the university of Nālandā, and was honoured by the Indian emperor Harṣa. He was in India in the middle of the seventh century A.D., when Prince Shotoku was taking steps to introduce Buddhism into Japan. From the towns of the eastern coast of India, the Dharma was carried by energetic missionaries to the countries of Burma, Thailand, Indo-China, and Indonesia, as also to China, between the fourth and tenth centuries A.D. In each of these countries, the message of Buddha imparted a depth to man's spiritual striving and a powerful stimulus to the nation's cultural life. The content of that message found varying expressions in the different countries, which received it in accordance with the genius of the people and their felt spiritual needs.

Thus, within fourteen centuries, the Light that was lit in India had become the Light of Asia. But by that time, it had undergone a transformation in the land of its origin consequent on the loss of its original impetus; Hiuen Tsiang had recorded signs of decay of Buddhism in the India of the seventh century which he had visited. Two centuries earlier, it had the patronage of the great Gupta Empire and

had created the world famous art of Ajanta and Nagarjunakonda. But the decay that had set in could not be arrested. And its later developments could be hardly distinguished from other popular Indian faiths; soon there was an assimilation, and Buddhism as a separate religion ceased to exist by the tenth century A.D. Its spirit and most of its distinctive features had become incarnate as post-Buddhist Hinduism. Even in other countries, the message had been transformed in some instances out of all recognition. The stern *jñāna-mārga* of early Buddhism had become transformed into a doctrine of total soullessness in the Theravāda, into the warmth of *bhakti* or devotion and grace in some aspects of Mahāyāna, into the Vedāntic doctrine of Tathatā or Buddha-nature inherent in all beings in the 'Pure Land' doctrines and in the Zen, and into

pure magic and ritual in some layers of almost all of them. And post-Buddhist Hinduism in India was but a federation of all these diverse developments, but under different names and forms, and loosely held together by the philosophy of the Vedānta.

Today, the world needs the healing touch of the message of Buddha, a message of renunciation, compassion, and service. There is need to liberate the essence of that spirit and message, which is eternal, from the non-essentials which, being but local and temporary, are obsolete and time-worn. India believes in the eternity of the Spirit and the impermanence of its temporal expressions. This search for the spirit of a religion, and the efforts at giving it a new expression in tune with the demands of the changed social situations, alone can help to renew the eternal springs of that religion.



## BHĪṢMA'S INSTRUCTIONS TO YUDHIṢṬHIRA—2

BY PROFESSOR J. N. CHAKRABARTI

(Continued from previous issue)

As the conversations went on, Yudhiṣṭhira took occasion to raise the question of the choice of *amātyas*, ministers, and other officials of the state. 'Grandfather,' said he, 'you took care to specify the items of virtue and merit indispensable in a person selected for the responsible position of the *amātya*. It seems to me that the standard set is so high that hardly anybody can be found fit to fill the role.'

'I am bewildered, and feel myself landed in a quandary, O blessed son of Śantanu', appealed Yudhiṣṭhira, 'do me the kindness of leading me in the light of your wisdom.' Thus entreated, Bhīṣma advised him giving suggestions, in detail, regarding the practical work of government and administration in the various departments of the state. Coming as from an oracle, Bhīṣma's instructions were as follows.

'Very good care should be taken in selecting a proper site for the capital. It should be situated in a salubrious spot, impregnable, as far as possible, to attacks from hostile neighbours, capable of strong defence in the event of a seige, with fortified walls, parapets, and armoured bastions. But the king should be always watchful on the throne, and discriminating in taking anyone into his confidence.' 'Put not your trust, my boy,' warned Bhīṣma, 'in anybody, except a few of proved loyalty and mature understanding. There is always danger to the crowned head from designing persons who ingratiate themselves into favour with the king to serve their own ends, and betray their patron at the earliest opportunity.' ...

'For courtiers, you should try to have men

who are truthful, straightforward, modest, and self-controlled, but eloquent in speech.'

'For command over troops, try and get men of good family, born and bred in our land, handsome, well-read, resourceful, and well-skilled in arms.'

'For councillors, ministers, and men to be trusted with power and responsibility, you will have to be very circumspect in your choice. It is the bounden duty of a wise monarch, desirous of prosperity, to inquire about the antecedents of his ministers. The king who wishes to win good fortune must take good care to appoint to positions of trust only men who are well-equipped for them with talents and virtues indicated as follows.'

'They must be men well-born, well-approved, incorruptible, devoted in their service to their master, well-mannered, trustworthy, grave and dignified in aspect, free from any taint of sex immorality, calm, and modest, yet full of manly vigour, clean, and pure in habit, efficient in work, of measured speech, unassuming, frank, and open in disposition. They should also be of a forgiving nature, endowed with the faculty of following up a hint, and with power of deciding rightly on the step to be taken in an emergency, and assiduous in serving the interest of the master. It is of such stuff that dependable and loyal ministers are made.'

'I must say, O revered grandfather,' rejoined Yudhiṣṭhira, 'that you have presented a bill which is as high as the roof; it is almost impossible to foot it.'

'You are quite right, my child,' agreed Bhīṣma, 'men endowed with such talents and merits are rare. But let me tell you what you can do. I am going to give you a general plan of government, on the basis of which you will form your administration, both central and provincial, for the maintenance of your widespread kingdom in prosperity. It should be your care to keep in touch with the different classes of your subjects, and win their confidence and goodwill. You have to take counsel with select

bodies of advisers regarding the affairs of the state. Towards that end, get together proper men for a general council of the realm, constituted as follows:

(a) Four Brāhmaṇas, clean and pure in heart, eminent in learning, well-read in the Vedas;

(b) Eight Kṣatriyas, of great prowess in arms;

(c) A score of Vaiśyas, unequalled in splendour of wealth and fortune;

(d) Three Śūdras, of blameless, pure life and modest behaviour;

(e) Then, in addition, one Sūta, i.e. member of the charioteer class, reputed for his sterling merits and knowledge of the art of healing, and well-versed in ancient lore.

'Such are the elements of which the general assembly or council shall be composed. Care is to be taken that none of them be under fifty years of age. They should be men of bright intellect, modest in behaviour, mature in judgement, unbiassed in opinion, and without the taint of avarice or greed.'

In the same context, Bhīṣma advised Yudhiṣṭhira to have around his person a smaller body of eight trusted advisers, composed of four Brāhmaṇas, three Kṣatriyas, and one Sūta. This cabinet of eight would be at hand to share the burden of administration with him day in and day out. He should, in consultation with these select persons, lay down the rules of government to be in force throughout his dominions. 'The interests of the people at large must be well-guarded and looked after. No case of oppression or extortion was to be allowed to go unchallenged or unpunished. "Let justice be done, though the sky should fall" is the motto for a true king of his people. The scales of justice must be held even between the parties in a dispute. Care should be taken to secure evidence, and to let either party have a fair opportunity to make good his case. No bias or prejudice could be allowed to mar the fair face of justice.'

The king was *daṇḍadhara*, holder of the rod of justice. That was the whole *raison d'être* of kingship on earth.

'Ancient legend has it that, for orderly, decent life among men on earth, Brahmā composed a treatise called *Daṇḍanīti*, or the law of punishment for wrongdoing; that Manu and Māndhātṛ were the earliest administrators of the law; and that Pṛthu, son of Vena, was in a later generation installed on the throne to rule over the earth as king. The earth came to be called *pṛthivī* after Pṛthu, the first one to hold the title.'

As Bhīṣma got into his strides in these conversations, he warmed over the subject and went on to cover a very wide ground, which included instructions regarding the treatment to be accorded to envoys and messengers from other states and kingdoms. The person of the envoy was to be held inviolable. The king who knows his business should have a staff of liaison officers to keep in touch with their counterparts from neighbouring states, so that the king may be well aware of the doings and movements afoot in the world abroad. The king should maintain a well-organized intelligence department, staffed with resourceful secret service men aided by reliable spies to tap state secrets of neighbouring kings who might be inclined to hostility.

Bhīṣma's recommendations to Yudhiṣṭhira reveal a comprehensive and thorough conception of enlightened administration and government. Agriculture, trade and commerce, public health, law and order, learning and culture, security and defence of the empire, all came under his careful consideration; and efficient methods were prescribed for Yudhiṣṭhira's enlightenment.

Presenting the whole matter in a nutshell, as it were, for his easy grasp, Yudhiṣṭhira was directed to arrange his kingdom as follows.

There should be *sāmantas* or vassal kings established on the border regions to guard the frontiers of the kingdom; ambassadors and envoys should be accredited to foreign courts

to maintain external relations; granaries located in suitable, sunny spots, and well-stored with grain from year to year, should be kept under the care of a responsible member of the royal court; there should be hospitals for the sick, and veterinary establishments for horses and cattle; there should be ministers and officers specially assigned to invigilate the work of each department of the administration. Particularly important is the maintenance, in proper strength, of the military establishment. The imperial army consisting of the four arms—infantry, cavalry, elephant brigade, and seasoned warriors in armoured chariots—must be always in a state of readiness. Among the last mentioned would be found a few veterans to command and lead the rest, as marshals-in-arms. A good and true king should be very watchful over the administration of justice, as failure of justice causes discontent and brings the king into disrepute. As regards finance, he should try to draw the bulk of his revenue from the wealthy and the well-to-do. In this matter, he should follow the practice of the honey-bee that draws the honey from the flower without causing it any harm. At the same time, he must see that he gets a fair deal from his ministers and officers; he has to be strict and stern in dealing with disloyalty on their part, while he should be gracious in showing favour to those who render good service.

Bhīṣma's instructions regarding the organization of village administration are very significant.

'You must be aware, Dharmarāja,' said he, 'that the bulk of your people are village dwellers; so particular care should be taken to see that the villages are well looked after and well regulated.' The prosperity of the kingdom is bound up with the prosperity of the village. The community dwelling in a village should be placed under the authority of a headman to control its affairs and look after its interests. He will, with assistance, maintain order and peace and collect the king's share of the produce, and also help the king's officers when the royal army is on the march.

Next, a group of ten villages should be placed under a *grāmādhipati*, or village overlord of the next upper grade, who will supervise the work of each single village headman. Then, over the master of ten villages will be an officer of twenty villages, and so on, up to governors of a hundred and a thousand villages organized in a kind of federation of village republics with their own local self-government, their own police to keep watch and ward, and their own local courts of justice. The headman of the upper grade shall be authorized to call upon the headman under him to render an account of public affairs to him. Each headman in his own place shall be responsible to the one above. This chain of headmen, within their limits, will perform the functions of an intelligence department for the information of the king and his council of ministers.

Security and defence against possible foes formed another important topic of the conversations. From the capital as centre, broad highways should radiate out to connect with forts and big centres of population with markets for the exchange of commodities. Bhīṣma recommended six different types of fortifications according to the varying character of the regions where they were to be located; for example, one kind for forest regions, another for hill tracts, a third for broad river valleys and sea coasts, and so on. The king would do well to keep in intimate touch with *ṛsis* and *yogins* in their *āśramas* or quiet retreats, for they could render valuable help in time of trouble by passing information of vital importance to the king. Even chiefs of robber bands should be kept in good humour and well-disposed towards him.

While Bhīṣma was tireless in his instructions to Yudhiṣṭhira, the latter put to him no end of questions on a thousand and one things of practical interest to ruling princes. The teacher, in his kindness, was ever ready with his answers, illustrating them with a variety of tales and legends of yore. When Yudhiṣṭhira sought his advice as to how he should treat those cross-grained dissemblers who would

lavish praise on him to his face, but out of earshot fling dirt upon his character, straight came Bhīṣma's reply: 'I would advise you to treat them with lofty contempt and take no notice of their cowardly cackle. But you should be wary about people whom you have reason to suspect of treason against your royal authority or of designs upon your life. Be sure to come down with a heavy hand on them. But always remember, my boy, that your best shield against such secret enemies is the affection and goodwill of the people. Keep the people happy and well-contented, and they will be your strongest bulwark. Reign over your people in all purity of heart, with an eye to their well-being, and all will be well with you.'

The following are some of the most significant of Bhīṣma's instructions to Yudhiṣṭhira.

1. *Dharma*: 'Hold on to *dharma*, and *dharma* will keep you.' Now, *dharma* in this context is not exactly what is meant by the term 'religion'. It means rather the way of life and action, the pattern of behaviour, which will help hold society together. If each member of a society does his work properly, society as a whole would enjoy health and happiness and all-round prosperity.

2. *Lokasaṅgraha*: This expression is used by Śrī Kṛṣṇa in the *Gītā*. Taken literally, the term means 'getting together classes and communities of people'. In this particular context, it has a broad and deep significance, pointing to the ideal of a world union—a parliament of man, a federation of the world. Bhīṣma points this out to Yudhiṣṭhira as part of his sacred mission on the throne.

3. *The King's Revenue (The Royal Exchequer)*. *Dharma*, *artha*, and *kāma* are called *trivarga* in the *Śāstras*. They are the three supreme desiderata of man's life on earth; and the trio are bound together in mutual support. And *artha* (wealth) is one of the main supports of the crown. Bhīṣma is quite business-like in his advice to Yudhiṣṭhira as to how he should derive the largest amount of revenue from his people without causing irrita-

tion or injury to them. He cites the example of the honey-bee; the bee has the knack of drawing honey from tender flowers without hurting them at all. So there is a proper way and a proper season to be found for raising revenue from the people. A sixth of the produce of the soil is the king's due according to the Dharma Śāstras.

4. *Diplomacy*: Bhīṣma wished to be very thorough in his instructions to Yudhiṣṭhira, so that no item of any importance concerning the affairs of the state might be left out. One may recall with wonder how carefully Bhīṣma had specified the six different types of fortifications, in the middle of which the capital city and the royal residence were to have their sites well chosen; how distinctly he had mentioned the qualities of mind and body with which the persons selected as ministers of the crown and commanders of the army should be equipped.

Next, Bhīṣma is found calmly advising Yudhiṣṭhira to organize a cadre of spies, a secret service establishment, to form the intelligence department of his kingdom. Persons selected for this service must be very loyal, trustworthy, well qualified, intelligent, and resourceful. 'Spies are the eyes of the king who employs them. Their job is to find out where there are holes or rents in the armour of a possible enemy and transmit the information to the headquarters', says Bhīṣma. Yudhiṣṭhira is recommended to maintain diplomatic relations with foreign courts through ambassadors and envoys, who should be well-equipped for the purpose, men of foresight, and able to read the signs of the times.

5. *Home Administration*: If, in his discourses on *rājadharma*, Bhīṣma appears as a pioneer in practical statesmanship, leading the way to an excellent social order in a monarchy ruled by an enlightened king, who makes himself the father of his people, he (Bhīṣma) almost surpasses himself in the plan of home administration that he sketches for Yudhiṣṭhira's benefit. This scheme of home administration gives us a vivid picture of a genuine

welfare state. Not only in the metropolis, but far away in distant villages, there is a watchful and efficient police force to guard people's life and property against robbers. A well organized health service is spread over the length and breadth of the kingdom, and, what is more, there are hospitals and veterinary staff to look after the sick animals, birds not excepted. Roads and water-ways for communication are kept open and well guarded all the year round. The administration of justice is under the direct purview of the king, aided by a minister of law. 'Daṇḍa keeps sleepless watch over the conduct of men and women', says Bhīṣma, 'and *daṇḍa* is identified with the king.' Being aware of Yudhiṣṭhira's kindly disposition, he warned him, more than once, against being too soft in his dealings with his *sāmantas*, or tribal chiefs, on the border regions of his empire. Yudhiṣṭhira was advised to get into touch with the commandants of fortresses in the neighbouring kingdoms, to win their goodwill by rich gifts and presents, and to persuade them to come under his flag and make over their commands to him as their overlord. This would enable him to extend his dominions without fighting and bloodshed. He was instructed to go out on tour of inspection and see things for himself, taking care to be well protected by strong armour and well attended for the safety of his person. At the same time, he was to strive to keep his people happy and prosperous, so that they would all look up to him as their best friend and well wisher. The people would be his best defence against a possible enemy, and Yudhiṣṭhira's renown would live and shine through centuries to come.

In conclusion, it may be noted that the ideals Bhīṣma sets before Yudhiṣṭhira, as regards the functions of the king and the governmental administration in all its departments, fill one with wonder, considering the antiquity of the age in which they were supposed to have flourished. We would only ask, Have the modern socio-political systems in any way bettered those ideals?



# THE ABSOLUTISM OF JOSIAH ROYCE

BY SRI S. SUBHASH CHANDRA

The philosophy of Josiah Royce unquestionably constitutes a contribution of a distinctive order to the philosophical heritage of mankind. He is rightly reckoned as 'one of the very few thinkers who open out new roads to thought'.<sup>1</sup> A contemporary of Bradley, Bosanquet, McTaggart, Peirce, James, and Howison, Royce was born at a time when Emerson was providing a touch of transcendentalism to the culture of America, and Thoreau had only a year before consigned to the world his solemn and sententious soliloquies around the Walden pond, and Whitman had just begun pouring himself out in his poems. In Royce, the idealistic tendency animating the creative contributions of these thinkers finds itself further extended and amplified. His work, however, is not just a link in the chain of American idealism, but wears an insignia of originality. He was too great a thinker to acquiesce to any doctrine without a most searching and critical scrutiny of it. His originality is not grounded upon a baneful disregard of the contributions of his contemporaries, but stems from a characteristic distrust of any doctrine that wears an apparel of inflexibility. He was always wary of the forlorn finality attendant upon an outmoded *Weltanschauung*, and strove ceaselessly to preserve his intellectual pliability. No wonder then that the outcome of such intellectual honesty is a formidable, though not a forbidding, system of philosophy, which will for ever occupy a pivotal place in any account of the history of American philosophy. Rightly has Professor J. H. Muirhead observed: 'No future worker on idealist lines in America can afford to neglect the service he (Royce) did in clearing the ground and laying out at least a part of the founda-

tion of the structure of the vision which was his life-long inspiration.'<sup>2</sup>

The cardinal tenets of the philosophy of Josiah Royce are embodied in his monumental work *The World and the Individual*. This work is the *Meisterstück* of Royce. It consists of his Gifford Lectures delivered before the University of Aberdeen in 1899, and, it is noteworthy, Royce was the first American who was honoured with the invitation to deliver these very much coveted lectures. Couched in a language enlivened by a characteristic elegance of expression, and often enjoying an exuberance of sparkling humour and terse metaphors, *The World and the Individual* is admittedly one of the precious possessions of philosophy. Massive in size and profusely rich in contents, it is patently an important landmark of modern philosophy in general and Anglo-Saxon idealism in particular.

The philosophy of Royce was not a wail in wilderness. In his case, originality of thought, as we have seen, did not coincide with intellectual insulation. Like most modern thinkers, he was profoundly influenced by the writings of Kant, and felt indebted to Fichte. Hegel, too, appears to have made an impact upon his thought, though he hastens to aver: 'The author, however, cannot call himself an Hegelian, much as he owes to Hegel.'<sup>3</sup> Schopenhauer and Lotze were two other German thinkers to whom Royce was indebted. Further, Professor Ruggiero suspects that 'a vein of Leibnizean monadism insinuates itself into Royce's metaphysic'.<sup>4</sup> The author of *The*

<sup>1</sup> Guido De Ruggiero, *Modern Philosophy* (London, 1921), p. 290.

<sup>2</sup> J. H. Muirhead, *The Platonic Tradition in Anglo-Saxon Philosophy* (London, 1931), p. 412.

<sup>3</sup> Josiah Royce, *The Religious Aspect of Philosophy* (Boston and New York, 1885), p. xi.

<sup>4</sup> Guido De Ruggiero, *Modern Philosophy*, p. 289.

*World and the Individual* was also much fascinated by the Upaniṣads. According to him: 'The Upaniṣads... contain already the entire story of the mystic faith, so far as it had a philosophical basis. The rest of its story is not any part of philosophy.'<sup>5</sup> Finally, his debt to his contemporaries, especially Bradley, Peirce, Howison, and James, was not inconsiderable.

*The World and the Individual* consists of two portly volumes. The first volume is devoted to a critical evaluation of the four historical conceptions of Being, and the second is concerned with the metaphysical import of nature, man, and moral order. The four conceptions of Being dealt with are those of realism, mysticism, critical rationalism, and synthetic idealism. Patiently but resolutely, Royce weaves a granitic network of vigorous and vehement criticism around the first three conceptions of Being. After exposing the underlying inadequacy and otiosity of these conceptions, Royce proceeds on to provide a brilliant delineation of his own conception of Being, namely, that of the synthetic idealism. In this account, we shall first outline the outstanding features of his criticism of realism, mysticism, and critical rationalism, and then we shall deal with the synthetic idealism.

Realism is perhaps the most popular conception of Being. According to Royce, realism is 'the view which, recognizing independent beings as real, lays explicit stress upon their independence as the very essence of their reality'.<sup>6</sup> Realism holds that real objects are independent of any process of knowing, and that their being is entirely autonomous of any ideas that we may have of them. In other words, the real objects stand majestically aloof and impervious, haughtily and disdainfully regarding the question of their being within or without the horizons of somebody's consciousness as totally irrelevant and immaterial to their existence. An absolute and uncompromising

sundering of an object and its idea is the keynote of realism. But, Royce argues, it is precisely this divorce of an object and its idea that constitutes the most fragile link in the chain of realism. If ideas and objects are supposed to stand frigidly sundered, then the theory of realism (which itself is an idea), too, has no links with the world of fact, and stands, so to speak, forlornly suspercollated in the air. The very premises of realism, contends Royce, offer the most damaging expostulation against it. Realism, to cite Royce, 'rends its own world to pieces even as it creates it. It contradicts its own conceptions in uttering them. In brief, realism never opens its mouth without expounding an antimony'.<sup>7</sup> Further, the thesis of the realist is not empirically verifiable. The ostensible objectivity of such external things as a table or a chair (on which realism leans so heavily and so complacently) is enmeshed in the cobweb of our experience of these things. In other words, the objectivity of a table or a chair is not independent of our experience or idea of them.

Realism, then, is an invalid creed. Its very battle cry turns out to be an order for surrender. Its apparent impregnability stems not from the soundness of its thesis, but from the sway of social convenience. A monistic world does not provide a congenial climate for the growth of society. Social intercourse is feasible only in a realistic world, wherein the independence of all objects is assumed and assured. The frequent allusion to the 'sanity and wholesomeness' of the realistic creed is, in fact, a disguised appeal to our partiality for anything conducive to social convenience. Royce concludes: 'Realism is, in its special contrast with other views, an interpretation of the folklore of being in the interests of a social conservatism.'<sup>8</sup>

Royce next applies himself to an evaluation of the mystical theory of Being. Mysticism is, perhaps, the most ancient theory of Being.

<sup>5</sup> Josiah Royce, *The World and the Individual* (New York, 1916), Vol. I. p. 175.

<sup>6</sup> *Ibid.*, Vol. I. p. 62.

<sup>7</sup> *Ibid.*, Vol. I. p. 76.

<sup>8</sup> *Ibid.*, Vol. I. p. 74.



Though not a philosophy itself, it has served as the groundwork of many philosophies. The theory of mysticism emanates not from any subtle and sophisticated manipulation of logic, but from the data provided by pure and unalloyed experience. 'Indeed', Royce asserts, 'I should maintain that the mystics are the only thoroughgoing empiricists in the history of philosophy.'<sup>9</sup> The mystical experience is an immediate experience. It does not represent a mere cognitive contiguity of the subject and object, but denotes an ontological communion of the knower and known. According to mystics, 'to be real means to be in such wise Immediate that, in the presence of this immediacy, all thoughts and all ideas, absolutely satisfied, are quenched, so that the finite search ceases, and the Other is no longer another, but is absolutely found'.<sup>10</sup> Royce contends against mysticism that, while it rightly stresses the presence of an absolute, underlying reality and justly denounces any inflexible dichotomy of objects and ideas, it errs in characterizing the finite beings as unreal and illusory. To Royce, the absolute Being of mystics appears to be an all-devouring leviathan. He concludes: 'If mysticism is to escape from its own finitude, . . . its account of Being must be so amended as to involve the assertion that our finite life is not mere illusion, that our ideas are not merely false, and that we are already, *even as finite*, in touch with reality.'<sup>11</sup>

The third conception of Being is the one propounded by the critical rationalists. Kant is their spiritual forbear. This conception of Being regards Reality and Being as coincident with Validity.<sup>12</sup> The creed of critical rationalism appears to have numerous votaries. Its adherents are dubious of realism and critical of things in themselves. Their criticism of idealism often assumes the form of pathological invectives. A smear of agnosticism appears to

saturate the chain of their thoughts. They are ardent advocates of the spirit of modern science, and they ask us to imbibe and inculcate this spirit. They are imbued with a passion for such impersonal principles as energy, evolution, and the unconscious. 'The world of these principles is neither independently real nor yet illusory, nor yet precisely a spiritual reality. . . . One no longer proves that God exists, but only that, *It is as if He were*. God, too, like a logarithm, or like a treaty of peace between two nations, is to be, to such minds, a virtual entity or else nothing.'<sup>13</sup> The reality becomes a qualified reality. Every aspect of it is haunted by the perpetual presence of such expressions as 'as if', or 'as it were'. The realm of morals here is guided by the impersonal conception of a righteous order.

The third conception of Being, Royce maintains, is inadequate, but not false. It is valid as far as it goes, but it does not go far enough.<sup>14</sup> Royce points out that, among the valid objects, only a few can be verified in terms of human experience, and the rest are beyond the ken of our experience as far as verification is concerned. The latter variety of objects belongs to the realm of, what Kant called, *Mögliche Erfahrung* (possible knowledge). The utter untenability of critical rationalism flows from its failure to distinguish between these two types of valid objects.<sup>15</sup>

Having completed, what Muirhead has described, 'a magnificent *tour de force*', against these three conceptions of Being, Royce proceeds on to elaborate his own conception of Being. The *Weltanschauung* of Royce, however, is not built upon the charred remains of the realist, the mystic, and the critical rationalist. Though repudiating the independence of an idea and its object, Royce agrees with the gist of the realist's teaching when he asserts that every finite does consciously seek its Other. But the Other here is ultimate and

<sup>9</sup> *Ibid.*, Vol. I. p. 81.

<sup>10</sup> *Ibid.*, Vol. I. p. 144.

<sup>11</sup> *Ibid.*, Vol. I. p. 182.

<sup>12</sup> *Ibid.*, Vol. I. pp. 269-70.

<sup>13</sup> *Ibid.*, Vol. I. p. 206.

<sup>14</sup> *Ibid.*, Vol. I. p. 251.

<sup>15</sup> *Ibid.*, Vol. I. p. 260.

infinite, and is attained when the will of a finite idea reaches a finality of expression. Royce agrees with the watchword of the mystics of the Upaniṣads, viz. 'That art thou'. But this union of the many in the One, this fulfilment of will of the finite beings in an infinite Being, is founded not in heaven, but on earth. Royce obviates the elemental deficiency of critical rationalism by elucidating the conditions essential for validity. In short, the fourth conception of Being is evidently much indebted to the constructive facets of realism, mysticism, and critical rationalism.

Royce's own conception of Being is founded upon his extremely valuable distinction between 'internal' and 'external' meaning of ideas. Rightly has G. W. Cunningham observed: 'The distinction between 'internal' and 'external' meanings (in 'the Roycean way of ideas') is of basal importance.'<sup>16</sup> The word 'idea', to Royce, connotes any state of consciousness which is 'partial expression or embodiment of a single conscious purpose'.<sup>17</sup> And the internal meaning of the idea is precisely this purpose, in so far as it is embodied in the form and content of the idea. Every idea has an internal meaning. The internal meaning constitutes the soul of an idea. But the internal meaning does not appear to exhaust an idea. Every idea appears to have an extended significance. Every idea strives to attain a correspondence with external objects, and yearns to relate itself cognitively to outer facts. This second aspect of ideas has been described by Royce as their external meaning. The internal and external meanings constitute the breath and body respectively of an idea. The internal meaning is primary, and the external meaning is secondary. Ultimately speaking, all external meanings are to be viewed as mere aspects of the true internal meaning. The internal meanings repose at the very root of all our judgements. Divested of the internal meanings,

our experience 'can never, in any finite time, completely confirm or demonstrate any universal judgements'.<sup>18</sup> What we commonly regard as 'experience' is never a pure experience. All our experience is a *selected* experience. It is experience enlivened by our ideas. And since internal meanings embody the essence of our idea, they also constitute the *Lebensgeist* of our experience.

Truth has been defined since time immemorial as the correspondence between, an idea and its object. Now the correspondence here does not denote a photographic resemblance. Faithfully recorded items in a businessman's ledger do 'correspond' to the actual commercial transactions, though they do not present any photographic reproductions of the transactions. The term 'correspondence' is in truth congruent with the inner *purpose* of an idea. In the words of Royce: 'The idea is true if it possesses the sort of correspondence to its object that the idea itself wants to possess. Unless that kind of identity in inner structure between idea and object can be found, which the specific purpose embodied in a given idea demands, the idea is false.'<sup>19</sup> It must be remembered here that the purpose of an idea is the one intended by it, and not the one thrust upon it. Every idea articulates its own purpose. The inner purpose of an idea is not conferred upon it, but contained in it, because 'every idea is as much a volitional process as it is an intellectual process'.

If a brief divagation is allowed, we would like to point out the permeative presence of pragmatism in the philosophy of Royce. A colleague of William James and a citizen of the United States of America could scarcely be expected to remain impervious to the pressures of pragmatism. Most absolutists, as a rule, are antagonistic to pragmatism. Royce, however, proves an exception to the rule. He avows: 'I may assert that personally I am both a prag-

<sup>16</sup> G. Watts Cunningham, *The Idealistic Argument in Recent British and American Philosophy*, p. 263.

<sup>17</sup> *The World and the Individual*, Vol. I. pp. 22-23.

<sup>18</sup> *Ibid.*, Vol. I. p. 288.

<sup>19</sup> *Ibid.*, Vol. I. p. 306.

matist and an absolutist, that I believe each of these doctrines to involve the other, and that therefore I regard them not only as reconcilable, but as in truth reconciled'.<sup>20</sup> Every idea, as we have seen, is pregnant with a purpose. The truth of an idea simply signifies the fulfilment of the purpose inherent in it. Royce appears to reverberate the sentiments of William James when he declares: 'Ideas are like tools. They are there for an end. . . . To ask me which of two ideas is the more nearly true is like asking me which of two tools is the better tool.'<sup>21</sup>

Reality, according to Royce, is stamped with the category of individuality. Individuality is the final embodiment of reality, for in its uniqueness every idea finds the fulfilment of its purpose. 'The essence of the Real is to be Individual, or to permit no other of its own kind, and this character it possesses only as the unique fulfilment of purpose.'<sup>22</sup> Every facet of life, however insignificant and unimpressive it might be, vibrates with the inalienable presence of individuality. Reality, in its crowning glories as well as in its tardy trifles, is instinct with individuality.

Reality, however, is not just a conclave of individualities. Every finite individuality is an aspect of the supreme Individual, the Individual of individuals, viz. God or Absolute. According to Royce, 'The Absolute is a self-conscious individual, and the only ultimately real individual, because the only ultimately and absolutely whole individual'.<sup>23</sup> The Absolute or God is no external agency or a *deus ex machina*. It is incarnate in every aspect of reality, and every speck of existence is immersed in it. God, observes Royce, 'is indeed not other than this world, but is the very life of the world taken in its wholeness as a single conscious and self-possessed life. In God we live

and move and have our being'.<sup>24</sup> God is verily eternal and infinite, ultimate and omnipresent.

The general refrain of the idealism of Royce is that Being connotes essentially what is consciously known as the fulfilment of some idea. Reverberating the standpoint of Berkeley, Royce holds that every fact in the world is either present to our consciousness or to an all-inclusive consciousness. The entire world, in all its ranges and ramifications, is present to the supreme Knower in 'one finally eternal insight'. The Absolute is a self-representative system, and the purpose of self-representation requires an infinite multiplicity to articulate it. The world owns an ontological unity. Every aspect of it has a place in the Absolute. The Absolute cannot disregard even the meanest triviality of life without divesting the entire world of all reality.<sup>25</sup> As an infinite totality, the Absolute finds the constituent individuals essential to its Selfhood. The Absolute is an 'Individual whole of individual elements'. Royce avers: 'The Absolute is no absorber and transmuter, but an explicit possessor and knower of an infinite wealth of organized individual facts, the facts, namely, of the Absolute Life and Selfhood.'<sup>26</sup>

And this brings us to the most interesting aspect of the philosophy of Royce. Every absolutist has perforce to contend with the problem of the relation of the finite and the Infinite. Is the finite dissolved in the Infinite, or does it continue to retain individuality? This question has been answered mostly in terms of either the Vivartavāda of Śāṅkara or the theory of transmutation of Bradley. Royce however, deals with this question in an entirely different manner. An ardent spokesman of reality as essentially individual in content and character, who, moreover, speaks of the Absolute itself as 'the highest fulfilment of the very category of individuality, the Individual of in-

<sup>20</sup> Josiah Royce, *Lectures on Modern Idealism* (Yale University Press, 1919), p. 258.

<sup>21</sup> *The World and the Individual*, Vol. I. p. 308.

<sup>22</sup> *Ibid.*, Vol. I. p. 348.

<sup>23</sup> Royce and others, *The Concept of God* (New York, 1909), p. 272.

<sup>24</sup> *The World and the Individual*, Vol. I. p. 395.

<sup>25</sup> *Ibid.*, Vol. I. p. 413.

<sup>26</sup> *Ibid.*, Vol. I. p. 587.

dividuals',<sup>27</sup> Royce could scarcely afford to let all finite individuality boil away in a furnace of transmutation. Nor could he resort to the analogy of the rope appearing as a snake without rendering his vigorous and vehement stress upon Individuality as the hall-mark of Reality into a huge hoax. Royce had to ensure the continuity of the many into the One. He maintained: 'God cannot be One except by being Many. Nor can we various Selves be Many, unless in Him we are One.'<sup>28</sup> Royce readily admits the unity of the finite and the Infinite, but the unity here is not a homogeneity induced by a road-roller. The unity here comprises of a multitude of individualities. 'It is not, then, that the rivers of appearance merely flow into the silent sea of Reality, and are there lost.'<sup>29</sup> The many are aspects of reality, and not a forest of phantoms. The Absolute of Royce is not a night in which all cows are black, but a sunny daylight wherein brown, white, and spotted cows, too, are discernible. To sum up with Royce: 'Despite God's absolute unity, we as individuals preserve and attain our unique lives and meanings, and are not lost in the very life that sustains us, and that needs us as its own expression.'<sup>30</sup>

<sup>27</sup> *Ibid.*, Vol. I. p. 40.

<sup>28</sup> *Ibid.*, Vol. II. p. 331.

<sup>29</sup> *Ibid.*, Vol. I. p. 550.

<sup>30</sup> *Ibid.*, Vol. II. p. 452.

The philosophy of Royce represents an Odyssey of Absolutism. Boldly conceived and executed with a consummate thoroughness, the work of Royce constitutes an apogee of modern thought. A monument of virile and vigorous thinking enlivened by an immaculate clarity of expression, *The World and the Individual* is indubitably an epoch-making work. M. R. Cohen has rightly observed: '*The World and the Individual* is still, as regards sustained mastery of technical metaphysics, the nearest approach to a philosophical classic that America has produced.'<sup>31</sup> An integral part of the modern absolutistic trend, the philosophy of Royce, though sharing all the hopes and aspirations of Absolutism, does not consist of a rusty repetition of weather-beaten theories. It is wrong to say, as Professor H. W. Schneider has said, that the work of Royce is 'little more than a restatement of German Idealism with the emphasis on the absolute will with William James's doctrine of selective attention transformed into a theology'.<sup>32</sup> The contribution of Royce is not one of putting old wine into a new bottle, but of a unique distillation of an enriched variety of philosophical vintage.

<sup>31</sup> M. R. Cohen, *American Thought* (Illinois, 1954), p. 279.

<sup>32</sup> H. W. Schneider, *A History of American Philosophy* (New York, 1946), p. 487.



The non-dual and resplendent Lord is hidden in all beings. All-pervading, the inmost Self of all creatures, the impeller to actions, abiding in all things, He is the Witness, the Animator, and the Absolute, free from Gunas.

There is a non-dual Ruler of the actionless many; He makes the one seed manifold. Eternal happiness belongs to the wise, who perceive Him within themselves—and not to others.

— Śvetāśvatara Upaniṣad

# EDUCATION FOR DIVINE HUMANISM

BY PRINCIPAL B. S. MATHUR

There are so many complications in life, so many moments when agreement is not possible. Education must come to our help. It must train us for life, whose basic principle is to be harmony and peace. Harmony and peace signify the course of life in the world. There is need for harmony when there are conflicting things. They are to be resolved, and that resolution is nearing peace. That is the need of the hour—peace through harmony, peace through the resolution of conflicts, not the peace of the grave through destruction.

Last Christmas, one of my students wrote me:

This is the blessed day,  
On which our Lord was born.  
And in His name we greet you,  
On this glad Christmas morn.  
May His strength be your strength,  
His light shine your way.  
And His love be with you always,  
To bless you day by day.

Here is a message of love, strength, light, and peace. This is the message Christmas gives us. How we wish it could be the message of our education. The world needs this message; the conflicts that are here to trouble us cry for immediate resolution. We envisage a happy future born of our adventure in the world, helped by our intelligence, heart, and hand. We cannot have this future—of progress, of spreading light and sweetness in the world, an end of conflicts, unless we have the lamp of education to light our way. The burden is there: it has to be lifted. That is the one great thing we have to do at once. And then what follows must be filled with enduring light and sweetness. Then only the fear of oncoming darkness, of multiplying troubles and conflicts, can disappear. This is the task of education.

And so education must be for love, strength, light, and peace. Let us go back. We have far advanced in materialism. We want God by our side. Don't think of God as a person. Also don't think of Him as just a name, a magic name, for getting what you aspire to. You are to live in Him. Man is verily His image, and we have to live in Him through our dreams, deeds, and thoughts, coloured by sacredness. This is going back; but truly, this is going forward.

The question is: Will we go this way?

Swami Vivekananda says: 'Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas. . . . The first work that demands our attention is that the most wonderful truths confined in our Upaniṣads, in our scriptures, in our Purānas must be brought out from the books, brought out from the monasteries, brought out from the forests, brought out from the possession of selected bodies of people, and scattered broadcast all over the land, so that these truths may run like fire all over the country, from north to south, and east to west, from the Himalayas to Comorin, from Sindh to the Brahmaputra.'

Here we have nothing but truth, nothing but reality that must be true in our life, if we are keen on real and lasting progress in our country. For long we have lived in the darkness of ignorance and slavery. We must go ahead and walk in the sun. We have to go back. We must have the intensity of spiritual ideas. They alone, when made concrete, when passed into our life, our dreams, deeds, and thoughts—they alone can give us what we are keen on, a time of prosperity, health, and happiness in the country.

Swami Vivekananda spoke with force and with a penetrating vision. We have

to live religion, realize spiritual ideas. There is divinity inside. God resides in all of us. We have our emergence from God. There must be manifestation of God in our life. That manifestation, even an approach to that manifestation, even an effort for that manifestation, for that unique light, is enough to start us in our new venture of light and sweetness. There will be the reality of a new truth, not really new, but 'new' in the present circumstances, the truth of the oneness of all, of universal brotherhood and friendship that will create an atmosphere for the emergence of man, for the growth and development of divine humanism in the world.

This is what our education has to create: divine humanism.

Two things are clear. Man is man. That is the first great thing. He is to be human in his outlook. He has energy; he has lot of emotions. They are there in him to start a life of achievement. Is anything possible without emotion? We always need something to ask us to begin. That something is emotion. We can visualize all manner of progress in the world, in arts, in literature, in science, indeed, in any walk of life. Emotion is there behind. But emotion alone is dangerous. It can, and it very often does, tempt man into animality, into something which 'unmans' man, which betrays him to be what he might have been in the very early stages of civilization, a mere brute. That stage must vanish, and that is possible when emotion is given the discipline of reason, when emotion is conditioned by reason. Then emotion combined with reason leads to real and lasting achievement in all spheres in the world. This is what man has to do. This is what makes him what he is designed to be by his great Designer—a human being.

It was not for nothing that Pascal wrote: 'Thought gives man his whole dignity; therefore you must endeavour to think well; that is the only morality.' Nobody can minimize the importance of emotion, but it must be governed by reason, by real thinking. We must have

reason. We must be what we ought to be—human beings, not animals.

This feeling, if sincerely felt and truly followed, is enough to lead to peace and harmony in the world. It can take us back to our divinity, to our divine origin. And that is going ahead; that is the oncoming of divine humanism. That is where the second thing becomes clear, that man is divine as well.

What is needed immediately therefore is this consciousness—that man is man and also divine. That is why Swami Vivekananda fastened his thoughts on spiritual ideas. His aim was to build the house on solid earth, not in the air. He visualized man's future based on the solid foundations of living spiritual ideas.

Kabir has very beautifully exclaimed:

'O Friend! hope for Him whilst you live, know whilst you live, understand whilst you live: for in life deliverance abides.'

What is this meeting with Him? It is not running away from the world. Here is a call to live well with divinity around us, in our acts, thoughts, and dreams. Indeed, a life of divinity, of ever-increasing and ever-spreading sacredness and sweetness, is visualized here in all its plenitude. And there lies deliverance, real freedom. Man wants to be free to be himself and to be with Him. That is true. Only a little of thinking in a realistic fashion is needed. When this thinking in a realistic fashion comes into our life, into the world we build around us, then we play our game, the game of life, successfully and plentifully.

This is what education has to do: it has really a burden to carry, and that is to develop in and around us an atmosphere in which we are free, free to develop according to our inner wealth, and also to react helpfully to what we see around us in the world. That is only half the way. That way there is the development of our personality, that personality development is not complete. There is to be a ceaseless effort for reaching Him, our Master. And that is full perfection. This is what true

education has to do. That can only be done on the basis of spiritual ideas.

So deliverance consists in living, in not escaping from the world. Verily, education is a preparation for life. In fact, it must be life itself. We need God in life. Indeed, we need God in action, sacredness colouring our life. This is what education must achieve.

We need a spiritual atmosphere in our schools

and colleges. Definitely, love has to play a significant role. Love leads to light and understanding. There follows immediately a new vision of God in man; that is the beginning of real brotherhood, real contact, real communication. Education must mean communication. More than that, it is a communion; soul talking with soul, soul playing with soul, in fact, soul working with soul—all this must happen in education.

## ŚRĪ BHĀSYA

BY SWAMI VIRESWARANANDA

(Continued from previous issue)

### CHAPTER II

#### SECTION III

In the first chapter, it was shown that all the Vedāntic texts dealing with creation refer to Brahman as the First Cause. In the first section of this second chapter, it was shown that this view, viz. that Brahman is the First Cause, is free from all defects, and all objections raised against it were refuted. In the last section, it was shown that Sāṅkhyan and other non-Vedāntic systems, which uphold Pradhāna etc. as the First Cause, are untenable, because they are based on fallacious arguments and are self-contradictory. Thereby, the fact that Brahman is the First Cause was firmly established.

An objection may be raised that, as there are contradictions among Śruti texts dealing with creation, the doctrine that upholds Brahman as the First Cause is also untenable. To clear that objection by harmonizing the apparent contradictions in the scriptural texts, the next two sections are begun. In every topic, the opponent's view is given first and then refuted.

#### TOPIC 1

ETHER IS NOT ETERNAL, BUT CREATED.

न वियत्, अश्रुतेः ॥२।३।१॥

1. *Ākāśa* (is) not (created), (as it is) not so stated by the Śruti.

In the *Chāndogya Upaniṣad*, where the order of creation is given, the text says, 'It thought, "May I be many, may I grow forth". It sent forth fire' (VI.2.3). Here *ākāśa* is not mentioned, but fire is mentioned as the first product of Brahman. Moreover, like the Self, *ākāśa* also, which is without parts and all-pervading, cannot be created. The Śruti cannot declare what is impossible. So the texts dealing with the creation of *ākāśa* have to be interpreted in a secondary sense.

अस्ति तु ॥२।३।२॥

2. But there is (a Śruti text which states that *ākāśa* is created).

The objection raised in the last *sūtra* is re-

futed in this. In the *Taittirīya Upaniṣad*, we have a text which declares that *ākāśa* is created, 'From that Self (Brahman) sprang *ākāśa*' etc. (II.1). In matters dealing with supersensuous things, the authority of the Śruti is absolute, and arguments based on inference etc. cannot be put forward to refute it. So the argument that *ākāśa* cannot be created, because it has no parts, has no force as against the Śruti text which declares that it is created. Nor is its creation an impossibility like the statement 'Sprinkle it with fire'. In the case of the Self also, it is not created, not because it has no parts, but because the scriptures categorically declare that it is not created, 'It is not born, nor does it die', etc. (*Ka.U.*, I.2.18).

गौणी, असम्भवात्, शब्दाच्च ॥२१३३॥

3. (The Śruti text dealing with the origin of *ākāśa*) is to be taken in a secondary sense, on account of the impossibility (of *ākāśa* being created). Also from the Śruti texts (we find that *ākāśa* is eternal).

The opponent raises a further objection in *sūtras* 3 and 4.

The creation of *ākāśa* in between would contradict the text, 'It sent forth fire' (*Chā. U.*, VI. 2.3), which declares fire as the first product of Brahman. Moreover, the Śruti texts declare clearly that *ākāśa* is eternal, '(And the formless are) *vāyu* and *ākāśa*—these are immortal' (*Br. U.*, II.3.3). The *Taittirīya* text, 'From that Self (Brahman) sprang *ākāśa*' (II.1), therefore has to be taken in a secondary sense.

स्याच्चैकस्य ब्रह्मशब्दवत् ॥२१३४॥

4. It is possible that the same word ('sprang' be used in a primary and a secondary sense) like the word 'Brahman'.

In this *sūtra*, the opponent answers a plausible objection against the view expressed in the previous *sūtra*. In the text, 'From that Self (Brahman) sprang *ākāśa*; from *ākāśa* sprang *vāyu* (air); from *vāyu* sprang fire', etc. (*Tai. U.*, II.1), how can the word 'sprang' be used in a secondary sense with respect to *ākāśa* and

in a primary sense with respect to *vāyu*, fire, etc.? It can be used in both the senses, even as the word 'Brahman' is used in both these senses in the following texts: 'Through knowledge Brahman increases in size. From that is born (the unmanifested) food' (*Mu. U.*, I.1.8), where 'Brahman' is used in a primary sense. Then we have the next verse, 'From Him ... evolves this (derivative) Brahman' (*Mu. U.*, I.1.9), where 'Brahman' is used in a secondary sense. Therefore the use of the same word 'sprang' in both the senses cannot be an objection against the view expressed in the previous *sūtra*.

प्रतिज्ञाऽहानिरव्यतिरेकात् ॥२१३५॥

5. The non-abandonment of the proposition (viz. by the knowledge of one, everything else becomes known, can result only) from the non-distinction (of the entire world from Brahman).

This *sūtra* refutes the view put forth in the previous two *sūtras*. In *Chāndogya* VI.1.3., the Śruti declares that by the knowledge of Brahman, everything else is known. This can be true only if *ākāśa* is also an effect of Brahman and therefore non-different from It. Then the cause being known, the effect also will be known.

शब्देभ्यः ॥२१३६॥

6. From (other) Śruti texts also (this is established).

'Existence alone was this at the beginning' etc. (*Chā.U.*, VI.2.1); 'All this has It for its Self' (*ibid.*, VI.8.7). As texts like these show that, before creation, there was oneness and also that Brahman is the Self of all this, we have to conclude that *ākāśa* is an effect and non-different from Brahman and hence it is also created. The text 'It sent forth fire' (*ibid.*, VI.2.3) cannot negate the creation of *ākāśa* declared by the Śruti elsewhere.

यावद्विकारं तु विभागो लोकवत् ॥२१३७॥

7. But the origination extends over all effects as (is seen) in the world.



'All this has It for its Self' etc. (*Chā.U.*, VI.8.7). In texts like this, where *ākāśa* is spoken of as an effect of Brahman, its origination from Brahman is also declared thereby. In the world, when after saying, 'All these are Devadatta's sons', we say, 'He is born of Devadatta' with respect to a particular son, it would include all the rest also as born of Devadatta. Air and *ākāśa* are said to be eternal in a relative sense only, even as the gods are said to be immortal.

एतेन मातरिश्वा व्याख्यातः ॥२१३१८॥

8. By this (i.e. the foregoing explanation about *ākāśa*, the fact of) air (also being an effect) is explained.

The origination of air is treated in a separate *sūtra*, as air is again referred to in *sūtra* 10 in the words, 'from hence', i.e. from air.

असम्भवस्तु सतोऽनुपपत्तेः ॥२१३१९॥

9. But there can be no origin of Sat (That which is, i.e. Brahman) (only) as it does not stand to reason.

Only Brahman is not produced, but objects other than It are created, as declared by the text, 'Existence alone' etc. (*Chā. U.*, VI.2.1). That the rest are Its products is proved by the text declaring that everything is known through the knowledge of one thing, viz. Brahman.

(To be continued)

## NOTES AND COMMENTS

### TO OUR READERS

'Buddha, the Light of Asia' by Swami Ranganathananda, Head of the New Delhi centre of the Ramakrishna Mission, is adapted from the lectures the Swami delivered in Japan at the Women's University, Kyoto; the Ryukoku University, Kyoto; and the Hokkaido University, Hokkaido, during his tour of that country in September-October 1958. . . .

In the second and concluding part of his article on 'Bhīṣma's Instructions to Yudhiṣṭhira', included in this issue, Professor J. N. Chakrabarti, M.A., formerly of Serampore College, presents Bhīṣma's views regarding the qualities and functions of an ideal king and the pattern of the administrative set-up of a welfare state. . . .

The cardinal tenets of the philosophy of Josiah Royce, the well-known American philosopher, have been presented with clarity and facility by Sri S. Subhash Chandra, M.A., of the University College of Arts, Hyderabad, in his thoughtful article on 'The Absolutism of Josiah Royce'. . . .

Imparting secular knowledge, *vidyādāna*, is no doubt a great ideal. But the best education, however, is the imparting of spiritual knowledge, *jñānadāna*. Not only the individual should be helped to express human qualities to their fullest extent, but he should also be aided in the unfoldment of his potential divine qualities. In his short paper, Principal B. S. Mathur, M. A., of M. M. H. College, Ghaziabad, makes an earnest plea for this kind of 'Education for Divine Humanism'.

### INDIA AND A NEW RENAISSANCE IN EUROPE

The *Annals of the Bhandarkar Oriental Research Institute*, Volume XXXIX, Parts I-II (1958), contains a learned article by Dr. Suniti Kumar Chatterji, the well-known scholar and writer, under the above caption.

The article is a detailed review of Dr. V. Raghavan's book *Sanskrit and Allied Indological Studies in Europe* (University of Madras, 1956). In the course of his masterly survey of the subject, Dr. Chatterji observes:

'There are indications that the Indian spirit is slowly but certainly coming to be known and appreciated (in Europe), even outside the circles of the elect who are busied with Sanskrit and allied studies. The message has been brought down to the people as a whole, during the last half of a century. And conspicuous among those who have helped to bring a new light and a new way of thinking into Europe and America, nurtured exclusively in the traditions of Hellenism, Romanism, and Hebraism, were three Indians—the prophet who proclaimed to the West the divinity of man and also strove for the suffering and down-trodden humanity in India, the poet-seer who sang about man and the unseen Reality, glimpses of which he could enable people to catch through his deathless compositions, and the philosopher and teacher who by bringing together the accumulated mass of knowledge and experience of humanity through Eastern religion and Western thought—the trio, Swami Vivekananda, Rabindranath Tagore, and Sarvepalli Radhakrishnan. And along with them, each working in his own special field, were a number of great humanists in the different countries of Europe who made Sanskrit studies their special subject; and they, too, have been

preparing the ground for the ushering in and for an ultimate establishment of a new renaissance in Europe—a renaissance which may quite properly be described as an Indian renaissance.'

Speaking of the spiritual side of India's culture in the *milieu* of this new renaissance in Europe, Dr. Chatterji further adds:

'The spiritual side of India's culture was also now gradually coming to the front, and it is slowly and inevitably becoming a potent factor in the intellectual and spiritual make up of the modern civilized man, not only in Europe, but on the other continents also. The pioneer in this direction was Swami Vivekananda, who, in 1893, gave to the Western world the message of the Vedanta and announced "the great hospitality of the Hindu or Indian mind". In the line of this new intellectual-spiritual awakening and attitude which came to Europe and the West, we may mention an eminent personality like Romain Rolland, whose books on Mahatma Gandhi, Ramakrishna Paramahansa, and Swami Vivekananda and whose personal contacts with Mahatma Gandhi and Rabindranath Tagore are important factors in the sphere of present-day Indo-European understanding.'

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## REVIEWS AND NOTICES

AN ESSAY ON MANKIND. BY GERHARD HIRSCHFELD. *Published by Philosophical Library, 15 East 40th Street, New York 16. Pp. 114. Price \$3.75.*

The need to have a real concept of humanity or mankind and to think in terms of such a concept, which becomes the guiding one in all activities from the most individual to the most collective, is emphasized in this thought-provoking work. It is a fact that philosophy guides mankind, however much men may think that it is a luxury. Philosophy is no arm-chair thinking in abstractions, as some of its critics tend to assume. We are, says Adolf A. Berle in the Introduction, dealing with philosophy, not as luxury of detached intellectuals, but as a necessity imposed

by life-pressures. Today, more than ever, ideologies are in conflict, and these stem from certain conceptions about man and his world. Secondly, 'for the first time' in our history, men have been forced to think on a planetary scale. It is fully recognized that mankind has been a vague undefined concept. The unitary conception of mankind is being enforced on us as a concrete fact with which we have to reckon.

The author with a clear mental incisiveness proceeds to deal with the reality of the concept of mankind or, should we say, mankind itself. The first chapter deals with the modern predicament of mankind. None of its individuals nor their attainments help to bring the concept or idea of mankind as the

guiding principle of human, individual, societal, or communal conduct (p. 24). The second chapter undertakes to find out whether anybody in ancient or contemporary thought had a concept of mankind as a whole, and concludes with a negative answer. All this reveals that none of them was seized with the need to be aware of a higher level of awareness that might be available to man beyond the individual and collective minds and their co-operative or competition mechanisms of relationships (p. 37). The third chapter reveals that it is necessary to go beyond mankind in order to have an understanding of mankind as a whole. The egocentric predicament of the scientific and individual mind has to be jumped over or broken through. Is it not possible to think of such a leap into the cosmic consciousness or supra-mental consciousness? India has always thought of it and lived for it, till the egocentric science and sociology entered to freeze it. Rightly, the 'search for the unitary concept of mankind requires a new yardstick' (p. 66). Our institutions hardly serve to lead up to it. Whatever might have been the ideal, the genetic and utilitarian interpretations of them have made it impossible for them to be institutions that can further the realization of unitary mankind.

The human world must be seen through human eyes; and that means for the author that we must hold human life sacred; that there should be reverence not to all life, but to human life; and that there must be priority for human interests (pp. 105-6). We may agree that these three principles may help mankind to see itself surviving as against the non-human worlds, but the question is whether the individuals would have become humanized. Indian thought saw clearly that not until man becomes divine could there be a human world; the individual man must rise beyond man and mankind in order to be able to think and act as if he had a unitary concept of human kind. It is, however, clear that the problem of transcending the human is taking shape in the creative unity of man in God or the Divine.

DR. K. C. VARADACHARI

TOWARDS NEW EDUCATION. BY M. K. GANDHI. Pp. 90. Price Re. 1.

THE TECHNIQUE OF CORRELATION IN BASIC EDUCATION. BY A. B. SOLANKI. Pp. 194. Price Rs. 2.50.

Both Published by Navajivan Publishing House, Ahmedabad.

Basic education has been accepted as the national system of education for our country, and attempts are being made to integrate with it the latest educational ideas and techniques. This is as it should be.

We have travelled very far from the point at which we started in 1936. The ideas expounded in the first book under review, which, in fact, is a collection of articles by Gandhiji, belong to the early period. They were the direct outcome of two main considerations: first, that education should somehow be self-supporting, and second, that it should by-pass completely the religious (spiritual) life of the community. These considerations have no validity at the present day. The fundamental concepts of basic education, formulated in 1936, have undergone radical transformation. However, we need source books in the history of education, which will help us in tracing the origin and growth of ideas that have shaped its theory and practice. The book under review is such a source book, and has undoubtedly a place in the study of the history of modern Indian education.

The second book deals with a very controversial aspect of the technique of basic education. Because of economic considerations, a *productive* craft had to be conceived as the very heart and soul of basic education in 1936. Teachers and students had to give all their time and attention to produce marketable goods. At the same time, the children had to be educated. Hence arose the need for weaving all instruction into the craft, which was to occupy a major part of the school time-table. The concept of *correlation* arose out of this dire economic need. It will serve no useful purpose to deny this fact, and to try and prop up the idea with far-fetched psychological and educational justifications.

That the minds of children should not be burdened with useless information, and that all instruction should grow out of the living, first-hand experience of the child, are ideas that are readily acceptable. But we cannot accept the view that the child should be taught nothing that goes beyond his immediate experience, and nothing that cannot be correlated with craft. The orthodox view of correlation is educationally unsound and psychologically indefensible.

The book under review tends to lean towards the rightist view in the matter. Once again, the reviewer is prompted to say that we have left 1936 far behind. Even the word 'correlation' needs rehabilitation. Sri Solanki's book will serve the very useful purpose of irritating educationists into rethinking old concepts of basic education and evolving new ones to suit the requirements of modern Indian education.

PROF. P. S. NAIDU

RUSKIN—UNTO THIS LAST: A PARAPHRASE. BY M. K. GANDHI (TRANSLATED FROM THE GUJARATI BY VALJI GOVINDJI DESAI). Pub-

lished by Navajivan Publishing House, Ahmedabad, 1956. Pp. 68. Price As. 6.

Gandhiji, as he himself owned it, read very few books in his life, and these few left on him lasting impressions. Some of them powerfully influenced him in his life and activity, and in his outlook on life. One such was Ruskin's *Unto This Last*, of which Gandhiji wrote, 'I determined to change my life in accordance with the ideals of the book. . . I translated it later in Gujarati, entitling it *Sarvodaya*'.

The present brochure is the second revised edition of the retranslation of *Sarvodaya* by Sri Desai. In this retranslation, Ruskin's 'winged words' have been retained as far as possible.

S. A.

MOHAN-MĀLĀ: A GANDHIAN ROSARY. COMPILED BY R. K. PRABHU. Published by Navajivan Publishing House, Ahmedabad. 1959. Pp. 146. Price Re. 1.

This is the second revised edition of Sri R. K. Prabhu's compilation which first appeared in 1949. A life-long student of Mahatma Gandhi, and a faithful interpreter of his thought, Sri R. K. Prabhu has given in this nice, little volume many valuable sayings and utterances of Gandhiji. He has arranged them in a systematic way, offering 'a thought for each day of the year'. The gleanings are mostly from *Young India* and *Harijan*, though some sayings there are from other sources as well, such as *Delhi Diary*, *The Epic Fast*, *Ethical Religion*, etc. The book purports to present the essence of Mahatma Gandhi's philosophy of life. Gandhiji's life, as he himself says, was a continuous experiment with Truth; and to him, 'God is Truth and Love'.

Gandhiji's sayings, particularly those that are concerned with the development of individual character, are without doubt helpful to every earnest seeker after Truth. They certainly deepen one's faith in God, and help develop a character which will find fulfilment in the service of God in the fellowmen and the motherland.

This pocket-size brochure is neatly got up, and the price, we think, is not beyond the reach of most people.

S. A.

THE SANTINIKETAN PILGRIMAGE. BY PYARE-LAL. Published by Navajivan Publishing House, Ahmedabad. 1958. Pp. 27. Price 40nP.

The close intimacy and personal bond of friendship that existed between Rabindranath Tagore and Mahatma Gandhi can be gauged from the fact that Tagore, a few days before his passing away, request-

ed Gandhiji to take a keener interest in the financial and administrative affairs of Santiniketan, the institution founded by him. It is in fulfilment of the promise made on that occasion to discharge these two duties that Gandhiji paid a visit to Santiniketan after the passing away of Tagore. This small booklet relates in a touching manner the details of that visit. Gandhiji's prescription for the solution of the problems facing that institution then—and, we may add, many other institutions now—was: '*Tapascarya*, single-minded devotion, and advancement of moral worth.'

S. K.

INSPIRING ANECDOTES. BY MUKULBHAI KAL-ARTHI. Translated into English from the original Gujarati by Gurdial Mallik. Published by Navajivan Publishing House, Ahmedabad. Pp. 20. Price As. 6.

Many of the anecdotes in this booklet have been culled from the lives of great men, and the rest are from other sources. They are very instructive not only to the young, but also to the grown-ups, and provide good lesson in social behaviour. Each of the anecdotes teaches some aspect of social morality, like courtesy, friendliness, fellow-feeling, etc. An interesting book, with considerable educative value.

S. K.

THE HINDI PRACHAR MOVEMENT. BY M. P. DESAI. Pp. 70. Price As. 10.

THE LANGUAGE PATTERN UNDER THE CONSTITUTION. BY M. P. DESAI. Pp. 39. Price 30 nP. Both published by Navajivan Publishing House, Ahmedabad.

The first book traces the whole history of the Hindi Prachar Movement from 1917, when Gandhiji made the first public pronouncement on the question at the Second Gujarat Educational Conference, Bharuch, upto 1955; when the Official Language Commission was appointed by the Government of India to go into the question. It also deals with the lines of future work.

The second book is complementary to the first and is a study on the language pattern under the constitution.

S. K.

HOMAGE TO THE DEPARTED. BY M. K. GANDHI. COMPILED AND EDITED BY S. B. KHER. Published by Navajivan Publishing House, Ahmedabad. 1958. Pp. 208. Price Rs. 2.50.

Gandhiji once remarked: 'Birth and death are the obverse and reverse of the same coin. . . Mourning over the death of dear ones, especially those like Charlie Andrews and Gurudev, who have done their part so nobly and well, has its roots in our selfishness. . . Speaking for myself, I may say that I

have almost forgotten to mourn the death of friends and dear ones, and I want you to learn to do likewise.' As such, with Gandhiji, paying homage to the departed was not a mere mechanical formality of showering 'praises in well-chosen words' just for the sake of doing so. There was sincerity in whatever he said and did; and he never gave outward expression to what he did not feel inwardly. The obituaries and tributes contained in the first part of this book are no exception to this inborn trait of his. They were written by him only to express the gratitude and love that welled up within his heart for colleagues and comrades associated with him in the great work of national reconstruction and for his other friends and sympathizers in India and abroad. Among the people who were the recipients of these tributes, there are the well-known figures like Gopala Krishna Gokhale, Deshabandhu Chittaranjan Das, Lokamanya Tilak, as well as the less known, silent co-workers like Chhotelal Jain and Annapurna Needu. Because these tributes proceeded from the bottom of his heart, they retain, even after the passage of so many years since they were first written, a fresh charm and sweetness. Reading them is an education in itself.

The second part contains tributes paid to Gandhiji by Indian leaders and distinguished men abroad after his death. The appendix contains selected thoughts of Gandhiji on death, martyrdom, and immortality.

S. K.

**INDIA'S MESSAGE OF PEACE.** BY SRI A. N. PUROHIT. *Published by the author, Gurupara, P. O. Sambalpur, Orissa. Pp. 300. Price Rs. 5.*

Through the medium of a story, the author has here attempted—fairly successfully—to convey the essential teachings of the Vedānta and their bearing on modern life and its problems. He has sought thereby to impress on the readers the importance of the Vedāntic teaching as a factor in solving the host of problems—ideological, psychological, or otherwise—the modern civilization is faced with.

The story in the main centres round an American young man by name Emeham, who, carried away by the slogan of 'future eternal peace and prosperity' the second world war was said to bring to all mankind, enrolls himself in the army, disregarding the advice of his devoted wife, Alice. But he is soon disillusioned in this hope of his after witnessing the horrors of the war at the front and going through a life of suffering in the enemy's prison camp. He escapes from the prison to his homeland only to find his beloved wife, who had in the meantime become a nurse serving the diseased in the war, lying on her sick-bed. Subsequent death of his wife and the after-effects of the war drive him to despair; and

when a period of pleasure leaves him all the more dissatisfied, he decides to commit suicide. At that moment, he is saved from taking that extreme step by a letter which had been handed over to him at Rome by one Mr. P., an Indian Vedāntist, under instruction that the letter must be opened in his moment of crisis. He rushes to India to meet Mr. P., who has by now become a celebrated saint. He learns Vedānta at the feet of Mr. P., in the latter's Ashrama, along with some other foreign students. The teacher explains the perennial philosophy of the Vedānta in its theoretical and practical aspects, as these students put to him questions regarding their doubts.

As one goes through the story, one is constantly reminded of the story of Larry in *The Razor's Edge* by W. Somerset Maugham. The similarity between the two stories is so close, at least in the essentials, that one is tempted to draw a parallel between the characters of Emeham and Larry, with something of Gray Maturin and Elliot Templeton added, and recognize in Mr. P., Sri Ganesha, and in the sacrifice of Alice, the sacrifice of Larry's friend who lost his life trying to save Larry during the war.

S. K.

**WOMEN.** BY M. K. GANDHI. *Published by Navajivan Publishing House, Ahmedabad. 1958. Pp. 111. Price Re. 1.*

Herein have been collected and arranged subject-wise important writings of Gandhiji on matters pertaining to the condition of women in India. The writings deal mainly with the disabilities under which the Hindu women had been suffering till recently, and the lines on which their 'regeneration' has to take place. While Gandhiji was uncompromising in the matter of women's rights, and condemned in no uncertain terms all invidious discrimination against them, he was equally emphatic in his affirmation that 'equality of the sexes does not mean equality of occupations'. 'In my humble opinion', he said, 'we will have to produce women pure, firm, and self-controlled as Sītā, Damayantī, and Draupadī. If we do produce them, such modern sisters will receive the same homage from Hindu society as is being paid to their prototypes of yore.' It would be a great day indeed for India when our 'modern sisters' do listen to his words.

S. K.

## HINDI

**SRĪMAD BHAGAVAD-GĪTĀ.** BY KAKA KALELKAR. *Published by Navajivan Publishing House, Ahmedabad. 1958. Pp. 104. Price As. 6.*

Mahatma Gandhi was a great advocate of the *pārāyaṇa* or daily chanting of the *Gītā*, but he was against a mechanical repetition of the same without grasping the meaning. The *Gītā* text under review has been prepared keeping in view both these purposes. The compound words in the text have been split up, each *adhyāya* has been divided into subsections according to the nature of the subjects, and appropriate punctuation marks have been used where found necessary. These and other measures adopted to facilitate the *pārāyaṇa* with an understanding of the meaning have been explained by the author at the beginning.

S. K.

GITĀ ŚANDES (JÑĀNAYOGĀṆK), Vol. IV, No. 1. Published by the Gita Sandesh office, Rishikesh, U.P. Pp. 126. Price Rs. 1.50.

This special number is devoted to a study of *jñāna-yoga* as presented in the Hindu scriptures. There is a prevalent notion that *jñāna-yoga* is difficult to practise. But in the Hindu scheme of spiritual life, different paths have been prescribed for different aspirants, keeping in view their individual tastes, temperaments, and inclinations. *Jñāna-yoga* is meant for one whose temperament is suited to the pursuit of Self-knowledge through discrimination and dispassion. This is the theme of many an illuminating article of this number. Of special interest are the articles which deal with *jñāna-yoga* as presented in such texts as the *Bhāgavata*, the *Pañcadaśī*, the *Vivekacūḍāmaṇi*, and the *Rāmacaritamānasa*. At the end, we are given very brief sketches of the lives of a galaxy of sages and saints who are regarded as the ideal *jñāna-yogins*.

We wish to say a word regarding the printing of the journal. Printing only in one colour, namely, black, as is usually done in all serious books and periodicals, adds to the dignity of the publication.

Using so many colours for printing the reading matter, as is done here, is somewhat crude if not lacking in taste.

SWAMI NIRGUNANANDA

## BENGALI

HINDŪDHARMA-PRAVEŚĪKĀ. BY SWAMI VISHNUSIVANANDA GIRI. Published by the author from Satyashrama, Suria (Hazaribagh), Bihar. Pp. 451. Price Rs. 4.50.

The book, as its name indicates, purports to introduce the readers to the main ideas, ideals, and beliefs of the Hindus. Hinduism is a wide term, covering a long range of religious aspirations, practices, and philosophies; and it is no easy matter to deal with them all systematically within a small volume. But we are glad to note that the attempt here is highly satisfactory. In a scholarly and dispassionate way, our author has presented the salient features of Hinduism in all its main aspects. There is little of sectarianism and no unnecessary fling at other faiths. The systematization of Hindu thought is a crying need of the time; and our author is to be congratulated on this laudable achievement.

We may, however, point out that the book will not satisfy the sectarians, and no book perhaps can do that. The historical perspective suffers from too great a reliance on the Indologists of olden days, who interpreted Indian history against the background of their Western experience, where conquests and extermination of races were in evidence, forgetting that the nations of the world progressed rather through fusion of blood and culture. We may also add that the book is not very bold in its condemnation of outmoded social institutions.

S.G.

## NEWS AND REPORTS

### THE RAMAKRISHNA MISSION (CEYLON BRANCH), COLOMBO

REPORT FOR 1956 AND 1957

*The Colombo Centre: Cultural and Religious Activities:* Regular Puja in the Ashrama shrine; weekly Sunday classes in English and Tamil in the Ashrama premises; special lectures by eminent persons on various cultural and religious subjects; and

Sunday religious classes for children with 366 students on the roll. Observance of the birthdays of Sri Ramakrishna, Sri Sarada Devi, Swami Vivekananda, Mahashivaratri, Wesak Day, Sri Krishna Jayanti, Vijaya Dasami, and Christmas Eve. A fortnightly religious class at the Training School for Juvenile Delinquents at Wathupitiwela, a distance of 30 miles from Colombo.

The 2,500th anniversary of the Mahaparinirvana

of Bhagavan Buddha was observed in a fitting manner. Sri Jawaharlal Nehru, Prime Minister of India, addressed a huge gathering during the concluding celebrations on the 19th May 1957.

**Library and Reading Room:** The library contains 2,100 books, and the reading room receives 25 monthly and 4 weekly magazines, 6 Daily and 2 Bi-weekly newspapers.

**Publication:** The translation of the small booklet *Thus Spake Vivekananda* in Sinhalese was published.

Srimati M. S. Subbulakshmi, the renowned Indian musician, gave three benefit recitals in aid of the various schemes of expansion of activities of the Mission in Colombo.

**Kataragama Madam:** This rest-house at Kataragama, a place of pilgrimage held sacred by all communities, caters to physical and spiritual needs of the large number of pilgrims visiting the place daily, and on festive occasions.

**Educational Activities:** In 1957, the Mission provided for the education of 7,890 students, through its 25 schools, including 4 English high schools, with the assistance of 267 teachers. The Mission also maintained a students' home (orphanage) for boys and two homes for girls with a total strength of 100, and two students' hostels with 120 boarders. In these institutions, situated in the districts of Batticaloa, Badulla, Jaffna, Trincomalie, and Vavuniya, special emphasis is laid on the study and practice of religion. Efforts are made to give an agricultural and industrial bias in all the schools. Special provision is made for the teaching of arts, crafts, music, and dancing.

### THE RAMAKRISHNA MISSION BOYS' HOME RAHARA

#### REPORT FOR 1956 AND 1957

The Home is a residential institution for poor and orphan children, recognized and aided by the Government of West Bengal. Started in September 1944 with only 37 orphan boys, it had, during 1957, 378 students on its rolls. Besides enabling the boys to grow up in a homely, religious atmosphere, the Home provides for training in self-discipline and self-help. The Home has a big Area Library in addition to the class libraries, and a reading room. A weekly bulletin and a quarterly manuscript magazine are conducted by the boys. The boys are given lessons in vocal and instrumental music, dance, and drama. Due attention is paid to the health of the boys, and the Home provides ample opportunities for both indoor and outdoor games. Excursions, N.C.C. and A.C.C. training, and gardening are some of the extra-

curricular activities of the boys. The Home conducts the following institutions.

**Junior Basic School:** For boys of the age-group 6 to 11. Instruction is imparted through the medium of crafts like spinning, clay-modelling, etc. (Strength: 1956: 188; 1957: 321).

**Senior Basic School:** A government-sponsored institution which gives training in fitting, smithy, carpentry, tailoring, and weaving along with general education (Strength: 72).

**Vocational School:** Practical training given in weaving, tailoring, toy-making, and carpentry (Strength: 101).

**Junior Technical School:** Practical training given in fitting, smithy, foundry, welding, etc. (Strength: 45).

**Higher Secondary Multi-purpose School:** Started functioning from January 1957 (Strength: 248). There is a separate hostel attached to this school.

**Junior Basic Training College:** Was opened in August 1957 (Strength: 60 trainees). There is a hostel attached to the college.

**District Library:** With separate sections for women and children. It has 5,345 books, and receives 6 daily papers and 22 monthly magazines.

#### *Urgent needs of the Home:*

- |                             |              |
|-----------------------------|--------------|
| 1. A Prayer Hall            | Rs. 1,50,000 |
| 2. Sick Room and Dispensary | Rs. 50,000   |

### THE RAMAKRISHNA MISSION SEVASHRAMA VRINDABAN

#### REPORT FOR 1957

The Sevashrama, established in 1907, has at present the following departments:

**Indoor Hospital:** Total number of cases (including eye cases) admitted: 2,809; cured and discharged: 1,861; relieved and discharged: 650; discharged otherwise: 178; died: 56; remained under treatment at the end of the year: 64.

Total number of surgical operations (including eye operations): 1,884.

Average daily number of beds (regular and extra): 58.

**Nandababa Eye Hospital:** As the diseases of the eye are very common in this area, this department has proved itself a great boon to the public of Vrindaban, Mathura, and the adjoining districts. Total number of patients treated: indoor: 1,224; outdoor: 14,181. Total number of operations: 13,044.

**Outdoor Dispensary:** New cases treated: 49,230;

old cases: 90,423. Surgical operations: 1,666. Average daily attendance: 383.

*Homoeopathy Department:* New cases: 8,687; old cases: 20,328.

*X-Ray and Electro-Therapeutics:* Total number of cases examined in the X-Ray Department: 980; in the Electro-Therapeutic Department: 156.

*Clinical Laboratory:* Pathological, serological, bacteriological, and biochemical investigations of 4,670 samples of blood, urine, stool, sputum, puncture fluids, etc. were carried out.

*Pecuniary Help:* Monthly and occasional relief was given to 14 persons. Total expenditure incurred on this account: Rs. 124.68 nP.

*Financial Position:* General Fund: receipts: Rs. 1,51,473.85 nP. expenditure: Rs. 1,56,026.62 nP. net deficit: Rs. 4,552.77nP.

The Sevashrama, situated as it is on the bank of the Yamuna, is threatened every year with floods, necessitating the suspension of its activities for a period of ten to twenty days every year. For some time past the Sevashrama had been considering seriously the idea of shifting to a new site which would be free from the floods. Now a new site, measuring 22.76 acres, situated on the Mathura-Vrindaban Road, has been acquired through the Government of Uttar Pradesh. The construction of the new hospital building and quarters for doctors, workers, nurses, and servants entails an expenditure of about 12 lakhs of rupees, of which collections amounting to Rs. 3,88,683 have so far been received. The Management appeals to the generous public for liberal contribution to make up the required amount.

*Immediate needs of the Sevashrama:*

1. A Permanent Fund to meet the deficit accruing every year.
2. Endowment of beds . Rs. 5,000 per bed.

THE RAMAKRISHNA MISSION  
ASHRAM, MALDA.

The Mission branch conducted in 1957:—

(1) A High School with 360 students, (2) a Junior Basic School with 159 boys and 53 girls, (3) a pre-Basic (Nursery) School with 41 boys and 34 girls, (4) four Primary Schools for tribals, refugees, etc. in villages with 293 boys and 134 girls,

(5) four Social and Adult Education Centres in the Tribal and backward areas of the District with 157 students, (6) Sarada Silpa Niketana, a women's Home-Industry Centre with 60 students and 50 home workers, (7) a school cum Community Centre at Mohanpara with 88 students and a Library of which 629 books were issued, (8) a students' Home with 17 boys, (9) a Library and a reading room with 1176 books (issued 1221), and 22 magazines and 2 dailies, (10) a Children Club with 227 members—75 boys and 152 girls, (11) 12 milk distribution centres feeding daily 620 children of 12 Primary Schools, (12) a Homoeopathic Charitable Dispensary with 2 branches in moffusil, treated 51,653 patients (8376 new), (13) 150 blankets were distributed in winter and (14) an educational health and industrial exhibition and a baby show were held during the year.

THE RAMAKRISHNA MISSION, MANGALORE

REPORT FOR 1957

Sri Ramakrishna Ashrama was started in Mangalore in 1947; and at the persistent demand of the public, a branch of the Mission was also opened in 1951, on a permanent site measuring about 7 acres, with a building situated on it, on the Mangaladevi Road. The site was a gift by the Hindu Seva Sangha of Mangalore, and the Mission took charge of the Balakashrama (Boys' Home) till then managed by the Sangha. An important milestone in the history of this centre was the starting of the Charitable Dispensary in 1955.

*The Boys' Home:* It maintains meritorious boys of indigent circumstances, irrespective of caste or creed, by providing them free board, lodging, stationery, clothing, etc. within the limits of the resources at its disposal. Total number of students (studying in different institutions) at the end of the year was 41. In the Balakashrama, an attempt is made to inculcate in the boys a taste for spiritual values.

*The Charitable Dispensary:* Total number of patients treated: 30,534; new cases: 9,015.

*Some of the needs of this centre:*

1. Endowments for maintenance of poor students—annual contribution: Rs. 250 per boy.
2. Bedding and clothing for the boys.
3. A permanent endowment procuring a monthly income of at least Rs. 500 for the maintenance of the Dispensary.