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GOETHE—AN INTRODUCTION

GEORG LECHNER, PH.D.

A keen student of literature and art, Dr. Lechner, presently Director, Max Muller Bhavan, New Delhi, was till recently Director, Max Muller Bhavan, Calcutta. The lecture reproduced below was given by Dr. Lechner at the Institute's School of Humanistic and Cultural Studies in March 1968.

MOTTO: I picked wild flowers recently
And took a bunch home thoughtfully;
The wormth that by my had was shed
Made every flower droop its head.
I gave them water in a glass,
And what a miracle came to pass!
The little heads perked up once more,
The stems were greening as before,
And all in all they looked so well
As when they grew in their native dell.
I felt that way when I heard my song
Wondrously in a foreign tongue.

Let me begin with a word of Goethe, taken from his *Faust*:

Was Du ererbt von Deinen Vatern hast,
erwirb es, um es zu besitzen.

'What a man has inherited from his forefathers, he must earn in order to posses.'

and

Was man nicht nutzt, ist eine schwere Last,
Nur was der Augenblick erschafft, das kann er nutzen!

'What is not used, is a heavy burden;
Only what the moment creates, can be utilized by the moments.'

Goethe, an almost legendary figure and an universal genius, Goethe, the statesman, scientist, painter, dramatist, novelist, and above all, the poet and the man, certainly has claims to stir up our efforts for an ever new and individual interpretation of his rich personality and his works: Lest he

himself might become for us, according to his own words, merely 'a heavy burden'.

Who then is this man of whom one of his contemporaries said 'Posterity will marvel, that such a man ever lived' and who earned from so sober and sincere a modern writer as Thomas Mann the praise: 'The greatest of the German poets—the darling of mankind—nobody can say to what extent his figure may yet in time expand'.

Parentage

The close relation between Goethe's life and work being commonly admitted, and his biography generally considered to be a clue to his writings, let me link up my recollections on Goethe with his life story.

Goethe was born in Frankfurt-on-the-Maine, on 28 August, 1749. His father, Johann Caspar von Goethe, was an Imperial Councillor (*Kaiserlicher Rat*) in Frankfurt. He married Katharina Elizabeth, daughter of Johann Wolfgang Textor, the chief magistrate (*Schultheiss*), a lively and gay girl of seventeen.

Their two eldest children were the poet, born when his mother was eighteen, and his sister Cornelia, one year younger. Goethe had a happy childhood with his stern, formal, somewhat pedantic, but truth-loving upright father as his teacher and with his young mother's charm and sunny nature around him.

The happy influence which his parents exercised on his own development, he described later in his famous verse:

Vom Vater hab ich die Statur
Das Lebens ernstes Fuhren.
Vom Mutterchen die Frohnatur,
Die Lust zu fabulieren.

'I have my stature from papa
My way of life so stable.
My cheerful bent from dear mama
And delight in tale and fable.'

Education

Goethe enjoyed a thoroughly liberal education. He received regular tuition in Greek and Latin languages from the age of seven, regular lessons in French followed at nine, two years later he took up Italian, and at thirteen English and Hebrew. As early as 1756 he wrote, besides two quite accomplished 'New Year Poems' for his grand parents, a sweet poem in French. Along with his language studies he read extensively and soon learned to play the piano, the flute and, although for a short time only, the cello. A real infant prodigy, he acted as the opponent in a friend's defence of his doctoral thesis at the age of eighteen, and wrote down his first famous drama *Goetz* within six weeks.

In 1765, the sixteen year old Goethe was sent to Leipsic to study law. In spite of his studies he found time to write long letters to his friends and to his sister Cornelia, who from his childhood had been his best fried.

After a prolonged stay at home, due to serious illness, he went to Strasburg in 1770 to continue his studies there. It was at Strasburg, that he obtained the Licenciate of Law in August 1771. However, law never proved an all-absorbing interest to him. And he began to take interest in studying medicine and anatomy particularly chemistry, thus laying the foundation for those scientific studies which occupied him increasingly all through his life.

Early Romance

It was here at Strasburg that he first met Herder who had made a famous collection of folk-songs from various countries. But, perhaps the most important event of that period is linked up with the name of Frederika, the daughter of pastor Brion of Sesenheim, a small village near Strasburg. He was deeply in love for the first

time and his genius as a poet was stimulated, first by his love and then by the lasting remorse he felt, when he left the young girl in order to return to Frankfurt. In his lyrical ballad 'Welcome and Departure' (*Willkommen und Abschied*) he describes the night ride to Sesenheim, the welcome in the arms of the beloved and the sorrow of parting in the morning:

To horse! my pounding heart kept crying,
No sooner was it thought than done.
In evening's lap the earth was lying,
And on the peaks the night was spun;
Already clad in mist, the giant,
The oak, stood towering eerily,
Where darkness from the copse defiant
Turned many somber eyes on me.

The moon, from clouded hill appeared
And frowned upon the hazy lea,
The wind by quiet wings was steered,
And whirred with horror over me;
To countless shapes the night was turned,
My feelings though were fresh and gay,
For in my veins, what ardor burned,
And in my heart, what glowing lay!

I saw you, felt the joyful sweetness
Of your kind eyes come over me.
My heart was yours in all completeness,
And every breath was yours to be
A day in spring with roses blended,
It wreathed your face in loveliness, —
Tenderness, gods, for me intended,
Deserving no such hoped-for bliss!

But soon at sunlight's earliest minute
My heart grows faint to say goodbye.
Your kisses' warmth, what rapture in it,
What sorrow lingers in your eye!
I went; your head was lowered in sadness
You watched me go, in deep distress.
And yet, to be so loved, what gladness!
To love, O gods, what happiness!

Together with his songs 'Song of May' (*Mailied*) and 'Rose in the Heather' (*Heidenroslein*), which he wrote at that time, this ballad marks the first culminating point in his lyric and breaks completely with the conventional form of writing. For the first time, the distressed young poet experiences the strange ups and downs of love-feelings, or as he described it later, 'the exalting to heaven, in mortal distress' (*Himmelhoch jauchzend, zu Tode betrubt*). Whereas the 'Song of May' shows us Goethe at the height of his happiness: 'How brilliantly nature beams upon me' (*Wie herrlich leuchtet mir die Nature*), in one of the very next poems a sad tone creeps in:

Sei gefuhllos; ein leicht bewegtes Herz
Ist ein elend Gut auf der wankenden Erde.

'Be void of feeling; a heart too quickly stirred,
Is a possession sad upon this changing earth.'

This pessimistic view is expressed again in the motto to the second edition of *The Sorrows of Young Werther* (*Die Leiden des jungen Werther*):

Jeder Jungling sehnt sich so zu lieben,
Jedes Madchen so geliebt zu sein.
Ach, der herrlichste von unsern Trieben
Warum quillt aus ihm so grimme Pein?

'Every youth longs so to love
Every girl so to be loved,
Ah, why does such bitter sorrow well
From our noblest impulse?'

Conflicting emotions

Yet, the impulsive urge of youth to seek new experiences was stronger than the binding power of love: Goethe returned to Frankfurt. For their brief bliss the girl paid with her happiness; Goethe with an

abiding sense of helpless guilt. The disparity between emotion which is genuine and craves permanence, and the unrestrained impulse towards life which is insatiable, and the inevitable guilt which is its consequence, produces the ominous conflict in his writings of this period.

In 1771, Goethe took up a lawyer's practice in Frankfurt. During a short stay in Wetzlar in the spring of 1772, he fell in love with Charlotte Buff, daughter of a magistrate, and lived through the experience which was fused into *Werther*. Almost from the beginning he knew his love to be hopeless, as Charlotte was already betrothed to Kestner. The memory of his love for Lotte haunted him until he was able to get peace two years later by weaving around it the novel *The Sorrows of Young Werther* (*Die Leiden des jungen Werther*). In this novel the love affair was represented as the life tragedy of the hero; Werther was of course Goethe himself. While *Gotz von Berlichingen*, an early drama written in the Shakespearian manner, had already made Goethe widely known, the impact of *Werther* was tremendous throughout Europe. People of importance came in growing numbers to see the author. Among them was the young Weimar-Prince, Karl August, whose reign was to begin in a few month's time. Karl August suggested that Goethe should come to his court and Goethe went to Weimar in November 1775.

Weimar

Weimar, with its seven thousand inhabitants, was the capital of the Duchy of Saxe-Weimar, a principality covering about seven hundred square miles of Thuringia and with a population of about one lakh. From now on, Goethe lived, except for relatively short and more or less regular intervals, in Weimar till the end of his life.

Let me stop here for a moment: Weimar, a court in miniature, a life full of politico-administrative activities, a feeling of safety and a considerable income, nothing really new and upsetting, near rather to monotony; was this really the convenient place to live in for the most gifted of our poets? We cannot escape this delicate question.

Just imagine—as Ortega Y. Gasset, the Spanish philosopher, suggested it once in a letter to a German friend—just imagine a Goethe without Weimar! A Goethe, taking part enthusiastically and without hindrance in the fermenting agitations of eighteenth century German life; a Goethe, exposed perhaps to the miseries of an uncertain life *a la* Villon, the great French poet. Life proper is our reaction to a radical uncertainty and therefore the man who seems to be sure of everything, is no longer a real man. The conscience of being safe, sheltered, and cared for, kills life. Goethe was himself aware of that, when he said:

Nichts laßt sich schwerer ertragen,
Als eine Reihi von schonen Tagen.

What would have become of a Goethe, planted and rooted in the wild virgin forest of an unprotected life and not in a highly cultured, artificial garden? We may only guess, of course, but still, part of the answer to this question lies in the Goethe being constantly in a sort of flight from Weimar.

Duchy of Saxe-Weimar; small indeed is the space occupied by it on the map of Germany, yet the historian of the German courts (*Vehse*) declares, and truly, that after Berlin there is no court of which the nation is so proud. 'Frederick the Great and Wolfgang Goethe have raised these courts into centres of undying interest.' It is of profound significance that in Weimar Goethe soon became the most prominent member of the Young Court Circle. Official duties now occupied more and more

of his time. His responsibilities increased every year. The heaviest burden was, when he was given control of finance in 1782. Despite all this, Goethe intensified his scientific studies during this period, he did neither neglect drawing and painting, with the result, that less and less time was left for his literary work. Gradually he came to feel that his development as a poet was being frustrated through the demands made by his public duties and in the summer of 1786 he at length resolved to free himself for a time from these responsibilities and to start on that journey to Italy which he longed to make since his childhood. He started southwards on 3 September 1786.

Italy

The sunny and charming Italian atmosphere revived the literary genius in Goethe. During his stay in Italy he finished the versification of his play *Iphigenie in Tauris*, he rewrote in verse *Torquato Tasso*, finished the tragedy *Egmont*, completed not less than one thousand sketches, added some more scenes to *Faust* and finally wrote his famous *Roman Elegies* (*Römische Elegien*):

O how happy I feel in Rome recalling the hours
When a grey, chilly day held me confined in the North
Cloudy the skies and heavy that lowered their darkness upon me,
Colourless, formless the world round my weariness lay
And I quietly fell to contemplating myself
Wishing to find dark ways taken by sad discontent.
Now my brow is enveloped by ether that's radiantly brighter;
Phoebus Apollo, the God, calls forth colours and forms.
Star-lit sparkles the night, it rings with soft-throated singing,
Clear is the moon for me, lighter than day in the North.

Even some thirty years later, Goethe recalled to his mind all he had seen and experienced in Italy in the two volumes of his *Italian Journey* (*Italienische Reise*), which has been called one of the greatest books on Italy.

Return home

Goethe arrived back in Weimar in June 1788, after an absence of almost two years in Italy. A rather unhappy period followed. He had lost some friends, among them, greatest of all disappointments, Frau von Stein, a lady he had deeply admired and loved for many years. She could not forgive him for having been so happy away from her. Lonely and unhappy as this made him feel, he sought comfort in the love of Christiane Vulpius. Christiane Vulpius was a simple young girl whom Goethe had met by chance and taken into his house as his housekeeper. Goethe and Christiane were married later on.

Schiller

Soon after his return from Italy he met Friedrich Schiller. But the relation between the two poets first remained cool. However, during the summer of 1794 they met again and had an eager discussion on scientific problems. A short time after this, Goethe received a letter from Schiller, summing up the latter's impression of Goethe's outlook on life (*Schiller an Goethe*, Jena, 23 August 1794):

'You take nature as a whole, in order to gain insight into its parts: In the totality of its manifestations you seek the cause that explains the individual. You mount step by step from the simple to the more complex organism; the most complex of all, men, you in the end build up genetically from the materials of the whole edifice

of nature. By re-creating him, as it were, in the same way as nature you seek to penetrate to the hidden organization of his being. It is a great, a truly heroic idea, and one that amply shows how your mind holds in one beautiful unity the whole rich variety of its images. You can never have hoped that your life would suffice for such an aim, but even to have started on a course like this, is worth more than ending any other,—and like Achilles in the *Iliad*, you have chosen between Phthia and immortality.'

With this letter began their lasting friendship of which the correspondence still preserved, give us happy evidence. When Schiller died in 1805, Goethe wrote for a commemoration-ceremony his famous 'Epilogue to Schiller's *Bell*' (*Die Glocke*),—a noble tribute any poet ever wrote for another:

For he was ours! May those words
of pride
Drown out our clamorous cries of
lamentation!
In our safe port, secure from storm
and tide,
He well could seek his lasting habitation.
Meanwhile his Titan soul did forward
stride,
In Goodness, Truth, and Beauty found
duration.
Behind him lay, to empty shadows faded,
The mean and base, which keeps us all
degraded.

In 1808, Goethe had his first meeting with another famous personality, the Emperor Napoleon, who, it is said, spontaneously summed up his admiration for Goethe in the exclamatory phrase: *Voila un homme*!

Lyrical and Philosophical Poems

The variety of Goethe's experiences and occupations during all these years did not affect his literary output: *Faust*, part one, was published in 1808 and he novel *Elective Affinities* (*Die Wahlverwandschaften*) in 1809. Goethe's thoughts about this period frequently reverted to his childhood and youth. He had already started to collect material for his autobiography, and in 1811 he published the first volume of *Poetry and Truth* (*Dichtung und Wahrheit*). By 1814, all the volumes were in the hands of the public, except the very last one which was published posthumously.

New ballads, too, belong to this period, as also the first songs of the *West-Easterly Divan* (*West-Ostlicher Divan*)—a collection of two hundred or so poems, slightly imitating the style of the fourteenth century Persian poet Hafia. Here is a famous poem from the first book of the *Divan* 'Life and death':

Tell no man, tell wise men only,
The crowd would mock my desire,
I will praise that living creature
That's a thirst for death by fire:
'Thou, created and creating
In the dew-cool, loving night,
Now a stranger passion stirs thee
Where the still candle shows its light.
Now no longer art thou trammelled
In the darkness shadowing thee,
Drawn by new longings to discover
The nobler mating that might be.
Now no distance clogs thee, flying
To the clear enchantment's call:
Thou, the moth, the star-fire's lover,
Thou must drink it, burn and fall.'
'Die and live!' Until thou hold
That saying and its worth,
Thou art but a troubled guest
On the darkned earth.

The first two lines state the delicacy of the subject to follow, and demand imperatively a very limited circle as an audience; the appeal is made to wise men

only ; the large crowd, unable to grasp the subtleties of so deep a concern, is liable to make a laughing stock of themselves. In Goethe's mind might have been the words of the Bible :

Du sollst nicht Perlen vor die saue werfen!

'Thou shalt not throw pearls before the Swine ! '

Only after uttering this caution, the poet reveals his secret—a secret indeed. Goethe praises something which is living and alive, striving for death in the flames, hence something, which is eager of ending its existence. This, at first sight, strange idea is given interpretation by the special kind of death desired. Fire is supposed to have a purifying and metamorphosing power. As the last line of the fourth stanza tells us, the (as it were) person addressed is butterfly. Suffering from the heat and therefore motionless during the day, it flies away to the blueness and coolness of the summer night, on 'love adventure', this creature of an hour. Suddenly it is irresistibly attracted by a candle light, standing there at an open window. Mystically drawn to that light, it forgets everything around it and dies from the love union with the light, which is too strong for it. The butterfly burning in the candle light, has often served poets as a symbol for man melting away in the fire of love.

In the present poem the butterfly is, of course, highly symbolical. On a higher level, Goethe's favourite idea of man being constantly on his way towards increasing perfection, comes in, of man, ever striving for a better and higher self, stripping off the old skin like a snake and putting on a new one :

Die and live all over!
(... *Stirb und werde*!)

Man is never satisfied with what he has achieved. There is not anything like an end or deadlock in life. One must continuously go through the fatal fire of intensive and thorough experience, take the risk of being overwhelmed by it again and again, and coming out of it all as a changed, a new man.

Goethe once paradoxically remarked : 'The essential thing is, that we must give up our existence in order to exist'. And he triumphantly remarks : 'Life swallow up death! '. On its way towards ever higher perfection death is not an end to everything, but, on the contrary, a new beginning. In the final scene of *Faust* the angels take up to heaven what was immortal in Faust. His earthly body was no longer a shape befitting his mind and soul. Goethe's idea on death and immortality are sometimes strikingly nearer to the eastern philosophy. Let me quote yet another one of Goethe's philosophical poems 'Limitations of man' :

When the primeval
Heavenly Father
With a tranquil hand
From hurrying clouds
Sows flashes of blessing
Over the earth below,
I kiss the extremest
Hem of His garment,
Filial shudders
True in my breast.

For with the gods
No man should ever
Seek to compare.
If he rises upward
There to touch
The stars with his forehead,
Nowhere can rest
His uncertain feet,
And storm-clouds and tempest
Will make sport of him.

If he stand firm
With sturdy robustness
On the well supported
Permanent earth-sphere,
He will fall short
So much as to vie
In vain with the oak
Or with the vine.
What can distinguish
Gods from the mortals?

That many waves
Before them travel
An infinite stream
We're raised by the wave
Devoured by the wave
And we sink downward.

A tiny ring
Sets bounds to our life
And gods link forever
Long generations
To the unending chain
Of their deathless existence.

Death of Christiane

Back to the report of Goethe's old age, a most tragic event followed: Christiane von Goethe, his wife, fell ill at the end of May 1816 and died after a week of great suffering. Goethe's feelings on her death are expressed in a short poem 'Epitaph', 6 June 1816:

Sun, thou seekest in vain to pierce the murky clouds....

The sad tragic tenor of this poem reminds of a powerful passage in the tragedy *Torquato Tasso*:

Und wenn der Mensch in seiner Qual verstummt,

Literary Work—1820-1825

Goethe's literary work in the years 1820-1825 consisted of various articles on literary criticism, the completion of *Wilhelm Meister's Travels* (*Wilhelm Meister's Lehrjahre*), and the editing of his correspondence with Schiller. In 1824, Thomas Carlyle sent him his translation of *Wilhelm Meister's Lehrjahre*, inaugurating thereby a lively correspondence, which ended only with Goeth's death.

Last Years

The year 1825 proved to be a festive one for Weimar. The seventh of November was the fiftieth anniversary of Goethe's arrival in Weimar and this together with the Golden Jubilee of Duke's wedding was marked with great celebrations of exultant joy. But the festivities for Goethe were soon followed by sad events. Many of Goethe's contemporaries died long before him; the few years, that still were his, took from him two of those who were dearest to him: Frau von Stein, early in 1827, at the age of eighty-five and the Duke Karl August in 1828. Goethe himself became more and more conscious of the approach of his own end and most of his work now consisted in an endeavour to complete what he had on hand.

Goethe's health had been good throughout the year 1831. But on 16 March 1832, in passing from his heated room across the garden, he had taken cold. He, however, rallied towards the evening to resume work and to dictate a few letters. On 17 March he was so much better that he dictated his last letter to Wilhelm von Humboldt. Two days after, Goethe developed a pain in the chest and his breathing became difficult. On 22 March 1832, shortly after midday, he died.

In a crucial passage in *Egmont* where Goethe had blended the wisdom of old Greek philosophy with modern existentialism, we read: 'As if whipped by invisible spirits, the sun steeds of time run away with the light charriot of our destiny and

nothing remains to us but to hold on to the reins with calm courage, steering the wheels, now right, now left, from the stone here and the abyss there. Where it goes—who knows? One hardly remembers, where one came!'

Goethe hand enjoyed life and the fleeting moments utterly and unrelentingly, but at the same time he had always been aware of the frailty of human nature and so the abyss was always there in his mind ('The Harper's Song'):

Until man eat his bread with tears
And through the dreary, wakeful hours
All night sit sobbing on his bed,
He hath not known the heavenly Powers.
They put us in this life on earth,
They let poor mortals sin, and then
Leave us to bear our agony,
For here all sin finds punishment.

Earlier he himself had summed up his life with the following verses:

Alles geben die Gotter, die Unendlichen,
Ihren Lieblingen ganz
Die Freuden, die Unendlichen, ganz.
Die Leiden, die Unendlichen, ganz.

'All things the gods bestow, the
Infinite ones,
On their darlings completely,
All the joys, the infinite ones,
All the pains, the infinite ones,
completely.'

Universal Humanism

Goethe's universal humanism not only permeated literature, which he had predicted and wanted to develop into a world-literature, but also mankind in general. 'I have sent neither eyes nor feet into foreign lands save with the intention of getting to know the universally human element that are distributed over the entire earth in the most varied forms', he said in a latter to his friend Buchler in 1820. Of the nations of this world he thought that 'They are merely to become aware of each other, to understand each other and, if they will not love each other at least learn to tolerate each other'. Man was for Goethe, even above all religions, of the highest concern and he never seriously envisages, as modern thinkers do, the possibility of complete failure of man.

Goethe strongly believed in the ultimate meaningfulness of this world which shines into the darkest hours of our existence. Man may even claim the universe, 'for what purpose is served by all the expenditure of suns, planets, and moons, of stars and milky ways, of comets and nebulae, of worlds that have become and are becoming, unless in the end some happy human being might take unconsciously pleasure in his own existence'. In a private utterance Goethe foresees the type of future European: 'Riches and rapidity are that which the world admires and for which everyone strives; railways, fast mails, steamships, and all possible facilities for communication are the field in which the civilized world is intent upon outdoing and out-training itself, thereby persisting in mediocrity. And that is of course the result of universality, that a culture of the mean becomes common. It is properly the century for capable brains, for quick grasping, practical men who, equipped with a certain adroitness, feel their superiority to the crowd, even if they themselves are not gifted for the highest achievement.'

Aesthetic Concept

Goethe's aesthetic concept was classical, and his ideas on art clustered around the concept of the beautiful as the centre. Although the ugly, as an equally entitled principle of art, already made itself felt

in some dramatic works by French romantic poets, particularly Victor Hugo and Alfred Musset, Goethe would not have anything to do with it, moreover, his poetry was invariably the artistic outflow of a constant encounter with life. 'I think nothing of poems snatched out of the air', he remarked in his conversations with Eckermann on 18 September 1823.

Scientific Method

Many controversial opinions have been uttered on Goethe as a scientist. Although he possessed the keenness of a painter ('one would, at times, wish to have more than two eyes') and was a tireless visual observer throughout his life, his scientific method was based on a Platonic concept of nature grasping in the individual phenomenon the universal principle manifested in it. He despised what he called a 'boundless empiricism' which contended itself with the close study of individual phenomena and never cared for the spiritual link, the moving force behind all individually collected data ('the parts he then has in his hands but lacks, alas, the spirit-band', *Urfaust*, verse 369).

Goethe's scientific views very often violently clashed with modern research methods, which speak of a mere hypothesis wherever enough empirical data fail to be available, and a single phenomenon is to be explained as resulting from its connection with something universal and regular. For Goethe, as for classical antiquity, science and poetry, and, science and faith can not only be reconciled but even complement and necessitate each other ('we must learn to realize', he says in a letter written less than a month before his death, 'that what we have seen and recognized in the simplest form must also be supposed and credited in the complex ones. For the simple conceals itself in the manifold, and this is the point where for me faith enters in, which is not the beginning, but the end of all knowledge').

Goethe's labours in natural science belong altogether to his Weimar period during which manifold practical tasks had to be tackled by him in his capacity as a high Government official and a State Minister. Of Goethe's studies in comparative anatomy, some scientists said (for instance Wilhelm Lubosch) that he raised it to the rank of an exact science.

In 1790, his *Attempt to Explain the Metamorphosis of Plants*, a pamphlet of eighty-six pages appeared, which is even now considered an important scientific monograph by professional scientists. Goethe's search for basic ideas rather than individual data was also evident in his botanical studies in which he visualized 'in his soul' the primal plant out of which nature had developed the whole variety of plant life. Goethe's optical studies are the result of his life long fondness for the phenomena of light. While his theory of visual sensations is even today favourably received by physiologists, physicists strictly refuted and even ridiculed Goethe's opposition to Newton's theory of optics, especially his wrong assumption that white and dark were primal, and polar colours, and that every colour demanded its complementary colour (green/yellow etc.). Even more untenable are Goethe's mineralogical and meteorological studies. However Goethe's scientific studies may fall short of exacting modern methods, they still prove Goethe's all-embracing interest in man and nature ('Is not the core of nature/in the hearts of man?' and 'there is nothing insignificant in the world. It all depends on how one looks at it.').

Religious Views

Goethe was, with all his seemingly literary view on many issues of life, a thoroughly religious man who, however, did

not adhere to any particular religion and like Lessing, preached tolerance. 'As I had often enough heard it said that ultimately every man has his own religion, nothing seemed to me more natural than that I too might form my own.

'You find nothing lovelier than the Gospel, but I find a thousand pages written by ancient and recent men favoured by God, just as lovely, and useful and indispensable to mankind.'

Faust

The quintessence of Goethe's thinking and his achievement as a poet is, however, to be found in *Faust* which can not only be taken as a reflection of Goethe's but of European spirit at large. It cannot be the end of this short introduction to go into a detailed consideration of even a few of Goethe's works. Let me choose one, his greatest one, it is true, and give you some reflections on it. I am of course speaking of *Faust*. Goethe was about twenty years old, when the idea of creating *Faust* appeared first in his mind. At the age of twenty-six *Urfaust* was completed. But in the end he had to give a whole life to accomplish this task. He almost failed to finish it, for not many months after its completion he died. Such a work cannot be all of one piece; both in details and as a whole it must show traces of the development, which the author himself passed through in the course of his long life. As a matter of fact, the stages of Faust's life correspond to those of Goethe's inner being.

At the beginning of the play, Faust is tortured by his increasing opposition to a civilization, in which heart and sense are less than practical reason and where the rational conception of the world is dominating. He opposes the excessive intellectualization of his generation, and feels a passionate longing for nature, for warm, sensual experience. What the Rational Age called life could not really be life. Faust, who knows the magic practices, summons the Earth spirit; but this 'Superman' cannot endure the essence of the spirit. Again he finds himself thrown back upon himself. But he is not made for resignation. His despair is challenged by the Easter message of the risen Christ, who has overcome death. Still, he realizes, that he can never hope for such an insight, which would enable him to see the God 'who moves the world from within'. Again, and more violently, Faust is disillusioned. Still the will to live is indestructible. The pact, which Faust concludes with the devil, Mephisto, follows. The conditions are: If Faust's diabolical companion succeeds in lulling to sleep the heroes ideal striving by means of pleasures which he is able to offer, then the rest shall belong to him. And if scepticism is wrong and life can indeed grant a moment which could make all succeeding moments empty, a moment so incomparable, that one would wish it to endure forever—for such a moment, Faust will gladly surrender eternity. His life-struggle leading up to that supreme moment includes many stages, the most moving and important of which is his love for the simple girl, Margareth. He loads heaviest guilt upon her and in one of her desperate moments, Goethe makes her express her love towards Faust in one of the deepest love-poems ever written 'My Peace is Gone':

My peace is gone,
My heart is sore,
I'll find it never
And nevermore.

Where I have him not
The grave's my lot
My world and all,
Has turned to gall.

My poor, poor head
I feel is crazed,
My poor, poor mind
Is torn and dazed.

My peace is gone,
My heart is sore,
I'll find it never
And nevermore.

To see him I watch
At the window seat
To find him I go
Into the street.

His walk erect,
His stature grand,
The smile of his mouth
His eyes that command!

His every word's
Enchanting bliss
The clasp of his hand,
And ah, his kiss!

My peace is gone;
My heart is sore,
I'll find it never
And nevermore.

My bosom craves
To feel him near;
Ah, might I grasp him
And hold him here.

And kiss him oft,
As I desire
Then on his kisses
I would expire!

Conclusion

Faust is actually dominated by the necessity of yearning for that, which is according to the judgement of reason neither obtainable nor desirable. Such an ideal of life places enjoyment and profit of existence not in the results, but in the process of life's activity itself. What does it matter, whether a man arrives or not? Always to be on the way, that is the thing. It might perhaps be said that this is a dynamic ideal; in any case it is modern and western; as alien to the ancient world as to the Christian middle ages and the civilizations of the orient. Consummation and tranquillity, contemplation and harmony are not of supreme importance for this view of life.

Thro' life I rushed half unaware,
And snatched at every pleasure there.
If it proved vain, away I threw it:
If it escaped me, I did not pursue it.
Thus always I've desired and then enjoyed,
And then desired again: and thus employed
I stormed by way thro' life; once wild and daring,
But now with slow, with cautious footstep faring,
I've grown familiar with this earthly state:
And what's beyond no gaze can penetrate.
Fool he, who thither lifts his dazzled eyes,
Above the mists which shroud us, dream to rise:
Let him stand firmly here, here let him seek:
To earnest searchers life will surely speak:
Why with the Eternal should he vainly cope.
The world and all it holds are in his scope.
So let him wander while he still has day:
If ghosts molest him, let him go his way:
Thro' pleasure and thro' pain still onward stride,
He, whom each moment leaves unsatisfied.

This will of Faust to conquest follows its own brutal law, and yet its unscrupulous, unreflecting power can produce most positive achievements. Goethe knows that, while acting, man is basically without conscience. How many of the deeds, which history regards as truly great, can stand up undemoral judgement? One who does not wish to incur guilt, may not act. Only the contemplative man can keep his soul pure. This is the inescapable contradiction imposed upon human existence. What passes here for achievement and success, is rated over there before the tribunal of morality as betrayal and guilt. This, too, is Faust's tragedy.

Faust's nature, his hunger for the higher and highest make him at once great and small. As moral beings, we shall never be able to fulfil ourselves unless it be at the cost of renouncing the world and all action. But God has placed us between the above and below; he cannot expect us to renounce this world. The grace of the superior powers, so this drama tells us, so we must, so we dare hope, will balance what we ourselves are not capable of achieving. For the man of action guilt is inevitable; no one yet has walked his way to the end without guilt. Still, in Goethe's opinion, the consolation is there:

Werimmer strebend sich bemuht, den
konnen wir erlosen.
'Who upwards still has striv'n and craved,
To him we bring slavation.'

NON-VIOLENCE IN HUMAN RELATIONS

TRIPURA SANKAR SEN, M.A.

Professor Tripura Sankar Sen, formerly Head of the Department of Philosophy at the Muralidhar Girls' College, Calcutta, is a distinguished teacher of philosophy. He has written many books and among his books mention may be made of Ūniś Śataker Baṅglā Sāhitya, Bhārat Jijñāsā, Vaiṣṇava Sāhitya, *and* Śākta Padāvali. *The lecture reproduced below was given by Professor Sen at the Institute's School of Humanistic and Cultural Studies in December 1968.*

MAN is, by nature, both egoistic and altruistic. He is a self-centred individual and at the same time, he is socially and morally conscious. A moral imbecile who is given to anti-social activities is a diseased person requiring psychological treatment. Both competition and co-operation are natural to man. Common language, common culture and tradition, common nationality, common religion are integrating or cohesive forces in the life of a man. And yet these are the factors that have divided human beings into hostile camps. Man is, indeed, a curious combination of animality and divinity. As a rational being he cannot ignore the highest values of life, the ideals of truth, beauty and goodness, the ideals of liberty, equality, and fraternity; but as an animal he is subject to lust, anger, greed, inordinate love of gain, hatred, jealousy, etc. The God in man says: Be truthful, be non-violent, be pure in spirit, love thy neighbour as thyself, the animal in man says: Be expedient, tell the truth and be non-violent only when it is wise for you to be so, love thy friend, hate thy enemy, let your language sometimes be the art of concealing thoughts, commit the most cruel deeds in the name of Necessity, 'the tyrant's plea', sometimes 'look like the innocent flower but be the serpent within'.

If we want to establish the kingdom of Heaven on Earth we must practise non-violence, have recourse to truth and be pure in heart. Violence has always its root in some animal propensity; be it jealousy or hatred or inordinate love of gain, aggressive nationalism, recial pride or religious fanaticism. So long as man remains an animal, violence will persist. There is no knowing whether man will ever rise superior to his animality. But 'religion', as Swami Vivekananda says, 'is the manifestation of the divinity already in man'. So non-violence and respect for the personality of others is the goal to be reached by us. It is, therefore, that the great sages and seers of the world have spoken highly of the virtue of non-violence.

MANU, THE GREATEST INDIAN LAW-GIVER

Manu, the first and foremost of the Indian law-givers, is not an apostle of non-violence but he repeatedly affirms in many *ślokas* that *dharma* or virtue consists in truth, non-violence, and self-control. He says, 'Patience, forgiveness, control of self, non-avarice, purity of body and mind, subjugation of the senses, erudition, knowledge of Reality, truthfulness, and abstaining from being angry,—these are the ten virtues of which *dharma* consists'. To abstain from being angry is to become non-violent.

Anger often leads to violence and so control of anger leads to non-violence.

Elsewhere he says, 'Non-violence, truthfulness, non-stealing, purity of body and mind, and control of the senses, these may briefly be described to be the common duties of the four castes'.

And in yet another *śloka* Manu says, 'We should not enrage an angry person. We should also speak gently to one who speaks ill of us.'

What Manu means to say is that we should not behave in such a way as would lead others to violence.

But Manu emphatically says that it is the duty of the Kṣatriya to fight against evil and corruption in a disinterested manner so that *dharma* or the kingdom of Heaven may be established on Earth. To his mind war is a necessary evil. But even a Kṣatriya should try his utmost to establish peace on earth. So non-violence is as much a *dharma* for a Kṣatriya as for other castes.

The Teachings of the Mahabharata

Though the *Mahābhārata*, the greatest and noblest epic of the world, describes the great battle that was fought between the Kauravas and the Pāṇḍavas, yet there are innumerable passages in it speaking highly of the virtue of non-violence. In the *Ādiparvan* of the *Mahābhārata* it is said: 'He may be called a true man who can subdue his rising anger by virtue of forgiveness, just as a snake can cast off his slough'.

In the *Vanaparvan* we find the following *śloka* in praise of forgiveness: 'Forgiveness is virtue, to forgive is to perform a sacrifice, to forgive is to study the Vedas, forgiveness is as good as learning, he who knows this is capable of forgiving everything'.

In the *Anuśāsanaparvan* also the great poet Vedavyāsa speaks almost in the same strain: 'Non-violence is the highest virtue, non-violence is the highest restraint. It is the highest gift. It is the highest penance. It is the highest sacrifice. It is the highest power. It is the noblest friend. It is the most enduring happiness. It is the highest truth. It is the highest wisdom.'

In the *Mahābhārata* we find Lord Śrī Kṛṣṇa appear before Dhṛtarāṣṭra as a peace maker but his minimum demand for five villages for the Pāṇḍavas was scornfully rejected by Duryodhana who was audacious enough to advise his father to put even the incarnation of God to chains. So war between the Kauravas and the Pāṇḍavas was inevitable. But the great poet Vedavyāsa makes us feel that victory can be more horrible than defeat. Yudhiṣṭhira reigned, indeed, for a long period but even Bhīṣma, the wisest of men could not restore thoroughly his mental equilibrium.

The Buddhist Scriptures

In the *Dhammapada*, the Buddhist ethical code, it is said: 'It is not by hatred that hatred ceases, it is only by love that hatred ceases. This is the eternal moral code'.

Lord Buddha advises us to conquer evil by good, hatred by love, violence by non-violence. He enjoins us to extend our love even to sub-human species. He says, 'We must always be friendly to all creatures, sitting, walking, standing; at every moment of our life we should think of the well-being of all creatures just as a mother thinks of the well-being of her children'. In the *Lalitavistara* it is said: 'Always remain in mutual peace and concord with each other. Let your heart be full of good will towards all'.

Of all religions, Jainism lays great stress on the virtues of *ahiṁsā* or non-injury. In the *Daśavaikālika-Sūtra*, the Jaina scripture, it is said: 'Religion consists in non-

violence or abstention from cruelty to animals, self-control, and austerities'.

We quote the following injunction from the Jaina scriptures:

'Do not kill any being, this is the quintessence of knowledge. Know this to be the true meaning of the Law of Non-violence.'

In the *Bṛhat-Śānti-Stotra* we find the following prayer:

'Let peace reign in the whole world. Let everybody exert himself for the welfare of others. Let evil disappear from the earth. Let every one be happy in all parts of the world.'

The Great Sage Patanjali

The great sage Patañjali speaks of the eight-fold path of the *yoga* which leads to concentration and to liberation. The first of these is *yama* which consists in non-violence or abstinence from injury, truthfulness, non-stealing, purity of body and mind, and non-acceptance of anything from others. Both Lord Buddha and the great sage Patañjali speak of the virtues of *maitrī* or friendliness to all creatures, compassion, joy at the happiness of others, and indifference to any sinful act done by others. Patañjali says that if any one can be non-violent in thought, speech, and action no living being can do him any harm. In the *Bhagavad-Gītā* the practice of *ahiṁsā* or non-violence has been classed under bodily penance.

The Christian Scripture

The essence of religion, says Lord Jesus, lies in love of God and love and service of fellow-beings. He did not, like the Jews of his time, believe in the idea of the chosen people. He says: 'Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you.'

Like Lord Buddha Jesus also commands us to overcome evil by good. 'Love worketh no ill to his neighbour, therefore love is the fulfilling of the Law'.

Ralph Waldo Trine

Non-violence and love go hand in hand. Non-violence is negative, love is positive. There is much truth in the saying: Love of fellow-men is love of God. Conversely those who really love God cannot but love their fellow men, their love extends even to the sub-human species. In this connection we may remember the instance of Saint Francis of Assisi. R. W. Trine says: 'When we realize that we are all one with this Infinite Spirit, then we realize that in a sense we are all one with each other. When we come into a recognition of this fact, we can then do no harm to any one, to anything. We find that we are all members of the one great body, and that no portion of the body can be harmed without all the other portions suffering thereby' (*In Tune With the Infinite*).

Trine is one of the greatest thinkers of the world who preaches the gospel of Universal Religion and interprets the teachings of Christ in the light of the Vedānta.

The Gospel of Humanism in Philosophy and Literature

The gospel of humanism has been preached by many philosophers, such as Auguste Comte as well as by many poets. The humanistic philosophers teach us to love and respect our fellow-beings and to rise above narrow prejudices, aggressive nationalism, racial pride, colour prejudice and religious fanaticism. They preach the gospel of liberty, equality, and fraternity. Liberty, according to Laski, is 'the maintenance of that atmosphere in which men

have the opportunity to be their best selves'.

It was Immanuel Kant who made a distinction between Kingdom of Nature and the Kingdom of human beings. In the kingdom of nature determinism prevails, but as men are autonomous, free, self-determining, self-regulating beings, the kingdom of human beings is the kingdom of ends. We must, therefore, respect the personality of other as we respect our own personality. Kant says, in his *Critique of Practical Reason*: 'Always treat humanity, both in thine own person, as well as in the persons of others, always as an end, never merely as a means'. So we must live and let others live, we must ourselves be persons and let others be persons.

The French philosopher Auguste Comte is said to be an apostle of the religion of humanism or the religion of positivism. According to him humanity progresses from the Mythological Age to the Philosophical Age and from the Philosophical Age to the Scientific Age. In the Scientific Age we worship not any supersensuous reality as God, we worship *Grand Etre* or Collective Humanity. We do not believe in the immortality of the soul, but we care for corporate immortality. He who lives in the memory of others attains immortality.

Love of and respect for humanity should be the creed of our life according to Comte.

The French Encyclopedists such as Voltaire and Rousseau who laid the foundation for the French Revolution preached the gospel of liberty, equality, and fraternity. But the Revolutionaries ran to such excesses in violence as to disillusionize the great poet Wordsworth.

In the Ramantic Age, Coleridge preached the gospel of love not only for our fellow beings but for all living creatures. In the 'Ancient Mariner', he says:

He prayeth well, who loveth well
Both men and bird and beast.
He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all.

This is the Indian ideal of *maitrībhāvanā*.

P. B. Shelley was a humanist and a hater of oppression. He believed in the inherent capacity of all human beings who can be the masters of their own destiny. This idea has been exquisitely brought out in his 'Prometheus Unbound'. But man must be free from oppression and violence so that he may have the fullest opportunity of developing himself. He believes that the kingdom of Heaven will one day be established on the earth and all strifes and war-fares will disappear. Shelley who is not only a revolutionary but also a visionary poet believes in the millennium.

Among the modern poets we may mention the names of Stephen Spender, Wilfred Owen, Walt Whitman, etc. who are all believers in the religion of humanism.

Nietzche is the prophet of the *āsurik* 'Superman' whose activities are inspired by will to power and who is beyond good and evil, that is, above any moral scruple. His message in life is to eliminate the weak and to break the good and the just by having recourse to violence. But William James gives us the moral equivalent of man's instinct to fight. He says that this instinct should be utilized in fighting famine, flood, fire, disease, etc. We can contribute to the welfare of society by such non-violent methods.

Henry David Thoreau and Tolstoy

H. D. Thoreau was highly influenced by Emerson, the great Concord Sage. Thoreau's article on 'Civil Disobedience' influenced Mahatma Gandhi and his policy

of non-violence. Thoreau was a lover of solitude and an adverse critic of industrial civilization which reduces men to machines. He says: 'Industrial inventions are improved means to an unimproved end'. He took delight in the sights and sounds of nature, in plain living and high thinking. To his mind violence is a sin against humanity. The vices of modern civilization made him turn to solitude.

Count Leo Tolstoy, one of the most powerful creative geniuses of Europe, develops the idea that nobody should try to be wiser than nature and life in his novel *War and Peace*. He also formulates the doctrine of non-resistance and non-violence. He gathers his inspiration from the teachings of Christ. His conversion to the creed of non-violence and establishment of peace on earth has been described in his *Confession*.

Tolstoy also has exerted a tremendous influence on the thoughts of Mahatma Gandhi.

Rabindranath and Mahatma Gandhi

Both Rabindranath and Mahatma Gandhi, the two great international figures of modern India are the apostles of peace and non-violence. Being the best products of Indian culture they believe that the message of India is to establish unity in the midst of diversities. Though they differ on many important problems, yet both of them are patriots as well as the citizens of the world. Both of them have fought against untouchability, religious fanaticism, and aggressive nationalism and colour-prejudice of the West. Both of them have pointed to the evils of industrial civilization which is responsible for the economic inequality between the exploiter and the exploited. Both of them are deeply religious, they believe in the change of heart even of the capitalists. They do not believe with Lenin that religion is one of the aspects of spiritual oppression neither do they believe with Karl Marx that religion is the opium of the people or the dictatorship of the proletariat will be established through violence. According to them the root of all evil lies in the inordinate love of gain in the minds of the capitalists which gives rise to labour-unrest, so unless a new pattern of society or state is built on a spiritual basis, no problem will be permanently solved.

Conclusion

We have seen that the best rule of conduct is to live and let others live. Pandit Nehru preached the doctrine of peaceful co-existence. The state has sometimes to use force so that peace and order may not be disturbed, and absolute non-violence cannot be the ideal of the state, but as Green rightly says: 'Will and not force is the basis of the state'. We should remember that the horrors of war have increased a thousandfold in the present age. So the doctrine of non-violence and of peaceful co-existence carried into practice can only save us from utter destruction. We, therefore, say with Christ: 'Blessed are the peace-makers, for they shall find

BOOK REVIEW

THE RELIGION OF TIBET. By Sir Charles Bell. Oxford University Press, London W. 1., 1968. Pp. 235, with 69 illustrations and 3 maps. Rs. 30.00.

In the present volume, which forms the last of the series of three books by the author, a historical account of the introduction and development of Buddhism in Tibet has been presented. The book consists of two parts. Part One, which covers more than three-fourth of the entire book, deals with the advent and growth of the religion of Gautama Buddha in Tibet, while the Part Two gives an account of the civil and military administration of the land by the monastic rulers.

The materials of the book were derived from quite authentic sources, namely, from the Chinese, Tibetan, and European writings, besides from the author's own personal experiences gathered from intimate detailed conversations with all classes of people from the Grand Lamas downwards during the nineteen years of his residence in Tibet, the major part of which he spent as the diplomatic representative of the Indian Government.

Among the Chinese sources, historical records of events during the reign of successive Chinese Emperors of the Tang and Sung dynasties deserve particular mention. Some of these were devoted to the Tibet of those periods.

But much valuable information and the wealth of material regarding the history of Buddhism in Tibet and possessing the merit of real accuracy, were collected from the Tibetan sources themselves. These included the masses of Tibetan Government records; a collection of valuable books presented by their Holinesses the Dalia Lama and the Pan-chen Lama; the History of Buddhism called *The Treasury of the Precious Scriptures* written by Pu-ton, the compiler of the *Kan-gyur*—the Tibetan Canon, and the *Ten-gyur*—the commentaries, which number altogether three hundred and thirty volumes forming the central authority in the sacred literature of Tibetan Buddhism; and the most of all the *Tep-ter Ngon-po* (*The Blue Treasury of Records*) (A.D. 1476). Besides these, the history of Tibet, known as the *Feast of Pleasure*, by the fifth Dalai Lama (seventeenth century A.D.) and a few biographies, as well as a *Religious History of Mongolia*, and the history of Bhutan, entitled *The Religious History of the South*, and some other local histories in Tibet were consulted by the author. He has not failed also to utilize the account and experience of many European travellers who visited Tibet or lived for a number of years in the land.

The present book may therefore be viewed as the most authoritative and reliable publication on the subject, and can be wholeheartedly recommended to all those who are interested in the religion of Tibet.

Religion is the bed-rock on which the Tibetan life and culture rest. To a Tibetan religion is everything and is more important and dearer than even his country and the nation. They believe, as their historians teach them, 'that when the religion is not supported the State decays through foreign wars and internecine troubles'. Being nomads in habits and living among mountains they possess all the religious devotion of the former and all the conservatism characteristic of mountain-dwellers. The priestly class or the monks (*Lāmās*) with the Grand (*Dalai*) Lama at their head ruled the state, and in fact, constituted 'the third Member of the Divine Triad, the Buddha, the *Dharma* (Law), and the *Saṅgha* (Priesthood)'.

The old faith or religion of Tibet before the advent of Buddhism was Ponism, as they called it. It was some sort of Shamanism or Nature worship, characterized by magic, miracles, sorcery, and sacrifices including even human sacrifice, as was the practice with the Mongolian branch of the human race.

Buddhism came to Tibet from China and from India by the seventh and eighth centuries A.D. through Nepal and Ladak. Buddhist priests like Śāntarakṣita and the great Tāntrika teacher Padmasambhava were the pioneers in teaching and preaching Buddha's doctrine to the people of Tibet. At first the teaching from the Little Vehicle (Hīnayāna), in accordance with the early Buddhist teaching, did not gain much acceptance in Tibet, as its people could not shake off the influence of their early faith, Ponism. It was the doctrine of the Mahāyānist school in a somewhat debased form by admixture with the Tāntrika cult devoted to magic and exorcism, as preached by Padmasambhava, that became more acceptable to Tibetan people.

Buddhist monks from India as teachers were invited to Tibet to initiate the people of the land to the religion of the Buddha. Kamala Śila, an Indian philosopher and disciple of Śāntarakṣita, who was thus invited, stayed on in Tibet and instructed many Tibetans. He was held in great respect and often described as 'The Holy Indian' in the Tibetan books, and more often spoken as 'The Holy Buddha'. After his death his body was embalmed, and was in a good state of preservation in a monastery twenty miles north of Lhasa where the author of the volume under review found it during his residence in Tibet during the early part of the current century.

Through the support and encouragement of rulers of the country, Buddhism, both of the Little Vehicle (Hīnayānist) and the Great Vehicle (Mahāyānist) schools, made a rapid progress in the country with the establishment of many universities and monasteries which gradually replaced the Ponist monasteries. But while the Sarvāstivādin sect of the Hīnayānist school was favoured by the rulers and the intellectual classes, to the masses of the people, on the other hand, it was the Mahāyānist doctrine, admixed with mysticism, magic, miracles, and yogic practices of the Tāntrika cult, which appealed most. For, Tāntrika religion was nearer to Ponism and could readily harmonize. But towards the latter part of the nineth century, a reaction set in after the King Ral-pa-chan was killed and his brother Lang Dar-ma ascended the throne of Tibet. However, after a suppression of about seventy years the revival of Buddhism began with the visit of the great Buddhist scholars and monks like Asaṅga, Vasubandhu, Subhati Śrī Śānti – better known to Tibetans as the Great Kashmiri Pandit, and many others, on invitation from the Tibetan kings.

During the early part of the eleventh century A.D. when the monasteries were being defiled and destroyed by the Mohammedan invaders who were establishing their power in the plains of India, many monks of high intellectual attainments fled from the country and found a sanctuary in Tibet. Among these Atiśa, (Dīpaṅkara Śrījñāna), a native of Bengal, exercised a great influence in Tibet, though quite old at the time. He was a remarkable man of great reputation for learning and held the office of the High Priest at the Vikramaśīla monastery. He taught the Tibetan Chief, who invited him, and others, conferring spiritual powers secretly. With the aid of several Tibetan translators Atiśa translated several Sanskrit works into Tibetan, wrote many treatises, and preached

public sermons. He expounded the doctrines of a new sect, known as Ka-dam-pa, characterized by elaborate ritual and its powers for propitiating deities. Atiśa died in Tibet and his tomb lies about twenty miles below Lhasa, in the centre of which there is an image of Atiśa in his own likeness. He was highly venerated by the Tibetans who used to call him 'Lord' or 'Noble Lord'. Thus the revival of Buddhism acquired its full force, and many new monasteries sprang up with a *Lāmā* at its head. These became the monastic strongholds. Buddhism spread all over Tibet and, impregnated with Pouism, became the national religion of Tibet.

Tibetan Buddhism was reformed with the elimination of many Tāntrika rites by Tsong-ka-pa towards the close of the fourteenth century. He founded the Gan-den monastery and the Ge-luk-pa sect, known as the 'Yellow Hats' discarding the 'Red Hats' of the original priesthood. His disciple Ge-dun Trup-pa founded the Dre-pung monastery, the largest in Tibet. He built Ta-shi-Lhun-po, a memorial to his teacher, an independent monastery attached to Dre-pung. The Grand Lama of Ta-shi Lhun-po is known by the name of Pan-chen Lama.

As Buddhism grew in the land, the line of old kings lost their power, and the political powers of the priests or *Lāmās* grew likewise. Capable hierarchs in the largest monasteries succeeded to the throne in turn. The Emperor of Mongolia received spiritual instruction from one of these hierarchs and was initiated by him into this new religion. Thus Tibetan Buddhism was introduced into Mongolia. The title Dalai Lama was given to the *Lāmā* or the chief hierarch of Gan-den monastery near Lhasa. With the enthronement of the Fifth Dalai Lama as sovereign over the whole country in the seventeenth century, he moved to the newly built monastery and palace at Potala in Lhasa. Henceforward the Dalai Lama was entitled to hold the twofold power, temporal and spiritual, as the head of the state. He is revered as an incarnation of the Buddha or a Living Buddha. Following the Buddhistic faith, the Tibetans believed in rebirth, incarnation, and transmigration of souls; and each Dalai Lama is supposed to be the incarnation of his predecessor. Though there is a sort of caste system and a distinction between the high-born and the low-born in Tibet among the laity, all such distinctions and differences disappear after their initiation as priests or monks, who can rise to any position of dignity according to their ability and intelligence.

Tibetans by nature were warlike people and they were frequently in war with the neighbouring countries. At one time they defeated the Chinese and occupied a portion of their country. With the adoption of Buddhism, a religion of peace and non-violence, they gradually developed an abhorrence for war and violence, and as a result, in later years they were attacked and often defeated by the Chinese, the Mongols, and the Nepalese. Nevertheless, they disliked alien rule. The love of independence, generally characteristic of the nomads and the mountain-born, was still further intensified in their case for fear of what the foreign rulers might do to their religion. For, to them the religion was dearer than the country and the nation. It is an irony of fate, indeed, that these peace-loving and tolerant people with unparalleled devotion to their religion lost their freedom recently, when their country was forcefully occupied by the Communist China, and the Dalai Lama and his devoted followers had to flee from the country and seek asylum in India, the original home of Buddhism. Thus the only religious state under monastic rule in the strict sense of the word with all its merits

and faults was liquidated from the face of the globe, as a result of aggressive occupation by its neighbour on the sanctimonious plea of the liberation of the Tibetan people from the tyranny of priesthood and ignorance of religious superstitions.

The reviewer has attempted to give here only a synoptic survey of the salient features of what the author has described with wealth of materials and details in a delightful style in his book, *The Religion of Tibet.*

Inquisitive readers will feel amply repaid by going through this book, at once informative and instructive.

P. RAY

INSTITUTE NEWS

Birth Centenary Celebration of Mahatma Gandhi :

The Institute, in collaboration with the Gandhi Centenary Committee, West Bengal, celebrated the first Birth Centenary of Mahatma Gandhi, in an atmosphere of solemn dedication and service under the blue canopy of the autumnal sky and the velvet green grass-land of the Institute's spacious lawn down below, on Thursday, 2 October 1969, at 5.30 p.m.

A little more than three thousand audience, distinguished people from various walks of life, assembled on the occasion to pay their respectful homage to the memory of the Father of the Nation. The vast audience squatted on the beautiful lawn and silently observed the *sūtra-yajña*, mass-spinning, which preceded the day's function. The invocatory songs were sung by Sri Purnendu Roy, Srimati Bandana Sinha, and Srimati Shyamasri Banerjee. This was followed by silent prayers and mass-recitation of the pledge, specially prepared for the solemn occasion of Mahatma Gandhi's Birth Centenary throughout the country.

Welcoming Sri Jayaprakash Narayan, the Chief Guest, Sri Shanti Swarup Dhavan, Governor of West Bengal, the guests, and the distinguished audience to the centenary celebration, Swami Akunthananda, Secretary of the Institute, gave a short speech. This was followed by formal releasing of *Gandhi Racana Sambhar*, a collection of Mahatma Gandhi's works in Bengali, by Sri S. S. Dhavan, Governor of West Bengal, and also President of the State Centenary Committee.

Besides Sri Dhavan, Sri Ajoy Kumar Mukherjee, Chief Minister, West Bengal, Sri P. C. Sen, and Sri Jayaprakash Narayan also spoke in details about Gandhian Philosophy and its implications in the modern context.

After a brief speech by The Hon'ble Mr. Justice Sankar Prasad Mitra, President of the meeting, the day's functions came to a close with a devotional song sung by Srimati Supriti Ghosh.

Students' Day Home

The following table presents at a glance the work of the Students' Day Home for the months of April, May, and June 1969 :

	April	May	June
Total number of students enrolled	800	800	800
Average daily attendance	200	197	215
Average number of students daily taking meals and tiffin	161	100	103
Total number of text books issued	9,529	4,914	5,469

Library and Reading Room

The following table presents at a glance a review of the work of the different sections of the Institute's library for the months of July, August, and September 1969 :

Main Library

	July	August	September
Total number of books	58,941	58,970	59,058
Number of books added	447	29	88
Number of books purchased	159	12	49
Number of books received as gift	283	17	27
Number of Periodicals accessioned	5	—	12
Number of books issued for home study	3,292	3,347	3,222
Number of books issued for reference	7,880	9,958	8,805

Reading Room

Number of Periodicals in the Reading Room	371	371	371
Average daily attendance	414	554	501

Junior Library

Total number of books	1,611	1,611	1,628
Total number of books added	2	—	17
Number of books issued for home study	209	199	196
Average daily attendance	10	10	12

Children's Library

Total number of books	4,426	4,426	4,437
Number of books added	15	—	11
Number of books issued for home study	940	807	793
Average daily attendance	35	33	30

Guests

Among those who stayed at the Institute's International House between July and September 1969 were the following:

July 1969

Mr. Abdushukurov Telman, from Tashkent, U.S.S.R.;

Mr. Georgy Shmelev, from Moscow, U.S.S.R.;

Mr. Robert Ivanov, from Moscow, U.S.S.R.;

Mr. Kielan Kazimierz, from Warsaw, Poland;

Mr. Fathi Mohamed El Fadul, from Khartoum, Sudan;

Mr. Daravinea Nicolae, from Bucharest, Romania;

Mr. Umberto Lapaglia, from U.S.A.;

Professor and Mrs. K. Laurence Chang, and son, from U.S.A.

August 1969

Professor John Rosselli, from Brighton, England;

Professor (Dr.) H. Brucher, from Germany.

September 1969

Mr. F. John Barbour, from Canada;

Mr. D. J. Hughes, from England;

Dr. Munk, from Germany;

Mr. Wiedemann, from Germany;

Dr. Ann Sleep, from Kent, U.K.;

Mr. Pyare Shivpuri, Journalist, from London;

Mr. S. Mahalingam, from Malaysia;

Miss J. Martin, from Amsterdam, Denmark;

Mr. Bjarre Jorgensen, from Amsterdam, Denmark.

JANUARY CALENDAR

(All Functions Open to the Public)

(Children below 12 years are not allowed)

SCRIPTURE CLASSES

THE BRIHADARANYAKA UPANISHAD:

Tripurari Chakravarti, M.A.

On Thursdays at 6.30 p.m. in Bengali

1st, 8th, 15th, 22nd, and 29th January

SRIMAD-BHAGAVATAM:

Govinda Gopal Mukherjee, M.A., D.Phil.

On Fridays, at 6.30 p.m. in Bengali

2nd, 9th, and 16th January

THE SVETASVATARA UPANISHAD:

Swami Bhuteshananda

On Saturdays, at 6.30 p.m. in English

3rd, 10th, 17th, and 31st January

CULTURAL PROGRAMME

(*Children below six years are not allowed*)

Giti Alekhya

Sri Ma Sarada Devi

by

Rasaranga

Tuesday, 6 January, at 6.30 p.m.

Admission by ticket only .. .. Re. 1.00

Sitar Recital

by

Jaya Biswas (Bose)

Tuesday, 13 January, at 6.30 p.m.

Admission by ticket only .. .. Re. 1.00

FILM SHOW

Tuesday, 20 January, at 6 p.m.

Admission by ticket only .. .. Re. 1.00

Children's Ballet

Nritya-Ranga

Nrityer-Taley-Taley

Tuesday, 27 January, at 6.30 p.m.

Admission by ticket only .. .. Re. 1.00

CHILDREN'S STORY HOUR SESSIONS

Swami Vivekananda Galpa Asar

First Saturday, 3 January, at 4.45 p.m. for Juniors (6–9 age-group)

Last Saturday, 31 January, at 4.45 p.m. for Seniors (10–16 age-group)

Programme:

Songs, Recitations, Story-telling, and Film Shows

LECTURES

On Wednesdays at 6.30 p.m. in English

7 January **Celebration of the Holy Mother Sri Sri Sarada Devi's Birthday**

Programme:

Matri Bandana (in songs)

Talks on:

Holy Mother and her Spiritual Ministry (in English)

by

Swami Budhananda

Holy Mother, the Ideal of Womanhood (in Bengali)

by

Amiya Kumar Mazumdar, M.A.

Devotional Songs

by

Sikha Ghosh

14 January **Planning Efforts in Indian Republic**

Speaker: Shanti Kumar Ghosh, M.A., Ph.D.

President: Satyendra Nath Sen, M.A., Ph.D.
Vice-Chancellor, Calcutta University

21 January **Dinabandhu Andrews as a Poet**

Speaker: Bhupendranath Seal, M.A.

President: P. K. Guha, M.A.

28 January **Gandhiji's Concept of Man**

Speaker: Pabitra Kumar Roy, M.A.

President: Khagendra Nath Sen, M.A.

SPECIAL LECTURES, SEMINARS, AND SYMPOSIA

Monday, 5 January, at 6.30 p.m.

Brahmananda Keshab Chandra Sen Lectures (1969)

in collaboration with

The University of Calcutta

Sri Aurobindo's Savitri—III—Aswapati's Yoga (in Bengali)

Speaker: Sudhansu Mohan Banerjee, M.A., LL.B.

President: Anukul Chandra Banerjee, M.A., Ph.D.

Saturday, 24 January, at 6.30 p.m.

The Message of Swami Vivekananda

Speaker: Karan Singh, M.A., Ph.D.
Minister of Tourism and Civil Aviation
Government of India

President: Swami Akunthananda

THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE

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Occupation .....

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.....

(Signature of the introducer)

BULLETIN
OF THE
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VOL. XXI FEBRUARY 1970 No. 2

SISTER NIVEDITA

R. C. MAJUMDAR, M.A., PH.D.

A scholar of international repute and erudition, Dr. R. C. Majumdar is one of the greatest living historians of India today. A former Vice-Chancellor of the University of Dacca and Visiting Professor of Indian History in the universities of Chicago and Pennsylvania (1958), he is the Honorary Fellow of the Royal Asiatic Society of Great Britain and Ireland. Among his numerous publications, Corporate Life in Ancient India, Ancient Indian Colonies in the Far East (3 volumes), Three Phases of India's Struggle for Freedom, Glimpses of Bengal in the Nineteenth Century, The History of Bengal, History of Freedom Movement in India, Advanced History of India (3 volumes) *deserve special mention. He is also the editor of* The History and Culture of the Indian People (*published by the Bharatiya Vidya Bhavan, Bombay*) *of which eleven volumes have already been published. The following is the text of a lecture Dr. Majumdar gave at the Institute on 20 November 1965 in connection with the inauguration of the Sister Nivedita Centenary Celebration (1965-67).*

WHEN I was a student in school and college in the first decade of this century, the name and fame of Sister Nivedita had been firmly established all over Bengal, specially among the student community. She evoked not merely respect and reverence, but also not a little curiosity. Here was a British lady who became a disciple of Swami Vivekananda and was a far more orthodox Hindu than most of us ; a teacher of an obscure school living in a dingy lane, but enjoying the respect

and intimate association of top-ranking Bengalis in different fields of life, such as Aurobindo Ghosh, Rabindranath Tagore, J C. Bose, Bipin Chandra Pal, Ramananda Chatterji, Dinesh Chandra Sen, Nandalal Bose, and Jadunath Sarkar; as well as revolutionary leaders like P. Mitra and C. R. Das. No less a person than the wife of the Viceroy, Lady Minto, paid a visit to her humble dwelling, though forced to come incognito on account of strict police precaution.

My student career and Nivedita's earthly life both came to an end in 1911, and though I had the proud privilege of attending her lectures I never had the good fortune to meet her. I take this opportunity to pay her the homage of respect and reverence which I felt then and which still remain undiminished after more than half a century.

Early Life

Of her early life in Britain, it is not possible to say much within the short time at my disposal. I would only emphasize a few facts which supplied the formative forces of her later life. She was born on 28 October 1867, in a little town in North Ireland, and was named Margaret Elizabeth Noble. Her father and grandfather were both devout missionaries and took keen and active interest in the Irish struggle for freedom against the British. Margaret was taught by her father to live the life depicted in the Bible. While doing this, she developed early in life a spirit of inquiry into the nature and origin as well as the rationale of the faiths and beliefs which men are accustomed to take on trust. The early death of her father left the family destitute, and Margaret had to struggle hard against poverty. She finished her school education with the help of a relative and herself became a school teacher at the age of eighteen in order to support her family. She specialized in pedagogy and started her own school in London in 1895. Twice her marriage was fixed up, but did not take place; and Margaret henceforth turned to the religious problems which had been the central interest in her life from her childhood. She was troubled by the discrepancy between the precepts of the Bible and the laws of men, and between the ordinances of the Church and the principles of modern society. She felt compelled to reject, one after another, the fundamental principles and religious attitudes which had so long sustained her, but found none to replace them.

A Seeker of Truth

While she was in this state of mind, a mere chance brought her into close contact with Swami Vivekananda who was then in London, delivering lectures and attending small study circles for explaining the principles of Vedānta philosophy. Margaret who was enraptured by his lectures and attended most of them described her feelings in the following words: 'To not a few of us the words of Swami Vivekananda came as living water to men perishing of thirst. The people that worked in darkness have seen a great light.' But Margaret was a rationalist and in informal meetings overwhelmed Swamiji with questions which made her appear as a stubborn sceptic. Vivekananda perhaps did not fail to notice in this young Irish school-teacher the same attitude which he had himself assumed towards Sri Ramakrishna in their early meetings. In any case, he was deeply impressed by this young Irish lady, particularly after he had visited her school. One day, he casually told her: 'I have been making plans for educating the women of my country. I think you could be of great help to me.' Margaret was deeply moved and 'offered her life to the Swami

to collaborate with him in his work'. When Swamiji returned to India, she wrote to him saying: 'I want India to teach me how to fulfil myself'. These few words are very significant. In his reply, dated 29 July 1897, Swamiji gave her a vivid account of the manifold difficulties and inconveniences she would suffer in India, the climate and lack of amenities to which she was accustomed, isolation from the orthodox Hindus, excommunication by the European community, etc. But nothing daunted, she stuck to her resolve and got on board the steamer for India with the letter of Swamiji in her hand.

Swami Vivekananda the Master

A new phase of Margaret's life began on 28 January 1898, when she reached Calcutta. Three months later, on 25 March, after having worshipped Śiva and consecrated herself to a life of *brahmacarya*, she was formally initiated by Vivekananda. He gave her a new name, 'Nivedita', the Dedicated. Then followed a period of sacrifice and sufferings for the neophyte, which may be regarded as almost unique. Nivedita's devotion to her *guru* was put to a severe test by the rigorous course of discipline to which she was subjected and his strong disapproval, sometimes bordering on censure of the views and ideals she had so long cherished as a legacy of western culture. She was not the type of woman who would meekly submit without being convinced, and the *guru* was resolved to mould her anew in the *milieu* of the spiritual culture of India. So a conflict was inevitable. Perhaps, no less painful to Nivedita was the apparent indifference of the *guru* towards her. She felt as if the only pillar to which she clung after having left her hearth and home was slipping from her grasp. But she never lost faith or hope, being buoyed up by the words of her *guru* at the time of her final choice. 'I promise you', he wrote, 'I will stand by you unto death', and Nivedita perhaps found in the seeming rudeness and indifference of her *guru* merely a desire to develop the spirit of endurance and the power to stand on her own legs without the support of the *guru*. She never complained and took her *guru's* attitude merely as a manifestation of deep affection and regard for her future welfare. In any case, in her later life, she thought only of the loving heart of her *guru* and looked upon the days she spent in his company as the most blessed in her life.

All the while, during this great trial of her mind, she had to pass through great physical discomfort in order to regulate her daily life on the model of a widow in an orthodox Hindu household. She had even to cook her own food and wash her dishes, as the Hindu maidservant would not do these things for a Christian. Sometimes she lived on milk and fruits and slept on a bare wooden cot, without the use of fan in summer.

But Nivedita was not destined to enjoy the company and guidance of her *guru* for more than four years. The death of Swami Vivekananda in July 1902 was a terrible blow to her, but she continued her work and never faltered for a moment from the path she had chosen for herself. From the date of her initiation to her death, she justified her name 'Nivedita', by dedicating herself to the service of India on the line laid down by her *guru* whose precept and example served almost as great an inspiration as his physical presence in body.

Plunge into Action

We may now give a short resume of her activities during the thirteen years of her life in India. These activities were varied in character, and may be classified as social, educational, literary, and political. Of her spirit of social service among the

Indian people, we have got a unique example in the relief work undertaken by the Ramakrishna Mission during the plague epidemic in Calcutta in 1899. We have it on the authority of Sir Jadunath Sarkar that when the sweepers had fled away for fear of life and the stinking garbage had accumulated on the public road, he chanced upon a white woman clearing the streets with broom and basket in hand. This was Nivedita whose courage and sense of civic duty spurred the local youths to take up the cleansing of the lanes and streets, which made their quarters free from the threat of pestilence. Nivedita also daily visited the *Bustees* (slums), delivered lectures to inspire the young men to join the relief work and collect money, and wrote to the newspapers with the same object. All these she did only one year after her arrival in India, and her selfless activities made a deep and lasting impression on men like Jadunath Sarkar, not to speak of the men and women of the locality.

Work for Women

As mentioned before, Vivekananda desired Nivedita to make the education of women her chief mission in India, and her main activities were directed to this end. It began with the opening of a girls' school in Baghbazar, Calcutta, on 14 November, 1898, before a year had passed since her arrival in India. To the maintenance and progress of this school, she devoted her whole life, both literally and figuratively. I will not go into details of its history—how the school started with a few pupils, the exertions made by Nivedita including house to house visit to induce the guardians to send their wards to her school, the difficulties, financial and otherwise, through which the school had to struggle, how in spite of them Nivedita never faltered in her endeavour to maintain the high ideals of woman's education, which she had imbibed from her *guru*, and how at last her lifelong efforts bore fruit and the institution came to occupy a distinctive position as the fittest memorial to its founder.

The literary activity of Nivedita took three forms, namely, public lectures, writing articles for journals, and books. She delivered quite a large number of lectures on a variety of topics and earned high renown as a speaker. One of her early lectures on the Goddess Kālī at the Albert Hall, Calcutta, made her very popular among the Hindus, and she was to speak on the same subject at the temple of the goddess at Kalighat. She took off her shoes while entering the temple and spoke at length on the essence of Hinduism, in course of which she replied to the bitter criticism made by a section of her audience at the Albert Hall. Her ideas were later embodied in a book entitled *Kālī the Mother*. She also delivered lectures in different parts of India, mostly on some aspects of Hindu culture. She also spoke at many meetings during her visit to the U.S.A. After she spoke in a ladies' club at Detroit, she had to answer a volley of questions on child-marriage, polygamy, and many prejudices and superstitions of Indian women of which the Christian missionaries made capital in their own country. But she was appreciated at many places and collected money for the establishment of a permanent fund for the women and children of India. Asked about the nature of her school, she circulated a pamphlet defining its aim. It would have no missionary activity, but would be a Hindu institution for Hindu women.

A Champion for India

Most of these lectures are irretrievably lost. Fortunately, she embodied her ideas in a number of articles and a few books

which would ever remain as a great memorial of her spiritual life and conception of the high ideals of Hinduism. One of her books, *The Web of Indian Life*, received very high praises in the western world as a real presentation of India and a contrast and corrective of the misrepresentation of India by the Christian missionaries. But in a way, her most remarkable book was *The Master as I Saw Him*—an admirable pen-picture of the image of Swami Vivekananda permanently engraven on her heart. A distinguished professor of Oxford remarked about this book that 'it may be placed among the choicest religious classics, below the various scriptures, but on the same shelf with *Confessions of Saint Augustus* and Sabatier's *Life of Saint Francis*.

She wrote some other books, a few of which were collections of her articles published in various journals. Chief among these publications, which show her wonderful erudition and deep knowledge of Hindu religious literature, are *Cradle Tales of Hinduism*, *Footfalls of Indian History*, and *Religion and Dharma*.

Political Stirrings

In conclusion, reference must be made to one other aspect of Nivedita's life, namely, the role she played in the stormy politics of the days of Swadeshi Movement in Bengal. I do so with a great deal of hesitation, as widely divergent views have been expressed in this matter. But it is too important a chapter in her life to be omitted altogether, and I shall merely state, very briefly, the facts that may be definitely ascertained from evidence so far available to us. There is no doubt that Nivedita inherited the sturdy patriotism of her father and grandfather and the spirit of struggle for freedom waged by the Irish against the British. All these found a congenial soil for growth in Bengal during the first decade of this century. That Nivedita's patriotism in the land of her birth blazed as fiercely in her adopted home against the common enemy, the British Imperialism, and that far from eschewing politics as unsuitable to her new career she took an active part in it, admit of no doubt. Not so clear is the role she played in the secret revolutionary movement which swept over Bengal in those days. There are evidences to show that she was a close associate of the revolutionary leaders who founded the movement in Bengal, and had full sympathy with it. She helped the young revolutionaries with Russian literature on the subject, but when a member asked for a revolver in order to commit dacoity, she refused and became very angry. This statement shows both her intimate relation with the revolutionary groups as well as her aversion to their extreme acts of violence. There is, however, no basis for the statement that she was a nihilist and was the active leader of the most extreme and violent groups. Her inclination towards active politics was not perhaps unknown to her *guru*, and shortly after his death she had to formally sever all connection with the Ramakrishna Mission which was a non-political body.

A Homage

Ladies and gentlemen, I have taken much of your time and must stop. Before doing so, I pay my homage of respect and reverence to one whom I consider to be really a great personality. She has no distinguished or spectacular achievement to her credit, but represents the type of humanity that we rarely come across in life. We honour and revere her not so much for what she did, but for what she was. Swami Vivekananda gave her the name 'Nivedita', and perhaps never has a name proved to be a more appropriate designation of the life and character of a man or woman.

JOURNEY TO THE END OF NIGHT

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HAVE you built your ship of death, oh, have you?
Build then your ship of death, for you will need it!
And round the great final bend of the unbroken dark
the skirt of the spirit's experience has melted away,
the oars have gone from the boat, and the little fishes
gone, gone, and the boat dissolves like a pearl
as the soul at last slips perfect into the goal, the core
of sheer oblivion and of utter peace,
the womb of silence in the living night....

Ah, if you want to live in peace on the face of the earth
Then build your ship of death, in readiness
For the longest journey, over the last of seas.

(D. H. Lawrence)

Poetry, they say, is a variation on metaphors of the moon. Whether that is so or not, poets have tended, unaccountably, to be night birds, *niśācar*, what Rosanoff called Men of Moonlight. Is it because we were all born in the night—*janmechi niśithe āmi*—and feel nostalgic about the *materia prima* or *avyakta* in a state of blackness (*nigredo*)? Something stirs in us as we stand before the silent creative principle, the maternal murmur of the racial unconscious, the Great Memory? Is it a longing to return home to the Mother—for the moon, the mother and the primal womb are often one? In any case, Night Thoughts, *Nachtlied*, *Nachtreise*, night songs and night journeys, have often formed part of the romantic outfit, not merely of what has been called 'graveyard poetry'. Night is the kingdom and home of all romanticism, her own discovery, wrote Thomas Mann. Yes, but not all romantics were masters of their own kingdom, in every case the discovery did not go far enough. In so far as time—Shakespeare's 'devouring Time', 'black night'—flux and death are the chief goad or enemy, poetry in its search after meaning and permanence is always graveyard poetry. The earliest human art is the mound of the dead and the funerary rites. Dr. Zhivago, that is the poet in Pasternak, knew: 'Perhaps the mysteries of evolution and the riddles of life that so puzzle us are contained in the green of the earth, among the trees and flowers of the graveyard'. Is the emphasis on the trees and flowers or on the graveyard? Much depends on that. The principle of 'death and rebirth' is as valid in psychology as in poetry and myth.

But what is night or night-consciousness, *niśītha-cetanā*? Night of course wears many masks, she holds more than one secret or appeal. For many or most, she is but another name for romance ('Tender is the night ...'; 'Methinks on such a night as this ...'). This is her sweetest and perhaps most superficial aspect. For others she is a mystery ('Sable goddess, in wayless majesty'; *Ājio tor kathā nārinu bujhite*, 'to this day I am unable to read your language'). For still others, she represents the pain of not knowing and not being:

But what am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry.

(Tennyson)

To modern city poets, and the muses have moved towards the metropolis (*Ah, London! London! our delight/Great flower that opens at night*), she seems mostly an invitation to unnatural pleasures, to criminality, satiety, and boredom, in a word, the aesthetics of evil, *l'aesthetique du mal*. Baudelaire tells us of a 'charming evening':

Here is the charming evening, the friend of the criminal.
It comes like an accomplice, with stealthy step....

Elsewhere we hear of:

Hags at the looking glass and naked girls
Pulling their stockings up to tempt the devils.

(*Flowers of Evil*)

Some violation of nature, Prakṛti, moon and mother, has formed part of the dictionary of all devilary, ancient and modern. But to a few chosen spirits night opens up another prospect, richer entanglements far, an encounter with the underworld, with guilt, agony, chaos, catastrophe, the a-logical. The problem of night leads straight to the problem of personality and of civilization, of living or dying as you please. Thanks to Freud, the existentialists, and other creatures on the borderland, this has become once more the theme of art and life. The truth was not unknown to Shakespeare:

This now the very witching time of night
When churchyards yawn and hell itself breathes out
Contagion to the world.

(*Hamlet*, III, II)

It is this infected world we live in, our superiority consisting for the most part in our greater sickness. In the modern city no one is whole or allowed to be whole. We are benighted because we have not come to terms with night. The crisis of identity, of the provisional, protean person, is now in the widest commonalty spread. Torn between tensions, between the polarity of Being and Nothingness—the title of a philosophic masterpiece of our times—we do not know who or what we are. Night in this context is another name for Ignorance. *Ke tumi? Pelonā uttar*, 'Who are you? He gets no answer'. The mystery of man is 'swallowed up and lost in the wide womb of uncreate night'. In one of his last poems we hear Tagore say (*Śeṣ Lekhā*):

Duḥkher āndhār rātri bāre bāre
Eseche āmār dvāre ...
Mṛtyur nipuṇ śilpa bikīrṇa āndhāre.
'Death's deft artistry scattered in the dark,
Sorrow's night has come to my doors again and again.'

It is the mark of a man how profoundly he has plunged into the mysteries of self, into *duḥkher āndhār rātri*, and more, what one has been able to bring back from these inner or lower depths, *hṛdaya samudra* not unknown to the Vedic poets,

TRAGEDY?

In the West the encounter with fate and nothingness has been the essence of tragedy. Before this stark fact the consolations of faith and philosophy prove helpless. Looking at evening Hopkins wrote:

Stupendous evening, strains to be time's
vast womb-of-all, home-of-all,
hearse-of-all night ...
Our evening is over us, our night whelms,
whelms and will end us.

Tragedy is the admission of a universe more or less than rational. There are invisible and inscrutable energies (*a-dṛṣṭa*) whose standard of justice is different from ours. With this we do not know how to establish a valid relationship, and it beats us in the end. Ever round the corner, the merest crisis can tear up the Trivial Plane —our natural habitat—and bring us up sharp against *das Nichts*, 'the nothing that is human life, our everything', where

I can connect
nothing
with nothing.

Is the death of tragedy, now being announced from different quarters, another name, one wonders, for triviality, which has become the modern albatross? But unless we are willing and able to pay night's ransom, undertake the journey through night, ride the 'black ship to hell' and back, we cannot hope to be wholly human. To be human, as Kafka said, is to be on trial. If one is lucky or heroic, 'pure and disposed to mount unto the stars' (Dante), one may hope to return after the journey, rich with the booty torn from the heart of night, 'the unfathomed Night in which God hid himself from his own view'. As *The Gift of Dying* puts it: 'For there shall none learn to live that hath not learned to die'. According to esotericism: 'The reason for the descent, as the hero myth presents it, is that "the precious object hard to obtain", is to be found in the regions of danger'. The danger is another name for adventure. For *homo viator* this is his *destined* journey, and the Dark is Light enough. Of this a poet of modern India has written:

In darkness' core he dug out wells of
light ...
In the deep subconscient glowed her
jewel lamp,
Lifted, it showed the riches of the Cave.
Where, by the miser traffickers of sense
Unused, guarded beneath Night's dragon
paws,
In folds of velvet darkness draped they
sleep
Whose priceless value could have saved
the world.

(Sri Aurobindo, *Savitri*)

Night is a teacher, an agent of awareness, though what she can teach by 'her jewel lamp' will depend on what we can learn. If our much-advertised alienation is to end we must be able to learn 'the science most profitable' instead of getting lost in her fatal, fluent sorceries. As for running away—'I fled Him, down the nights and down the days'—that of course does not help. Not in the long run. For the night is in us. *Chaque homme dans sa nuit.* One has to face and conquer, reach the other shore, know 'the byss and abyss' at the same time, as the ancients did. From darkness to light, such has been the prayer of our earliest poets. So it is even now. *Rātrir parapāre*, 'on Night's other shore'. *Je mor ālo lukiye āche rāter pāre āmāya dekhte dāo*, 'The light hidden beyond the night, let me see that'. None can reach Heaven who has not passed through Hell. In the Greek myths, geographically and genealogically, Hades is an extension of Zeus. Of this journey, *via dolorosa*, leading to beatitude, the western classic is, no doubt, Dante. Today, we have many experts of mini-Infernos, even *Purgatorio* if you like, but few or none to

write *Paradiso*. That is part of our malady and misfortune. But what is this journey through night like? *Bardoi Thodol* gives some of the stages. Briefly, it involves a revaluation of values. The way up is the way down. One dies into life. In the night sky there are stars. *Nibiḍ ghana āndhāre jvaliche dhruva tārā*, 'In the dense dark shines the pole star'. If thou follow thy star, said Dante, thou canst not fail of glorious heaven. According to more than one school of alchemy, 'Imagination is the star in man, the celestial or super-celestial body'. The star, as in the Bible, is a symbol of new birth, pointing homeward. The gospel, according to D. H. Lawrence, brings the same tidings:

The star that was falling, was falling,
was dying,
I heard the star singing like a dying bird:
My name is Jesus, I am Mary's sun,
I am coming home.
My mother, the moon, is dark.
O brother! ...
Hold back the dragon of the sun,
Bind him with shadows while I pass
Homewards. Let me come home.

Today, we are all a little waylost, or think we are. The stars have been blotted out. As Newman wrote: The night is dark, and I am far from home. In the words of Jibanananda Das: *E juge kothāo kono ālo/kono kāntimaya ālo/cokher sumukhe nei jātriker*, 'In our times there is no light, no gracious light, in front of the traveller. Pity the poor traveller!'

How weak, in this respect, we appear by the side of the traditional cultures, with their myths and mysteries, their rites of initiation! The Egyptian and Tibetan *Book of the Dead*, for instance. As for the claims of profane psycho-analysis, Erik Suttie has the last word: it is itself a disease. The older cultures knew better, knew how to make it easier for the candidate to negotiate the levels of being and meaning, to order and stabilize the psychic life through symbolic enactment or enlargement. At Eleusis, the initiate symbolically entered his mother's body, the womb, the underground. It was the same in the cult of Isis. Apuleius briefly hints: 'I went to the border of death and set foot on the threshold of Persephone'. One remembers the Brahmin neophyte's experience of the *kālarātri*. The helplessness of modern man, cut off from inner resources, comes out in the hours of crisis when, in an earthquake of the soul, the tragic schedule makes its due appearance. From our buried self arise so many Furies mocking at our rational refuges, our daylight world. And 'Now the Night rolls back on the West and the night is solid'. In the words of one who has studied the subject carefully and long: 'The moment of transition—the terrible moment of *the loss of the old* and the unfoldment of the new—has been represented in innumerable allegories in ancient literature. To make this transition easy was the purpose of the mysteries.... But no outward rituals and ceremonies could take the place of self-initiation. The great work must have been going on *inside* the soul and mind of man.' (Ouspensky, *Tertium Quid*, p. 269). Is that what is happening today?

But the bosom of night holds other secrets and possibilities, other than that of chaos and danger to personality. The night is also a time for trysting. In *timir rātir bāṇī*, 'the message of the dark night', we hear of the meeting of lovers on the windy night, *jhaḍer rāte tomār abhisār*. Saint John of the Cross will tell us the story of the *Dark Night of the Soul* as few but our Vaiṣṇava poets have done before or after:

Blest night of wanderings,
In secret, where by none might I be
spied,
Nor can I see anything;
Without a light or guide,

Save that which in my heart burnt in
my side.
That light did lead me on.
More surely than the shining of noontide.
Where shall I know that one
Did for my coming hide ;
Where he abode might none but he abide.
O night that dost lead me thus
O night more lovely than the dawn of
light,
O night that broughtest us,
Lover to lovers' sight,
Lover with the loved in marriage of
delight !

(*Dark Night of the Soul*)

The day—or night—the moderns can get back to such innocence or cosmic symbolism of the ways of love, the metaphysical romance of Thee and Me—*lukiye āso āndhār rāte, tumi āmār bandhu*, 'O my friend, in secret in the dark night you come to me'—will be our moment of truth, self-renewal.

Modern artists and thinkers reveal their superficiality when they look upon the sacramental journey through night as a piece of mere psychic atavism. Joyce called it, facetiously, 'wombowomboland'. In his book, miscalled *Insight and Outlook*, Arthur Koestler comes out with a misleading suggestion that the Night Journey is the antithesis of the Promethean striving. This is a typical error. The night traveller is, above all, a culture hero. Through the dark of the underworld he is moving towards the dawn. To him (*res marinus*) the poet (Tagore) says:

Śudhu ekmane hao pār
E pralaya pārābār
Nūtan sṛṣṭir upakūle
Nūtan vijayadhvajā tule.

'With a mind fixed sail over this deluge, toward the shore of a new creation, carrying aloft the banner of fresh victory.'

As we have said before, Night is a station and not a terminus. Scott Fitzgerald revealed his feet of modern clay when he said, with a show of authority: 'In a real dark night of the soul it is always three o'clock in the morning'. No one who has gone through it will make that mistake. The old masters of the inner life did not. In the parable of Jonah and the Whale, the theme of journey or rebirth finds an archetypal expression. Jonah did not heed to the warnings of God. He had to be cast down and eat the bitter fruit —which saved him. 'The waters compassed me about,' he says, 'even to the soul: the depths closed round me, the weeds were wrapped about my head. Yet hast thou brought up my life from the corruption, O lord of my life.' Koestler who thinks that the 'whole story sounds in fact like a poetic allegory of a nervous breakdown' reveals but his own inanity. What would he have said about the *Book of Job* or the *Nāsadīya-sūkta*?

Modern Evidence

Night experiences are of course not confined to the past, to giants before the flood. The terror and the telos remain, part of the human situation. In surrealism and the theatre of the absurd it may speak in startlingly contemporary accent. The modern world is by no means unfamiliar with noxious nocturnes of the spirit. Modern history is little more than a prolonged nightmare or possession, *Walpurgisnacht*, which our rational pundits are unable to exorcise. In fact, it is they who have largely brought it upon us. The psychologist Jung spoke of 'a sort of collective possession' as the mark of our times, and went on to add, 'with the triumph of the Goddess of Reason a general neurosis of modern man should set in'. Berdyaev's warning is appropriate: 'Technique rationalizes human life, but this rationalization leads to irrational results'. Goya put

it more simply: 'The dreams of reason beget monsters'. The monsters come in many shapes and at all hours. As one of the connoisseurs of contemporary chaos, Rimbaud, put it: 'The collapse of apotheosis unites the heights to the depths where seraphic she-centaurs wind among avalanches'. A large part of today's art, or non-art, emanates from the unpurged dark, the Goddess Kālī with her lolling tongue, which no civilization has been able wholly to control or dispel. Our 'daylight', rational universe is ever at her mercy. Or why should a worldly-wise columnist like Walter Lippmann write about the Kennedy killing: 'Perhaps Sartre is right. Perhaps it was an existential performance in the theatre of absurd?' That is why apocalyptic poets like Blake have cried for the 'stars of heaven' to save the body of man from falling into the Abyss. Even the intellectual Goethe, who in later life denounced romanticism as a disease, goes on to describe, in *Faust*, Part II, a descent to the world of Mothers, *mātṛkās*. The longing to return to the Mother is not easily put to rest. The flares of the dark Night, 'the always rising of the night' reach far and wide. She has her spokesmen in all ages and countries:

I have been acquainted with the night
I have walked out in the rain—and
back in rain,
I have outwalked the farthest city
light ...

(Robert Frost)

I made an assignment with the night,
In the abyss was fixed our rendezvous.

(Sri Aurodindo)

Book Nine of *Savitri*, Sri Aurodindo's inner epic, is called the Eternal Night. Elsewhere the same poet tells us:

Man's house harbours not the gods alone:
There are occult Shadows, there are
tenebrous Powers,
Inhabitants of life's ominous nether
rooms,
A shadowy world of stupendous
denizens ...
Aroused from sleep, they can be bound
no more.
Afflicting the daylight and alarming night,
Invading at will his outer tenement
The stark gloom's grisly dire
inhabitants—
Mounting into God's light all light
perturb—
All they have touched or seen they
make their own,
In Nature's basement lodge, mind's
passages fill,
Disrupt thought's links and musing
sequences,
Break through the soul's stillness with
a noise and cry
Or they call the inhabitants of the abyss,
Invite the instincts of forbidden joys,
A laughter wake of dread demoniac
mirth
And with nether riot and revel shake
life's floor.

(*Savitri*)

In her *Archetypal Patterns of Poetry*, Maud Bodkin has shown the persistence of these occult Shadows and tenebrous Powers in such widely different works as *The Ancient Mariner*, *The Fountain*, *The Waste Land*, and *The Plumed Serpent*. The whole thing has been summed up in the existential accent of Demetrios Kapatanakis: 'Nothingness (one form or veil of Night) might save or destroy those who face it, but those who ignore it are condemned to unreality. They cannot pretend to a real life, which if it is full of risks, is also full of real promise.' No wonder Tagore could say, I adore the Darkness, *āmār āndhār bhālo*. Erich Neumann has reminded us of the wisdom of the myths: only a wounded man can be a healer. No one else can do the journey for you.

Parallels, Old and New

A striking parallel to the modern concern with the Abyss, Dread, Night or Nothingness will be found in the *Asyavāmīya* hymn of the Ṛṣi Dīrghatamas. As the name Dīrghatamas implies, he is one who grapples with the long night. It is of course *not* a physical journey but a symbolic quest. Ultimately, it is a capacity for experience, for re-birth. 'Dīrghatamas is the type of all men of philosophy and science who have cast their eye of comprehension on the visible world (in search of the invisible answer, so to speak).' In the *Devī Māhātmya* or *Rātri-sūkta* we hear of *Kālarātrirmahārātrirmoharātrirsca dāruṇa*, the great and dreaded Night in which the Creator Himself is swallowed up, the great Night in which the world is dissolved and the Night of Illusions in which man is lost. And yet, paradoxically, as the ancient poets knew, Night and Dawn are sisters: 'Dawn, daughter of Heaven, and Night, her sister, are obverse and reverse sides of the same eternal Infinite'. The insight is renewable. We hear a little-known nineteenth-century poet announce gladly:

'Mornward!' the angelic watchers say,
Passed is the secret trial,
No plot of man can stay
The hand upon the dial,
Night is the dark stem upon the Lily Day.

(James Russell Lowell)

To be able to see both—the lily and the night—together is a mark of maturity. Out of the mud and filth blooms the lotus. It is this maturity of vision, the union of opposites, which is somewhat wanting on the modern scene. The reason why neurotics crowd the streets of the *City of Dreadful Night*:

The City of Night, perchance of Death,
But certainly of Night, for never there
Can come the lucid morning's fragrant breath
The sun has never visited that city.
Some say that phantoms haunt these shadowy streets,
And mingle freely there with sparse mankind ...
Or even man gone far in self-confusion;
No man there being wholly sane in mind.

(James Thomson)

In such a world the stars have been put out and the moon is down. The moon, wrote T. S. Eliot, has small-pox on her face. According to another poet of today, Christopher Fry:

The moon is nothing
But a circumambient aphrodisiac
Divinely subsidised to provoke the world
Into a rising birth rate—a veneer
Of sheerest Venus on the planks of time.

Sophistication—self-pity in the reverse—may not be a substitute for insight. On the contrary, it is the end-product of our eroded existence, a symptom rather than a cure.

Some Hope

Tension and triviality are the price we pay for violating the Mysteries. *Le peuple porte le sceau d'un hiver, qu'on n'explique pas*, the people bear the stamp of a winter which one cannot explain. In his *History of Insanity in the Age of Reason*, Michel Foucault gives many examples of this. The eighteenth century, A. E. Housman had written, had ignored the moon. The result was that towards the end of the century most of its poets went mad. We are worse off, 'our lack of insight', psychologists point out, 'deprives us of the capacity to deal with evil'. The fear of the descent to Hades is explained in terms of the fear experienced by the average person when it comes to delving too deeply into the self. In an all-science civilization —with the astronauts poised for a safe landing on the surface of the moon—cut

off from inner resources, the encounter with Night, when it comes, as it must, finds us floundering. One wonders if the Earth is rejecting us! The City is in danger. There is plague, as Camus pointed out in his *Allegory of Modern Life*. But even today, a few, like Admiral Byrd, Saint Exupery, Schweitzer, Sri Aurobindo, have achieved a breakthrough. It is they—the 'Tertons' or revealers of treasure—who have written a new chapter in heroism and left the vivid air signed with their honour. They have underlined the ancient secret, that man is not only to be redeemed but also the redeemer. But, alas, for the majority, living on Dogpatch or the Main Street, the universe itself has shrunk into a misadventure and the only philosophic problem left is—suicide. But those who suffer from such an overworked anguish and despair, and we all have our black moods, have not really journeyed into the Night. Only the Night has swallowed them up:

Facilis descensus Averni;
Noctes atque dies patet atri janua Ditis.
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est.

Where is the poet today who can sing as in this modern version of the Christian drama, the *Generative Word*:

Hail, O sun! O blessed light
Sent into the world by night!
Let thy rays and heavenly powers
Shine in this dark soul of ours,
For most duly
Thou art truly
God and man, we do confess
Hail, O Sun of Righteousness!
(William Austin)

Or, say like Tagore in his last phase:

In a drowsy universe
by the gates, the lights flickering low,
Comes sable Night,
half-blind half-dumb,
a huge vague Apparition ...
The mind cries out, 'No, never,'
I do not belong to the incomplete,
sunk in the ooze below.
A master, I am free, initiated in the light of the day,
One whose every step on the hard ground marks the conquest over self.

Such a poet has come the hard way. The ability to negotiate between the being's dark and luminous ends is the true sense of culture and self-actualization. If we are lucky, and admit the Mysteries, we too may hope to reach Heliopolis, the City of the Sun. It is a dream that has haunted the mind of man down the ages. Only then shall we succeed in:

Rending the night that has encircled the Unknown,
Giving to her her lost forgotten soul.

Such is the rationale of the night journey, its pearl of great price. Else with all our vaunted progress and passion for security we shall continue to be victims of our psychic deficiency. Hence the excited reverie of a poet like Blake, his cry against the soulless mechanism of rationality, against 'cogs tyrannic'. Nothing can erase the passion to return to Eden. The lure of freedom and spontaneity, the innocence of re-birth is for ever. Whether we live as exiles, or self-exiles, from this Eden, whether darkness devours us or we emerge into the light of dawn, the New Being, the choice is ours. The Journey through Night is really another name for the road towards selfhood. *Āmār jibane tomār āsan gabhīra andhakāre* -'In my life your seat is spread out in the deepest darkness'. It is this poetic faith—'O Night, that leadest me thus'—that can say, rather sing:

Stand
Gentle in my words. I saw the darkness
Tremble. I heard the darkness singing.
Tell you, darkness was pierced by the rose
Which vanished in a sun. Tell you,
it was

A sun of glory the singing rose was
Saying. From the rose to the woman.
From the woman to the man. From
the man
To the sun. From the sun to the earth,
Beasts and all creeping things. And
the singing
Rose sang in the lap of Mary. Darkness
Sang to the Light and the light of love
was peace.

(Wilfred Watson)

Then, God's living nights are justified by the dawn, 'the Sun dwelling in the Dark' (*Ṛg-Veda*, III. 39. 25).

My Faith that Dark adores
Which from its solemn abbeys
Such resurrection pours.

The daybringer must walk in the darkest night. But God giveth songs in the night.

Rātrir tapasyā se ki ānibenā din?—'Will not the Night's austerity herald the new Dawn?'

One would like to say, yes.

The day is no more, the shadow is upon the earth. It is time that I go to the stream to fill my pitcher.

The evening air is eager with the sad music of the water. Ah, it calls me out into the dusk. In the lonely lane there is no passer by, the wind is up, the ripples are rampant in the river.

I know not if I shall come back home.
I know not whom I shall chance to meet.
There at the fording in the little boat
the unknown man plays upon his lute.

RABINDRANATH TAGORE
(*Gitanjali*, verse 74, p. 69)

THE BEGINNING OF SANSKRIT STUDIES IN THE WEST

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THE desire of westerners, who came in contact with India to learn about the Hindu cultural heritage, goes back very far in history. One might say, that most of the educated Europeans who visited India during that period tried to obtain some knowledge of its culture, and the key to that knowledge was necessarily to be found in the Sanskrit language. I do not intend, however, to study these early attempts, first because they were not very successful, and because they remained isolated, but mainly because they did not have much influence in the West. What I plan to examine in this lecture is that period of history when westerners obtained access to the true and genuine sources of Hindu learning, when their efforts in that direction became coherent, and when the results of their researches reached Europe and were received with enthusiasm by the learned public. The most important event in the future development of Sanskrit studies in the West was that these researches were no longer restricted to westerners who resided in India. Sanskrit studies, originally confined to India, and more specifically to Calcutta, were gradually introduced to England, and thence, carried to the continent of Europe.

CALCUTTA

Warren Hastings: In 1772, Warren Hastings was appointed Governor of Bengal, where he had arrived earlier in 1771, from Madras. The East India Company had then acquired the *Diwani* (1765), or territorial government of the provinces, including the administration of justice. The Governor was firmly convinced that Indians should be governed, not according to British laws, but according to their own laws. This meant Muslim law for Muslims, and Hindu law for Hindus. His long residence in Bengal in the shadow of the Mughul cultural tradition had kindled oriental tastes and allowed him time for the acquisition of oriental learning. Hastings with his air of authority and cultural interests persuaded ten of the most distinguished Hindu pundits to assemble in Calcutta, and prepare a compilation of Hindu laws for the use of the British judges. The pundits began their work in May 1773. Of course, they prepared their texts in Sanskrit. Since no Englishman

knew Sanskrit at that time, the treatise had to be translated first from Sanskrit into Persian, and then from Persian into English. Both the translations were started while the pundits were still busy composing the last chapters of the Sanskrit original. But, while the pundits completed their work by the end of February 1775, the English translation, based on the Persian intermediary, was completed as early as 5 August of the same year. It was immediately dispatched to England to the Court of Directors of the East India Company, where it arrived on 1 January 1776. The Court of Directors accepted the request of the Governor-General that the book be printed at the Company's expense. It was accordingly published in 1776, under the title *A Code of Gentoo Laws, or, Ordinations of the Pundits.*

Nathaniel B. Halhed: Hastings had selected a young civil servant of twenty-two, Nathaniel Brassey Halhed for the translation of *Gentoo Law* from Persian into English. Halhed not only knew Persian, which was naturally the essential qualification for the task, but he was also much better educated than most of the youths who were sent to India in the service of the East India Company. He was a good poet, an excellent scholar of Greek and Latin, and had been a school friend of Richard Brinsley Sheridan, the playwright, and of Sir William Jones, who was to come to India twelve years after him.

Halhed was not satisfied with the Persian version of the text for his translation work; he himself wanted to study the Sanskrit original. At that time, however, pundits were not very anxious to teach Europeans the sacred language. Halhed states in the preface to his translation: 'That the Pundits who compiled the Code were to a Man resolute in rejecting all his Solicitations for Instruction in this Dialect, and that the Persuasion and Influence of the Governor-General were in vain exerted to the same Purpose'. But he adds, that 'since the Completion of his former Task, he has been happy enough to become acquainted with a Brahmin of more liberal Sentiments, and of a more communicative Disposition, joined to an extensive Knowledge acquired both by Study and Travel: He eagerly embraced the Opportunity of profiting by the Help of so able a Master, and means to exert all his Diligence upon so curious and uncommon a Subject'. Halhed made the most of this scanty information. He provided his translation with a long Preface, in which he discussed subjects of cultural, linguistic, and literary interest, and gave tables reproducing the Devanāgarī and Bengali scripts.

The book met with an extraordinary success. The edition published by the Company in 1776 was private, and copies could not be purchased by the public. But a 'pirated edition' appeared in the following year. In 1781, a third edition was published. Two translations, one in French, the other in German, appeared in 1778. Although Hastings made his point, and the Code translated by Halhed proved to the authorities in England that Hindu law had reached a high degree of sophistication, the greatest success of the book was not the Code itself, but Halhed's Preface. His arguments in favour of the antiquity of the Hindu tradition created a storm among theologians who based their views of the history of the world on the sole authority of Biblical chronology. And, what is more important for us, the rudiments of Sanskrit given by Halhed were eagerly sought by scholars interested in linguistic studies. A favourable climate was thus created for the reception of future oriental studies in the West.

One can judge what a tremendous progress Halhed had made in his Sanskrit

studies from his next book, published two years after the *Code of Gentoo Laws*. Halhed not only knew Persian, but also Bengali, and, in 1778, he published the first Bengali grammar. Bengali scholars describe it as a masterpiece. Not knowing Bengali myself, I am not in a position to evaluate Halhed's accuracy in the description of the language; but, as a grammar, I have no hesitation to declare it a remarkable performance. The Introduction gives an excellent comparative picture of the different vernaculars of northern India. Halhed, in his book, explains Bengali forms through their Sanskrit origin. His Bengali grammar thus gave its readers an insight in the Sanskrit language at a time when no Sanskrit grammar was available. Moreover, in the Preface, Halhed elaborates the relationship of Sanskrit with Greek and Latin, and, throughout the grammar, he constantly compares Bengali with Sanskrit, and Sanskrit with Greek and Latin. This, we should remember, happened several years before Sir William Jones had arrived in India, and made the famous declaration that formed the basis of comparative philology. From the point of view of Sanskrit studies, Halhed's Bengali grammar is much more informative than his *Code of Gentoo Laws*, for the simple reason that the author had acquired a better insight in the language in the period between the publication of the two books. Unfortunately, Halhed's second book did not command in the West as much attention as his *Code*. One of the reasons for this lies, probably, in the fact that the book was published in India, and it was not readily available to the British public.

Charles Wilkins: The case of Halhed's Bengali grammar exemplifies the slow process by which Indian studies were to reach the West. Although the book did not receive much attention in London, it nevertheless played an important role in the development of Sanskrit studies in India. Unlike the *Code of Gentoo Laws*, Halhed's Bengali grammar was not sent to London for publication; it was printed in Bengal, in Hooghly. The main problem at the time was, there was no press in India that could print works in several local scripts. Halhed, therefore, sought the help of another civil servant, Charles Wilkins (later, Sir Charles Wilkins) for this purpose. Wilkins was the nephew of a well-known engraver, and had some knowledge of the art. He took upon himself the task of creating a fount of Bengali characters; he was, as Halhed says in his Preface, 'the metallurgist, the engraver, the founder, and the printer', with the solitary help of a local blacksmith named Panchanan, whom he had instructed in the art of punch-cutting. Again, the venture could only succeed for the active assistance of the Governor-General, who, in spite of opposition on the part of the members of his Council, obtained that 'the expenses be borne by the Company'. The press thus founded by Wilkins soon provided Arabic and Devanāgarī characters as well, and became the official press of the East India Company in Bengal. Wilkins was given the designation of Superintendent of the Press.

Halhed's example inspired Wilkins to study Sanskrit himself. While Halhed had left for England in July 1778, four months before the printing of his Bengali grammar was completed, Wilkins stayed in India. According to his own statement, 'about the year 1778, my curiosity was excited by the example of my friend, Mr. Halhed, to commence the study of the *Sanskrit*. I was so fortunate as to find a *Pandit* of a liberal mind, sufficiently learned to assist me in the pursuit.' In those days, however, Calcutta was yet to become the intellectual metropolis of India, a place which it occupied much later. A few pundits

only had any real occupation in Calcutta which was primarily the seat of government, and a centre of trade. The uncontested centre of traditional learning at that time was Banaras. Wilkins felt that if he was ever to muster Sanskrit and fully understand the original texts written in that language, he had to go to Banaras, and live among the learned pundits. Here again, this dream could be realized with the active assistance and patronization of the Governor-General, Warren Hastings. Wilkins was a civil servant, not a full time scholar. In December 1783, he asked permission of the Council to go to Banaras to study Sanskrit, and requested that his usual salary be continued to him during that period. Hastings energetically supported Wilkins' request. Wilkins did go to Banaras where he became the first European to acquire a thorough grasp of the Sanskrit language, and to be able to translate a Sanskrit text into English. This text was the celebrated *Bhagavad-Gītā* which Wilkins finished translating in 1784.

The translation when completed, was duly sent to the Governor-General for approval, who, in turn, recommended that it should be published by the Company in London. And thanks to his efforts, the book was published in London in 1785. The introductory letter which Warren Hastings wrote to the Court of Directors of the East India Company was also printed together with the translation of the *Bhagavad-Gītā*. This long letter of Hastings is a very interesting document from many points of view. It is one of the earliest fully formulated testimonies of an interest on the part of a high ranking British administrator in the culture of the people he governed.

Hastings who was sympathetic and equally interested in Hindu and Islamic cultures, was so much impresesd by the *Bhagavad-Gītā* that he mentioned it with enthusiasm even in his private letters to his wife. In a letter dated 20 November 1784, he writes to his wife: 'My friend Wilkins has lately made me a Present of a most wonderful Work of Antiquity, and I am going to present it to the Public. Among many Precepts of fine Morality I am particularly delighted with the following, because it has been the invariable Rule of my latter Life, and often applied to the earlier State of it, before I had myself reduced it to the Form of a Maxim in writing. It is this: "*Let the Motive be in the Deed, and not in the Event*".' And he goes on quoting other passages from the *Gītā*.

Hastings, however, was afraid that the work would not be received favourably in Europe; for, he was aware that the standards of literary excellence in Europe at the time were radically different from those in India. In his introductory letter, he, therefore, insisted that westerners should set aside the rules valid for western productions when they read Wilkins' translation of the *Bhagavad-Gītā*: 'Might I, an unlettered man, venture to prescribe bounds to the latitude of criticism, I should exclude, in estimating the merit of such a production, all rules drawn from the ancient or modern literature of Europe, all references to such sentiments or manners as are become the standard of propriety for opinion and action in our own modes of life, and equally all appeals to our revealed tenets of religion, and moral duty. I should exclude them, as by no means applicable to the language, sentiments, manners, or morality appertaining to a system of society with which we have been for ages unconnected, and of an antiquity preceding even the first efforts of civilization in our own quarter of the globe, which, in respect of the general diffusion and common participation of arts

and sciences, may be now considered as one community.'

Wilkins' translation of the *Bhagavad-Gītā* thus became the third book in the field of Indian studies published by the East India Company on the recommendation of the Governor-General, Warren Hastings. The publication of the first book, Halhed's *Code of Gentoo Laws*, had been justified as being of unique importance for the administration of justice by civil servants. The second one, Halhed's Bengali grammar, had been explained as the handbook to be used by civil servants for learning Bengali, a language they constantly needed in their contacts with the local people.

The case of *Bhagavad-Gītā*, however, was quite a different one. It was difficult to say, that it would be of any use for British administration in India. We may not forget the fact that in 1785, India was not a colony, and the British power did not emanate from the British Crown. Later, when India became a colony of the British Crown, it was natural that the Government be interested in the culture of the people of India. But, in 1785, Bengal belonged to the East India Company, and the only concern of the Company was trade. It was rather unusual for a commercial company to sponsor a publication which was of literary and cultural interest only. The advertisement prefixed to the book shows evidence of that fact, as it also proves that all the merit for the decision rested with Warren Hastings: 'The following Work is published under the authority of the Court of Directors of the East India Company, by the particular desire and recommendation of the Governor-General of India, whose letter to the Chairman of the Company will sufficiently explain the motives for its publication, and furnish the best testimony of the fidelity, accuracy, and merit of the Translator. The antiquity of the original, and the veneration in which it hath been held for so many ages, by a very considerable portion of the human race, must render it one of the greatest curiosities ever presented to the literary world.'

Wilkins' translation of the *Bhagavad-Gītā*, the first translation made directly from a Sanskrit text, was published in London in 1785. It was well received, and was translated into French two years later. In the opinion of Sir William Jones: 'If one wanted to know anything about Sanskrit, the first thing to do was to forget everything that had been said on the subject before Wilkins' *Bhagavad-Gītā* is well known'. Less well known is the judgement by a young civil servant in India, who wrote to his father on 28 July 1788: 'I have never yet seen any book which can be depended upon for information concerning the real opinions of the Hindus, except Wilkins's *Bhagavat Geeta*. That gentleman was Sanscrit-mad, and has more materials, and more general knowledge respecting the Hindus, than any other foreigner ever acquired since the days of Pythagoras.' The young civil servant who wrote those words was H. T. Colebrooke who, at that time, had no inclination to study Sanskrit, but was later to become the first real scholar in the field of Sanskrit studies.

William Jones: When Halhed left India in 1778, Sanskrit studies were carried on by one of his friends, Charles Wilkins. When Wilkins left India in 1786, he also left Sanskrit studies in the hands of one of his friends, Sir William Jones. Jones himself acknowledged his debt to Wilkins in the Preface to his translation of *Śakuntalā*, where he refers to him as 'Mr. Wilkins, without whose aid I should never have learned [Sanskrit]'.

William Jones had arrived in Calcutta in 1783, as a puisne judge of the Supreme

Court. He was immediately in contact with Wilkins, and took much interest in his Sanskrit studies, but, at first, Jones had no intention to study Sanskrit himself. On 24 April 1784, he writes to Wilkins: 'You have been long enough at Banaras to be completely settled among the venerable scholars and philosophers of that ancient city, and are making, no doubt, considerable advances every day in the untrodden paths of Hindu learning. If envy can exist with an anxious wish of all possible entertainment and reputation to the person envied, I am not free from that passion, when I think of the infinite pleasure which you must receive from a subject so new and interesting. Happy should I be to follow you in the same track; but life is too short and my necessary business too long for me to think at my age of acquiring a new language, when those which I have already learned contain such a mine of curious and agreeable information. All my hopes therefore (as the Persian translations from the Sanscrit are so defective) of being acquainted with the poetry, philosophy, and the arts of the Hindus, are grounded on the expectation of living to see the fruits of your learned labours.' A year later, however, he changed his mind, and began to study Sanskrit himself. But for a long time, he was to acknowledge Wilkins' pre-eminence. As late as 6 October 1787, after Wilkins' return to England, he writes: 'You are the first European who ever understood Sanscrit, and will, possibly, be the last'. But at the same time, he reports of his own progress in Sanskrit: 'I go on pleasantly, have read an excellent grammar, and I send you some proofs of this assertion'.

I shall not examine here, in details, Sir William Jones's achievements in the field of Sanskrit studies. These are too well known. What is more important, in view of my present purpose, is to show how it happened that with Sir William Jones, Sanskrit researches carried on in Bengal became widely known and enthusiastically received in the West. In my opinion, there are two main factors which explain this phenomenon.

First, it was the personality of Sir William Jones. Previous indologists, such as Halhed and Wilkins, had been simple civil servants of a relatively low rank in the East India Company. The people at home (England) had tended to become rather sceptic about their enthusiastic reaction to Indian culture. The returned nabobs, as they were called, were considered as eccentrics. To take an example from a minor branch of British literature of the period, in the detective stories of Agatha Christie the man returned from the East Indies is always a slightly ridiculous character, who tells with great enthusiasm endless stories about his experiences in India, that bored everyone but himself. It was tempting for people at home, therefore, to put on the same level tiger hunting and Sanskrit literature, both being matters which only a returned nabob could take interest in. It was, however, completely different in the case of Sir William Jones; he was not an unknown civil servant who had been sent to India. Before he went to India, Sir William was already a highly respected scholar at home. His enthusiasm for the Sanskrit language, Indian literature, and Hindu tradition, therefore, had to be taken seriously.

The second reason why, from Sir William Jones onward, Indian studies carried on in Calcutta found a responsive audience in England, was that he institutionalized these researches. Halhed and Wilkins had been isolated men, working all by themselves, unsupported by a circle to whom they could communicate the results of their researches. But Sir William Jones, less than a year after his arrival in Calcutta, founded the Asiatic Society of Bengal on

15 January 1784. The Society met every week, and heard communications on all kinds of scholarly concerns. No member of the Asiatic Society was a full time scholar; they were judges of the Supreme Court, civil servants of the East India Company, or officers in the Bengal Army, and their attempts at scholarship were only carried on during their hours of leisure. It was all the more important for them that they could meet regularly, exchange ideas and pieces of information, and measure the value of their opinions from the reception they were given by their fellow members. Moreover, from 1788 onward, the best papers presented at the meetings of the Asiatic Society were published in the *Asiatick Researches*, official organ of the Society. The aim of the Asiatic Society was to promote scientific studies in India, and the members never intended to scrutinize the papers that would be made known to the world. Nevertheless, since the Society was the first depository of all scholarly communications, and since only a few of the papers were eventually published, the result was that all materials that emanated from the Society were of a high scientific value. Looking back with the knowledge we have acquired today, it is easy to find fault with a number of opinions voiced in the pages of the *Asiatick Researches*; but, considering the state of indological studies in the late eighteenth century, it may be said that the contributions were of remarkable value.

And, finally, although I do not intend to study Jones's works, I must mention at least one of his publications which roused considerable enthusiasm in the West, particularly in the Continent; it was Jones's translation of *Śakuntalā*, published in 1789. The book had so much success that several editions of it were published in London alone, and it was translated two years later into German. The German translation in its turn again had a tremendous influence on the romantic poets of Germany.

From that time onward, there was a growing public interest in Europe, both in Britain and in the Continent, who were waiting impatiently for the continuing publications coming from Calcutta. Let us, therefore, abandon the Calcutta scene for the present, and turn our attention to what was happening in Europe. Not because the work had stopped in Calcutta, but, on the contrary, the best was yet to come, with the first real scholar in the field of indology, H. T. Colebrooke, and later, with the extensive publications of H. H. Wilson, and with the breakthrough in epigraphy by Prinsep. But, by that time, Calcutta was no longer the only place where Indic studies were carried on. By then, Europe also shared in initiating the researches.

London

Charles Wilkins: At the end of the eighteenth century, the only Sanskritist of repute in England was Charles Wilkins who had left India in 1786. He had been preceded by Halhed who had left India for the first time in 1778; but, returned there for a short stay from July 1784 to February 1785. Back in England, Halhed did not pursue his Sanskrit studies; his knowledge of Sanskrit had never reached the point where he could work without the help of a pundit. Moreover, he became involved in politics, and later, personal tragedies and increasing deafness led him to live a secluded life. During all these years he went on reading Persian translations of Sanskrit texts. His insufficient knowledge of Sanskrit remained a matter of personal regret for him. In a letter addressed in later years to his friend and former patron, Warren Hastings, he says: 'Nothing else have I done since your departure, but pore over the Mahabharata

which being infinite is of course interminable. It is certainly the most extraordinary poem that ever was composed, and it grieves me that I never could learn Sanscrit enough to read it in the original. Of the Persian translation, as you know, I have not been sparing.'

Wilkins, on the contrary, pursued his Sanskrit studies in England. Soon after his return, in 1787, he published a translation of the *Hitopadeśa*. It was his intention to translate the *Mahābhārata*, but this was too formidable a task, and only select episodes of the great epic were translated. And, as he had done in Bengal in 1778, he again created a full fount of Devanāgarī types for this purpose. But, unfortunately, the press was destroyed by fire, and it took him several years before he could muster enough courage to start the work all over again. His Sanskrit grammar, which he had begun to print at the time when the fire swept away his hopes, was not published until 1808.

Letters from Sir William Jones show that he counted much on Wilkins to propagate Sanskrit studies in Europe. In a letter dated 27 February 1789, he says: 'I devoured, my dear Sir, your *Bhagavad-Gītā*, and have made as hearty a meal of your *Hitopadeśa*, for which I thank you most sincerely. The ships of this season will carry home seven hundred copies of our first volume of Transactions; and the second will be ready, I hope, next year; but, unless the impression should be sold in London, Harington & Morris (who print the book at their hazard,) will be losers, and we must dissolve the Society. You have already done us capital service, and will continue to serve us by spreading over Europe your discoveries in Indian literature. You have the honour of being the first European in the world, and the only man, probably, that ever saw Europe, who possessed a knowledge of Sanscrit. I shall follow you as the star Rohiṇī follows Candra; and the only part of Hindu literature which I request you to leave in my possession, is the *Dharma-śāstra*, especially MENU, of whose work I mean to publish a translation. The Vedas, the Upavedas, the Purāṇa's, and the Darśana-śāstras are all your own.' Unfortunately, Jones was never to see Europe again. He died in Calcutta on 27 April 1794, at the age of forty-seven, and Wilkins remained the only scholar of renown in England until Colebrooke's return in 1815.

The honours that were conferred on Wilkins on his return, greatly contributed to raise the prestige of Sanskrit scholarship. Soon after his return from India, in 1788, he was elected a Fellow of the Royal Society. In 1805, he was made a doctor honoris causa of the University of Oxford. In 1825, the Royal Society of Literature awarded him a medal, and the title that was then given to him was *Princeps Litteraturae Sanscritae*, 'Prince of Sanskrit Literature'. In 1833, three years before his death, he was raised to Knighthood. All these tokens of appreciation were, of course, given to Wilkins for his own scholarly attainments, but the honour shown to him greatly contributed to make the British public aware of the value of Sanskrit researches. Wilkins had no other claim to eminence than Sanskrit scholarship; therefore any honour shown to him was at the same time a testimony to the importance of Sanskrit studies.

Finally, Wilkins was associated with the foundation of an institution which is still of major importance to Sanskrit scholars of the day. In 1800, the East India Company decided to establish a library to receive the valuable manuscripts that arrived from India, and Wilkins became the first librarian of what was later to be called the India Office Library. This library became the repository of all

manuscript sources and documents that would allow generations of Sanskritists to pursue their researches in London.

But in spite of this favourable situation, it took a long time before scholars could begin their Sanskrit studies independently, in London. For several generations, England had to depend on scholars who had studied Sanskrit in India, and had returned home after their Indian career was over. In England, therefore, Sanskrit studies remained for a long time the monopoly of Englishmen who had returned from India, and of imported German scholars. To understand, however, how German scholars came to learn Sanskrit, we have to turn our attention to the Continent, and, more particularly, to Paris.

Paris

Alexander Hamilton: To turn our attention to continental Europe, we do not have to break the continuity which I have tried to emphasize; the man who introduced Sanskrit studies in the Continent, Alexander Hamilton, is intimately connected with the preceding stages I have sketched, for he was a protege of Charles Wilkins. His case also illustrates the progression we have followed from Calcutta to London, and from there to Paris.

Alexander Hamilton was a Scot who had come to Bengal as a cadet in the Bengal Army. This was in 1783, the same year in which Sir William Jones arrived as a judge of the Supreme Court. In Calcutta, Hamilton took an interest in Sanskrit. He was among the early members of the Asiatic Society, although not a prominent member. He did not contribute any paper to the *Asiatick Researches*, and, throughout his life, he went on studying Sanskrit, without ever showing an interest in publishing the results of his researches. He resigned from the Bengal Army in 1790, and returned home in 1796. Back in Great Britain, he continued reading Sanskrit manuscripts in the British Museum and in the newly founded library in the care of Charles Wilkins at East India House. At that time, however, the richest collection of Indian manuscripts was not in London, but in Paris, and it was Hamilton's desire to go to Paris to consult the unique collection kept in the French National Library. The problem was that Great Britain and France were in constant war, and that British citizens could not go to Paris. In March 1802, however, the treaty of Amiens was signed between both the countries, and a great number of British citizens availed themselves of the peace to travel to Paris, only to be caught in France by the renewal of hostilities. Hamilton was one of the many British citizens who were held prisoners in France for several years, and it was only in 1806 that, by special permission, he was allowed to return to his native land. Hamilton, however, was more fortunate than his compatriots in France. Instead of being sent to the fortress of Verdun, he was allowed to stay in Paris, mainly to make a catalogue of the Indian manuscripts preserved in the National Library. This special favour was obtained for Hamilton by one of the most distinguished Frenchman of the time, Count Volney.

Hamilton's reception in France was overwhelming. In Great Britain, in spite of his knowledge of Sanskrit, he was but one among many who had returned from the East Indies. In France, he was unique. Although France too, had a few establishments in India, people who had been in India were extremely few. No one, moreover, had ever come back with a knowledge of Sanskrit. For years, French scholars had tried to obtain a knowledge of Sanskrit, but, without the help of a pundit, or of someone who had studied with a pundit, this was practically impossible. This was

all the more frustrating for the French, because Paris possessed the richest collection of Sanskrit manuscripts then in existence in the West. The only work from which they could derive any help was a Sanskrit grammar in Latin published in 1790 by a former Austrian missionary in Kerala, Paulinus à Sancto Bartholomaeo. The French scholars, in the beginning, eagerly read the indological works by Englishmen. Sir William Jones and his Asiatic Society were the symbol of all that French scholars admired, but in which they could not participate. And then, in 1802, a member of this Asiatic Society visited Paris ; this was like a wish come true, and Hamilton was immediately introduced in the highest circles.

Hamilton did not teach Sanskrit formally in Paris, but, by his conversation, he introduced many of his friends to an understanding of the Sanskrit language, Indian literature, and Hindu tradition. Moreover, he was an extremely amiable man, and was always willing to help anyone interested in India. Among those who benefited from his assistance we find the most distinguished names of the time : the Count and Senator Volney, author of a famous description of Egypt ; Claude Fauriel, the comparative historian of literatures ; Louis Langles, the keeper of the Oriental Manuscripts in the National Library, and author of many oriental books. But Hamilton's most famous disciple in Paris, however, was not a Frenchman, but a German. He was Friedrich Schlegel, who later became the founder of German indology. Schlegel studied Sanskrit with passion, working with Hamilton for five hours a day. They were so intimate that Hamilton went to live in Schlegel's house. We have delightful accounts of the atmosphere of the house from the pen of a young German lady who also lived there ; she was Helmina von Hastfer, who later married Antoine Léonard de Chézy, the first holder of a Sanskrit chair in Europe (Paris, 1814).

Germany

Friedrich Schlegel: The first fruit of Schlegel's Sanskrit studies under Hamilton was his famous book *Ueber die Sprache und Weisheit der Indier*, published in Heidelberg in 1808. The sound scholarship expressed in the book is the result derived directly from Hamilton's lessons. The book had a tremendous success in Germany, and, although the versatile Friedrich Schlegel soon turned his attention away from Sanskrit, it was his book and his example that prompted other German scholars in later years to go to Paris to learn Sanskrit. The most famous among them were Friedrich Schlegel's brother, August Wilhelm, who held the first German chair of Sanskrit (in Bonn, 1818), and Franz Bopp, the founder of comparative philology.

Conclusion

Friedrich Schlegel's book (1808) marks the internationalization of Sanskrit learning. As I have tried to show, the first stage was laid by the British servants of the East India Company in Bengal, who pursuaded the pundits that their interest in Indian culture was genuine, and obtained from these learned bearers of Hindu tradition their first knowledge of Sanskrit. Thus Calcutta became the first centre of Indian studies by westerners. When these British servants returned to their native land, they carried Sanskrit learning with them, and introducted it in England. A few years later, a British indologist communicated Sanskrit and Indian culture to French and German scholars. From then onward, the road was clear. Generations of western indologists

carried research further and further. Today's Sanskritists are the heirs of the early pioneers—Halhed, Wilkins, Jones, and Hamilton. It is a wonderful feeling to know that we are in a stream which grows constantly, and that, while we are leaning on the works of preceding generations, we are at the same time providing new generations with materials upon which they will improve. This is history, in its dynamic sense, and while we ourselves work as much as we can, we have the comforting assurance that the task we leave unfinished will be completed in the future.

My idea is first of all to bring out the gems of spirituality that are stored up in our books, and in the possession of a few only, hidden, as it were, in monasteries and in forests—to bring them out; to bring the knowledge out of them, not only from the hands where it is hidden, but from the still more inaccessible chest, the language in which it is preserved, the incrustation of centuries of Sanskrit words. In one word, I want to make them popular. I want to bring out these ideas and let them be the common property of all, of every man in India, whether he knows the Sanskrit language, this glorious language of ours, and this difficulty cannot be removed until, if it is possible, the whole of our nation are good Sanskrit scholars. You will understand the difficulty when I tell you that I have been studying this language all my life, and yet every new book is new to me. How much more difficult would it then be for people who never had time to study the language thoroughly! Therefore, the ideas must be taught in the language of the people; at the same time, Sanskrit education must go on along with it, because the very sound of Sanskrit words gives a prestige and a power and a strength to the race.

SWAMI VIVEKANANDA

(*The Complete Works of Swami Vivekananda*, Vol. III, p. 290)

BOOK REVIEWS

PHILOSOPHY FOR EVERYMAN—FROM SOCRATES TO SARTRE. By Dogobert D. Runes. Philosophical Library, Inc., New York. Pp. 1-148. $ 4.75

Dr. Runes, the author of the book is a reputed writer and a teacher with wide experience. He is the author of many books of philosophical interest. *Pictorial History of Philosophy*--edited by him is his monumental work which indicates his genuine interest in varied fields of knowledge.

In this small book, the author has attempted to arouse reader's interest for getting himself acquainted with the panorama of great philosophers and saints of the West and Middle East. The book is a brief but comprehensive historical analysis of philosophical thoughts from Thales (600 B.C.) down to the existentialists of contemporary period. It is strikingly a novel exposition, philosophical and religious concepts—novel, in the sense that the author has successfully published a compact handbook of philosophers in which the fundamental principles of philosophy and religion have been nicely presented within a narrow limit of space. Of course, the brevity has its necessary consequential shortcoming, and that is its inadequacy in materials in some cases. This remark is obvious, particularly in regard to some modern and contemporary philosophers, including logical positivism and existentialism with which he has closed his present historical review. If this inescapable shortcoming be ignored, even then to an Indian reader, the book is not so comprehensive as it ought to have been. The author has extended his range upto the Middle East and not beyond that. To our mind the religions and philosophies of India whose 'impact on modern civilization'--publisher's expression—is no less important, ought to have been included in this brief volume. But in spite of these defects the book is of great use to both teachers and students of philosophy.

J. C. BANERJEE

THE LOGIC OF RELATIONSHIP. By Frederick S. Johnston, Jr. Philosophical Library, Inc., New York. Pp. 1-110. $ 4.00

The book is a brief and clear account of the theory of relativity working in logic. In the statement of the theory of the system, the author expresses that it is by means of two opposing systems of logic that our conception of reality can be accurately interpreted. He adds: '... and further that there is between these two opposing forms a relationship that is absolute'. He does not reject the value and importance of Aristotelian logic; to this he adds a new system of logic which will be in opposition to it. The result is the dual system which not only works well, but is also theoretically valid, regardless of the fact as to which one of the two systems is used. The author reviews what the task of logic is, which is far from the discovery of Truth. Its main function is to 'purge our thoughts of fallacious reasoning, inconsistency of form and self-contradiction'. Inference, according to the author, is the basis on which 'valid relationships' between data and conclusion are analyzed. Inference—both deduction and induction—is a study of argument only, and not of truth. On ground of opposable terms being used, inference becomes inconsistent, and here, the author claims, his new system which is opposed to inference, does work. The author has analyzed Aristotle's three Laws of Thought, and has shown that any two opposing terms 'offer conclusive proof of the absolute relationship' existing between

opposing concepts, and further, that this *absolute relationship* is a system of logic distinct and separate from an *Inferential* one. Since the logic of opposing terms, he argues, does not infer, it is opposed to 'inference'. And this he terms as 'Referential relationship'—each opposing relation referring to the other. 'Since neither opposing term can exist without both', he maintains, it is needless to argue 'as to what either opposable term refers'. His system of logic is thus 'the relationship between Inference and Reference'.

In analyzing 'Law of Things', he has amply demonstrated various concepts of science as explained by Openheimer, Einstein, and others, and formulated it as follows: (1) Anything is absoluteness of relationship, (2) Knowledge is the intellectual relationship of *some* things to each other. (Real things primarily by both Inferential and Referential relationships, and unreal things primarily by only Inferential relationships.) *Everything* and *nothing*—these two terms have been scrupulously avoided. *Nothingness* accordingly cannot be known, and the absoluteness of relationship is 'a prerequisite to the knowledge of anything'.

The book is an indication of clear conception of what the author envisages in his brief statement with unequivocal language. It is more interesting in that he has shown the application of his new system in various implications of our modern social life, as elaborated in different chapters—Religious, Psychological, Philosophical, Political, Social, and Scientific Implications. In his conclusion, he nicely puts: 'Relationship is Absolute to anything knowable, either real or unreal. With the logic of Inference we can continue to *solve* most of our problems. With the logic of Reference we can begin to *resolve* most of our conflicts. It is the absolute relationship between these two opposing forms that establishes a realistic logic for man's intellect.'

The implication of the content of Johnston's concept may not be called absolutely new or revolutionary. Perhaps his is another way of the statement of the psychologist's theory of relativity, or Jaina logic of *syādvāda* in Indian philosophy, though the author has rejected Hegel's dialectics as tinged with motivation and also unrealistic. But the author's simple style of presenting his view in theory and practice with copious illustrations from science, politics, and philosophy is unique and is as convincing as novel.

J. C. BANERJEE

INSTITUTE NEWS

Library and Reading Room :

The following table presents at a glance a review of the work of the different sections of the Institute's Library for the the months of October, November, and December 1969 :

Main Library

	October	November	December
Total number of books	59,109	59,194	59,321
Number of books added	51	85	127
Number of books purchased	50	82	127
Number of books received as gift	1	2	—
Number of Periodicals accessioned	—	1	—
Number of books issued for home study	2,072	2,639	2,924
Number of books issued for reference	4,755	6,584	7,795

Reading Room

Number of Periodicals in the Reading Room	371	371	371
Average daily attendance	426	384	428

Junior Library

Total number of books	1,637	1,638	1,638
Total number of books added	9	1	—
Number of books issued for home study	129	136	186
Average daily attendance	13	9	10

Children's Library

Total number of books	4,468	4,469	4,469
Number of books added	31	1	—
Number of books issued for home study	478	420	683
Average daily attendance	29	15	25

Students' Day Home

The following table presents at a glance the work of the Students' Day Home for the months of July, August, and September 1969 :

	July	August	September
Total number of students on the roll	537	727	772
Average daily attendance	269	573	573
Average number of daily meals served to students	194	374	408
Total number of text-books issued	7,089	8,950	17,585

Guests

Among those who stayed at the Institute's International House between October and December 1969 were the following :

October 1969

Miss M. Bourret, from France ;

Mrs. H. F. Boehnke, from Hong Kong ;

Dr. S. Potabenko, from Moscow ;

Mrs. Patricia Stanley and son, from U.S.A. ;

Dr. H. V. Stietencron, from West Germany ;

Dr. G. D. Sontheimer, from West Germany ;

Dr. Jurgen Lutt, from West Germany ;

Dr. and Mrs. D. Schlingloff, from West Germany ;

Mr. Jean Pierre, from France ;

Mrs. Chantal Clemencet, from France.

November 1969

Mrs. Karin Lahiri, from West Germany ;

Dr. Mikhel Leibour, from U.S.S.R. ;

Dr. Evgueni Lvov, from U.S.S.R. ;

Professor Inga Maetseva, from U.S.S.R. ;

Professor (Mrs.) Lioudmila Kharlamova, from U.S.S.R. ;

Professor Chikara Akiba, from Japan ;

Mr. Kazaori Arita, from Japan ;

Mr. Hiroshi Fujise, from Japan ;

Mr. Yuji Maruo, from Japan ;

Dr. Nancy R. Stevenson, from U.S.A. ;

Mrs. Vera E. Larsen, from U.S.A. ;

Miss Gesila Feuersteen, from Germany ;

Mr. and Mrs. Richard E. Volkmann, from U.S.A. ;

Mr. E. J. Clay, from U.K. ;

Mr. G. B. Roders, from U.K. ;

Professor Y. Ohta, from Japan ;

Mr. M. D. Hoskins, from U.K. ;

Miss A. D. Kurakin, from U.S.A. ;

Miss M. D. Wainwriga, from London ;

Mr. and Mrs. Marvin Wolf, from U.S.A. ;

Mr. August Dietrich, from Germany ;

Professor W. Sobotka, from Poland ;

Mr. I. Lioudkovski, from U.S.S.R. ;

Mr. V. V. Joukov, from U.S.S.R. ;

Mr. N. Perchine, from U.S.S.R. ;

Mr. Khikamatoullaev, from U.S.S.R. ;

Dr. G. V. Astafiev, from U.S.S.R. ;

Miss C. Dutilh, from France ;

Dr. S. Hoglund, from Sweden ;

Dr. Gunter Moh, from Germany ;

Dr. R. Hull, from U.K. ;

Dr. W. Bernhard, from France ;

Dr. T. Zelander, from Denmark ;

Professor A. D. P. Jayatilaka, from Ceylon ;

Professor A. K. Kleinschmidt, from West Germany ;

Dr. and Mrs. S. Sjostrand, from Sweden ;

Dr. A. Q. Awa, from Afghanistan.

FEBRUARY CALENDAR

FUNCTIONS OPEN TO THE PUBLIC

(Children below 12 years are not allowed)

SCRIPTURE CLASSES

THE BRIHADARANYAKA UPANISHAD:

Tripurari Chakravarti, M.A.

On Thursdays, at 6.30 p.m. in Bengali

5th, 12th, 19th, and 26th February

SRIMAD-BHAGAVATAM:

Govinda Gopal Mukherjee, M.A., D.Phil.

On Fridays, at 6.30 p.m. in Bengali

6th, 13th, 20th, and 27th February

THE SVETASVATARA UPANISHAD:

Swami Bhuteshananda

On Saturdays, at 6.30 p.m. in English

7th, 14th, 21st, and 28th February

LECTURES

On Wednesdays, at 6.30 p.m. in English

February 11 **The Progress of Criticism in Bengali Literature During Nineteenth Century**

Speaker: Haraprasad Mitra, M.A., D.Phil.

President: Asutosh Bhattacharyya, M.A., Ph.D.

February 18 **The Aesthetics of Tranquillity**

Speaker: Sisirkumar Ghose, M.A., D.Phil.

President: Mahimohan Bose, M.A. (Oxon)

February 25 **Drama and Stage Production in the Modern Age**

Speaker: N. Viswanathan, M.A.

President: P. K. Guha, M.A.

BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA

Wednesday, 4 February, at 6.30 p.m.

Programme:

Vivekananda Stotram

by

Sikha Ghosh

Talks on:

Religion according to Swami Vivekananda (in English)

by

Swami Ekatmananda

Swamiji O Bharater Nava Jagaran (in Bengali)

by

Swami Rudratmananda

Devotional Songs

by

Rasaranga

CULTURAL PROGRAMME

(Children below six years are not allowed)

FILM SHOW

Tuesday, 3 February, at 6 p.m.

Admission by ticket only .. .. Re. 1.00

GITI ALEKHYA

Based on

Atul Prasad's Devotional Songs

by

Geeti Manjari

Tuesday, 17 February, at 6.30 p.m.

Admission by ticket only .. .. Re. 1.00

SITAR RECITAL

by

Bimal Mukherjee

Tuesday, 24 February, at 6.30 p.m.

Admission by ticket only .. .. Re. 1.00

CHILDREN'S PROGRAMME

First Saturday, 7 February, at 4.45 p.m. for Juniors (6–9 age-group)

Last Saturday, 28 February, at 4.45 p.m. for Seniors (10–16 age-group)

Programme:

Children's Own Story Hour Sessions

Songs, Recitations, Story-telling, and Magic Shows

BULLETIN
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SCIENCE OF SOCIOLOGY—ORIGIN AND GROWTH

M. C. GHOSE, M.Sc.

Sri Munindra Chandra Ghose is a Senior Lecturer, Teachers' Training Department, University of Calcutta. He has contributed a number of original papers on the various aspects of Educational Sociology to Indian and foreign journals. The following is the text of a lecture Sri Ghose gave at the Institute's School of Humanistic and Cultural Studies in November 1969.

ALTHOUGH the Science of Sociology is new, social forces in the life of man are as old as man himself. There are indications in sufficient abundance to suggest that man even of the earliest Stone Age was social; he could work skilfully in flints. And we know that skill in any technical line can develop only in a social *milieu.*

PALEOLITHIC AGE

Regarding Neanderthalers of the Paleolithic Age we now definitely know that they had their rites and rituals; and the presence of these in their society is an indication that they had developed a sort of spiritual culture however primitive that might have been. It is definite that they were moved and guided by supernatural ideas which subsequently developed as religion in the life of man. Neanderthalers had definite ties of social bonds; they hunted together in organized packs and buried the dead ceremoniously.

The detection of *cassis rufa* shells in association with various other objects in the Middle Paleolithic cave near Mentone in France goes to suggest that the people of the Old Stone Age brought these shells for their magical values even from distant countries; *cassis rufa* shells had surely been brought from the Indian Ocean. (*Shells as Evidence of Migration of Early Culture*, J. W. Jackson, pp. 135-7; *The Growth of Civiliza-*

tion, W. J. Perry, p. 34) The fact that the people of the Old Stone Age used to have contacts with people of distant regions is also indicated by other factors.

In the Magdalenian caves of the Dordogne which is in West-Central France, bones of sea-fishes are found to be so very common in the heaps of refuses that the idea that these inland people used to have regular contacts with coastal communities for exchanging their respective commodities seems to be a fact. (*What Happened in History*, Gordon Childe, p. 39)

Neolithic Age

Neolithic people were distinctly social men who depended much upon co-operation for the development of their arts and industries. As cultivators, they produced garden products and built villages and houses on shores and on piles over waters of lakes. They knew how to make nets and baskets; they also knew the arts of spinning, weaving, and knitting. (*Limitations of Science*, J. W. N. Sullivan, p. 130)

Rudiments of Social Thinking

Indications of social thinking are there even in the *Rg-Veda*. Pericles in ancient Greece advocated the spirit of democracy by insisting upon the practical values of the individuality of man. Thinking processes of Socrates, Plato, and Aristotle who came afterwards were also replete with social thoughts. Marcus Auralius was of opinion that intelligence which Nature possessed was really social intelligence. (*Meditations*, Marcus Auralius, Book V, 30)

Sociability in Plant Life

Sociability is limited neither to human beings nor to animals. Even plants show a distinct tendency to co-operate and to form associations. And this is not unnatural; for, sociability is an expression of the organic urge of co-ordination. Plants also form various kinds of social groups, settlements, associations, and communities. Moreover, the degree of gregariousness of many species of plants is influenced by various factors. Alechin has definitely shown that the development of the degree of sociability is of great service to plants competing with other species. (*Plant Sociology*, J. Brown-Blanquet—Translated by G. D. Fuller and H. S. Conard, p. 37) Sherff has pointed out that in certain swamp communities the subterranean stems of plants lie at different depths so that their underground organs may not have to compete with those of other species. (*ibid.*, p. 42)

Man and Society

Advanced man is the product of his society. All major enrichments of man have grown out of his social life. Art, language, religion, philosophy, and the like, and even science and technology, are social entities which required social forces and incubations for their rise and growth. ('The Genesis of Art, Language, and Mythology', M. C. Ghose, *The Journal of Education*, February, 1956) The development of some valuable traits in the life of man, which have elevated and enriched his life are love, hope, inspiration, altruism, reason, foresight, and spirituality; they too, are social entities. Civilization arose under the pressure of a peculiar form of emotional exaltation of hope and inspiration; ('Civilization and the Fulfilment of Human Life', M. C. Ghose, *The Calcutta Review*, October, 1966) and it can be made to survive and grow by the development of spirituality in man.

Toynbee is of opinion that man can save himself from being extinct by the artificial weapons of his own creation only if he can properly develop spirituality in him. And he expects India to be able to guide

nations in the field of spirituality. (*vide*, Arnold Toynbee's address at the University of Edinburg. 1952)

Rudiments of Hindu Sociology

In the highest form of Indian philosophy it is presumed that the visible world is an illusion (*māyā*) and that reality which is invisible, resides at the back of the visible world, and as such, one must shake off one's *avidyā* (ignorance) in order to be able to perceive this reality. The concept holds good in the field of our social life. Social processes are taking place always around us, but we cannot see them really. What we can see are their objective phases only; the processes themselves are invisible, because they are subjective. The world lives in ideas, and the statement becomes profoundly correct if we consider the spiritual elements of human culture. Since our art, literature, music, philosophy, and religion are the systematized bodies of our ideals and beliefs, they are all mental entities. Buildings, libraries, museums, laboratories, equipments, and machineries do not constitute our institutions; they are but the outer garbs. The soul of a university resides in our minds. If by some mysterious catastrophy all the material objects—books, libraries, museums, art gallaries, laboratories, and so on—perish, man will soon be able to construct them; for, the guiding spirits of all these reside in the social mind of man. (*vide*, 'Social Studies for our Schools', M. C. Ghose, *Teachers' Quarterly*, September. 1956)

Modern Concept of Sociology

It is the urge for welfare and happiness that has goaded man to achieve the progress and enrichment of his life. All profound thinkers throughout the ages understood the importance of social conditions for the happiness of man. Philosophers and thinkers could not evade social thoughts which were scattered throughout their philosophic compilations. G. Vico (1668-1774), an Italian philosopher, has been called 'the Father of Sociology' for his writings which were sociological in nature. But the science of sociology was really founded by Emile Comte. I personally feel that there were some fifteen men who helped the formation of this modern science. And of these, half a dozen individuals were responsible for the major and significant contributions to sociology. I propose to present, in a nutshell, an account of the theories and doctrines of six principal contributors in the field.

Auguste Comte

Comte was undoubtedly the founder of the science of sociology. It was he who first wanted to depend upon positive thinking in the field of social thoughts.

Comte's doctrine of the three stages of human thinking which consisted of (1) theological thinking, (2) metaphysical thinking, and (3) positive thinking, was interesting from the point of view of social thinking. In the first stage of the thinking processes of social organizations according to Comte, God was at the head of the hierarchy of all social authorities; in the second stage, doctrines of abstract rights were the forces that ran governments. And in the third stage, positive thinking processes which produced practical results in the shape of technical and industrial endeavours and enterprises for ushering in modern industrial age grew naively in human societies. It was this concept of the introduction of the elements of positive thinking in sociology that helped it to grow into a distinct science.

Comte first called the science of the study of associative life, 'Social Physics'; but afterwards, he changed the name of the subject to Sociology. The term, 'sociology' was thus his own coinage.

Society in its entirety was the subject of Comte's consideration. The family to him, was the basic social unit. He looked upon family life as the school of social life for teaching individuals to obey and to command. (*The Positive Philosophy*, Emile Comte, p. 286)

Comte's development of positivism in the field of sociology consisted in his emphasis upon the need of accurate social thinking and the necessity of observation and classification of social data. But the most important aspect of his contribution lay in the development of a peculiar form of humanitarian philosophy based upon sociology. The development of a disinterested love for mankind was his ideal. For solving social problems and for avoiding social anarchy, Comte wanted to depend upon an intellectual understanding of social processes.

His principal publications are: *The Scientific Labours Necessary for the Reorganization of Society*; *The Positive Philosophy* (*6 vols.*); *Subjective Synthesis.*

Herbert Spencer

Spencer was a profound scholar who organized various systems in the field of human knowledge. His theory of universal evolution found expression in a wide variety of subjects. As an example, it may be suggested that his application of the idea of evolution in social processes opened a new dimension in the field of sociology. His evolutionary and organic theories of sociology, in fact, were highly important theoretical contributions. He ingenuously conceived society as a biological organism. Although, there were difficulties in accepting the concept to be scientifically correct, it helped to develop in the minds of many, the picturesque idea of the solid unity and consolidation of societies. Apart from enriching sociology profoundly with certain new elements from biology, Spencer popularized the subject to a great extent.

His principal publications are: *Social Statics*; *Principles of Biology* (*2 vols.*); *Principles of Sociology* (*3 vols.*); *Principles of Ethics.*

Lester Ward

Ward was one of the founders of American sociology. The dynamic force in social phenomena, according to him, was the feeling of man; desires and interests which were intimately related, were responsible for motivating man for various kinds of activities and engagements. Ward was a humanitarian at heart; the main purpose of his life was to establish a sociological system that would establish the welfare of man. 'The subject matter of sociology is human achievement. It is not what men are but what they do. It is not the structure but the function', said he.

His principal publications are: *Dynamic Sociology*; *Psychic Factors of Civilization*; *Pure Sociology*; *Applied Sociology.*

F. H. Giddings

Giddings was a pioneer in the field of modern sociology. It is true that his theories developed around Spencerian evolution. But he developed certain brand new ideas and concepts in the field of sociology. His concept of like-mindedness sought to explain various patterns of social phenomena. The formation of social stability, Giddings suggested, depended upon like-mindedness. Mass migration, therefore, was an unhappy affair according to him; for, it meant heterogeneity of population. Giddings did not favour socialism which he considered to be anti-evolutionary; he was strongly in favour of 'socialized individualism'. And all this was the result of his influence from Herbert Spencer.

His principal publications are: *Principles of Sociology*; *Elements of Sociology*; *Democracy and Empire*; *Inductive Sociology*; *Descriptive and Historical Sociology*; *The Scientific Study of Human Society*; *Civilization and Society* (*posthumous publication*).

Emile Durkheim

Durkheim was a great French sociologist who played a tremendously significant role in the field of sociology by presenting social interpretations and natural explanations of a number of social phenomena, which had never been properly tackled by sociologists before him. He classified suicide into a few types; but, in his treatment of the causes of suicide he always emphasized sociological elements, and definitely neglected psychological ones.

Durkheim suggested that the difference between primitive and civilized societies lay in their types of solidarity. He was of the opinion that individuals in primitive societies being homogeneous or like-minded, were always held together to form units of 'mechanical solidarity'; but, as members of advanced societies consisted of differentiated individuals they were bound together to form communities of 'organic solidarity'.

Perhaps, the most important contribution of Durkheim was his sociological interpretation of religion. Society, according to him, was the originator of religion; and God, for Durkheim, was personified society. Durkheim made extensive studies in the field of religion. Some of his recorded ideas regarding feelings and attitudes of primitive men, during their social festivals have helped the formation of the latest theory of the origin of human civilization.

His principal publications are: *The Social Division of Labour*; *The Rules of Sociological Method*; *Suicide*; *The Elementary Forms of Religious Life*; *Education and Sociology*.

A. W. Small

Social planning for the improvement of human society was the main concern of Small's doctrine of sociology. His sociological thinking was coloured by his tender feelings for man and Christian ethics. The foundation upon which he built the structure of his sociological theory was the concept of interests and their social control. All interests, he argued, developed in human societies, and those interests could rightly determine the patterns of behaviours of citizens. The insinuation, naturally, was that the reconstruction of man could be effected only with the creation of proper types of interests in citizens.

His principal publications are: *Introduction to the Study of Society*; *General Sociology*; *The Meaning of Social Science*; *From Capitalism to Democracy*; *Origins of Sociology*.

Other Contributors

Brief delineations of the contributions also of Sumner Pareto, Karl Marx, Ezra Park, Max Weber, Isaac Thomas, George Simmel, Cooley, and Ellwood should have been made here; but our time and space, are limited. There is no justification however, in not saying anything regarding some books which have become classic in the field of sociology, during the present century. The names of these books are—*Our Heritage* (Graham Wallas); *Social Control* (E. A. Ross); *La Psychologie de la Foule* (Le Bon); *The Golden Bough* (J. G. Frazer); *Folkways* (W. G. Sumner); *Mutual Aid, a Factor in Evolution* (Peter Kropotkin); *Social Evolution and Political Theory* (L. T. Hobhouse); and *Education and Sociology* (Emile Durkheim). All these books have opened new dimensions in the field of sociology. And of late the subject of

'Educational Sociology' has captured the imagination of all those who are really interested in the development of man.

II

The Origin and the Elaboration of Human Civilization

Man's knowledge of sociology has helped him to comprehend the process of the origin and the elaboration of civilization. And it is this knowledge that can give man a handle to guide the future course of his progress properly. The fate of man will certainly depened upon the nature of his future society.

The condition of the physical feature of a region, which was once considered to be the most important factor for the start of human civilization is at present considered to be only of secondary importance for causing the rise of civilized communities of man; the emphasis of importance has now been shifted from the condition of physical nature of the habitat of man to the condition of his mind. The development of Toynbee's idea of the origin of seven primary civilized societies has given sociologists a chance to determine, from a fresh angle of vision, the precise condition under which human civilization originated. Although it is generally believed that human civilizations have always started in river valleys, two of the seven early civilized societies, namely, the Cretan Society and the Middle American Society, were not in river valleys; and in neither of these, people had any true system of writing.

The Middle American people, before the start of their civilization, used to live not in compact communities but in scattered conditions in forests. But, they had their great ceremonial centres where they met occasionally for their religious celebrations. In other centres, people lived in close vicinity so that they could form their assemblies easily. From an analysis of the conditions of all the seven centres of civilized communities, it becomes clear that the common condition was the assemblage of large number of persons.

Influence of Ceremonies

Human civilization must have originated in human assemblages for ceremonies and celebrations. It was the contents, conditions, and powers of imagination of the minds of the people that really worked to originate civilization. If river valleys could often become centres of civilized communities, it was because they were great congregational places of human beings. Primitive people who roamed from place to place always liked river valleys for their settlements because they could easily get certain amenities of life there.

In primitive societies the process of ventilation of ideas depended more upon personal contacts of individuals in congregational and ceremonial places than upon statements of facts in writing. Civilization grew out of a peculiarly exalted condition of the mind of man in places of celebrations, which could make man hope intensely for establishing the highest form of enrichment and happiness in his life.

Influence of Groupmind

The formation of the groupmind is an interesting social phenomenon in Nature. But its utilities are both social and biological. In some form or other, it is found in a wide range in the entire world of the living. The fundamental force which directs the formation of the groupmind is the urge of *vital co-ordination.* ('Evolution and Human Progress', M. C. Ghose, *The Calcutta Review,* January. 1964; 'The Social Mind of Man', M. C. Ghose, *The Journal of Education,* February. 1954)

In the life of man, the groupmind has proved to be one of those factors which have served to modify and recreate the nature of man. It has under certain conditions effected the specific form of the emotional unification of the entire group by revealing to it the supreme idea of a new tangible purpose in the life of man. Human civilizations arose in different regions of the world under such conditions.

The emotional acceptance of the groupmind of a specially dynamic idea or ideal which promised to make the life of man practically richer by its endowments was the basic condition for the start of civilization. It was such an ideal which developed the feeling of the acquisition of an entity of supreme value in life. An ideal like this was a vision which sought to reveal the purpose and the highest possibilities of the life of man. And the immediate effect of this mental condition was the feeling of total relief born out of a sense of absolute freedom from all conflicting ideas and bondages in his mind. It was this spiritual feeling of great emotional and inspirational exaltation, which made man feel elevated. Man became different with a different outlook of life. There was a sort of mental revolution which brought about a renaissance in his life. There was, in fact, the true birth of a new soul; and a new form of social life made its appearance. Man now developed a broader outlook of life. He ceased to think only of his family or his tribe. The entire family of man became his concern; for, he unconsciously developed the highest form of altruism in his life. By nature, he became extremely social and highly hopeful of his future happiness and fulfilment of his life. He learnt to dream of better and brighter days of life. Man was now well on the road to civilization.

Origin of Human Civilization

Our studies and considerations regarding the conditions under which human civilization originated are so very complete that we can form a mental picture of the ideal circumstances which led man to civilization. The delineation can become picturesque when it is based upon the Ghose-Durkheim theory of the origin of human civilization. (*vide, Les Formes Elementaries de la vie Religieuse*; *Le Systeme Totemique en Australie*, Emile Durkheim; 'Civilization and their Styles', M. C. Ghose, *The Calcutta Review*, December. 1962; 'Some Suggestions for the Improvement of Human Society', M. C. Ghose, *The Calcutta Review*, February. 1963; *The Origin of Civilized Societies*, Rushton Coulborn; 'Civilization and the Fulfilment of Human Life', M. C. Ghose, *The Calcutta Review*, October. 1966; *Man in Bondage*, M. C. Ghose.)

After a world of hardships of various kinds including physical strains and perplexities, worries, and anxieties on account of uncertainties of life during his primitive days man at a more advanced state of his life was overwhelmed with joyous emotions, when he found in his social life, during a massive celebration, a clear indication of something that promised to secure not only his safety and security, but also the supreme form of happiness and fulfilment of his life. The idea that he was in the possession of such a precious form of knowledge, changed the entire nature of his being; he became civilized. In a nutshell, it may be said that in social groups, subtle processes of co-ordination, moving emotions, and promising ideals were the three essential factors which contributed to effect the origin of human civilization.

Civilization did not have its birth as the result of a continuous progress of human society in slow degrees. It appeared

abruptly at a particular stage with the growth of an emotionalized social ideal which promised to transform man's life and his society; it appeared as a sort of illumination.

It was the idea of the worthwhileness of his ideal that gave man courage to develop his confidence, pride, and dignity; it encouraged him to become adventurous in his life. It has been suggested that the formation of a brand new social life with new modes of activities is responsible for the start of civilization. But, the formation of this new social life was possible only when a special form of an ideal had been formed under the pressure of mental exaltation of the group. Mental exaltation or intense forms of sentiments are not enough for leading a social group to a new form of social life. It is definite that a new form of social life can never be formed only under the condition of mental exaltation of the assembled, as suggested by Durkheim. ('Civilizations and their Styles', M. C. Ghose, *The Calcutta Review*, December. 1962) There were various other factors which worked together to change the pattern of social life and the mental breadth and outlook of the people.

Judging from the point of view of the roles of an emotional ideal (*vide*, the opinion of George Foot Moore in the Prefatory Note to 'Emotion as the Basis of Civilization', by J. H. Denison), and a visionary concept of future hope, it is reasonable to suggest that civilization started under the pressure of religious and spiritual feelings.

The process by which human civilization originated is a distinct social process which has been named the process of 'Revolutionary Social Elevation'. Under certain conditions of social control, it can be created for reconstructing or renovating social groups. ('Civilization and the Fulfilment of Human Life', M. C. Ghose, *The Calcutta Review*, October. 1966)

It is significant to remember, from the point of view of sociology, that group-minds, moving emotions, and promising ideals which, by working jointly, were once responsible for effecting the start of human civilization, are also, in certain modified forms, the essential agencies for the perpetuation of its progressive growth. It is thus found that the spirit of co-operation, the feeling of emotional attachment in the shape of altruism, and the impetus of some high ideal which opens out a sense of purpose in a community, are the most dynamic elements for sustaining the continuity of the march of civilization of man. Human civilization without these is destined either to stagnate or to disintegrate.

Idea of Happiness

Consciously or unconsciously, it is the idea of happiness that reigns supreme in the mind of man. The consideration of happiness is the guiding force of his life; all his acquisitions have been attained in his search for happiness. But, happiness after all, is a social entity; and it must be shared for its full development. It is a mistake, therefore, to try to be happy by ignoring and sacrificing all social relations and implications. Although, we can conceive of the two ideas of the happiness of individual man and the happiness of human groups, these two are interrelated.

Happiness is not entirely a subjective phenomenon; it certainly depends for its growth upon certain objective factors. To be able to love and to be able to work are the two basic factors upon which depend the growth of happiness in the individual life of man.

Role of Work and Love

Work naturally includes in the life of man, all kinds of activities, both physical and mental; and love includes a world of forms of tender feelings like attractiveness, affection, reverence, sympathy, solidarity, and the like. And although, the terms work and love indicate extensively broad ideas, the necessity of work for happiness in human life suggests, that man must be normal in his fundamental activities and inclinations for being happy.

Activity is the characteristic of life; it is also the normal characteristic of man. And, for his happiness man must be active in connection with the normal work suitable for the stage of the development of his life. It is the order of Nature that man must achieve his progress through his activities. Man cannot be happy furthermore, without the spirit of love in him. It is only love that can generate true happiness in the life of man. The basic form of love which was ordained by Nature for keeping up the continuity of the species has, of course, been sublimated in the life of man with the development of his culture. Although, forms of love serve various purposes in the life of man, they all bring about happiness in him.

To work and to love are the two basic urges of man; and as such, man has a strong inclination to have them both. In general, these urges run parallelly; they have different courses and objectives. But, when under certain circumstances, the two urges combine and co-ordinate man becomes different; he then becomes adventurous. And the result of this spirit of adventure in man is his *creativeness*. It is the creativeness of man that has produced everything great in man's life. Religion, philosophy, art, literature, science, and technology—all have grown out of the creativeness of man. Even human ideals which have motivated man to propel his progress have come out of his creativeness. But all creations whether material, technological, or mental cannot, as a rule, be blessings to man. There are mental creations of ideals like false notions of racial supremacy, and of material creations like atom bombs, which are definitely detrimental to the interest of man. It is not, therefore, random creations but the selection of appropriate creations by depending upon their values for the use of man that should be considered important.

When altruism which is a special form of love becomes co-ordinated with social work as its matching activities, it becomes dynamic for ennobling man; it then tends to develop spirituality in him. It is this spirituality in man which only can guide him properly towards a glorious future.

Role of Politicians

With the adequate development of the spirit of altruism man can naturally be keen to achieve human welfare; the idea of human progress only then can loom large in his mind. But who can help man to secure his real welfare? Who can give him ideas that will be invaluable for guiding his destiny?

Philosophers and educationists have been suggesting throughout the ages, ideas and methods with which man can effect his individual and social welfare, and can secure real happiness in his life. Ideas, for the betterment of human life, of Socrates, Plato, Aristotle, Epicurus, Epictatus, Marcus Auralius, John Dewey, and others are there, but man is still groping in the dark in search of peace and happiness. Philosophers may suggest theoretical ideas for the enrichment of human life and society, but they cannot achieve the practical realization of their ideas in the lives of citizens. Only politicians can cause people to follow procedures for effecting social and individ-

ual changes for inviting all forms of enrichments—material, mental, and social—in their lives.

Theoretical ideas of philosophers are not enough; politicians must be there to translate these ideas into practice. But are all modern political leaders mindful of the fact that they are to utilize their powers, influences, and abilities to work mainly for the welfare and happiness of all? Are they always keen to follow the *rule of law* by depending upon the spirit of justice, without hankering after individual gains or without working only in the interest of their parties?

It seems that thinkers and intellectuals have not as yet realized the importance of the role played by political leaders, not only for guiding nations, but also for directing man in his right path of progress. Had they fully comprehended the strength of actions and influences of political leaders, they would never have allowed wrong persons to come to power in politics. It is on the ability of citizens to elect proper persons to become their leaders depends not only the future of any community, but also the welfare and happiness of their citizens. Political vigilence is the price of prosperous social life. Common people in ancient Greece took keen interest in politics; they could, therefore, by developing democracy in social life, shape their lives according to their own choice and imagination.

A false notion of democracy is, to a great extent, responsible for the elevation of unworthy persons to positions from which they can exert their power and influence. The utilization of the spirit of democracy requires a great deal of art and wisdom. To allow the practice of universal franchise in a country where many, say more than fifty per cent of the population, are illiterate is a social blunder which brings untold suffering to the common people. 'Most politicl leaders', says Bertrand Russell, 'manage to make their followers believe that they are motivated by the spirit of altruism'. (*Human Society in Ethics and Politics*, Bertrand Russell, p. 10) And, it is much easier for politicians in a country where most of the people are illiterate, to hoodwink the masses, by telling them that they always work for their welfare.

Guiding Spirit : The Rule of Law

It is the *rule of law*, and not special notions and beliefs of the political party in power, that should guide all political and administrative activities of a country. The concept of the 'rule of law' naturally implies the inclusion of the spirit of justice in it; yet, the idea of justice must always be there in the conscious mind of all social and political leaders. Not only the execution of justice, but also the development of the general feeling that justice has been effected should be the objective of all such leaders. And, from the point of view of justice and legal binding, no political party in power should interfere with the normal activities of law courts and of such specialized departments as the police and the military, which are responsible for the upkeep of law and order of a country. Any interference with these bodies is not only unnecessary but definitely damaging; it breaks down the morale of the people in general. All technical departments requiring specialists for their normal work should also be left undisturbed, even when a new Government is set up. The real purpose of a Government is not to 'rule' but to help citizens to reconstruct their lives, and to make them happy. The Government that governs least is the best Government.

It is true that to reconstruct a country is an art. To run the machinery of a

state methodically and scientifically is also an art. There are mechanical aspects; but, there are also aspects which require knowledge, feeling, tact, and wisdom. The most important factor, however, is the art of utilizing all these for the administration of the state.

Strong minds are necessary for ruling nations. Stern measures are to be taken for inflicting punishments upon all wrongdoers. An attitude of passive love for all is detrimental to the interest of the majority of the masses, because a handful of recalcitrants can disturb a whole community of citizens. But, sternness for the sake of sternness is a dangerous trait in the field of politics. A stern ruler who has no eye upon justice becomes a tyrant in the long run; but, a ruler who sticks always to justice along with his sternness can become a moulder of the national life of a country. Man will be able to make his progress in bold strides only when right type of persons become political leaders.

The fate of nations depends upon their rulers. It is they who can not only guide their destinies, but also can develop their national characteristics. Weak and capricious rulers go to make nations weary and gloomy, while wise and benevolent rulers make them cheerful and vigorous.

Utopian Societies

The happiness of man depends, to a great extent, upon the nature of the society in which he lives. The better the conditions of human society the better are the chances of man to become happy. Profound thinkers all through the ages, who were anxious to make man happy in life, were definitely conscious of these ideas. A good many of them, therefore, framed imaginary conditions for the creation of ideal human societies. Plato, Thomas More, Samuel Butler, and others delineated pictures of utopian societies which, they thought, would be ideal for man and his happiness. But, on analysis we find these utopian societies to be stereo-typed, like insect and animal societies of Nature.

Full scopes for diverse activities and absolute freedom for adventurous activities are the essential factors for making man happy. Both of these activities, however, are totally absent in all the utopian societies conceived by Plato and others. Life in utopian societies would surely be monotonous, uninteresting, and gloomy; it can never make man happy. If man wants to plan an ideal society, he must plan for such conditions in this society as can bring about diversities, with the development of inclinations and scopes for adventurous and creative activities in his life.

Task for Future Government

The ultimate aim of all advanced and worthy states should be to establish *security, freedom, and happiness* in the lives of citizens; these three are essential and basic for individuals of civilized human communities. To engage individuals of all classes to fruitful activities of their own choice and taste is a great task for the future Government. Citizens then can love their own work, and can naturally be happy.

Human society has a tendency to make a progressive development by the natural process of social evolution. But, the chief agent of this social evolution is man himself; it is he who truly guides the course of this social progress. For expediting the right process of this creative evolution for the attainment of worthy results, every progressive state will do well to adopt a number of specially selected active measures which will surely generate desirable characteristics in the lives of peoples. Some of the most important of these imperative measures are indicated in the following paragraphs:

I. The state must adopt all possible ways and means for the elevation of the economic and other conditions of the poorest section of the population; it must also extend great scopes for general and liberal education through the establishment of networks of libraries, with all kinds of books for persons of various tastes, where citizens can study when they are off their normal work.

II. The state must grant adequate assistance in the shape of financial aids, to all specialists belonging to various intellectual as well as technical fields; it must, furthermore, take care to establish Advanced Institutions where savants selected carefully, can work in their own fields for the welfare of man and the nation.

III. The state must give adequate scope to all individual citizens to try to get what they rightly desire to have in their lives. All must be given equal chances for their development. It is this phase of democracy, which should be palpably brought into bold relief in a modern society. The state must, furthermore, endeavour to secure the welfare and happiness of all sections of the entire population. Was not the Vedic prayer 'Let all be happy' the 'noblest of all human wishes?

IV. It is certain that the growth of the attitude of man, which can seek the welfare of all, can be achieved only by the development of altruism in man. And, as the spirit of altruism can not only make man supremely happy in life, but can also help him to become spiritual, it should be one of the main functions of the state to effect its natural development in the lives of all its citizens. It is spirituality that ultimately leads to the growth of divinity in man.

V. The state exists for its citizens; it should, therefore, always work to secure all forms of welfare for them. But, citizens also should feel the state to be their own; they too should develop the feeling that their relation to the state is natural and intimate; for individuals, after all, are moulded by their society.

Future State : Ideal Society

It is true that man's love for his society is innate and intimate; and as such, all human pursuits that are motivated by the idea that they are carried on for the welfare of others, become dynamic agencies for human happiness. It is this spirit of humanism, which can make all activities, not only of scientists, philosophers, economists, and other intellectuals, but also of physical toilers, great factors for the generation of human happiness. Man can really be happy only when he can live for something higher than his own happiness; and he can secure order and purpose in his life only through his genuine happiness.

The state in future will be like an ideal society: the discipline which it will then enforce will be unconscious, sponteneous, and real. Yet, this future state will play a supremely remarkable role in the life of man, by its adoptation of the attitude of laissez-faire. Although, it will function essentially to work for providing security to all its citizens and for organizing processes and methods for achieving various forms of enrichments in their lives, it will not interfere with their real freedom. It will, on the other hand, give its citizens freedom for all healthy activities—professional, ideological, and spiritual, so that people may choose their own pursuits and ways of living and believing. It is this freedom which will not only achieve the development of individuals, but will also encourage all creative minds of the community to take to their natural creativeness; and, it is this freedom again, which will generate genuine happiness in the lives of citizens. Man can become great in life

only through his creativeness and happiness.

Conclusion

It has been visualized by some profound thinkers that man in the long run, after his achievement of the highest development, will take to *pure thought* as his major engagement. But, the idea of the process of pure thought is mysterious; because, thought itself depends upon practical considerations for its continuity. It is not possible, therefore, to conceive of pure thought or thought having no connection with the realities of the material world and the experiences of man. Even Advanced Mathematics which is generally considered to be the Science for the manipulation of pure thought, is not really based upon pure thought. Are not the tools which Advanced Mathematics manipulates really symbols of material entities or their derivatives?

It is not 'pure thoughts', but thoughts for determining progressively better ways and methods for increasing human welfare and happiness, that will fill the life of man of the future; and, it is only with the effective use of these thoughts that man can build up the City of God on earth.

BUDDHISM : A BIRD'S-EYE VIEW

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THE other day two gallant astronauts set their foot on the surface of the moon. It is indeed a remarkable achievement of physical science on the onward march of human intellect and exploration of Nature. At this stage a discourse on the ethical values and higher qualities of head and heart reached by two of the greatest religious leaders of ancient India may seem rather odd and awkward. But in spite of these great strides of human endeavour, what do we find all around us? Is it not a world torn with dissension and hatred, conflict and confusion, striking at the very root of mental peace and happiness? It is crystal clear that no amount of scientific successes can deliver us from our distresses, personal or social. That is the justification for us to look back again and again to the lives and teachings of the spiritual leaders of the past, if we can rediscover among them any guideline for the restoration of balance and attainment of that blissful condition of life and society.

GAUTAMA AND MAHAVIRA

We intend to study this evening the teaching of universal love and perfect wisdom, proclaimed about two thousand and five hundred years ago by the dynamic personalities of Gautama Buddha and Mahāvīra. They were more or less contemporaries. Gautama, also known as Siddhārtha, was born in the Śākya family at Lumbinīvana (modern Rummindei, four miles inside Nepal on Indo-Nepal border) in 563 B.C. Mahāvīra, a little older than Gautama, was born in a suburb of Vaiśālī, modern Basarh, some twenty-seven miles to the north of Patna, in the Jñātṛka clan about 540 B.C. So, we find, both of them were born in the middle of the sixth century B.C., a period which witnessed the upheaval of new ideas, often of a revolutionary character.

RELIGIOUS SCHISM IN THE POST-VEDIC PERIOD

Although freedom of religious speculation was inherent in the Vedas and was also reflected in the earlier Upaniṣads, the reorientation of Vedic religion that came about in the post-Vedic period showed a tendency to pay more attention to cumbersome and lavishly ceremonious rites or rituals predominated by the Brāhmaṇas. Naturally, it lost contact with the common people who found themselves more and more dissociated from it. Such a feeling of frustration led to the development of new ideas and newer forms of religious speculations, some following the Vedic school and modifying it to suit the changing circumstances,

while others, definitely anti-Vedic, repudiating the theory of infallibility of the Vedas and challenging the efficacy of Vedic rites and rituals. In the latter category of heterogenous religions, we find Buddhism and Jainism. Both the sects were founded by the Kṣatriyas, and not by the Brāhmaṇas; and again both in Eastern India outside the pale of Madhyadeśa, the hub of the Vedic culture. Surprisingly enough, both the religions had some important features which had some common basis, though differences there were no doubt, both in ideas as also in approach.

Buddhism and Jainism: Common Features

The most significant feature common to both Buddhism and Jainism, was their fundamental conception of misery (*duḥkha*), engulfing the human life and existence. This misery was of an all-pervasive nature, not confined to physical (*ādhibhautika*) elements only, but spread over to mental and spiritual aspects also (*ādhyātmika* and *ādhidaivika*). The end or aim of both these religions was to find out means for deliverance of mankind from the sea of misery in which he is tossing about helplessly. It is in the method of achieving the desired goal of deliverance (*duḥkhānta*) that the two religions differ. It will be convenient perhaps for my readers if I discuss the essential principles of the two separately.

Basic Tenets of Buddhism

About Buddhism, we find a nice summing up in the last expression of the Buddha. Ānanda, his chief disciple, sad at the immenent passing away of the Master asked him, 'What would happen to us my Lord?' The Buddha with a broad smile imprinted on his face replied '*Dīpobhava*' (Be a lamp unto thyself). What a meaningful expression, how significant, as to contain the sum total of all his teachings, for all what he strove for and achieved! Lamp stands for enlightenment or *bodhi* or the supreme knowledge of worldly circumstances as well as the means of deliverance from the same. Just as light dispels darkness, and enables one to see things in their proper perspective, when he can himself choose the right path, so the kindling of the lamp of *bodhi* will enlighten him about the true path to follow, when he will no longer need even his *guru's* guidance, but will be guided by his own enlightened soul.

Renunciation

The Buddha, as Prince Siddhārtha, realized the hapless condition of man affected with old age, disease, and death which are inevitable and unavoidable for every being. Three visions made it clear to the gay prince the abject misery that man is heir to. And he was terribly worried at that. In the meantime the fourth vision of a recluse appeared before him as a possible way out. He decided now to quit the family surroundings and take to renunciation, only to find out a remedy for this miserable plight. He was twenty-nine years old when he took this firm resolve. In the meantime a son was born to him and he uttered, 'Rāhula is born—the chain of bondage is strengthened'. The resolve became firmer and he decided to give court no more to the fires of attachment, hatred, and delusion, which he thought, must be extinguished to make room for the awakening of perfect knowledge and supreme bliss. So he left his princely surroundings on a dark night on the Puṣyā Nakṣatra Day. Giving up his princely bearing, he took to the life of a mendicant.

Enlightenment

For six years thereafter, he underwent severe austerities in practising the hardest

of penances, as a result of which his body reached a state of extreme emaciation. He was almost on the breaking point. Realizing the futility of such performances which by no means would be able to solve his problem, the problem of human miseries, that compelled him to renounce all the gaiety of a princely life, Gautama gave it up, but not his resolve. More determined now, he proceeded to the bank of the famous Nairañjanā river (near modern Gayā) and took his seat under a peepul tree, firmly declaring that he would not leave his seat before the attainment of supreme knowledge, come what may. He remained steadfast in his determination and continued his deep meditation undeterred and undaunted by the onslaught of manifold afflictions of body and mind, described in the Buddhist texts as attacks of Māra, the tempter. Now that Māra failed to deflect him from his determination, perfect knowledge enlightened his mind; Gautama became the Buddha.

In great ecstacy the Buddha declared (*Dhammapada, Gāthās* 8-9), *Anekajātisaṁ sāraṁ sandhāvissaṁ anibbisaṁ gahakārakaṁ gavesanto dukkhājāti punappunaṁ gahakāraka! Diṭṭho'sipunageharn nākāhasi sabbā te phāsukābhaggā gahakūṭaṁ visaṁkhataṁ visamkhāragataṁ cittaṁ taṇhānaṁ khayamajjhagā*—'O builder of my tabernacle (human body)! It is extremely painful to undergo repeated births fruitlessly searching for you. I also had to traverse the same path with the same result. But the maker, I have found you out and it will no longer be possible for you to rebuild my body again. I have completely broken into pieces the beams and rafters; all your building equipments are scattered. My mind is now free from all attachments and desires.'

Enunciation of the Truth

He thus came to realize that desire was the root of all evils that led to repeated births and miseries connected thereto. Once desires are extinguished and one can rise above worldly temptations, one can get rid of births and its attendant desires and afflictions. This attainment of supreme knowledge about the real cause of our existence (*tathā*) made Buddha the *tathāgata*. His problem of problems came to be solved, and that formed the fundamental feature of the religion founded by the Buddha. It has been summed up as consisting of four noble truths or *āryasatyas*, namely, *duḥkha, duḥkha samudaya, duḥkha nirodha*, and *duḥkha nirodha gāminī paṭipadā* (the consciousness of miseries, of its cause, that is, desire; of its cessation by extinguishing those desires; and of the ways, *mārgas* leading to the cessation of misery). So the whole structure of Buddhism as a tenet is founded on the doctrine of Duḥkhavāda, or the pain associated with the wheel of existence in the world.

Propagation of the Doctrine

The Buddha hesitated at first to preach his religion among the masses, because he thought that it might appear too subtle for them to appreciate, much less to practise. But he was not a *Pratyeka-buddha* interested in his own salvation only; he was a *Sammā-sambuddha*, wedded to the noble mission of administering to the welfare of mankind; and as such, he was compassion (*karuṇā*) personified. He cannot rest content with the attainment of knowledge, he must translate it into a practical proposition for the afflicted humanity—for their deriving as much benefit out of it as possible. So, he devoted the rest of his life, a period of about forty-five years, in preaching his new religion and teaching its essentials among a wide section of the people, high and low. The religion thus founded more than two thousand and five hundred years ago still holds ground, of course

modified to some extent by his later followers in India as well as in distant lands in the Far East and South East Asia. I shall try to confine myself to the principal elements of the religion as preached by the Buddha himself.

The Four Noble Truths

If we analyse the four noble truths enunciated by the Buddha it will appear that logic was the chief pivot around which the whole thesis was developed step by step. In his very first discourse that he delivered to the five sages at the Deer Park (Mṛgadāva) at Sārnāth, entitled *Dhammacakkappavattana-Sutta*, he dwelt on this theme like a refined dialectician. He explained how exclusively, due to desires, one is repeatedly drawn into the wheel of existence (*saṁsāra*). The first noble truth is the realization of pain due to birth, decay, disease, and death—in fact, due to association with any transient material object, or attachment or craving for anything related to the five elements. According to him, they consisted of (i) the gross form or *rūpa*, (ii) senses or *vedanā*, (iii) perception or *saññā*, (iv) confrontation or changes of form, that is *saṁskāra*, and finally (v) consciousness or *viññāna*. These have been described as *pañca-skandhas*. If a being is conscious of his pitiable plight he must develop his senses to ascertain the origin of it, or the factors that led to such a condition, as nothing can happen without a cause. This second *satya* would point out to him that it is desire (*taṇhā* or *tṛṣṇā*) for worldly objects that cause all pain. This desire may be of three kinds—for pleasure (*kāma*), for existence (*bhava*), and for non-existence (*vibhava*). As a corollary, it must also be realized that non-existence of the cause would lead to the resultant non-existence of that particular condition. There is an inevitable chain of causes and effects, described by the Buddhists as *pratītya-samutpāda*, on which rested the world or the *saṁsāra-cakra*. It was the Buddha who revolved it with *dhammacakka* by the force of his perfect knowledge and discovered that *taṇhā* or desire was the root cause, destruction of which would lead to the supreme state of bliss and tranquillity. It may be set in a formula—certain conditions flow in from some given factors. Conversely, the break up of those conditions would lead to those very factors. In the absence of those factors, therefore, that condition cannot arise. So the destruction of those factors would lead to the non-existence of those conditions. We may explain it further thus : two units of one and one would give two by addition, and the digit 2 when broken up would give us the two units 1 + 1, separately. In the absence of the units 1+1, there would, therefore, be no digit 2. This constituted the third *satya*.

The Eight-fold Noble Path

Now, the Buddha proceeded to outline the *mārga* or path that would enable a being (*pudgala*) to break away from the wheel of repeated existence. The manner of purification and cleansing of the body and mind of the being, prescribed by the Buddha would make him fit for snapping the ties affixing him to the wheel. He did not prescribe rigorous austerities for his disciples. He was in favour of a moderated life of pure habits and firm resolve. It was a middle course, a golden mean, striking a balance between two extremes of rigour and ease. This *madhyama paṭipadā*, consisted of eight injunctions : *sammā vācā*, *sammā kammaṭā*, *sammā ājīva*, *sammā vyāyāma*, *sammā sati*, *sammā saṅkappa*, *sammā diṭṭhi*; and as such, it has been described as the eight-fold path (*aṣṭāṅgika mārga*), namely, right speech, right action, right means of livelihood, right exertion, right thought, right meditation, right re-

solution, and right point of view. Practice of these would lead to cessation of pain and misery of worldly existence, and the being will then grow up to be a fit receptacle for the supreme knowledge.

The Silas

A close examination of the injunctions would show that the first three were meant for physical control, which would shape ones conduct and outward behaviour. These were in fact the *śīlas* or ethical principles, on which the Buddha laid a great emphasis. In the later period these *śīlas* were more developed as *pañca śīlas* or *daśa śīlas*. The next three regulated the mental faculties and made his *citta* (mind) firm in his resolve. Body and mind thus perfected, the last two would lead to his intellectual development, finally contributing to the awakening of *prajñā* or *bodhi*. It would make him competent for the proper appreciation of the supreme knowledege. He would become a *arhat*, free from the worldly cycle. This is the last of the four stages in the process of development of a Buddhist, namely: *srotāpanna*, *sakṛdāgāmī*, *anāgāmī*, and *arhat*.

Some Aspects of Early Buddhism

It will thus appear that in Early Buddhism, the utmost emphasis was given more on ethical principles than on anything else. The Buddha tried to explain that rituals and ceremonies or worship of personal deities and prayers to them would lead man to nowhere. The Buddha did not also depend much on philosophy or metaphysical deliberations. Buddhism developed out of the basic doctrine of Duḥkhavāda which *prima facie* looks like pessimism ; but the Buddhist doctrine of Duḥkhavāda, it must be mentioned, was not an end in itself ; it was only the starting point, and the final goal lay in its total extinction. A being must exert himself and strive with a firm resolve to bring that about, and for that the Buddha showed the eight-fold path.

The underlying idea of the eight-fold path was no doubt imbedded in the theory of causation (*pratītya-samutpāda*). A thing or phenomenon inevitably depends on one or more causes which, if good and noble, would produce good results, and if not, the opposite would flow in. So, Duḥkhavāda would lead to Karmavāda, exertion on right lines.

Buddhist Doctrine of Karma

The effect of *karma* is likely to pass on from one birth to another, and this the Buddha tried to illustrate in his numerous discourses among the unsophisticated masses with the help of parables and stories, which he described as his own personal experiences in previous births. These stories came to be known thenceforth as Jātakas or birth stories of the Buddha. Thus Karmavāda leads to Janmāntaravāda or transmigration. But the Buddhist doctrine of Janmāntaravāda was somewhat different from the Brāhminical one. Because, according to the Buddha, there is no existence or soul or Ātman, or even God or any spirit to govern the human life or for the matter of that, any phenomenon.

Human body, according to this theory, with its life principle is nothing but a composition of five elements (*pañca-skandhas*), namely, *rūpa*, *vedanā*, *saññā*, *saṁskāra* and *viññāna*: so are all phenomena—cosmic, physical or mental. These elements are in a perpetual flux, and the whole universe is a ceaseless flow of events caused by the force of action (*karma*).

The force of *karma* leads to combination, dissipation, and re-combination of the elements, which in effect cause births and deaths. Death to an individual, composite being, is the breaking up of the combination of elements, and his rebirths is the result of

re-grouping of them by the force of *karma*, an aggregate of his good and bad actions. No soul is there to pass on from one life to another; it is only the merit or demerit of *karma* that forces re-combination of the constituent elements of a personality or a phenomenon, which by nature is unreal and impermanent, and as such leading to miseries.

In a subsequent discourse, the Buddha explained further the character of the five elements, the true knowledge of which is absolutely essential for any being resolved upon achieving the ultimate reality. On the other hand, false knowledge would only prolong the chain of bondage, and perpetuate worldly suffering. It must be realized that all these elements are unreal (*mithyā*) and impermanent, and any composition of unreal elements can by no means contribute to creation of any permanent thing. But man due to his ignorance (*avidyā*) of the true nature of them, take them to be real objects, and foolishly run after them, only to get head long into the rough sea of misery. *Avidyā* or false notion breeds desire and attachment which is the basis of Duḥkhavāda as already stated.

The Twelve Nidanas

The Buddha analysing the origin of Duḥkhavāda pointed out the *nidānas*, twelve in number: *duḥkha*, *jati*, *bhava* (activities, good or bad), *upādāna* (changing to existence), *tṛṣṇā*, *vedanā*, *sparśa* (contact), *saḍāyatana* (six organs), *nāmarūpa*, *vijñāna*, *saṁskāra*, *avidyā*, which entwine man's consciousness and bind him fast to the gross world full of pain and sorrow. These twelve *nidānas* beginning with *duḥkha* had *avidyā* as their root. The list of *nidānas* was almost an elaboration of the *pañca-skandhas*. As each of the preceding one is dependent upon and caused by the succeeding one, *avidyā* is at the base of human suffering. So to get rid of them, one has to snap the link of *avidyā*, and set the stage for the dawn of *bodhi*. This may be achieved by a disciple in four stages already indicated. With his ordination, he is placed in the first stage of *srotāpanna*, when he joins the current of consciousness, and passes on through different births to the *sakṛdāgāmī* stage when he is likely to suffer only from one more birth, and then the *anāgāmī* stage, the stage of no more birth. Then finally, will rise to the *arhat* stage, the stage of perfect knowledge leading to *nirvāṇa*.

Nirvana

The *nirvāṇa* stage, according to Buddhist concept, is the stage of full enlightenment of the lamp of *bodhi*, on the complete extinction of fires of attachment. So *nirvāṇa* stands for cooling off of all flames of *avidyā*, *tṛṣṇā*, and *duḥkha*. The conception of *nirvāṇa* is too subtle for comprehension, as it is something which is inconceivable and indescribable; words fail to determine its nature, scope or dimension.

The Buddha himself avoided answering questions on this point, by saying that it would be of no practical value; because it is not a matter to be solved by discussion on dialectics, prayer or incantation; it is only to be realized after a long course of exertion on right lines by taking recourse to the four noble truths. One can only attempt to describe it with some negative terms as done by Buddhists of later period. It is *ajara*, *avyādhi*, *amṛta*, *aśoka*, *asaṁkliṣṭa*, *anuttra*, *avyākṛta* (free from decay, disease, death, grief and impurities, incomparable, undeterminable, etc.).

Aśvaghoṣa characterized *nirvāṇa* as absolute nonentity, *niṣprapañca anutpāda*. He also said that it is like the sky or space, *ākāśenasadātulyaṁ nirvikalpaṁ prabhās-*

varam, indistinguishable but ever shining, beyond existence and non-existence (*asti-nāsti vinirmukta*). That is *śūnya*, the haven of perfect bliss and tranquillity, that is, knowledge of truth or ultimate reality or *tathatā* (Thatness), the state of permanent and invariable existence.

The Last message

I would refer now to my opening remarks about the last message of the Buddha—'*Dīpobhava*'; the kindling of the lamp will dispel *avidyā*, false notion, and rouse consciousness about the true state of things. It will thus enable a being to find out the path, the path or virtue and good conduct (*śīla*) which he should follow in order to achieve the ultimate reality. He has to strive with the utmost vigour and earnestness with complete self-control and imbued with the spirit of love, compassion, and service to all beings. This will finally lead one to the highest state of bliss and tranquillity. That is why the early Buddhists took the vow of *triśaraṇa*—of taking refuge in the Buddha, the Teacher; the Dharma, the law propounded by him; and the Saṅgha, the Order or the Church organized by him.

KANT'S THEORY OF TIME. By Dr. Sadik J. Al-azm. Philosophical Library, New York. $ 3.95.

Space and time have always been regarded by philosophers as twin concepts. Thus most philosophers and scientists who have adopted a specific theory about the nature of space (or time) have always felt constrained to adopt, wither implicitly or explicitly, a corresponding theory about the nature of time (or space) which is consistent with their first theory. For instance, it would be very difficult for a serious thinker to hold a relational theory of space, and an absolute theory to time in the usual senses of the terms as we find them in the history of modern science and philosophy. As a result we often find in Kant's writings that the arguments presented in favour of his theory of time correspond point by point and at times, sentence to sentence, to the arguments presented in favour of his theory of space. We may note in passing that the two major traditions, i.e. Leibnizian ontology and Newtonian Science decisively influenced Kantian thinking and helped him to formulate space and time as twin concepts. Kant, as a scientist, knew from the very beginning that symbols representing space and time occur in the same mathematical formulae of the science of motion and are treated by regular algebraic methods which procedure implies that space and time are conceived as possessing fundamentally similar natures. But, unfortunately, the treatment accorded to the concept of space in the literature of Kant, has on the whole been much more thorough, careful and adequate than the treatment accorded to the motion of time. For example, the role of Kant's critical theory of space in the vindication of geometrical judgements has been elaborated and carefully studied and developed by Kantian scholars while the role of his theory of time in the vindication of arithmetic judgements has been unjustifiably neglected. This step-motherly treatment to the discussion of time is hardly acceptable considering the pre-eminent ontological position that Kant assigned to time over space.

In this context, the book under review is a significant contribution. The author, Dr. Al-azm reconstructs Kant's early views on the nature of time against the background of scientific and philosophical ideas prevalent in the eighteenth century. He begins with Kant's earliest published essay (1747), then proceeds to consider Kant's conversion to the Newtonian point of view in 1768. Kant's critical theory of time introduced in the *Dissertation* of 1770, is then carefully scrutinized and given a new interpretation to. The author, in a view of comparative study, points out some of the main differences and similarities among the various theories of time that Kant held at different stages of his philosophical career. He carefully brought out the relevance of Kant's views to the modern ideas of non-Newtonian systems of mechanics and non-Newtonian temporal series. The arguments of the metaphisical exposition of time presented in the *Aesthetic* are then carefully studied and explained and elaborated at length. The author takes pains as well to offer a careful study of the first antinomy of pure reason, dealing with problems pertaining to space and time ; this he does with a view to improve our insight into its significance and relevance to some of the philosophical ideas widely held in modern times.

Thus we find in the present work an honest attempt to reconstruct and explicitly state Kant's views on the nature of time in the pre-critical period of his philosophical development. It may be a 'small step in the direction of achieving this objective', but none-the-less it is a significant 'step' born of arduous labour and painstaking research.

We recommend the book to all serious students of philosophy.

S. K. NANDI

I L. O. (1919-1969)—FIFTY YEARS IN THE SERVICE OF MAN

A half century ago, the First World War came to an end. It was hoped that the peace which would follow would be a durable peace. The Peace Treaty, signed at Versailles in June 1919, brought into being the League of Nations, whose essential task was to avert future wars. It was recognised that 'universal and lasting peace can be established only if it is based upon social justice'. The International Labour Organisation was accordingly created alongside the League of Nations to promote the economic and social well-being of the world's peoples. Thus, it was as a result of the upheavals of the First World War that the efforts of those who had been seeking to bring about international co-operation in labour and social matters came to fruition. Historically, the founding of the ILO was the outcome of social thought that had evolved through the 19th century. Social reformers, including trade unionists, sociologists, industrialists and statesmen, felt that any country or industry introducing better working conditions—and thereby raising the cost of labour—would be at a disadvantage compared with other countries or industries. International agreements were clearly the only way to solve the problem and the idea of international labour standards began to take shape.

The first concrete result of those early efforts was the fourteen-nation conference held in Berlin in 1890, which made recommendations on the limitation of child labour, on the employment of women, on mine workers and on weekly rest. In 1897, another conference met, this time in Brussels, which led to the establishment three years later of the International Association for the Legal Protection of Workers. This forerunner of the International Labour Organisation undertook the translation and publication of the labour laws of various countries as they were enacted. The *Legislative Series*, begun then, was taken over by the ILO and is still published.

In 1901, the Association set up an international labour office in Basle. Financed by voluntary contributions and government subsidies, this was a research, information and documentation centre. A meeting of experts from a score of countries drew up regulations on the prohibition of the use of white phosphorus, a dangerous substance, in the manufacture of matches, and on night work for women. These were adopted in the form of international Conventions during a conference of government representatives held in 1906. In 1913, another meeting of experts drafted proposals limiting working hours for women and young people and prohibiting night work for children. The First World War broke out before the conference which was to embody them in international Conventions could be held.

But the first steps towards co-operation in social matters had been taken, and the war was to provide further impetus. In 1916, an allied workers' congress called for a trade union voice in the peace talks and asked for the inclusion in the future peace treaty of clauses to safeguard the national and international rights of workers. The final motion voted at that congress demanded that the treaty guarantee minimum working conditions and establish a permanent body responsible for drawing up and implementing international labour standards. These ideas were taken up again in 1917 and 1918 at workers' con-

ferences of trade unionists from Germany and its allies and from the neutral States.

Pressure from organised labour before and after the Armistice led the Paris Peace Conference of 1919 to take an unprecedented step. At the beginning of its session, it created an International Commission on Labour Legislation composed not only of government delegates, but also of workers' and employers' representatives. This Commission drew up the charter of the permanent organisation called for by the workers. Among its fifteen members were trade union leaders such as Samuel Gompers of the United States, who was elected chairman, and Leon Jouhaux (a future Nobel Peace Prize winner) of France; leaders of the International Association for the Legal Protection of Workers such as the Frenchman Arthur Fontaine, who later became the first Chairman of the Governing Body of the International Labour Office, the Belgian jurist Ernest Mahaim, who succeeded Fontaine, and the Briton Malcolm Delevingne; also such statesmen as Belgian socialist leader Emile Vandervelde, British cabinet minister George Barnes and French cabinet minister Louis Loucheur. The text adopted by the Commission became Part XIII of the Treaty of Versailles. The International Labour Organisation was born and, with certain amendments, that text remains to this day its Constitution.

Of all that was created at Versailles, little besides the ILO was to remain after the Second World War. Between the two world wars, the ILO functioned as an autonomous part of the League of Nations. From 1940 to 1946, its headquarters were transferred to Mintreal, Canada, where it made plans for the post-war years.

When the International Labour Conference convened in Philadelphia in 1944 for its first regular session in five years, it worked out a new definition of the ILO's aims and purposes. This statement, known as the Declaration of Philadelphia, was annexed to the ILO Constitution. It adds to the original character a new and more dynamic concept, that of the ILO's responsibility in combating poverty and insecurity. It asserts the importance of social objectives in international affairs and proclaims the right of all human beings 'to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity'.

The United Nations Charter, signed the following year in San Francisco, brought into being the new organisation, whose mission was to safeguard world peace and security. The Charter also called for the establishment of international agencies to work in such specialised fields as education, health, food and agriculture, etc. In 1946, the International Labour Organisation became the first of these specialised agencies to be associated with the United Nations.

As the activities of these organisations expanded, close working relationships developed between them in areas of common concern, as for instance technical and vocational training, rural and industrial development, occupational safety and health. The ILO actively co-operates not only with the United Nations Organisation itself, but also with such agencies as the Food and Agriculture Organization, UNESCO, the World Health Organization, UNICEF, the United Nations Industrial Development Organization and the International Atomic Energy Agency. Within this team of organisations, the ILO is participating in the broad common undertaking of international technical co-operation.

There were 45 ILO member States in 1919, 120 at the beginning of 1969. The rise in membership reflects the broadening of ILO's activities, which now extend to all parts of the world, in particular to the

newly independent nations where development problems are most acute. Setting of international labour standards, technical co-operation, and education, research and information are the three main methods by which the ILO helps its member States.

1969 marks the 50th Anniversary of the founding of the ILO. It also marks the launching of a major new venture: the World Employment Programme. This is a vast collective effort directed at assisting countries, especaially the less developed ones, in providing their populations with productive work. Here again, as in the past, the ILO's major concern is with the individual human being, the object and the means of social progress.*

*By the courtesy of the International Labour Organisation.

United Nations day

The United Nations Day was observed at the Institute on Wednesday, 12 November 1969, at 6.30 p.m. in he Vivekananda Hall. On this occasion, an exhibition of United Nations Publications was organized in collaboration with the Oxford University Press.

Professor (Miss) Basanti Mitra, M.A., gave a talk on 'United Nations in the Service of Peace'. Professor Nirmal Chandra Bhattacharyya, M.A., B.L., presided.

The day's programme concluded with a film show depicting the various activities of the United Nations.

I.L.O., Celebration of the Fiftieth Anniversary

The Institute celebrated the Fiftieth Anniversary of the I.L.O. on Tuesday, 2 December 1969, at 6.30 p.m. On this occasion, an exhibition of I.L.O. publications and charts was organized in collaboration with the I.L.O. Branch Office in India, New Delhi.

Sri N. N. Chatterjee, lecturer at the Indian Institute of Management, Calcutta, gave a talk on 'India's Role as a Member of the I.L.O.' Sri P. M. Menon, Director of the I.L.O. Branch Office in India, New Delhi, presided.

Christmas Eve

On Wednesday, 24 December 1969, at 6.30 p.m. the Institute, as usual, celebrated the Christmas Eve at a solemn function of devotees in the Vivekananda Hall.

The day's programme commenced with the singing of Christmas Carols by the members of the Catholic Students' Union followed by readings from the Bible.

Rev. A. Bruylants, S.J., gave a talk in English on 'Jesus, the Life Giver'. The function came to a close with the presentation of a *gīti-ālekhya* (Music cum commentary) entitled 'Āvirbhāv' (the birth of Jesus). The participants included Sri Sunil Datta and others in music and Sri Nimai Kumar Mukherjee in commentary.

Special Lectures

'Bhagavat Dharma' (in Bengali) was the theme of a special lecture given by Sri I. P. Goenka at the Institute on Monday, 15 December 1969, at 6.30 p.m. Professor Tripurari Chakravarti, M.A., presided.

Professor (Miss) Bela Duttagupta, M.A., gave a special lecture on 'Life and Works of Professor Benoy Sarkar' at the Institute on Monday, 29 December 1969, at 6.30 p.m. Dr. Manomohan Ghosh, M.A., Ph.D., presided.

Students' Day Home

The following table presents at a glance the progress of the Students' Day Home for the months of October, November, and December 1969 :

	October	November	December
Total number of students on the roll	772	785	798
Average daily attendance	380	369	383
Average number of daily meals served to students	305	307	288
Total number of text-books issued	7,596	11,956	12,738

Guests

Among those who stayed at the Institute's International House between December 1969 and January 1970 were the following:

December 1969

Dr. and Mrs. M. R. Taher, from U.A.R.;

Mr. and Mrs. J. M. Power, from U.K.;

Professor Clarence Shute, from U.S.A.;

Mr. C. E. Jayewardene, from Ceylon;

Mr. R. S. Wanasundera, from Ceylon;

Mr. J. F. J. Mirando, from Ceylon;

Madam De Geuevraye, from France;

Mr. P. F. Caille, from France;

Mrs. S. Senathi Raja, from Ceylon;

Mrs. T. Vaniasingam, from Ceylon;

Mr. and Mrs. P. C. Mukherji, from U.S.A.;

Mr. V. Keomanichanh, from Laos;

Miss Martha Muhlematter, from Switzerland.

January 1970

Mr. J. H. M. Hearth, from Ceylon;

Mr. T. Jogeswaran, from Kualalumpur;

Dr. (Mrs.) E. Leibour, from U.S.S.R.;

Mr. and Mrs. Wolfgang Segor, from Germany;

Professor (Mrs.) T. N. Evreinova, from Moscow;

Mr. Frank P. Snow, from U.S.A.;

Professor (Dr.) W. Sobotka, D.Sc., Ph.D., from Poland;

Mr. Arnold Elike, from New York City;

Dr. Robert M. Garvin, from U.S.A.;

Professor (Dr.) W. Fridemann, from U.S.A.;

Professor Ohta, from Japan;

Professor Chikara Akiba, from Japan;

Mr. Robert Harris, from U.S.A.;

Mr. Michael C. Macdonald, from U.S.A.;

Miss Julia Walsh, from U.S.A.;

Mr. Robert C. Buchhoz, from U.S.A.;

Dr. A. Nordwig, from Germany;

Dr. Pendleton Herring, from U.S.A.; and

A group of 15 Members (Indian) Delegation, from Fizi.

MARCH CALENDAR

FUNCTIONS OPEN TO THE PUBLIC

(Children below 12 years are not allowed)

SCTIPTURE CLASSES

THE BRIHADARANYAKA UPANISHAD:

Tripurari Chakravarti, M.A.

On Thursdays, at 6.30 p.m. in Bengali

5th, 12th, 19th, and 26th March

SRIMAD-BHAGAVATAM:

Govinda Gopal Mukherjee, M.A., D.Phil.

On Fridays, at 6.30 p.m. in Bengali

13th, 20th, and 27th March

THE SVETASVATARA UPANISHAD:

Swami Bhuteshananda

On Saturdays, at 6.30 p.m. in English

7th, 14th, 21st, and 28th March

LECTURES

On Wednesdays, at 6.30 p.m. in English

March 4 **Cultural Relations of India with Tibet and China**

Speaker: Sujitkumar Mukhopadhyaya

President: R. C. Majumdar, M.A., Ph.D.

March 18 **Modern Science in Prevention of Blindness (Illustrated)**

Speaker: I. S. Roy, M.B.B.S., D.O.M.S., F.R.C.S., D.O. (London)

President: N. K. Munsi, M.B., D.O.M.S. (London)

BIRTHDAY CELEBRATION OF SRI RAMAKRISHNA

Wednesday, 11 March, at 6.30 p.m.

Programme:

Invocation

Talks on:

Life and Teachings of Sri Ramakrishna (in English)

by

Brahmachari Nachiketa

(Vivekananda Vedanta Society, Chicago, U.S.A.)

Sri Ramakrishner Jivan O Vani (in Bengali)

by

Pranab Ranjan Ghosh, M.A.

Devotional Songs

by

Supriti Ghosh

BIRTHDAY CELEBRATION OF SRI CAITANYA

Wednesday, 25 March, at 6.30 p.m.

Programme:

Invocation

Talk on :

Sri Caitanyer Jivan O Vani (in Bengali)

by

Janardan Chakravarti, M.A.

Devotional Songs

CULTURAL PROGRAMME

(*Children below six years are not allowed*)

SRI SRI RAMAKRISHNA LILA KIRTAN

by

Pataldanga Sakti Sangha

Tuesday, 10 March, at 6.30 p.m.

Admission by ticket only .. .. Re. 1.00

FILM SHOW

Radha-Krishna (in Bengali)

Tuesday, 17 March, at 6.30 p.m.

Admission by ticket only .. .. Re. 1.00

GITI ALEKHYA

Basanta Utsab

by

Dipsikha

Tuesday, 24 March, at 6.30 p.m.

Admission by ticket only .. .. Re. 1.00

CHILDREN'S DANCE DRAMA

Sita Haran

by

Kasba Nritya-O-Sur Bitan

Tuesday, 31 March, at 6.03 p.m.

Admission by ticket only .. .. Re. 1.00

CHILDREN'S STORY HOUR SESSIONS FOR MARCH 1970

Sri Ramakrishna Galpa Asar

First Saturday, 7 March, at 4.45 p.m. for Juniors (6–9 age-group)

Last Saturday, 28 March, at 4.45 p.m. for Seniors (10–16 age-group)

Programme:

Songs, Recitations, Story-telling, and Film Shows

NOTICE

The telephone numbers of the Institute have been changed as follows:

Through PBX — 46-3431, 46-3432, 46-3433, 46-3434
(Hours: 8 a.m. to 1 p.m. and 1.30 p.m. to 10 p.m.)

When PBX closed - - 44-3432—International Guest House
43-3433—Manageress, International House

SWAMI NITYASWARUPANANDA
Secretary

STATEMENT about ownership and other particulars about the journal, the *Bulletin* of the Ramakrishna Mission Institute of Culture, Calcutta, to be published in the first issue every year after the last day of February.

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I, Swami Akunthananda, hereby declare that the particulars given above are true to the best of my knowledge and belief.

1st March 1970

(*Sd.*) SWAMI AKUNTHANANDA
Signature of Publisher

BULLETIN
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JESUS, THE GIVER OF LIFE

REV. ANDRE BRUYLANTS, S.J., L.PH., L.TH.

Rev. Andre Bruylants, formerly Rector and Principal, St Lawrence High School, Calcutta, is at present Provincial Superior, Calcutta Province of the Society of Jesus. He is the author of several textbooks on Moral Science of which What Shall I Be ?, Hidden Treasure, *and* The Song of Life *deserve special mention. The following is the text of a lecture he gave at the Institute on the occasion of the Christmas-eve celebration in December 1969.*

LONG and many centuries after the creation of the world,
when God, in the beginning, created heaven and earth,
long after the Flood,
more than two thousand years after the birth of Abraham,
nearly fifteen hundred years after the Prophet Moses
and the coming out of Egypt of the people of Israel,
about a thousand years after the anointing of King David,
in the seven hundred and fifty-second year of the foundation of Rome,
in the sixth age of the world,
the whole universe being at peace,
JESUS CHRIST,
God eternal and son of the eternal Father,
desirous to give LIFE to the world,
after being conceived by the Holy Spirit,
was born at Bethlehem in Judaea
of the Virgin Mary,
GOD MADE MAN.
The BIRTH of our Lord Jesus Christ, according to the flesh.

—Words of an ancient text dating back from the eighth century A.D. proclaiming the coming of Jesus Christ into his own, the world of men, of human persons, craving for light, hankering for *life*.

The text just quoted, in its own odd and pompous style of the kingly proclamations of old, stresses two aspects. First, it vindicates the historicity of an event, viz. that of the birth of Jesus, born of a young maid, called Mary. It is true that these lines by themselves claim no authority, but they are clearly based on the four *Gospels* which, in their turn, give us the authentic image of Jesus. Indeed the man-God has become part of history.

The second aspect, over which we shall dwell for a while on this Christmas-eve, bears upon the aim for which Jesus came into this world: 'He was desirous to give life to the world,' as the quoted text reads.

The Gospel of St John

In the Gospel of St John, the first lines refer to Jesus as God's own *word* bringing life to the world. 'The Word had life in himself, and this life brought light to men'. (John 1 : 4) But, for John, life is not just the concrete experience of vitality, or the fullness of power, or the integration of the individual with the world or with society. It is more. It is life *eternal* viewed as a concrete reality in the making in the existence of all mortals.

Jesus and the Samaritan Woman

We have a delightful incident in chapter four of the same Gospel. The author relates a conversation between Jesus, a Jew by origin, and a Samaritan woman. Jews and Samaritans, being at logger-heads on points of doctrine and rituals, were in fact excommunicating each other. But, for Jesus, there was no Jew or Samaritan or Greek, for that matter. Here he was in his own right, and all men were his own.

Jesus, the text says, had come to a town in Samaria. Tired out by the journey, he was sitting by the side of a well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, 'Give me some water to drink, will you?' The Samaritan woman answered, 'You are a Jew and I am a Samaritan. How can you ask me for a drink?' Jesus answered, 'If you only knew what God gives, and who it is that is asking you for a drink, you would have asked him and he would have given you living water'. 'Sir,' the woman said, 'You don't even have a bucket, and the well is deep. Where would you get living water? This well has been given to us by one of our ancestors; he, his sons, and his flocks all drank from it. You don't claim to be greater than he, do you?' Jesus answered: 'Whoever drinks this water will get thirsty again; but whoever drinks the water that I will give him will never be thirsty again. For the water that I will give him will become in him a spring which will provide him with living water, and give him eternal life.' 'Sir,' the woman said, 'Give me this water! Then I will never be thirsty again, nor will I have to come here and draw water.' 'Go, call your husband,' Jesus told her, 'and come back here'. 'I don't have a husband,' the woman said. Jesus replied: 'You are right when say you don't have a husband. You have been married to five men, and the man you live with now is not really your husband.' 'I see you are a prophet, Sir,' the woman said. 'My Samaritan ancestors worshipped God on this mountain, but you Jews say that Jerusalem is the place where we should worship God.' Jesus said to her: 'Believe me, woman, the time will come when men will not worship the Father whether on this mountain or in Jerusalem. That time is coming, and is already here, when the real worshippers will worship the Father in spirit and in truth.'

The woman said to him, 'I know that the Messiah, called Christ, will come. When he comes he will tell us everything.'

Jesus answered, 'I am he, I who am talking with you'. (John 4: 7-26)

Thus Jesus stands as the *giver of life.* The one who believes in him has, in some way, already passed from death to life, to a life superior to the senses, more real than any physical existence, deeper than consciousness itself—a life truly divine.

JESUS IS THE SAVIOUR OF THE WORLD

As we go deeper into John's message in his Gospel, we step into the next stage of the drama of life—the *encounter* between the giver and the receiver. Here what features first is the transformation operated in the life of the believer as the result of that encounter. And so the same text continues, 'Many of the Samaritans in that town believed in Jesus because the woman had said, "He told me everything I have ever done." So when the Samaritans came to him they begged him to stay with them; and Jesus stayed there two days. Many more believed in his message, and they told the woman, "We believe now, not because of what you said, but we ourselves have heard him, and we know that he is really the Saviour of the world".' (John 4: 39-42)

The attitude or the behaviour of those who with loving devotion come in contact with the master, changes. And more than a change of behaviour pattern, a new life invades the soul. It becomes a sharing of the divine life. One is reminded of the words of Śrī Kṛṣṇa to Arjuna in the *Bhagavad-Gītā* (VI. 30): *Yo māṁ paśyati sarvatra/sarvaṁ ca mayi paśyati/tasyā'haṁ na praṇaśyāmi/sa ca me na praṇaśyati.* —'He who sees Me in all things, and all things in Me, he is never far from Me, and I am never far from him.'

This transformation, however, is not the fruit of mere magic. Neither is it the forceful irruption of the divine into a man's soul, thereby annihilating his spiritual faculties as a free and conscious human person. God gives the grace but He also respects human nature. He expects the co-operation of His creature in a total commitment of the human person. This commitment is obtained in the process of spiritual *re-birth.* This is the other aspect of this spiritual encounter: *re-birth.*

JESUS AND NICODEMUS

Chapter three of St John sketches an interview between two masters of the law. One is Nicodemus, a spiritual leader in the Jewish community of his time. The other is Jesus, the son of Mary and of Joseph, the humble carpenter of Nazareth. Yet from the outset there is no doubt as to who is the disciple and who the master.

There was a man named Nicodemus, a leader of the Jews. One night he came to Jesus and said to him: 'We know, Rabbi, that you are a teacher sent by God. No one could do the mighty works you are doing unless God were with him.' Jesus answered, 'I tell you the truth: no one can see the kingdom of God unless he is born again'. 'How can a grown man be born again?' Nicodemus asked. 'He certainly cannot enter his mother's womb and be born a second time!' 'I tell you the truth,' replied Jesus, 'that no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, and spirit gives birth to spirit. Do not be surprised because I tell you, "You must all be born again". The wind blows wherever it wishes; you hear the sound it makes, but you do not know where it comes from, or where it is going. It is the same way with everyone who is born of the Spirit. For God loved the world so much that He gave His only Son, so that everyone who

believes in him may not die but have eternal life.' (John 3 : 1-8, 16-17)

The Holy Mission of Jesus

Jesus' mission is to bring life to the world and to impart this *life divine* into the souls of all men of good will. This irruption of the divine, as we have already said, into the private world of a man's freedom and consciousness, does in no way curtail that freedom or that consciousness. It transforms the individual only in as much as the latter freely accepts to be born again. In the same passage, Jesus refers to the cross upon which he would be lifted up, thereby signifying the sacrifice or the total holocaust of one's being which such re-birth calls for—the offering of one's faculties, reason, love, and freedom to the service of the eternal master.

Evidently, a question arises: What right has Jesus to call for such total commitment on the part of those who wish to be his followers? This right he evidently, has, because he is the *master of life.* As an illustration of this let us take the narrative of the death of a man related in chapter eleven of St John.

Jesus had several very intimate friends. Among those were Lazarus, a man from Bethany, near Jerusalem, and his two sisters, Mary and Martha.

Jesus and Lazarus

It happened one day that Lazarus became sick. 'The sisters sent Jesus a message, "Lord, your dear friend is sick".' Jesus was then several days' journey from Lazarus' place. When Jesus heard it he said, 'Our friend Lazarus has fallen asleep, but I will go wake and him up'. The disciples answered, 'If he is asleep, Lord, he will get well'. But Jesus meant that Lazarus had died. So he told them plainly, 'Lazarus is dead; but for your sake I am glad that I was not with him, so you will believe. Let us go to him.' (John 11 : 11-15)

When Jesus arrived, he found that Lazarus had been buried four days before. Martha said to Jesus, 'If you had been here, Lord, my brother would not have died!' 'Your brother will be raised to life.' Jesus told her. 'I know,' she replied, 'that he will be raised to life on the last day'. Jesus said to her, 'I am the *resurrection* and the *life.* Whoever believes in me will live, even though he dies, and whoever lives and believes in me will never die. Do you believe this?' 'Yes, Lord!' she answered. 'I do believe that you are the Messiah, the Son of God, who was to come into the world.'

After Martha said this she went back and called her sister, Mary, 'The teacher is here,' she told her, 'and is asking for you'. On hearing this, Mary hurried out to meet him. She fell at his feet. 'Lord,' she said, 'If you had been here, my brother would not have died!' Jesus saw her weeping. His heart was touched, and he was deeply moved. 'Where have you buried him?' he asked. 'Come and see, Lord'. Jesus wept.

Deeply moved, Jesus went to the tomb. 'Take the stone away!' he ordered. Martha said, 'There will be a bad smell, Lord. He has been buried four days!' Jesus said to her, 'Didn't I tell you that you would see God's glory if you believed?' They took the stone away, Jesus looked up and said: 'I thank you, Father, that you listen to me. I know that you always listen to me, but I say this because of the people here, so they will believe that you sent me.' After he had said this he called out in a loud voice, 'Lazarus, come out!' The dead man came out, his hands and feet wrapped in grave cloths, and a cloth around his face.

'Untie him,' Jesus told them, 'and let him go'. (John 11 : 17-44)

Jesus is the Master of Life

Jesus is the master of life because he is the giver of life. In a way, all the miracles show Jesus as such. When he opened the eyes of the blind, the ears of the deaf, the tongues of the dumb and mute, when he restored the paralytic, he gave them life.

Jesus is also the master of life because he *mastered* it by accepting to be crushed by it to the point of losing it at the hands of mere mortals carried away by jealousy, ambition, and pride. In the life of Jesus, life itself was conquered by death. Death loses its sting when accepted as a fulfilment. For Jesus, the death on the cross, a death reserved for the worst criminals, was the way to save the world and all men.

When Christ hung upon the cross in the forenoon of this sixth day of the Paschal Week, which has ever since been remembered as Good Friday, speaking of his executioners, he said, 'Forgive them, Father! They do not know what they are doing'. (Luke 23:34) A little later, he said, 'I thirst!' They gave him wine on a sponge fixed on a javelin. Having received the wine, he said, 'All is over!' Then he bowed down his head and he died. (John 19 : 28-30)

His body was placed in a tomb!

Early on the Sunday morning, the tomb was found empty. In the weeks that followed, Jesus showed himself on several occasions to those with whom he had been in close contact.

Jesus had risen from the dead!

As an old Christian prayer puts it, 'By suffering on the cross, he freed us from unending death, and by rising from the dead he gave us eternal life'. (A thanksgiving prayer)

The Resurrection

The four Gospels are emphatic on the fact of the resurrection of Christ. All the writings of St Paul, the first theoretician, we might say, of Christ's doctrine and message, are based on the fact of the resurrection. Thus for the believer, Jesus' resurrection is not only a historical event, but also a matter of deep belief. It constitutes for him the consummation of God's saving activity for the world and mankind.

No book on earth has ever been so scientifically and critically examined by so many scholars than the four Gospels. And in the Gospels, no passage, no narrative, no event, has been sifted with such minute care as the fact of the resurrection. On it, the entire Christian theology stands or falls into nothingness. The resurrection to immortality is the climacteric achievement in the saving deeds of God.

To recognize this event as a fact is nothing; to accept it as a *saving* deed is to believe in it and to receive the salvation which is achieved by it. It is through his resurrection to a life of immortal glory that Jesus communicates a new life to those who believe in him.

The Message of Jesus

Thus we have dwelt for a while on the message of Jesus—the Life, as portrayed to us in the Gospel of John. I am afraid I am falling short of the true picture of the master. His message and his personality are inexhaustible. For two thousand years, they have constituted the point of focus in the prayer, meditation, and study of thousands of millions of devotees. Today, still, they give strength and consolation to the weak, hope to the needy, life to those hankering for eternity.

Jesus and the Modern World

But these considerations over, a crucial question arises in our sophisticated and twentieth-century minds. Is the master of life only concerned with the after-life? For the crucified Christ and the risen Jesus, are earthly sufferings only just the heavy toll to be paid for the sins of mankind? Has he no consideration, no thoughts, no feelings, for the present-day needs of man?

Freedom from misery, greater assurances of finding subsistence, healthy conditions of living, and fixed employment, which today are the rightful claims of two-thirds of the world population—have all these no place in the message of the Lord? An increased share of responsibility without oppression of any kind or insecurity that injures their dignity as men; better education, in order to allow men to do more, to know more, and have more, in order to enable them to *be* more—that is what men, the men of today, aspire to.

Unfortunately, conditions are such that they make these lawful aspirations but the wishful dream of the greater part of mankind. Hence insurrection, violence, looting, killing—more insecurity still, a drift to totalitarian ideologies. And we ask again: Do the lives of men here on earth, their birth, growth and death, their love and their pains, their dreams and long-drawn frustrations have no echo in Jesus' heart?

This would fall short, of course, of the true personality and mission of Christ. Suffice to recall his solicitude for the sick, the needy, the sorrowful; to see him rejoicing in the presence of his friends, or weeping over the loss of a dear one; to hear the words of the beatitudes, so often remembered by the Mahatma, praising the good and the just, or the curses uttered against the exploitation and injustice of the rich. These words, these actions, full of solicitude and love for the common man, have echoed down the centuries unto our own day.

In this, our world of claims, freedom from want, and slavery, the message of the Master of Life rings with a note of hope for the destitute, with a sound of warning to the selfish. It is still heard today through the numerous and repeated pronouncements and admonitions of some of the greatest spiritual leaders of mankind.

An Inspiration for Service

In the following lines we hear the voice of Paul VI, the Pilgrim Pope, visitor to India on the occasion of the International Eucharistic Congress in Bombay in 1964.

'Delegates to international organizations, government officials, gentlemen of the press, educators: all of you, each in your own way, are the builders of a new world. We entreat Almighty God to enlighten your minds and strengthen your determination to alert public opinion and to involve the peoples of the world. Educators, it is your task to awaken in persons, from their earliest years, a love for the peoples who live in misery. Gentlemen of the press, it is up to you to place before our eyes the story of the efforts exerted to promote mutual assistance among peoples, as well as the spectacle of the miseries which men tend to forget in order to quiet their consciences.

'Government officials, it is your concern to mobilize your peoples to form a more effective world solidarity, and above all to make them accept the necessary taxes on their luxuries and their wasteful expenditures, in order to bring about development and to save the peace. Delegates to international organizations, it depends on you to see that the dangerous and fu-

tile rivalry of powers should give place to collaboration which is friendly, peaceful, and free of vested interests, in order to achieve a responsible development of mankind, in which all men will have an opportunity to find their fulfilment.

'All of you who have heard the appeal of suffering peoples, all of you who are working to answer their cries, you are the apostles of a development which is good and genuine, which is not wealth that is self-centred and sought for its own sake, but rather an economy which is put at the service of man, the bread which is daily distributed to all, as a source of brotherhood and a sign of Providence.' (*Development of Peoples*, 83-86)

A Homage

As we gather together to commemorate the birth of Christ on this eve of Christmas, let us allow Jesus' message to all men of all ages to penetrate into our hearts. His are words of hope and love, words of hope in the eternal love of the Father bending down towards His creature and welcoming him into the salvation of an eternal bliss. Words of love, a love which transcends barriers of time, space, caste, and creed, words of love turned into deep solicitude for all, that, on this earth, all the children of men may lead a life truly worthy of the children of God.

Isn't it he who said of himself, 'I am the way, the truth, and the life!'

SCIENCE AND INDUSTRIAL REVOLUTION

SYAMADAS CHATTERJEE, D.Sc., F.N.I.

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LET us try to imagine our universe as it was four or five billion years ago—before the earth and the sun were born, before the stars were born and, indeed, before the atoms of matter themselves were born. There is reason to believe that four or five billion years ago everything in the greater universe was collected together in one mass, which occupied no more space than that taken by the orbit of Neptune. This mass constituted nothing more than a conglomeration of neutrons, electrons, and a few protons. The particles were in a state of very high velocity: in fact, the situation was one of an exceedingly high temperature—a temperature corresponding to a million times that of the sun today.

Now a neutron is an unstable entity. Under ordinary conditions, it dies of what we call 'natural causes'. As a matter of fact, its expectancy of life is only about twenty minutes. Its death is accompanied by the creation within itself of two charges, a positive proton and a negative electron. The negative electron is shot out, leaving the positive charge within the neutron. The resulting entity becomes a proton. However, at such a high temperature another process was also in evidence at that time. By virtue of the high temperature, the electrons themselves flew about with such powerful velocity that they were able to strike against and pierce an entry into the protons among them, annihilating the positive charges of the protons and converting them into neutrons. Thus, so long as this high temperature was maintained, there existed a certain balance between the number of neutrons so created per unit of time and the number which died of 'natural causes'.

Let us now imagine the temperature to have gradually decreased. The electrons no longer have the energy to enter the protons and recreate neutrons. Under these conditions, all the neutrons die very rapidly, creating protons. And, as protons are produced, some of them seek to combine with other neutrons, and atoms of matter must start creation. The proton itself is a nucleus of the ordinary hydrogen atom. If a proton combines with one neutron, we have an atom called *deuterium*. If it combines with two neutrons, we have an atom called *tritium*. If two protons and two neutrons combine, they form an atom which we call *helium*. And so we can understand how, by such processes, the various atoms of matter came into existence. If we look back into the history of this situation in terms of our present-day knowledge of the rates at which these processes occurred, we may come to the

astonishing conclusion that almost all the matter, almost all the atoms in the entire universe today, were created in a mere half an hour.

The atoms of the elements, or at least the nuclei of these atmos—the central cores containing the neutrons and protons—are very tightly-bound structures. The resources at man's disposal have not provided him with the power to make any changes in these structures, until recently. Today, with our powerful electrical machines, we can, to some extent at least, compete with nature in this matter.

A certain amount of atom-building is still in progress under the high temperature conditions prevailing in the sun and the stars. In this particular kind of atom-building, energy is released on an enormous scale. It is this supply of energy which prevents our sun from cooling. In the absence of this energy, the sun would cool very rapidly as the time scale of astronomy would interpret that phase. The primary fuel for all such atom-building is hydrogen, and some day, all the hydrogen will be exhausted.

Origin of Life

The tightly-bound structures which we call atoms can group themselves into less tightly-bound structures called chemical compounds and of these the number is legion. The manipulations necessary to create such compounds are well under man's control. Indeed, the whole science of chemistry is concerned with the combining and breaking up of the various groups of atoms which form chemical compounds. Some of these chemical compounds are extremely complicated, and possess curious properties inherent in their architecture. These properties enable them to simulate, to some extent, the behaviour of living things. Perhaps what we call *life* is simply an exemplification of the properties inherent in this complication, but the exemplification is beyond the limits of our understanding. Perhaps, on the other hand, superimposed upon the properties inherent in the chemistry of the situation, there lies something else which is yet to be discovered. We do not yet know which of these possibilities is correct, but we do know that what we call living things came into existence. And from simple structures there grew more complicated structures, and then still more complicated structures beyond the scope of our imagination, until animal life and plant life in their higher forms came into existence. Finally, came the development of man himself, a creature imbued with such rich potential that he dares to think back upon himself and try to solve the problem of his own existence.

Environments of Man

And this creature, man, started to gather experiences. He devised means of meeting them, means of fighting his enemies, means of keeping warm when it is cold and of keeping cool when it is hot, means of providing himself with further conveniences. And then he started to meditate upon the nature of his sorroundings, in an endeavour to understand them. As a rule, this understanding involved an attempt to see how the happenings which, at first sight, were to him incomprehensible, could be related to his previous experiences. Soon after his appearance on earth, this primitive man developed the power to determine that things shall be done, and realized that strength was sometimes necessary to do them. He did not concern himself much with the thought of where strength and power came from. And so, the behaviour of things outside the realm of ordinary life were to be understood in terms of power and decrees of omnipotent beings. Thus, the sun and some of the stars and planets

became gods, and there were also other invisible gods who dictated the course of the early man's actions. Power was the tangible symbol of reality and, if there was enough of it, anything could be done.

Science and Prescience

Civilization first grew in Egypt and Mesopotamia. Converging on the Mediterranean Sea, it reached a climax in the Near East in the sphere of industrial arts, in Greece in cultural quality, and in the Roman Empire in extent. After Rome there was a long ebb before the Revival which we call the Middle Ages. The Greeks had an instinct for pure mathematics, but a distaste for its applications. Their curiosity ran towards biology, but it had no positive effect on the experimental science in physics. During the ninth and tenth centuries, Arabic science and culture were at their height, south of the Mediterranean. Europe in the north was still in relative darkness.

After the decline of Alexandria, Greek science lingered in Southern Italy and in Byzantium. It revived and spread with the fiery religion of Islam, east to Baghdad and west to Spain. Then, in the twelfth century, there came a decline in Mohammedan progress and a corresponding rise in advancement in Christian Europe, where trade grew, bringing with it towns and water power. The improved methods of harnessing horses minimized human labour, and opened up new possibilities of bulk transport of goods.

But perhaps the most fundamental technical developments or redevelopments were the magnetic compass and the clock. For the fourteenth and fifteenth centuries saw the increasing break-up of the theoretical religious unity of the Middle Ages. New continents became a challenge to navigating man. The original scientific tradition from Islam, now largely in Jewish hands, was reborn in Portugal in the fifteenth century.

The fifteenth century saw another fundamental technical advance. Printing enhanced the means of propaganda and the spreading of knowledge. Science crystallized from several different sources and in many different places. It was, however, mixed with philosophy, the mother liquor of science. Physics had not yet defined its fundamental units of thought, and its individual branches formed a scattered collection. Sound was much occupied with a semi-mystical arithmetic of music. Magnetism, in spite of the stimulus of navigation, lay in abeyance. Electricity was confined to a few mysterious observations on materials such as amber etc. Heat was, to a large extent, part and parcel of alchemy. Optics and mechanics interested only the great artists like Leonardo da Vinci (1452-1529) who was among the most enterprising workers in anatomy, optics, and mechanics. Unfortunately, Leonardo da Vinci's notebooks remained unpublished and, therefore, of little benefit to his successors. The classical texts in mechanics ended only in statics. In dynamics, perpetual motion was still sought, and the naive point of view held was that force is needed to maintain a uniform motion. However, craftsmanship was ready to meet the mechanical demands of the seventeenth century.

In chemistry, we find an alchemical literature and an oral tradition of craft knowledge. There were balances and weights of considerable accuracy. Distillation had been practised from the eleventh or twelfth centuries. Fundamental reagents, like sulphuric acid and nitric acid, were known. In the sixteenth century, German mining and metallurgy flourished and Italian glass production reached perfection. Gun powder was already an industry, though gun barrels were still very crude.

Drugs were responsible for a great diffusion of chemical technique. In all this, much chemical knowledge was still implicit. Certain fundamental notions such as compound, mixture, and atom were vaguely known but were not formulated until long afterwards. However, chemistry, if feeble as a science, was strong as a trade. The seventeenth century was a time for further trade development. Pharmacy in Holland and Germany, and metallurgy in England and Germany, were rich and ancient trades.

Science and Trade

Science and trade have, however, a certain similarity which is not always understood. Trade means exchange and communication. Science is the communicable part of the truth, and is apt to forget how much truth perishes unnoticed, or is otherwise incommunicable. Both trade and science wish to avoid closing up further avenues of profit. Trade does not mean an isolated bargain. Science does not mean an isolated, finished truth. It means to be forever discovering a new puzzle to replace the old, sometimes resulting in the destruction of workers who have overspecialized their techniques. Finally, trade agrees on currency and on standard weights and measures. Science lives by these, and by other mutually-agreed symbols and instruments.

Instruments are the offspring of the wedlock of a science and an industry, and are usually the parents of further instruments. Abstract science is not the knowledge of nature, but the knowledge of the artefacts of industry from nature.

No one can fail to be surprised at the large percentage of scientific history to which a very few devices give the key. Easily followed lines lead from the crude clock via the pendulum to the all-pervasive idea of periodic motion. Better glass leads through the telescopes and simple microscopes of the seventeenth century to the achromatic microscopes and interferometers of the nineteenth century. Pumps lead to the air pumps of the seventeenth century, the steam engines of the eighteenth century, and the thermodynamics and vacuum pumps of the nineteenth century, followed by the proliferation of electric lamps and thermionic tubes in the twentieth century.

Revolutions

Revolutions, it seems to me, have two things in common—they are usually based on the general acceptance of a simple idea, and also there is a simmering period of varying duration before boiling starts.

The Scientific Revolution

This revolution was caused by the acceptance of the simple idea that the truths of nature can only be revealed by experiments and not by metaphysical reasoning. It seems strange now that intelligent people for over two thousand years believed that heavier bodies fall faster than lighter ones. Even though, as a result of his experiment, Galileo disproved this theory in the seventeenth century, it took many years for the experimental approach to science and its findings to become universally accepted.

In science, the nineteenth century was the great period of specialization. Each discipline had to follow its own line of development, as the nineteenth-century scientists were not ready for the general unification of the sciences, which was to be the major task of the twentieth century.

By the beginning of the nineteenth century the specific field of mechanics and astronomy opened by the great Galilean-Newtonian union had been effectively work-

ed out. But though Newtonian mechanics might have little more to add in its own field, it was to give birth to Newtonic physics. Where classical dynamics found its use was in the evolution of a mathematical language in the hands of Lagrange, Fourier, Hamilton, and Gauss. This language served to describe the physical phenomena of a more generalized character, such as those of electricity and magnetism or, on a molecular scale, of the kinetic theory of gases and the foundations of thermodynamics.

In physics, the new era effectively began with the discovery by Galvani and Volta of the electric current. Electricity opened up a sequence of inviting opportunities to commercial exploitation. The other main branch of physics grew more directly out of the operation of the great eighteenth-century achievement—the steam engine—or the 'philosophical engine', as it was rightly called. The economic production and use of mechanical power was the inspiration of Carnot, Joule, Rankine, and Thomson.

In chemistry, the pneumatic revolution —the study of gases—ushered in the oxygen theory of combustion through logical analysis by Lavoisier of the experiments of Priestley, Scheele, and Cavendish. Additional keys of electrochemical deposition and of the atomic theory were provided by Davy and Dalton. Chemistry grew so fast that it became virtually autonomous and developed its own laws as the century progressed. And this autonomy persisted, even though important instruments such as the polariscope and spectroscope were borrowed from physics. In addition to these instruments, major guiding principles were also borrowed from physics, such as those of thermodynamics, and the kinetic theories of gases and solution.

In biology, the cell theory, the theory of evolution, the germ theory of fermentation and of disease, the elucidation of the main lines of the physiology of animals and plants—all contributed to the general scientific atmosphere. The devotion of Liebig to agricultural chemistry and nutrition, and of Helmholtz to the physiology of the senses, are examples of the link between the physical and biological sciences in the middle of the nineteenth century.

With the biological sciences should be ranked, throughout the nineteenth century, the science of geology. It had a stolid and quiet appearance, and it was believed that the study of the order of nature written in the rocks could only lend support to the Bible story of creation, and through it to established religion and government. This hope was to prove delusive and, before the century was half over, geology was the centre of controversy about the origins of strata of hills and valleys and, through fossils, of the origin of species themselves. The formulation of Darwinian evolution followed as a logical, though daring, consequence of Lyell's *Principles of Geology*.

The Industrial Revolution

The Industrial Revolution which took place in England in the late eighteenth and early nineteenth centuries relates to the rapid development of industry by the employment of machinery.

This revolution was brought about by the acceptance of a simple idea—the idea of factory *versus* cottage production. As opposed to one worker concentrating on one job, machines could substitute mechanical energy for human toil and considerably multiply the output per worker. This was demonstrated by many applications, such as the invention of the spinning jenny.

It was, of course, the invention of steam engine that first made available the mechanical power for the widespread applications that followed. But, as so often happens of such world movements, the significance of it all was overlooked, even by the thinkers of the day. It is interesting to note that while Watt was developing his engine, Adam Smith wrote the *Wealth of Nations*. He saw nothing of importance in this invention, which he dismissed as some kind of a 'fire engine'.

In one way, the Industrial Revolution can be considered an application of science, but in England for a century science was separated from people's minds, not only from liberal and social disciplines but also from industry and technology. Just as it took science over a century to establish itself as a major force—so also was applied science or technology delayed for years by neglect. Of course, technology has been practised since the end of the nineteenth century but, by present-day standards, it was a puny effort and for years its significance was not really recognized.

The Industrial Revolution in the narrower sense—the revolution of coal and iron—implied the gradual extension of the use of machines, and the employment of men, women, and children in factories. It was a fairly steady change from a population mainly of agricultural workers to a population engaged in making goods in factories and distributing the finished products.

The real industrial revolution was different. It was more deeply scientific, far less dependent on 'inventions' of 'practical' men with little, if any, basic training. It was concerned not so much with improving and increasing the existing lines, as with introducing new commodities. It was also far quicker in its impact, far more prodigious in its results, and far more revolutionary in its effects on people's lives and outlook. And finally, though coal and iron were still the foundation, it could no longer be called the revolution of coal and iron. The age of coal and iron was succeeded, after 1870, by the age of steel and electricity, and of oil and chemicals.

The primary differentiating factor, marking off the new age from the old, was the impact of scientific and technological advance on society, both national and international. Even on the lowest level of practical everyday living, it is surely significant that so many of the normal concomitants of civilized existence today made their appearances in this period, and many of them in the fifteen years between 1867 and 1881. These include such commonplace objects as—the internal combustion engine, the telephone, the microphone, the gramophone, wireless telegraphy, the electric lamp, mechanized public transport, pneumatic tyres, the bicycle, the typewriter, cheap mass circulation newsprint, the first of the synthetic fibres, artificial silk, and the first of the synthetic plastics —Bakelite. All these resulted from new materials, new sources of power and, above all else, from the application of scientific knowledge to industry. These advances were mainly due to the introduction of electricity as a new source of light, heat, and power, and the transformation of the chemical industry. Even as late as 1850, no one could have foretold the exploitation of electricity as a large scale source of power; but when it passed into common use, the face of the world was changed. 'Communism', Lenin was shortly to say, 'equals Soviet power plus electrification'.

Another field in which the progress achieved during this period was of inestimable future importance—medicine, hygiene, and nutrition. The use of antiseptics by Lister in 1868 started the ball rolling. However, modernization of pharmacy had to await the completion of more fundamental advances in chemistry.

The great age of bacteriology, after 1870, associated with the names of Pasteur and Koch, owed its impetus to the development of new aniline dyes. Microbiology, biochemistry, and bacteriology, all now emerged as new sciences. The newly-acquired knowledge in chemistry and physiology also brought about a revolution in agriculture, which was vitally necessary as a counterpart to the upward sweep of the human demographic curve that followed the advance of medicine. The bulk production of basic slag as an artificial fertilizer became possible as a by-product of the new steel-making processes. New methods of food preservation, based on the principles of sterilization and pasteurization, became available.

The scientific and industrial changes acted both as a solvent of the old order, and as a catalyst of the new. They created the urban and industrial societies as we know them today. The German historian, Erich Mareks, observed, 'The world is harder, more warlike, more exclusive; it is also more than ever before, one great unit in which everything interacts and affects everything else, but in which also everything collides and clashes'.

The Technological Revolution

According to C. J. Mackenzie, a world technological revolution began in about the year 1940. Its roots lay, of course, in the earlier scientific and industrial revolutions. Together, these meant that an accumulation of an increasing capital passed from one generation to the next: this capital was a rapidly increasing body of knowledge of how the world works and how it can be made to serve the purposes of man to work more effectively.

The 'take-off' point of the Technological Revolution was also reached by the general acceptance of an idea. This idea or conviction was that the real strength of a modern industrial country depends essentially on its technology, and that, for maximum effectiveness, its technology must be highly scientific in character and extensive in scope.

With the extensive and still growing wealth of scientific knowledge now available, the pace of technological changes that can and will result from intensive research is revolutionary; it is altogether different from anything we experienced in the nineteenth and early twentieth centuries, remarkable though the achievements seemed at that time. It is no doubt true that it was war and the urge for survival that brought about the general acceptance of the idea that the real strength of a modern industrial country depends primarily on scientific technology. However, I do not think that World War II was the cause of the technological explosion we have experienced in this generation. War was the detonator, but not the cause. The cause lay in the steady accumulation of scientific knowledge and the improvement in methods of education that had been going on for many years. What was lacking before the War was the incentive to exploit our assets for rapid technological progress. Our pre-War economy was, on the whole, a depressed economy. The War did not create a weakness but, like all catastrophes and epidemics, revealed our weaknesses in vivid and convincing forms. It showed us what we could do if we tried, but had not been doing in depressed economic conditions. Since the War, with the incentive of full employment and insistence on material progress that has swept across the world, technology is progressing at a revolutionary pace.

Today, things are a bit different, and recessions, like wars, lead to reappraisals. The economic recession has infected our country with a form of amnesia, and we

are being told that we are attempting to train too many scientists and engineers. However, after the Russian sputniks, Chinese nuclear bombs, and American lunar landings, we hear a lot of emotional talk —surprise at technological progress of these countries. It is not technological emergence which should have shocked us, but rather our own past complacency and neglect of what is happening in the world around us. What we should be asking now is how it all happened. It seems to me that our thinking about technical proficiency in Russia and China is highly influenced by our apathy towards communistic ideology.

It is interesting to note that England, after the French Revolution, reacted in a similar way, and associated the scientific progress of the French with the horrors of the Revolution. She failed to understand what was happening in Continental science and lost valuable time in the race. She almost missed the boat, as they say, and a nation today cannot afford many 'near misses'.

The Future

So far I have been dealing with the past and principally with matters of fact. I would now like to enter the realm of speculation and ask how all these will affect the future.

The most important general conclusion, of course, is that we shall be facing a radically different kind of world—a world where all countries are rapidly becoming more industrialized. This means that world trade will change in character, and that the old pattern of under-developed countries trading their raw materials for the manufactured products of the few industrialized countries, will belong to the past.

More and more countries will become equipped to produce many of the secondary products of industry they now purchase from abroad. This does not mean that the volume of international trade will decline; history indicates that the reverse will happen. It does mean, however, that countries like India, which must export to maintain a high standard of living, must use all their available talents and energy to keep their technology on a highly scientific and competitive basis. In other words, in the world of tomorrow, if India is to survive industrially, she must be competitive.

How is that to be done? That is the challenge we now face.

The New Technology

Fifty years ago, rather elementary applications of the discoveries in electricity and metallurgy stimulated technological growth and industrial production. The massive substitution of mechanical energy for human toil was the striking feature in the progress that followed.

The current technological revolution has been inspired by the substitution of non-human energy for mental work which, as we so well know in terms of time and quantity computations, and surveys and operation controls, would not have been possible a few decades ago.

The harnessing of the electron for the benefit of man is an illustration of the highly scientific base of our present-day technology. This, with the application of the fundamental researches in low temperature, solid state, nuclear, and space physics, is opening up vast applications in the fields of science, engineering, medicine, and industry, all of which will demand highly trained scientific workers.

Electronics have, as we know, extended into every facet of economic life, not only for missiles and space research, but also in banking, insurance, domestic appliances, entertainment, and almost every other industrial activity.

So far I have talked only of the effect of the Technological Revolution in the scientific sectors of our national life, but non-scientific activities will, or should be, equally affected. No one would suggest that our country should, or even could, be wisely run by scientists alone. Neither should the engineers and scientists be relegated to the restricted role of technical advisers, as has often been the case in the past.

In the new age it will not be enough to have more well-trained scientists. We must also have a greater number of highly trained personnel in such professions as economics, humanities, social sciences, etc.

For overall future planning and direction, top management must have available and use a synthesis of all specialities. As the world becomes more scientific, people everywhere will become increasingly more dependent on each other, and will have to work in closer co-operation in their national and international associations.

In closing, I would like to suggest that, while science has provided man with the opportunity of creating world catastrophes, it is also helping to establish a firm basis for real and lasting world peace. There is little doubt that as countries develop scientifically they will tend to have more things in common.

The trend is already in evidence. For centuries the lives of different generations in each country did not differ much, although between countries there were radical differences.

Only twenty-five years ago the differences between England and the United States were marked, and in Russia and China the contrasts were even greater. Today one is struck more by the resemblances than by the differences between countries, and this trend is going on all over the world. As science and technology have no 'built-in' national boundaries, there will be a constant equalization of the technical potential of all countries. This will mean more common problems, or at least common problems will loom larger than those which affect countries individually. This is a force that will inevitably have a profound influence, not only on social structure, but also on national tradition. These significant trends are certainly democratizing and equalizing forces.

A similar point can be made in relation to that other divisive force of our time, increasing nationalism. There is no doubt that, with increasing industrialization, improving education, and so on, people are more determined to run their own national affairs. But this nationalistic sentiment should not make us close our eyes to the fact that the affairs each country wants to run are often closely related. As a force dividing people today, nationalism is a question of feeling more strongly about less and less important matters. There is no harm in that, provided we understand what is happening. If we recognize the world-wide acceleration of technological change, and what it means, we have a better chance of using nationalism constructively rather than destructively.

It is true that a great deal of pessimism exists these days: some believe that there is little hope of world peace, and even fear total destruction. It is said that science and technological progress have destroyed the soul and led to man's cruelty to man. I do not think there is much wrong with our hearts. Our trouble, I think, is that we are confused by rapid changes and do not realize the folly of our actions. Our problems are problems of understanding more than feeling, and it is easier to influence understanding than feeling.

It is here that the World Industrial and Technological Revolution will tend to make us more alike. And if we have more in common, if we are all progressing

materially, if public education is improving everywhere, then I think that there is much more chance of our being objective about the differences that remain.

I do not suggest it will be easy. The cold war over the last decade has had tragic consequences. Nevertheless, I believe firmly that our greatest need today is to recognize the Technological Revolution and its implications.

If we realize how much our society is changing, we will be much readier to appreciate how the effective ways of organizing societies, and especially their economies, vary with time and place.

We will be quicker to act on the obvious truth that, if the peoples of world have to live closer together, as they must, we need to be less concerned with the particular way of doing things now and more concerned about the problem of adjustment in which world as a whole is involved. We need less doctrine and more understanding.

I suggest that many of our contemporary problems will look very different and will, in many ways, be easier to slove, if we look at them in relation to the human requirements of a world in which science has really arrived.

BOOK REVIEWS

THE ESSENTIALS OF MODERN MATERIALISM. Charles S. Seely. pp. 1-64. $ 3.50

THE WAY OF POWER. Nicholas Roderey. pp. 1-127. $ 6.00

THE BEGINNING SPRING. Robert Louis Nathan. pp. 1-138. $ 4.95

Published by Philosophical Library INC., 15 East 40th Street, New York, N.Y. 10016, U.S.A.

Whatever their views and creeds, readers all over the world should be grateful to Philosophical Library, New York, for its constant contribution to the world's knowledge, thought, and discriminative discussion, not merely in a material sense or in a particular dialectic dimension, but in providing robust guide-lines for a better appreciation of the world's problems both individual and collective, brought up as we are today in an atmosphere of intolerance and violence, hate and spite, and the prospect of nuclear annihilation. One need not be a particular believer in specific isms, faiths or ideologies: the three books under review amply prove this.

The first book, dealing with the *Essentials of Modern Materialism*, redefines its credo in the wider world context, reshapes its contour, in spite of its inherent contradiction. The author boldly attempts to show how a better integration of our ideas of this subject could be an aid to future human development, and explains its basic principles *vis-a-vis* the idealistic trend. A critic may take the stand that to define materialism as the exact opposite of idealism is to be too precise. Yet there is hardly any scope for difference of opinion if one states that materialism holds that there are no unchanging verities, no absolute standards, and that change is the normal core of existence. It follows, therefore, almost axiomatically, that if living standards are to be raised, it must be by scientific methods and not by super-scientific, intuitive or supernatural means. But where does modern science lay down the demarcation of science and superscience? That is a question one would surely like to ask. If I were a protagonist of psychology of the Depth, I would speak like Dr Progroff of other levels of consciousness, because the experience of a person at a particular point of time is not confined to that point alone, but builds up to that point and continues beyond it. It has many dimensions: that is important. It is true that change is the order of Nature and in that context the import of the words such as justice, democracy, freedom, education, etc. has to be constantly re-examined and reshaped. As a condition precedent the author posits that economic independence or security, which is a necessary requirement for rapid progress, must have priority, and—in his words —'this leadership must be assumed if the struggle for full freedom of the individual is to be won in the shortest possible time'. The likely question which might be asked by a member of a non-affluent undeveloped society, still in its traditional or take-off stage, is: how is this possible in a competitive world, where per capita production is poor and the old adage 'produce or perish' is still operative. I need only quote an example given by Dr Grunar Myrdal who, in the course of his enquiry into the poverty of nations against the background of the Asian drama, stumbled upon a startling saying of Sri Jay Prakash Narain, the revered Sarvodaya leader—'You take the village as it is and you give it the right of electing the *pañcāyat* and carrying on certain functions and duties. What will happen in such a village? Either the dominant castes or a few leading families or the bullies will capture the *pañcāyats* and run them for their own use. Therefore,

there is a need for revolution before the foundational units of democracy could be created.' (*Towards a New Society*, p. 94)

The Way of Power, by Nicholas Roderey, is yet another thought-provoking book. It begins with a paradoxical question—Is life a loan and you have to pay its price or is life wealth which one must increase? Roderey's poetic mind opines that, after all, life is war and is a vain and short fight till ultimately death robs it of its meaning. The conclusion at which he arrives is that a man can find the continuity only in moral strength. Needless to say that such an argument cuts both ways. If continuity is truth, man finds in moral strength the way to a higher sphere of existence, but if continuity is myth, he must find in that strength the way to any fulfilment his life can offer. The result is, he agrees, that aspiration and initiative, determination and daring, form the way to all the heights that a man can visualize and he must live by them. The contents of the book are absorbing, particularly the section which he calls 'Beyond Physics'. His attempt is to explain the universe in terms of purpose. We need not agree either with his assumptions or his conclusions, but the dialectic he uses is convincing, particularly his dictum that men cannot improve the world without improving themselves. The corollary, therefore, is how to live, how to find the way, how to acquire power. This power need not be moral in the ordinary sense of the term, nor metaphysical or supra-conscious as we understand these terms in ordinary parlance. It may be a simple act of joy, intuitively taught. It reminds us of Bertrand Russell's *New Hopes in a Changing World*—Man now needs only one thing to open his heart to joy. He must lift his eyes and say—No, I am not a miserable sinner. That is the faith of a philosopher and the last act of philosophy.

The third work which the ever enthusiastic Philosophical Library has brought out is *The Beginning Spring* by Robert Louis Nathan, divided into seven books, i.e. subsections beginning with what he calls winter. This reminds us of the poetic adage —If winter comes can spring be far behind? Hope eternal is in the breast of everyone in the cyclic evolution, not only of physical climates, but of mental conditions. We live in a world of dark discontent, despair, and pessimism, yet a sense of innate optimism is there. We hope for the best. This is man's salvation. The author, who is of the ancient Hebrew lineage and has drunk deep out of the fount of life and its cultural past, has tried to correlate the present in an unbroken succession with the past, and re-create a vision of the future. The attempt is no doubt laudable but he has put his thoughts in such a coruscating style, which he has fashioned in his own way to stress an emphasis, that for an ordinary individual the new coinage appears to have more than a metallic sound. He correctly refers to the Judio-Iliac origin of the Greco-Roman civilization which, in its turn, gave birth to the modern European culture. This Greco-Roman civilization he calls the 'Bright Attica'—an expression like many coined by him. Athena, the Goddess of the Greeks and the guardian angel of the Greco-Roman aesthetics, though in form a woman, was in essence a woman-man, and as later Europe went in search of a complete masculine entity the father became the symbol and the Roman thought of *patria potentus*. He was always threatening, fighting, and establishing his right. 'The story of European man is piped by a soldier boy in martial strophe. Angry and threatening are the sounds of the West's footsteps, for his sword is never confined to scabbard.' What he probably wants to emphasize is that, psychologically, the European Man is always on the march

from William to Hitler. There is no release from tension throughout the ages. Such a sweeping generalization is only one way of looking at things. If release requires a symbol like 'Shootings of the Romanovs and the banishment of Themistocles' or 'Restraint is the powered discipline of the idea of a Holy Roman Empire' or if the reading of history is confined to freedom's expression being limited to Galileo seeking the sun's secrets and Copernicus charting the stars despite the Church's displeasure, then the story of history becomes lopsided, in spite of our unanimous acceptance of the fact that Galileo and Copernicus are to be hailed as pioneer pathfinders in the cause of free inquiry.

He compares freedom to Apollo 'lashing his fiery animals to close day in a concert of sparks'. Like his Judaic ancestors, he speaks almost as a prophet to a world threatened with nuclear bombardment in an atomic age when we live face to face with death, disaster, and desolation. The book is provocative, and full of insights. It is rightly dedicated to all the youth of the world. He brings what he calls 'the liquid iron of the realist', and gives them a mandate in his own way.

SUDHANSU MOHAN BANERJEE

Swami Vivekananda Centenary Endowment All-India Annual Elocution Competition and Prize Distribution Ceremony (1969)

Swami Vivekananda Centenary Endowment All-India Annual Elocution Competition for the year 1969 was held at the Institute on Monday, 22 and Tuesday, 23 December 1969 from 9 a.m. to 12.30 p.m. and from 2 p.m. to 5 p.m.

In 1965, the Institute received an endowment of Rs. 10,000/- from Sri J. C. De, formerly Secretary and Treasurer, State Bank of India, Calcutta, in memory of his wife, late Hemnalini De, the proceeds of which are to be utilized to popularize and propagate the man-making and nation-building literature of Swami Vivekananda among our students through an annual all-India elocution competition, with a view to helping the restoration of India's cherished moral and spiritual values.

Six prizes, known as Hemnalini De Memorial Prizes, the first two prizes in gold medals and the rest in books, are awarded to successful competitors; certificates of merit are also awarded to deserving competitors.

The competition is open to both college and university students (Senior Group) and school students (Junior Group). The competitors are required to speak on a subject selected, for their respective groups, by the Institute in any one of the three languages —Hindi, Bengali, and English.

This year the subject for the Senior Group was '*Swami Vivekananda and Modern Youth*' and for the Junior Group '*Swami Vivekananda as I See Him*'. Out of 66 applicants in the Senior Group, 49 students from different parts of India participated in the Competition and among 59 applicants, 45 students, chiefly from West Bengal, participated in the Junior Group. According to the opinion of the Judges in both the Groups the candidates exhibited high proficiency in their speeches.

Sri Sushim Bandyopadhyay of Presidency College, Calcutta, won the first prize in the Senior Group and was awarded a gold medal; Sri Sanmoy Kumar Mukherjee of Hindu School (Class XI), Sri Pranab Kanti Bose of Don Bosco School (Class XI), and Srimati Shakuntala Chatterjee of St Teressa's Secondary School (Class XI), all the three were declared as first prize winners in the Junior Group, and the gold medal by lottery was awarded to the first named while prizes in books were awarded to the other two; Sriman Abhijit Banerjee of Ballygunge Rashtriya Vidyalaya (Class IV) was awarded a special prize in the Junior Group. The second and third prize winners in the Senior Group also received books as prizes. Besides, six candidates in the Junior Group received certificates of merit along with books.

On Tuesday, 23 December 1969, at 6 p.m., the prize distribution ceremony for the competition was held in the Vivekananda Hall of the Institute under he chairmanship of Dr Ramesh Chandra Majumdar, M.A., Ph.D., who also distributed the prizes. Swami Akunthananda, till recently Secretary of the Institute, in his welcome address explained the aims and objects of the Competition. All the prize winners spoke on their respective subjects. Professor J. C. Banerjee, M.A., the seniormost Judge, congratulated the participants on their excellent performances. He stressed the need for the dissemination of the teachings and gospel of Swami Vivekananda, which will definitely indicate the path to be followed by the young generation of India in these days of clash and conflict of ideas and ideologies. Dr Ramesh Chandra Majumdar, in his presidential address, not only

appreciated the prize winners in the Competition but also encouraged the other participants to improve on their performances so that some of them might aspire for winning the prizes next year. He also emphasized the need of reading the works of Swami Vivekananda by the student community, which will provide them with a beacon light in the encircling gloom engulfing the present young generation. On being highly satisfied with the performance of Sriman Abhijit Banerjee, the youngest candidate in the Junior Group, Sri J. C. De declared that he would award a silver medal to him. The function concluded with a vote of thanks to the Chair.

The School of Languages Annual Convocation (1968-69)

The convocation for the academic year 1968-69 was held on Tuesday, 23 December 1969, along with the prize distribution ceremony of the Swami Vivekananda Centenary Endowment All-India Annual Elocution Competition. Dr R. C. Majumdar delivered the Convocation Address and gave away the Certificates and Diplomas to the successful students.

Among 237 successful students 47 received Diplomas and 190 were given Certificates in two groups of languages, Indian and Foreign, taught at the School.

Library and Reading Room

The following table presents at a glance a review of the work of the different sections of the Institute's Library for the months of January, February, and March 1970:

Main Library

	January	February	March
Total number of books	59,414	59,563	59,594
Number of books added	93	149	31
Number of books purchased	92	144	30
Number of books received as gift	..	..	1
Number of Periodicals accessioned	1	5	..
Number of books issued for home study	3,020	2,858	2,708
Number of books issued for reference	8,265	8,727	8,524

Reading Room

Number of Periodicals in the Reading Room	371	371	371
Average daily attendance	490	503	510

Junior Library

	January	February	March
Total number of books	1,640	1,640	1,640
Number of books added	2	..	..
Number of books issued for home study	199	204	223
Average daily attendance	8	10	12

Children's Library

Total number of books	4,471	4,471	4,471
Number of books added	2	..	..
Number of books issued for home study	578	608	638
Average daily attendance	22	26	24

Students' Day Home

The following table presents at a glance the work of the Students' Day Home for the months of January, February, and March 1970 :

	January	February	March
Total number of students enrolled	728	798	800
Average daily attendance	333	367	360
Average number of students daily taking meals or tiffin	297	327	288
Total number of textbooks issued	9,777	10,244	10,533

Guests

Among those who stayed at the Institute's International House between February and March 1970 were the following :

February 1970

Professor N. P. Kelpikov, from U.S.S.R. ;

Mr Hans Ruesch, from Switzerland ;

Miss Agnes Marty, from Switzerland ;

Professor M. Buch, from Belgium ;

Professor Fran Lesny, from Czechoslovakia ;

Mr Almut S. Billows, from Kampala ;

Professor D. H. Tuck, from U.K. ;

Mr H. Ramnanan, from South Africa;

Mr S. Ramnanan, from South Africa;

Mr James C. Hoffman, from U.S.A.;

Mr J. G. G. Waweru, from Kenya;

Mr Louis Mutankol, from Congo;

Mr H. H. El-Tahawy, from U.A.R.;

Mr A. M. Al-Rubeie, from Iraq;

Mr O. E. Abuzeid, from Sudan;

Mr A. F. Syd Ahmed, from Syria;

Mr G. F. Dahamini, from Swaziland;

Mr Ishak Noor, from Indonesia;

Mr R. Plaza, from Peru;

Mr William H. Yaza, from Cuba;

Mohammed Amer Fargali, from U.A.R.;

Mr Amir Narsingh Amatya, from Nepal;

Mr Albert Adjei Amoah, from Ghana;

Mr Bilgin Kavurmaci, from Turkey;

Mr Mariano L. Ausangco, from Philippines;

Mr Fatallah Nassiri, from Iran;

Mr Tin Aye Nyein, from Burma;

Mr Pierre Oppliger, from Switzerland;

Professor Popov Blagoj, from Yugoslavia;

Professor A. L. Basham, from Australia;

Mr Donat Lepage, from Canada;

Dr and Mrs Norman R. Adams, from U.S.A.; and

A group of 15, from Fiji.

March 1970

Mr and Mrs E. R. Snodgrass, from U.S.A.;

Mr and Mrs Donald G. Groom, from England;

Dr S. C. Mukerji, from U.S.A.;

Dr (Mrs) M. N. Egorova, from U.S.S.R.; and

Dr (Mrs) S. L. Tesnek, from U.S.S.R.

APRIL CALENDAR

FUNCTIONS OPEN TO THE PUBLIC

(Children below 12 years are not allowed)

SCRIPTURE CLASSES

THE SVETASVATARA UPANISAD:

Swami Bhuteshananda

On Wednesday, at 6.30 p.m. in English

1st April

THE BRIHADARANYAKA UPANISAD:

Tripurari Chakravarti, M.A.

On Thursdays, at 6.30 p.m. in Bengali

2nd, 9th, 16th, 23rd, and 30th April

SRIMAD-BHAGAVATAM:

Govinda Gopal Mukherjee, M.A., D.Phil.

On Fridays, at 6.30 p.m. in Bengali

3rd, 10th, 17th, and 24th April

LECTURES

On Saturdays, at 6.30 p.m. in English

April 4 **Shakespeare and Africa**

Speaker: Sukumar Mitra, M.A., LL.B., Ph.D.

President: P. K. Guha, M.A.

April 11 **Asceticism and Mysticism : A Study of India's Spiritual Life**

Speaker: H. K. De Chaudhuri, M.A., Dr.Phil.

President: J. C. Banerjee, M.A.

April 25 **The Image of Man Today**

Speaker: Sisirkumar Ghose, M.A., D.Phil.

President: Mahimohan Bose, M.A. (Oxon)

SPECIAL FUNCTION

Wednesday, 15 April, at 6.30 p.m.

Programme:

Welcome to

Swami Nityaswarupananda

Secretary, The Ramakrishna Mission Institute of Culture

by

R. C. Majumdar, M.A., Ph.D.

Speech by

Swami Nityaswarupananda

on

The True Perspective of the Work of the Institute

President

Dr. Prem Kirpal

Vice-President, Executive Board, Unesco, Paris

SPECIAL LECTURES

Brahmananda Keshub Chandra Sen Lectures for 1969 of the University of Calcutta in collaboration with the Institute

Monday, 6 April, at 6.30 p.m.

Subject: Sri Aurobindo's Savitri—IV
The Mother Concept

Speaker: Sudhansu Mohan Banerjee, M.A., LL.B.

President: Tripurari Chakravarti, M.A.

Monday, 13 April, at 6.30 p.m.

Subject: Sri Aurobindo's Savitri—V
The Role of Poetry in Social Consciousness

Speaker: Sudhansu Mohan Banerjee, M.A., LL.B.

Saturday, 18 April, at 6.30 p.m.

Subject: The Concept of Savitri—VI
Sri Aurobindo, Rabindranath, and the Vedic Poets

Speaker: Sudhansu Mohan Banerjee, M.A., LL.B.

Thursday, 23 April, at 6.30 p.m.

Subject: Christ's Answer to Life's Problems

Speaker: Rev. E. Stanley Jones

President: A. B. Singh, M.A., B.T.

SPECIAL DISCOURSES

A series of three lectures in English

on

The Implications of Swami Vivekananda's
Practical Vedanta : Religious Thought—I

The Implications of Swami Vivekananda's
Practical Vedanta : Social Thought—II

The Implications of Swami Vivekananda's
Practical Vedanta : Political and Economic Thought—III

by

Amiya Kumar Mazumdar, M.A.

Wednesdays, 8th, 22nd, and 29th April, at 6.30 p.m.

BIRTHDAY CELEBRATION OF MAHAVIRA

Monday, 27 April, at 6.30 p.m.

Programme:

Invocation

Talks on:

The Importance of Mahavira's Message
in the Modern Age (in Bengali)

by

Kumar C. S. Dudhoria

Jaina Iconography : Its Symbolism (Illustrated)

by

A. K. Bhattacharjee, M.A., P.R.S.

President

R. C. Majumdar, M.A., Ph.D.

CHILDREN'S STORY HOUR SESSIONS

Gautam Buddha Galpa Asar

First Saturday, 4 April, at 4.45 p.m. for Juniors (6 - 9 age-group)

Last Saturday, 25 April, at 4.45 p.m. for Seniors (10-16 age-group)

Programme:

Songs, Recitations, Story-telling, and Film Shows

CULTURAL PROGRAMME

ADMISSION BY TICKET ONLY

Tuesday, 14 April, at 6.30 p.m.

Giti Alekhya

'Nataraj'

by

Udaya Shilpi

Ticket .. Re. 1/-

Monday, 20 April, at 6.30 p.m.

Devotional Songs

by

Dilip Kumar Roy

Ticket .. Re. 1/-

Tuesday, 21 April, at 6 p.m.

Film Show

Nabin Jatra (in Bengali)

Ticket .. Re. 1/-

Tuesday, 28 April, at 6.30 p.m.

Drama (in Bengali)

'Svargiya Sahitya-Samabesh'

by

Mancalekha

Participants : Eminent Writers of Bengal

Ticket .. Re. 1/-

BULLETIN
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JAINISM : A BIRD'S-EYE VIEW

SISIR KUMAR MITRA, M.A., LL.B., D.PHIL.

An eminent scholar and distinguished teacher of Indology, Dr. Sisir Kumar Mitra is Professor of Ancient Indian and World History and Head of the Department at the Sanskrit College, Calcutta. Until recently he was the Secretary of the Asiatic Society, Calcutta. Among his numerous publications The Early Rulers of Khajuraho *deserves special mention. The following is the text of a lecture Dr. Mitra gave at the Institute's School of Humanistic and Cultural Studies in September 1969.*

IT MAY be mentioned at the outset that Mahāvīra was not the founder of Jainism : he was, strictly speaking, a reformer and systematizer of the religion, and one who actively propagated it among the masses. Such was the effect of his endeavours that Mahāvīra has been generally considered to be the founder of the sect, but in fact Mahāvīra was the last *tīrthaṅkara* or ford-maker (*pontifex* in Latin), or one who guided humanity in fording or crossing over the worldly stream. There was a succession of twenty-four *tīrthaṅkaras*, the first being Ṛṣabhanātha. Pārśvanātha, the twenty-third, was the immediate predecessor of Mahāvīra.

BASIC TENETS OF JAINISM

The basic tenet of this religion, ascribed to Vardhamāna Mahāvīra, a prince of the ruling family of Vaisali, was almost identical with that of Buddhism—the consciousness of misery in human life and deliverance from it. The Jains defined their religion as *durgatiprapālā prāṇidhāraṇāt, dharma ucyate*—'the means that relieves man of his worldly sufferings, that holds his soul back from getting into mortal afflictions, is religion.'

MAHAVIRA: PARENTAGE AND BIRTH

From the sacred text of Jainism, *Ācārāṅga-Sūtra*, we learn that from birth

Vardhamāna was highly sensitive, responsive, and compassionate. He felt acutely for afflicted humanity and his heart went out to relieve them of their distress. But, as in the case of the Buddha, Mahāvīra also realized, through a number of divine visions, the inevitability of suffering in human existence. This generated a firm resolve within him to devote his life to finding out the origin of this inevitability and discovering a remedy which would save his fellow beings. His parents, unlike those of the Buddha, tried their utmost to keep him occupied with worldly surroundings and family life. He was married to Yaśodā, a charming princess, and had a daughter named Anavadyā who, in turn, was married on reaching adulthood to *Yāmala*, the son of Mahāvīra's sister. In spite of his strong urge for renunciation, Mahāvīra did not wish to distress his parents, and therefore waited for their death before sacrificing his worldly possessions and comforts.

Renunciation and Enlightenment

He was thirty years of age when he became a mendicant and began practising the toughest of austerities and self-denial. In the course of a mere thirteen months, he gave away all that he possessed, even casting off his last piece of clothing. Mahāvīra then lived as a hermit and practised meditation for over two years when he achieved the *manaḥparyāya-jñāna*, a form of immediate cognition or *pratyakṣa-jñāna*, which arises independently of any external condition. It is a kind of supersensory perception that gives one the power to understand the real state of all elements, their composition, and even the processes of their thoughts and actions.

Five Stages of Jnana

According to the Jains, there are five stages of perception or *jñāna*—namely, *mati-jñāna*, *śruta-jñāna*, *avadhi-jñāna*, *manaḥparyāya-jñāna*, and *kevala-jñāna*. The first of the five stages, *mati-jñāna*, is subjective cognition arising from observation, i.e. the will to recognize, determination, and impression. The second is information, (*sutra*), derived from one's own self. Both these stages, incidentally, could not occur independently of one another. They are, as such, mediate cognition or *parokṣa jñāna*, inasmuch as they are based on external conditions. The third stage, *avadhi-jñāna*, is a form of supersensory perception of material objects. The Jains believe that Mahāvīra possessed the first three forms of *jñāna* from his very birth. Now, with the achievement of the fourth stage of *jñāna*, came the realization that all that exists on earth, even the elements, consists of minute particles endowed with souls. In other words, not only living beings, but earth and water, fire and wind, trees and stones, are all composed of minute particles of soul-matter.

Karmic Bondage

It became clear to Mahāvīra that every being, or each element or phenomenon, is conditioned and produced by the force of its own *karma* or deeds, and that this ultimately leads to pain and sorrow or joy and ecstacy. So he became more determined to acquire the means and strength to snap the basic ties and destroy the causes of kārmic elements that bind a being to the cycle of *saṁsāra* (worldly existence). With this firm resolve Mahāvīra devoted the rest of his ascetic life to even more severe forms of self-mortification as a wandering mendicant. In addition to the normal physical discomforts caused by inclement weather, insects and plants, and even by human ill-treatment, he accepted mental torture with complete ease and equanimity. He discarded feelings of fear, shame, hatred, likes and dislikes—all forms

of passion which the Jains called *upagraha*. In such a state of complete detachment he developed the intellectual system he had been working on, and perfect knowledge, or omniscience, dawned on him one summer night on a river bank near Jṛmbhikāgrāma, not far from Pareśnāth.

This was *kevala-jñāna*, by which was revealed to him the real state of all elements, namely, what they are, were, and will be, their relationship with space and time as well as with matter and substance. He became *kevalī*, (the omniscient one), *jina* (the victor), and *mahāvīra*, the great hero.

Propagation of the Doctrine

Then began Mahāvīra's career as a wandering ascetic and teacher. He spent the remaining twenty-four years of his life tirelessly travelling round the Magadha and Aṅga-Videha regions, which can roughly be related to the modern state of Bihar and its adjacent areas, explaining his newly discovered ideas of the religion, and training disciples. He never spent more than five nights in a single place except, of course, during the rainy season, when he would stop his wanderings and settle for four months in one place. Like the Buddha, Mahāvīra also adopted the local dialect, Ardha-Māgadhī, in order that his discourses might be readily appreciated by the common people. He, too, used parables and stories to illustrate his teachings but, unfortunately, these have not been recorded by his disciples as were the Buddhist Jātakas.

Almost immediately after the achievement of omniscience, Mahāvīra delivered his first discourse at Pavapurī, a few miles from Bihar Sharif. The manner of exposition and his own magnetic personality instantly created a lasting influence on the people who flocked there in large numbers. Not only unsophisticated people clustered round him, but Brāhmaṇas, scholars, philosophers, and logicians also came to challenge him and his theories; sometimes there were also hostile demonstrations, but Mahāvīra silenced all his critics by his own calm bearing, lucid analysis of his concepts, and irrefutable arguments against theirs. Very soon he had a large following which included Indrabhūti Gautama, the Vedic scholiast, his brother Agnibhūti, a Vedāntin, and a host of other learned Brāhmaṇas. Even royal personalities, like Śreṇikya (Bimbisāra), and his successor Kuṇika, Ajātaśatru, and many other Kṣatriya members of the ruling caste became interested in him.

Consciousness of Misery

Now let us consider some essential features of the religion, its basic tenets and its similarity with Buddhism having already been described. The idea of *karma*, that the force of action of a being is responsible for his condition in the present state as also in future births, is also similar in both the religions. There is even agreement in the matter of realization of perfect bliss, which can only be attained by the destruction of impurities of *karma* and acquisition of merit by performance of noble deeds, physically and mentally, by speech and action: but differences were there in the methods to be pursued.

Penances

Mahāvīra was not in favour of any relaxation, as shown by the Buddha in his prescription of the 'middle path'. Self-mortification or hard penances assumed the utmost importance in Mahāvīra's order. That is why, from the outset, Mahāvīra outlined the hard framework of the Saṅgha and regulations for its strict observance by his disciples. This demon-

strates Mahāvīra's foresight as well as his power of organization. According to him, self-control and penances are the only means that would establish a being on the true path of *dharma*. These were essential for his intellectual and spiritual upliftment.

Panca Mahavratas

In the course of his early discourses Mahāvīra outlined the *pañca mahāvratas* or the five great vows—*ahiṁsā* (non-injury to living beings), *satya* (truthfulness), *acaurya* (non-thieving or not using anything unless given as alms), *brahmacarya* (self-control and continence), and *aparigraha* (non-possession of property). All these rules were intended to bar the effect of *karma* on the soul and thus make it a fit receptacle for perfect knowledge. In the matter of the five vows, the earlier *tīrthaṅkaras*, particularly Pārśvanātha, introduced four of them, to which Mahāvīra added the fifth, *aparigraha*. This will be explained by his principle of casting off even the loin cloth, thus to become completely *nirgrantha*, free from all attachment. Even now these vows are rigidly followed by the Jaina monks, in some cases in an extended form, as, for example, abstention from eating after sunset or in the dark and, in order to avoid unintentional killing of insects or other living matter, sweeping one's path with a broomstick, and protecting old and sick animals in asylums or '*pinjrāpol*'. These again correspond to a great extent to the *śīlas*, the ethical code of Buddhism, except, of course, the extra emphasis laid on asceticism and austerity enjoined by the Jaina vows. Thus it will appear that the Jaina Duḥkhavāda was also not a negative approach. Consciousness of misery, on the other hand, generated the right form of exertion (Karmavāda) on the lines indicated by the Great Teacher.

Jaina Ethics

The monastic rule is the greatest creation of the Jains. First, there is the discipline of thought, speech, and body, followed by the tenfold morality, or ethical practices for the monk, consisting of patience, humility, purity, desirelessness, truthfulness, self-discipline, asceticism, continence, voluntary poverty, and religious obedience. There are also twelve important reflections (*bhāvanās*) arising out of the sorrowfulness of worldly existence, namely, the transitoriness of things, the helplessness of man, the painful cycles of births, dependence on one's own self, the essential difference between soul and earthly things, the basic impurity of body, the enormous size of the world, variety of enlightenment, the nine truths (*navatattvas*), inflow of matter into soul, defence against it, and its removal. External asceticism is considered necessary for the shedding of *karma*, but to be really effective internal asceticism has also to be cultivated by the practice of meditation (*dhyāna*) in all circumstances, however hostile. It is only when the kārmic materials that cling to the soul are completely shed and the soul is unfettered from the force of *karma* that affixes it to the cycle of births and deaths, that *kevala-jñāna*, or supreme knowledge, develops—leading to perfect bliss, *mokṣa* or liberation.

An Ethical Code for Householders

But these great vows and the rigour they involve were very difficult, if not impossible, for the laity to practise in their day to day family life. And the lay worshippers, both *upāsakas* and *upāsikās*, or *śrāvakas* and *śrāvikās*, constitute a considerable and highly influential section of the Jaina religious order. So for them a set of *anuvratas*, or lesser vows, were prescribed by the Great Teacher. These were called *śrāvakācāra*, and they contained

all the principal injunctions, but in a rather simplified form.

The Jaina Sangha

It is interesting to observe that the Buddha was rather averse to women entering the monastic order, at least in its earlier phase, but Mahāvīra allowed them to join the Saṅgha as nuns though, of course, strict disciplinary regulations were enforced to control their movements, particularly in their relationship with the monks. Thus, the Jaina Saṅgha was composed of four constituent units, namely, monks and nuns, and lay *upāsakas* and *upāsikās*. As a reformer of an existing religion Mahāvīra codified the unsystematic mass of beliefs and practices into a set of rigid rules of conduct for monks and nuns, as also for the lay worshippers. These rules have been described in detail in the Jaina canonical texts, but we need not elaborate them here.

Jaina Metaphysics

Another major point in which the Jaina doctrine differed from the Buddhist was the concept of soul, the existence of which was totally denied by the latter. According to the Buddhist, all beings as well as phenomena were permutations and combinations of *pañca-skandhas*, or elements caused by the force of action, whereas the Jains believed that the world and non-world were made up of five eternal basic factors or *astikāyas*, namely, motion, rest, space (*ākāśa*), conscious beings (*jīva*) and matter, and inanimate objects (*ajīva*). Of these the last two are made up of particles of soul matter. The character of the soul is mental function: it knows and feels, it acts and is acted upon. It is matter that causes souls to assume bodies and get involved in corporeal functions. The theory shows a close affinity with the Sāṁkhya system of dualism. Every being is therefore intimately connected with the soul and it comes to exist in nature by force of action, which imparts a character to the soul. The linking of *karma* to the soul can be strong or weak in its operation. The strength of the linking depends on passions (*kasāya*), viz. anger, conceit, greed, deceit or fraud, etc., and the effect does not end in one birth but may pass on with the same soul or Ātman to successive births. It is the aim of the pious to free their souls from *karma* by the process of *yoga* or meditation, and this is effected by *saṁvara* or the isolation of the soul from its extraneous accretions. Thus it is only *karma* that binds the soul to its body. When there is no more *karma*, the soul ascends to the pinnacle of the universe, but unless the force of *karma* is disrupted, the soul proceeds to the next kārmic body. If we analyse the *saṁvaras*, almost like the third *ārya-satyas* of the Buddhists (*duḥkha-nirodha*), it will appear that the Jaina Adhyathamarga consisted of four chief ingredients, namely, *jñāna*, *darśana*, *cāritra*, and *tapas*, or consciousness, observation, and determination of good and bad actions, self-discipline and penance. Such preparation of an individual was considered absolutely essential for the final liberation of the soul, that is, *mokṣa*, attainable only by the *kevali-jñānī*.

Jaina Logic

In the course of his refutation of the doctrines of the Vedic religion, as also of the Ājīvikas, Mahāvīra marshalled his arguments like a hair-splitting dialectician and evolved a philosophy of his own, which is not very easy to comprehend. For example, we may refer to his theory of Syādvāda or Anekāntavāda as opposed to the Vedāntin's dogma of Ekāntavāda (Monism, or all-one theory). According to this logic, as many as seven modes of predications are possible in any given case.

No definite statement therefore can be made about any question. Take for instance, the question, 'Is there a soul?' Under this system, the Jaina would admit of seven answers, namely, (i) is, (ii) is not, (iii) is and is not, (iv) is unpredictable, (v) is and is unpredictable, (vi) is not and is unpredictable, and (vii) is and is not and is unpredictable; so the net result will be that knowledge is only probable. But this does not mean that Mahāvīra preached agnosticism or nihilism. It was only by such logical arguments that he challenged the dogma of the Vedic philosophy. He did not deny all reality. In fact, as already indicated, his doctrine of *pañcāstikāya* showed that, to him, the world was not incomprehensible, the five elements were eternal, and their combination and disintegration were caused by *karma*. So man was the maker of his own destiny. There was no God or Divinity to help man get rid of his sufferings. It was only by living an austere life of purity and virtue that he could aspire to the highest state. There are two commandments that stand above everything else, namely, *ahiṁsā* or non-injury to living beings, and *saṁyama* or self discipline, which Mahāvīra repeatedly emphasized both for monks and laity.

Conclusion

In concluding, I would like to mention that the exercise of intellectual freedom was always inherent in the Indian mind, and the reforming zeal constantly manifested itself in the growth and development of all religions in India. So there were schisms in the Jaina church, the most important of which was the rise of the Digamvara and Śvetāmvara sects. But on closer analysis it will be seen that their differences were confined more or less to minor metaphysical conceptions and also to ritual practices, while the fundamentals remained the same.

He who knows wrath, knows pride; he who knows pride knows deceit; he who knows deceit, knows greed; he who knows greed, knows love; he who knows love, knows hate; he who knows hate, knows delusion; he who knows delusion, knows conception; he who knows conception, knows birth; he who knows birth, knows death; he who knows death, knows hell; he who knows hell, knows animal existence; he who knows animal existence, knows pain.

Therefore, a wise man should avoid wrath, pride, deceit, greed, love, hate, delusion, conception, birth, death, hell, animal existence, and pain.

Ācārāṅga-Sūtra, I. iii. 4

ART AND THE MACHINE

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THE machine we have always had. Even Mahatma Gandhi who said: 'Industrialism is going to be a curse for mankind' and 'Our concern is to destroy industrialism at any cost', admitted that it had come to stay. But to admit a fact is not to admit its value. It is only recently that a mass- and machine-civilization has spelt itself unambiguously and we can see, perhaps a little better than before, to what and to where it is leading mankind. While the change to an industrial society should not and cannot be stayed, it has at least to be understood, if not controlled. The dominance of the machine—or the apparatus, as Karl Jaspers called it—poses problems for both society and selfhood. Simply by making us passive and manipulable it strikes at our freedom, reduces the real life of man in a real world to a mere functioning, a cog in the wheel. The painter Picabia maintained in 1915: 'The genius of the modern world is in machinery.' He later drew a machine and called it appropriately, 'Girl born without a mother'. What is threatened is what is most human about us, art and creativity, the 'second world' where man becomes articulately sure of himself. Precisely because they are among the central expressions of culture or the language of personality, the arts have a peculiar relevance in helping us to understand our predicament, and to find a way out. In this the guideline is Lewis Mumford's heroic but sombre faith that our hope lies in restoring to the very centre of the mechanical world the human personality, now lost and bewildered and hungry in the jungle of mechanism it has itself created.

THE PARADOX

More machines, less art—the epigram or paradox invites one to inquiry. Is it an either/or: either machine, or art? The present phase of our commercial civilization, also an Age of Machine, forces one to accept the dilemma. (There is a book called *The Machines That Made America.* One wonders what the Founding Fathers would have made of it.) The majority are reconciled to their lot; some even rejoice over the fact. But the troubled thinker continues to be haunted by the fatal features of a 'dying culture', many of which had been foreseen by earlier poets and critics. The greater romantics as well as the nineteenth-century critics had engaged in a long and unremitting protest —mostly in vain—against the reign of quantity and the spirit of calculation or Philistinism, in reality against the disappearance of a belief in the existence of transcendentals. The passion for the

machine, and the world-view that goes along with it, have, by degrees, led to results not too hard to anticipate: the subordination of the personal to the impersonal, the qualitative to the quantitative, the organic to the inorganic. A sense of purpose, *telos*, had gone overboard long before. The need for meaning was hardly a scientific concern and therefore it has slowly ceased to exist. Of this extensive erosion of faith the arts have been one of the first victims. Instead of being at the centre of life they have moved—or been moved—to the circumference, the outskirts. Instead of being the true image of man, now non-art holds up non-man. The renewal of the arts, it is easy to see, will call for a radical change in our ways of thinking and living.

While scientific discovery has followed scientific discovery, man, total man, has slipped and lost ground. Nearly every observer of the modern scene has repeated the unpleasant truth that man today has become uprooted, 'it is as if the foundations of his being have been shattered'. No longer true to the kindred points of heaven and home, we are on the way to becoming exiles, in the truest sense Displaced Persons, refugees from Reality. In such a world of impoverished reality and uprooted humanity, there does not seem much reason why we should be living at all. To be or not to be? There can be little doubt today as to which of these modern man will choose or has chosen. The trivial optimism of science hides the bleakest of despair. The blight or craze of Objectivity has been the single distorting mirror in which human values have been thrown out of focus. Or why should Julian Huxley broadcast the news that for the scientific humanist the 'universe appears to be a purposeless machine'? The moral of the situation was obvious and the artists have been quick to realize it. For Albert Camus, apparently the only philosophical problem left for man today was—suicide. The example of Nazi Germany, highly industrialized, has shown how readily the mass can accept the religion of national suicide. But has not all great art been built on faith, order, and human dignity? Most of our art today has become an auxiliary to a civilization dominated by the logic or the model of the machine and by a low idea of the self, a low level of awareness and potentiality. But this co-relation—between machine and the absence of art—is not final or obligatory. Because there are measurable, manipulable aspects of reality, it does not follow that the immeasurable, conscious activities do not exist or *vice versa*. The web of human freedom and determination is more of a *mysterium tremendum* than either party in the conflict seems to have realized.

Today it is taken for granted that human life consists in the supply of mass-needs by rationalized production with the aid of technical advances, an entirely low and gratuitous view of life. To allow the machine to take away from us meaning and selfhood creates a vacuum in the being which no society, not even an affluent society, can hope to fill. At the heart of things nil remains, the nil that we ourselves have planted there. Ratherau, Spengler, Giedion, and others have worked out the consequences of such a situation, when the machine takes command. In his 1959 Phi Beta Kappa address Henry Murray spelt this as an 'emotional deficiency disease, a paralysis of the creative imagination, an addiction to superficials' all of which fit us to a T. Is it any wonder that the two flourishing arts of Advertisement and Entertainment lean heavily on the absurd and the insignificant? As for the sophisticated arts of the hollow men, these underline the hollowness and lack of content all round. In Eliot's *The Cocktail*

Party a young person cries out, presumably speaking for all of us:

> It is I who have no place,
> Where are my own people and my own time?

Is bewilderment and alienation our sole lot? Technological gods and moral robots, is that the way a schizophrenic culture will split against the background music of nuclear fission? The existentialist philosopher was telling the simple truth when he pointed out that a dread of life perhaps unparalleled in its intensity is modern man's sinister companion. Are we condemned to recurring self-division and incoherence till the social structure collapses from within? What can the arts do about it? Protest? Purify?

The Meaning of Art

But, first, what do we mean by art? Obviously it means something more than a poem, a painting, a statue, a building or a piece of music. These are not art but objects of art, made by art if you like. As creative self-expression or purposive activity, art is not unknown to the scientist. In his own way the scientist also seeks for order, harmony, elegance, no less. *Esprit de géometrie* and *esprit de finesse*, the scientist knows both. He, too, moves out of the world of routine into another of intenser perception, of pure form, of ultimate mystery. According to Einstein, the most powerful, the most beautiful emotion that we can experience is the sensation of the mystical. It is the sower of all science. The quarrel, then, is not at the top but at the base. The role of insight and value-orientation is recognized in educational psychology. How to keep both, art and machine, in terms of a reconciling formula, based on a new direction of purpose leading to the restoration and renewal of man? That surely is the problem.

The Function of Art

In truth the creative arts have no other function than the affirmation and enhancement of life. In the magical or anthropological view, they are known as Givers of Life. Most modern arts have turned out to be nothing but Givers of Death and Dissolution. The ultimate tendency of our civilization, denuded of every value other than the exploitation or misuse of power, is a world in which the only appropriate symbols are symbols of disintegration. A novel is hailed as a masterpiece of modern consciousness because it is morally hopeless and psychologically disintegrated. It is true that there is much art snobbery today and exhibitions (indeed so!) are held almost throughout the year. But, as Peter Viereck has pointed out, today's new-style Philistine, instead of disparaging art, hugs it to death. Babbitt has changed his mask, he has gone *avant-garde*. But no age has been less kind to the spirit of the arts than ours. It is obvious that a good deal of modern art wastes itself in gestures of despair and defiance. What is worse is that the creative impulse, denied and thwarted, erupts into a frenzy of negative fury, in acts of violence and destructiveness too well known to need documentation. The psychological price of mechanization, as Toynbee put it, is boredom. It is not surprising that the bored factory-worker's 'recreation' sometimes takes the form of anti-social violence. He is taking his revenge on society for an injury that society has done to him, and this injury is a serious one. Art degraded, imagination denied, war governed—Blake summed it up with frightful accuracy. If all problems of existence are essentially problems of harmony our age is an existential deviant.

The mores of an industrial society, Blake's 'Satanic mills', depending on mass men and mass media, have left the human

world a shambles. As Spengler saw it, but he saw no remedy, all things organic are dying in the grip of organization. Our sick and divided society is well represented in terms of such opposites as: external order, internal disorder; external progress, internal regress; external rationalism, internal incoherence. The cry of the One World is matched by the ruinous music of the proliferating Doomsday Machines. Where sociometry depends on 'industrial strength' we measure our power in terms of destructiveness—a strange comment on the idea of Progress.

As a contrast one might remember that from the earliest days men have thought as if symbols and forms of art were in some special way connected with true human worth and personality, in fact with the sense of the holy. In a normal or traditional society art was not an exclusive product for a few, usually the most removed from the soil, but for all. As shared experience, it held the social fabric together, a hope reaffirmed by Wordsworth in his Preface to the *Lyrical Ballads*. According to Wordsworth, the poet, 'rock of defence for human nature ... binds together by passion and knowledge the vast empire of human society'. Indian art, for instance, has been an index of Indian unity or nationality. Whom does modern art bind? And what is its image of Man? The answer to the first question is 'None', to the second 'Nothing'.

Tools for Symbols

The failure to order, unify, and exalt is not hard to explain. Thanks to adopting profane points of view, we have learnt to neglect symbols in favour of tools. In previous periods of history the tools might have been primitive, but not so the symbols of art. Thanks to our progress-Philistines and their cult of the machine, the tools have improved while the symbols have declined. The inner poverty of modern man is amazing. That the pathological is equated with personality is perhaps as it should be. The simple reason for this imbalance is that our control over outward nature has not kept pace with insight into the nature of Man. This is not to plead against the Machine since, intelligently used, the tool can be an instrument of liberation. And unless that is done—and it can be done only in terms of a hierarchy of interests—the Machine will continue to be among the gods that failed. Many embittered persons look forward to the prospect of racial suicide with a sense of relief, if not relish. Can we blame them?

Dehumanization

Dehumanization in the arts, sciences, and in politics has proceeded so rapidly that 'The Waste Land' has become our permanent address. What passing-bells for those who live and die as cattle? Faceless, are we waiting to be snuffed out? As an American commentator wrote after the atomic blast, Was the human experiment a mistake? That the question should be raised at all is significant.

In such a hostile *milieu* it is surprising that the arts have not totally disappeared. But many voices in the past have willingly written their obituary notice. The founders of the Royal Society, for instance, looked forward, on the whole cheerfully, to the death of poetry. In the nineteenth century both Herbert Spencer and Macaulay, among others, felt certain that, as civilization advanced, the ancient symbols and attitudes, on which art seemed to depend so much, would die a natural death. In our times I. A. Richards has argued that now that nature has been 'neutralized' the language of poetry can be only 'emotive' without telling us anything about the nature of reality. (But how did Mr. Richards know?)

But in spite of the prophets of doom the arts have survived, and not only survived but multiplied, though this is perhaps a case where more means less. Paradoxically, the world of art is too much with us. Not even imperial Rome, during its heyday or decadence, could boast of such an odd assortment of aesthetic stimuli as can our modern times. Now, at all hours, art is to be had on tap. But this easy and wide availability merely distracts, it is not a true function of our lives. It is an open secret that all living arts die at our merest touch, as those ancestral tombs called museums will amply show. We conveniently forget that most of the objects displayed in the museums were once things of daily use or worship. While for us art, a status symbol, a symptom, or an auxiliary of a machine and commercial civilization, is only a mode of 'happenings', in most cases an invasion from the absurd and the insignificant. The whole thing was summed up, aptly but angrily, by Ananda Coomaraswamy: 'Art *was* a way of life, art *is* a superstition.' We suffer it just as we suffer other forms of self-indulgence and tantalizing tortures that have become a part of living today. If art survives, that is because it sails under false colours. We neither deserve nor desire it. What we have in most cases is not art but its parody.

But it is not enough to dismiss either the machine or our own times so curtly. The enormities that have followed the machine are not automatic or inevitable. We cannot blame the machine for our own shortsightedness and deficiencies in decision making, for the failure in insight and planning. We must look at the problem a little more closely. The problem arises, as we have hinted, largely because of our attitude to life, values, expectations, especially our machine-dependence and the aims and methods of mass production. We are a peculiar people in history. While other ages have suffered from forced labour, we suffer—in the West at any rate—from forced leisure. Instead of the rootedness and contentment of earlier times, accustomed to the meagre availability of resources, we are glutted with goods, 'a purely consumptive ritual of conspicuous waste'. One of the goods is art in the form of mechanical reproduction. If we cannot produce great art, we can at least reproduce a good deal. Though we may not write a tragedy, we can see one on the TV, though in a choice between a tragedy and a streamlined hoax from Hollywood it is easy to guess which way the majority will incline.

The Value of Art

The value of art does not depend on how quickly a given work can be reproduced or how many it can reach and how soon. It is not a matter of speed and statistics. 'Art in Industry' is a fine phrase which the business houses have been quick to adopt. But this is far from Ruskin's 'Industry without art is brutality' since the only art that the world of business knows is How to Sell Quick. A van Gogh or a Renoir, used to push the sales of exotic fabric or a new model car, may not be the best means of propagating the visual arts; nor Moghul, Rajput, and modern Indian paintings used to boost the sale of Indian tea or the cause of iron and steel factories. Art has its uses!

Thanks to the army of advertisers, those hidden persuaders, art is not allowed to be absent from our lives for long. On the contrary, as we have said, we have too much of it, and for the wrong reasons. It now comes in attractive packages, in sellable sizes, shapes, and designs. The effect of all this on the living artist—better described as a commercial artist—is easy to

imagine. As is well known, the modern artist is miserably dependent on publicity media. This is his deepest humiliation. What makes it worse is that 'in all the creative arts today the shocker has become the fashionable mode: anxiety, torture, and nausea are the favoured psychological states; and the pathological has become the only province identified with the human personality'. To draw attention to himself—the ultimate in vulgarity —today's artist is ready to sport a false beard, to add a mop of moustache to Mona Lisa, make the moon look like a poached egg, or display similar forms of feeble frippery, such as the surrealists delighted in and the hippies and the beats have turned into a monotonous game. Another factor which one can hardly miss is the preoccupation of many modern artists with themes of violence and unreason, in a word, nihilism. Without perhaps knowing it, we have become a race of shameless pyramid builders. The arts of death have triumphed over the arts of life. Our winding-sheet is being woven by the fatal sisters of a science without conscience. It is not to be wondered at that our most representative psychoanalyst who scoffed at the idea of psychic freedom should have spoken, in all seriousness, of a 'death instinct' in man.

It is a puzzling paradox: on the one side our world reveals a sense of scientific order, security, and rationality; on the other, it is triggered by fear, by hatred, by ideas of profit as well as racial and national jealousies far from being solved. And our art reveals nothing so much as this confusion, tension, and lack of point or purpose. 'Modern' and 'meaninglessness' have become synonyms. Enthusiasts of the 'significant form' without asking, Significant of what? our artists of today are for the most part connoisseurs of chaos. When the futurist Marinetti announced that 'a roaring car is more beautiful than the Victory of Samothrace' he was exposing nothing but his own infantile lack of discrimination.

Miscarriage of Modernity

We must understand this miscarriage of modernity, the large-scale use of rational processes to serve irrational ends. Commercialism, industrialism and militarism, the trinity of trivialities ruling our lives, can have but one end: the end of man. The artist cannot help reflecting—see Picasso's *Guernica*—this brutal reality and his deep involvement in it. Philosophers of modern art inform us that the quantum in the arts, as in physics, may be discontinuous. But this is to load theory. To many, like Ortega y Gasset, it has appeared that the new art ridicules art itself. One is not surprised to hear that even blank canvases have been sold, surely the last word in art appreciation, art as *śūnya*.

In such a dehumanized society what can the artist do? He is probably having his revenge. By abusing and betraying himself, by pulling our legs, by taking leave of civilization, by running away into the remote parts of the earth, by turning to vagabondage, to suicide, to anything but the responsibility, the austere discipline of citizenship and reverence for life. One has often a feeling that he might be possessed. Perhaps only the wounded can cure.

How, we ask, can the artist secure his own freedom and that of others who may be helped by his effort and example? A balance between art and machine or industry cannot be ruled out. Creative uses of the machine are not beyond our capacity. Such a cross fertilization has been the essence of the thought and work of many artists, past and present. This was part of Shelley's defence of poetry, as it was also Wordsworth's. In a later age, poets like Tennyson and Whitman were not anti-

science. Modern artists like Duchamp, Brancusi, Leger, and Gabo have made the most amazing adaptation of modern materials to serve aesthetic ends. The architecture of Frank Lloyd Wright is an outstanding example of the use of the machine for specifically human purposes. The need is one of inclusive vision, the ability to balance our knowledge of the outer world with that of the inner; a recognition of different levels of reality and personality and a faith in the future, unhampered by any obsession with the past or the present. As that impresario of 'Experiments in Art and Technology', Pontus Hultén put it: 'All of us have a rather unclear and not very dignified relation to technology. Perhaps the artist will show us the way to a better relationship.'

When Plato disparaged the 'base mechanical art'—servile, as the Middle Ages would have called it—he had in mind the idea of a wholesome art which was not a mere utility but one that provided at the same time 'for the souls and bodies of our citizens'. It is this sense of wholeness of body and soul which is missing in the modern scene, a psychic deficiency which no amount of affluence or physical science can supply. For this one must look within. This is something that modern or western man must learn, for his own good. The quicker he does it the better for the world.

The Renewal of the Arts

Thus, the renewal of the arts, when it comes, will form part of a much wider process. It will be in effect the renewal of modern man and his culture. The saint, the artist, and the scientist, 'priest of the machine', may live in the same body. Naturally, this cannot mean a rejection of the tools and techniques that modern science has given us. A respect for natural order, for scientific thought, is not to be pooh-poohed. The only distinction to be made here is that man is more and other than a sum of functions. There are other realms of value to be taken into account. Technique is a means and not an end, the end can only be the enhancement of the human whole.

This calls for a delicate adjustment, never attempted before. Can the widespread use of the machine and a 'metaphysical community' be combined? To do this will call for subtle psychological changes. We mention only one. The myth of competitive *isolatos*, or isolated individuals, has to be got rid of.

As Edward Carpenter had seen towards the end of the last century: 'The world in which we live is a world in which the principle of separation rules. Instead of a common life and union with each other, the contrary principle (especially in the later civilizations) has been the one recognized—and to such an extent that always there prevails the obsession of separation, and the conviction that each person is an isolated unit. The whole of our modern society has been founded on this delusive idea.' If art could cure us of this delusive idea that would be service indeed, an act of exorcism for which the world is waiting.

The works of art produced in technologically backward periods are there to shake our uncritical faith in progress. The modern world has achieved much; the machine is not an unqualified or necessary evil. But it is painful to contemplate that in order to tend the machine, so much of organic life has to be sacrificed and for so little. It is no exaggeration to say that that which was meant to liberate has led to a serfdom far worse than any we have known in the past. The whole has become less than the part. And why? Because modern man has traded wholeness for fragments. We must reverse the pro-

cess and strike out for a new wholeness, for the future, for an untried creativity.

One cannot have art for the asking. There is a price to pay. The acrid moral of Coomaraswamy is to the point. 'The price to be paid for putting back into the market place, where they belong, such things as are now only to be seen in museums would be that of economic revolution. It may be doubted whether our boasted love of art extends so far.' How can we hope to change the image of man without changing the face of society ?

Else, with all our vaunted art, industry and the sciences in the saddle, we shall end as the Titans always have, and the agony of the poet will be our only epitaph :

All our knowledge brings us nearer to
our ignorance,
All our ignorance brings us nearer to
death,
But nearness to death no nearer to God.
Where is the Life we have lost in living ?
Where is the wisdom we have lost in
knowledge?
Where is the knowledge we have lost in
information?
The cycles of Heaven in twenty centuries
Bring us farther from God and nearer
to the Dust.

(T. S. Eliot, 'The Rock')

The art of sane living, the unity of being and culture, is yet to be born. But before that can take place the exclusiveness of the past as well as the exclusiveness of the present will have to be set aside. We must learn to renew 'the secret bond in things'. On our ability to learn this lost art will depend the future of man and his civilization. Science and spirituality must learn to shake hands instead of refusing to recognize each other. 'Perhaps we shall have to learn the truth along some *via dolorosa.*' Our present agonies and growing pains—a passing phase—may not be too heavy a price for the balanced civilization of the future, when, as a poet of modern India has hinted, matter may be the spirit's willing bride. Worth waiting for, isn't it ? Danger itself kindles the rescuing power.

Unreal give us back what once you
gave :
The imagination that we spurned
and crave.

One atom in this universe cannot move without dragging the whole world along with it. There cannot be any progress without the whole world following in the wake, and it is becoming every day clearer that the solution of any problem can never be attained on racial, or national, or narrow grounds. Every idea has to become broad till it covers the whole of this world, every aspiration must go on increasing till it has engulfed the whole of humanity, nay, the whole of life, within its scope.

VIVEKANANDA

THE LEGACY OF ŚRĪ KṚṢṆA

TRIPURA SANKAR SEN, M.A.

Professor Tripura Sankar Sen, formerly Head of the Department of Philosophy at the Muralidhar Girls' College, Calcutta, is a distinguished teacher of philosophy. He has written many books, and among them mention may be made of Ūniś Śataker Bāṅglā Sāhitya, Bhārat Jijñāsā, Vaiṣṇava Sāhitya, *and* Śākta Padāvalī. *The lecture reproduced below was given by Professor Sen at the Institute in September 1969.*

ON THIS holy occasion, the anniversary of the advent of Śrī Kṛṣṇa, we pay homage and offer our salutations to the great Lord who is both human and divine. Śrī Kṛṣṇa's message has been a perennial source of inspiration, not only to spiritual aspirants, but also to patriots and philanthropists, social and religious reformers, politicians, and leaders of the people. He has been a model of perfection, a nation-builder, a creator of unity among diverse creeds, a friend of the lowly and the downtrodden, a sworn enemy of the wicked and a saviour of the virtuous, an embodiment of love, grace, and beauty on the one hand and of power, glory, and magnificence on the other.

THE SOUL OF INDIA

Lord Śrī Kṛṣṇa represents the soul of India more than any other incarnation of God and is, therefore, said to be God Himself (*Kṛṣṇastu bhagavān svayam*). He is also known as Puruṣottama, or the best of persons. It was He who synthesized the ideals of disinterested action, knowledge, meditation, and devotion, and preached the doctrine of harmony among all faiths. But the reason why God incarnated Himself as Lord Śrī Kṛṣṇa we hear from the lips of the Lord Himself (*Bhagavad-Gītā*, IV. 7-8):

Yadā yadā hi dharmasya
glānirbhavati bhārata;
Abhyutthānam adharmasya
tadā'tmānaṁ sṛjāmyaham.
Paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām;
Dharmasaṁsthāpanārthāya
sambhavāmi yuge yuge.

'When goodness grows weak,
When evil increases,
I make Myself a body,
In every age I come back
To deliver the holy,
To destroy the sin of the sinner,
To establish righteousness.'

THE GREAT HARMONIZER

Lord Kṛṣṇa was more than a religious reformer; because, like Christ, He came not to destroy nor to condemn the ancient sages and seers, but to fulfil their teachings.

Śrī Kṛṣṇa was not merely a religious reformer (*Dharma-saṁskāraka*), but verily an establisher of righteousness (*Dharma-saṁsthāpaka*). He does not even decry the Vedic rituals which lead those who practise them to heaven, and not to the highest goal; He rather spiritualizes and sublimates these rituals. He discusses the different kinds of *yajñas* or sacrifices, and says:

Śreyān dravyamayād yajñāj
jñānayajñaḥ parantapa—

'The form of worship which consists in contemplating Brahman is superior to ritualistic worship with material offerings.' (*ibid.*, IV. 33)

He also declares that all faiths ultimately lead to the same goal, and the different paths which religious aspirants follow are His paths. He says: *Ye yathā māṁ prapadyante tāṁstathaiva bhajāmyaham.* 'By whichever path men approach Me, by that same path do I approach them.' (*ibid.*, IV. 11)

The Ideal Karma-yogin

Śrī Kṛṣṇa's divine life was His message. Whatever He preached, He practised.

The very embodiment of the ideal of Karma-yoga or selfless action, Lord Śrī Kṛṣṇa teaches us that, unperturbed by any circumstances, accepting success or failure with an even mind and serene spirit, we should perform our prescribed duties which are determined according to our individual tastes, temperaments, and capacities. Our actions should not be motivated by our greed for personal name, fame, or fortune, but by the desire to do good to others. In this way, we may set an example to others and leave footprints on the sands of time, which will guide them, too, to the path of duty. We should also remember that all our actions should be a *yajña*, a form of worship to the Supreme Lord. It is only selfless interest in our duties that will lead us to *jñāna* or self-knowledge. When Śrī Kṛṣṇa declares that those selfish people who prepare their food to satisfy their own tastes and appetites commit sin, He gives us a pattern of socialism which is truly Indian. Śrī Kṛṣṇa is a peace-maker but, at the same time, He is sufficiently practical in His thinking to admit that war sometimes becomes inevitable. When war cannot be avoided it is the bounden duty of the Kṣatriyas to join the cause of righteousness. The teaching of the Pārthasārathi to the Kṣatriyas has been echoed by Joseph Mazzini, the Italian revolutionary leader, who says: 'Whenever you see corruption by your side and do not strive against it, you thereby betray your duty'. Mackenzie also says: 'A wise ruler seeks friendly relations both within and without, and it is only when he fails to secure such relations that the exercise of force becomes necessary.' Although these sayings are quite in keeping with the teachings of Lord Kṛṣṇa, no European philosopher could quite approach Śrī Kṛṣṇa's ideal of Karma-yoga, probably with the exception of Immanuel Kant and Bradley. Lord Śrī Kṛṣṇa says (*Bhagavad-Gītā*, II.47):

Karmaṇyevā'dhikāraste
mā phaleṣu kadācana.
Mā Karmaphalaheturbhūr
mā te saṅgo'stvakarmaṇi.

'Thou hast the right to perform thy duties but never to gather the fruits thereof. Let not the consequences of work be thy incentive, let there be in thee no tendency to inactivity.'

Yogasthaḥ kuru karmāṇi
saṅgaṁ tyaktvā dhanañjaya.
Siddhyasiddhyoḥ samo bhūtvā
samatvaṁ yoga ucyate.

'O Dhanañjaya! Give up all attachments; perform your duties in pursuance of *yoga*. It does not matter whether you succeed or fail, but keep your mind unperturbed: the balance of mind and equanimity is called *yoga*.' (*ibid.*, II. 48).

Duḥkheṣvanudvignamanāḥ
sukheṣu vigataspṛhaḥ.
Vītarāgabhayakrodhaḥ
sthitadhīrmunirucyate.

'He whose mind is unperturbed in the midst of sorrows, and is free from desires

in the midst of joy, who is above passion, fear, and anger, is a sage possessing stability of intelligence.' (*ibid.*, II. 56)

Rāgadveṣaviyuktaistu
viṣayān indriyaiścaran.
Ātmavaśyair vidheyātmā
prasādam adhigacchati.

'Such a perfect man does not desist from his duties but his mind is free from attachment to the objects of senses. He achieves perfect peace and attains the Supreme Brahman.' (*ibid.*, II. 64)

This is the ideal of Karma-yoga as embodied in the *Gītā*, which has inspired thousands of men and women to fulfil their duty regardless of the consequences. Tennyson, in his famous poem Œnone, echoes the same sentiment:

Self-reverence, self-knowledge,
self-control,
These three alone lead life to
sovereign power.
Yet not for power (power of herself
Would come uncall'd for) but to live
by law,
Acting the law we live by without fear;
And, because right is right, to follow
right
Were wisdom in the scorn of consequence.

The Doctrine of Svadharma

'To thine own self be true', says Shakespeare in *Hamlet* (Polonius' advice to his son). But we seldom realize the significance of this terse saying. Here Polonius is probably advising his son to follow his *svadharma* or prescribed duties. Lord Śrī Kṛṣṇa says that it is better to perform one's own prescribed duties imperfectly than to do with perfection the duties prescribed for another. This brings us to the Indian doctrine of *adhikāri-bheda*. Lord Śrī Kṛṣṇa says that from the transcendental point of view all men being manifestations of the same Supreme Being, are equal, but from the empirical point of view men differ in their *guṇas* (qualities) and *karmas* (actions).

Generally speaking, there are four types of psychological make-up in man, comprising (a) preponderance of *sattva* (illumination); (b) a combination of *sattva* and *rajas* (energy); (c) a combination of *rajas* and *tamas* (inertia); and (d) preponderance of *tamas*. This is the conception of *caturvarṇa* or fourfold social structure.

'The *dharma* of the Śūdra', says Annie Besant, 'is not the *dharma* of the Kṣatriya or of the Brāhmaṇa. The Kṣatriya is to keep order, he is to repress evil, he is to encourage good, he is to punish the wrongdoer; but the Brāhmaṇa, the ideal Brāhmaṇa, he ought to suffer any wrong done to him, for it is not his *dharma* to resist. And so, it is written, that a man by following his own *dharma*, he attaineth to perfection. (*Theosophy and Life's Deeper Problems*, p. 50)

Aldous Huxley also recognizes the fact that psychologically, human beings differ in their tastes, temperaments, and capacities. He says (*Bhagavad-Gītā*, Trans. by Swami Prabhavananda and Christopher Isherwood, Introduction, pp. 23-24):

'Human beings are not born identical. There are many different temperaments and constitutions; and within each psychophysical class one can find people at very different stages of spiritual development. Forms of worship and spiritual discipline which may be valuable for one individual may be useless or even positively harmful for another belonging to a different class and standing, within that class, at a lower or higher level of development. All this is clearly set forth in the *Gita* where the psychological facts are linked up with general cosmology by means of the postulates of the *gunas*. Krishna, who is here the mouthpiece of Hinduism in all its

manifestations, finds it perfectly natural that different men should have different methods and even apparently different objects of worship.'

The Law of Karma

The Law of Karma declares that we are the builders of our own destiny. We are not only the result of our past deeds, but by our present deeds we are also building our future. So Lord Śrī Kṛṣṇa declares in the *Bhagavad-Gītā* (VI. 5):

'Every man should uplift himself by his own self, he should also take heart and never despair or degrade himself; the self alone is the friend of the self and the self, again, is the enemy of the self.'

Lord Buddha also said to Ānanda, his chief disciple:

'*Dīpobhava*', be a lamp unto thyself. 'Depend wholly on your own selves. Hold fast to *dhamma* as a lamp. Hold fast as a refuge to *dhamma*. Look not for refuge to any one other than yourselves.'

R. W. Trine also says (*In Tune with the Infinite*, p. 200):

'We can be our own best friends or we can be our own worst enemies. In the degree that we become friends to the highest and best within us, we become friends to all; and in the degree that we become enemies to the highest and best within us, do we become enemies to all.'

The Middle Course

Lord Śrī Kṛṣṇa teaches us to avoid excesses and to practise moderation in everything, always following the middle path. In the sixth chapter of the *Gītā*, He says (VI. 16-17):

Nā'tyaśnatastu yogo'sti
nacai'kāntam anaśnataḥ;
Na cā'tisvapnaśīlasya
jāgrato nai'va cā'rjuna.
Yuktāhāravihārasya
yuktaceṣṭasya karmasu;
Yuktasvapnāvabodhasya
yogo bhavati duḥkhahā.

'*Yoga*, or concentration, is not meant for those who eat gluttonously, nor for those who indulge in unnecessary fasting. *Yoga* takes away the sorrows of those who are moderate in their eating and recreation, moderate in all their actions, moderate alike in sleep and wakefulness.'

Lord Buddha also preaches the ideal of the Golden Mean. According to Aristotelian ethics, virtue is a means between two extremes. 'It is no mean happiness', says Shakespeare, 'to be seated in the mean.' Also, Trine says: 'The middle path is the great solution of life; neither asceticism on the one hand nor licence and perversion on the other. Everything is for use, and everything must be wisely used in order to be fully enjoyed.'

Resignation and Self-abnegation

The last word of the *Gītā* recommends complete resignation to the will of God. Egoism should be totally sacrificed. Neither ego-assertion nor ego-abasement, but the merging of the individual self with the Supreme Self is its central theme. Śrī Kṛṣṇa says to Arjuna (*Bhagavad-Gītā*, XVIII. 65-66):

Manmanā bhava madbhakto
madyājī māṁ namaskuru;
Mām evai'ṣyasi satyaṁ te
pratijāne priyo'si me.
Sarvadharmān parityajya
mām ekaṁ śaraṇaṁ vraja;
Ahaṁ tvā sarvapāpebhyo
mokṣayiṣyāmi mā śucaḥ.

'Give me your whole heart,
Love and adore me,

Worship me always,
Bow to me only,
And you shall find me:
Lay down all duties
In me, your refuge.
Fear no longer,
For I will save you
From sin and from bondage.'

The Bhagavad-Gita and the Present Age

The *Bhagavad-Gītā* has influenced such European scholars as Carlyle, Emerson, Dr. Lenders, Dr. Humboldt, Schlegel, and Dr. Albert Schweitzer, all of whom praise with great enthusiasm the Song Celestial. According to Dr. Humboldt, 'the *Bhagavad-Gītā* is the deepest and sublimest production that the world possesses'.

Sadhu T. L. Vaswani says of Śrī Kṛṣṇa and His message in the *Gītā*:

'Śrī Kṛṣṇa's name rings down the corridor of history. He has stamped His name on, perhaps, the most marvellous civilization of the ages. Śrī Kṛṣṇa, from His humble seat in the chariot on the battle-field of Kurukṣetra, has moved India. Śrī Kṛṣṇa will move the world.

'A hundred kingdoms have crumbled: and innumerable relics of ancient art and memorials of kings and statesmen are gone. Kṛṣṇa has stamped His name upon the life and culture of the Aryan race.

'In Kṛṣṇa, as in the Buddha and Jesus, and I hold that in all the three appeared the Avatāric force, the word did not remain a word, but became a living, moving reality. In Kṛṣṇa the *Gītā* became incarnate as a redemptive power of life. Therefore did the *Gītā* change Arjuna's life on the battle-field. Therefore has the *Gītā* changed countless lives in the ages of Indian history. Therefore has the *Gītā* fascinated so many of the great minds of East and West.'

(*Songs of Kṛṣṇa*, Introduction)

The *Gītā* is the message of Śrī Kṛṣṇa to men of all ages everywhere. Lord Śrī Kṛṣṇa is a multiple personality in whom all the contradictory virtues are harmoniously blended.

The Embodiment of Love, Grace, and Beauty

Lord Śrī Kṛṣṇa is the embodiment of love, grace, and beauty on the one hand, and of power, glory, and magnificence on the other. It is said in the *Śrīmad-Bhāgavatam*:

'Those panegyrics and songs alone that speak about the glory of the Great Lord are most charming, most pleasing, and most sweet, they are ever new, serving as perpetual festivals for the mind, drying up for ever the ocean of miseries in which human beings are tossed to and fro.'

The great devotee Vilvamaṅgala, who is also known as Līlāśukha, speaks of the charming and love-engendering aspect of Lord Śrī Kṛṣṇa. He says:

'O God, O my Beloved, O Thou the only friend in the world, O Kṛṣṇa, O the Restless One, O the only Ocean of Kindness, O my dear, O the Playful One, O Thou pleasing to the eyes, alas! when shalt thou appear before my eyes?'

Līlāśukha aptly describes the charming and exquisite beauty of Śrī Kṛṣṇa, the beloved of the *gopīs*, who captivates even the heart of Cupid, a heart that attracts all creatures. Śrī Vallabhācārya, begins his famous hymn 'Madhuraṣṭaka' thus:

'Sweet are His lips, sweet is His face, sweet are His eyes, sweet is His smile, sweet is His heart, sweet is His gait, everything of that Sweetness Incarnate is charming.'

Śrī Kṛṣṇa Caitanya also says:

'Śrī Kṛṣṇa as an embodiment of love and grace is far more charming and alluring than Śrī Kṛṣṇa as an embodiment of power and glory.'

Divine Ecstacy and Sri Caitanya

In the eleventh *skandha* of the *Śrīmad-Bhāgavatam* there are two frequently-quoted *ślokas* describing divine ecstacy, which have been translated thus in *Śloka-saṁgraha*:

'When one observes this vow, by chanting the praise of the beloved Lord, his love increases and his heart melts away. Then, like a madman having no control over his own self, he sometimes laughs aloud and weeps, cries, sings, and even dances.

'Having surrendered to the Supreme Person, the devotees at times weep, laugh, dance, sing, express joy, utter super-human words, behave in a super-human way, and sometimes remain silent.'

This is known as *divyonmāda*, or divine ecstacy, which is opposed to *unmāda* or *bhūtonmāda*. The fullest manifestation of this divine ecstacy, with all its psychosomatic reactions, has been observed in Lord Gaurāṅga by Rāya Rāmānanda and Svarūpa Dāmodara. While at *gambhīrā*, Śrī Kṛṣṇa Caitanya completely identified with Śrīmatī Rādhā for twelve long years, suffered the pangs of separation from Śrī Kṛṣṇa, occasionally enjoying also the bliss of union with Him. During this period Śrīman Mahāprabhu really turned a *bāul* in whom were developed all the symptoms of divine madness; but his excruciating suffering due to his sense of separation from the beloved was also endowed with bliss, and so the venerable Kṛṣṇadāsa Kavirāja Gosvāmīn compares this to chewing a piece of hot sugarcane which, although it burns the mouth, is so sweet that one cannot resist it.

Śrī Gaurāṅga chanted the names of the Lord with those who were said to be outsiders, that is, not akin to him in mind and soul; but with those who were kindred to him in spirit, he enjoyed the sweetness of union with, and separation from, his Beloved. Śrī Rūpa Gosvāmīn, the erudite scholar and a devotee of a very high order and one of the six Gosvāmins of Vṛndāvana, discusses the different stages of *bhakti* and the various manifestations of divine ecstacy in his two famous works *Bhaktirasāmṛta-sindhu* and *Ujjvala-nīlamaṇi*, which will be of perpetual interest to future psychologists.

In the nineteenth century, Sri Ramakrishna, the God-intoxicated, or rather the Goddess-intoxicated, prophet or *avatāra* of Dakshineswar, sometimes identified himself with the Universal Mother or *jagan-mātā*. He became an instrument in Her hands and was so deeply entranced that he behaved like one affected with catalepsy, and manifested psychosomatic signs which spoke of divine ecstacy.

Conclusion

The various sects of Vaiṣṇavism, including the Gauḍīya Vaiṣṇava cult, adore and worship Śrī Kṛṣṇa as an emblem of love and beauty. According to their interpretations, even the *Bhagavad-Gītā* teaches us the cult of *bhakti* and the ideal of resignation to the will of God. But, in the *Gīta-govinda* of the Sikhs and *Dāsabodha* of Samartha Rāmadāsa Svāmin (and in Tilak's *Commentary on the Gītā*), we find that emphasis has been laid on the ideal of Karma-yoga.

In the latter half of the nineteenth century, the period of renaissance, the life and teachings of Śrī Kṛṣṇa have been reassessed by such eminent Bengalis as Upadhyaya Gaurgovinda Roy, Bankim Chandra Chatterjee, and Nabin Chandra Sen. Upadhyaya Gaurgovinda, an ardent

follower of Brahmananda Keshub Chandra Sen, holds that Śrī Kṛṣṇa, through superhuman talent, synthesized the ideals of *karma*, *jñāna*, and *bhakti* (this was also the theory of Bankim Chandra who inspired Hirendranath Dutta) and that the *Śrīmad-Bhāgavatam* is a fulfilment of the *Bhagavad-Gītā*. Bankim Chandra, whose erudition, scholarship, keen intellect, and power of reasoning are evident from every page of *Kṛṣṇa Caritra*, establishes Śrī Kṛṣṇa as an ideal of Perfection, and as a Personality in whom all the faculties have been harmoniously blended. Such a perfect human being, according to Bankim Chandra, has never graced the earth. Bankim Chandra personally, of course, believed in the incarnation of Lord Śrī Kṛṣṇa. The poet Nabin Chandra, in his trilogy, *Raivataka*, *Kurukṣetra*, and *Prabhās* depicts the character of Śrī Kṛṣṇa mainly as a nation-builder whose mission in life was to establish not only the kingdom of righteousness, but to found an undivided India unifying the Aryans and non-Aryans. Both Bankim Chandra and Nabin Chandra exerted a tremendous influence on the minds of the young Bengalis especially the young revolutionaries. The revolutionaries of Bengal were inspired by the life of Śrī Kṛṣṇa and especially by His teachings of the *Gītā*. Swami Vivekananda also encouraged the young men of India to worship Pārthasārathi and not the Kṛṣṇa of Vṛndāvana, the friend of the cowherds and milkmaids whose sublime doctrine of *prema-dharma* is often misunderstood.

But, in the nineteenth century, there were some eminent writers of Bengal who preached in various ways the cult of *Gauḍiya Vaiṣṇava dharma*. Among them mention may be made of Krishnakamal Goswami, Jagatbandhu Bhadra, Mahatma Sisir Kumar Ghose, Trailokya Nath Sanyal of Navavidhan Brahmo Samaj, and even of Keshub Chandra Sen who introduced *saṁkīrtana* in the Bharatavarshiya Brahmo Samaj. The doctrine of love (*prema-dharma*) as preached by Śrī Gaurāṅga was also revived by Vijay Krishna Goswami when he severed his connection with the Brahmo Samaj and re-established his faith in the tradition of his forefathers.

O Pārthasārathi! Let the clarion-call of Thy *pāñcajanya* awaken us from our deep slumber. Let us shake off our weakness and cowardice which are born of sin, and let us strive against evil and corruption. Let all Jarāsandhas, Kaṁsas, and Śiśupālas be destroyed and the kingdom of righteousness be established. Let us be friends to the poor and the lowly, the depressed and the downtrodden. Let us always chant Thy name, and be pure at heart. O the Flute-Player, O the Singer of the Song Celestial! Keep us at Thy lotus-feet. Let us serve Thee, our Supreme Master. Let us be friends to Thee like Śrīdāma, Sudāma, and Vasudāma. Let our affection and love flow to Thee as Bāla-Gopāla. Teach us to love Thee and live for Thee, O our Beloved! We pay homage to Thee from all quarters. Not only art Thou infinite in might and power, but also in love and mercy. Not only art Thou boundless in Thy magnificence but also in Thy grace. Establish the Kingdom of Heaven on earth and within our hearts. We adore and salute Thee again and again.

NEAR EASTERN CULTURE AND SOCIETY. Edited by T. Cuyler Young. Published by Princeton University Press, Princeton, New Jersey, U.S.A., 1966. 250 pp. $ 2.95.

Princeton was the first of the American universities to recognize the importance of studying the various aspects of the impact of East and West on each other, particularly in relation to the Arabic-Islamic Near East. Arabic-Islamic culture not only has prehistory as its root, it is also deeply entrenched in Graeco-Judaic civilization. The book under review is an introduction to the many problems of the Near East—socio-political and religio-economic—arising out of the impact of East and West on each other and the reactions and repercussions. The results of the interaction of Islamic and western thought in Turkey, Iran, and the Arab States have been succinctly studied and the results presented in a balanced way. The book is the result of the collaboration of western and eastern scholars, first in a conference and then in a series of symposia from 1947 onwards, and the material thus collected was ably edited by Professor T. Cuyler Young, who is Horatio Whitridge Garrett Professor of Persian Language and History in one of the foreign affairs Foundations in the Princeton University.

The present compilation has two converging sets of dissertations, Part I being 'The West Meets the East', and Part II being 'The East Meets the West'. The first part deals with Islamic art and archaeology, Islamic literature, both Arabic and Persian, Islamic science, and last, though not least, Islamic religion.

Part II, however, reverses the order, 'The East Meets the West', and discusses the current problems of Near Eastern peoples, detailing the interaction of Islamic and western thought in Turkey, in Iran, and in the Arab World.

A necessary corollary is the comparative examination of the national and international relations of Turkey, Iran, and the Arab States in relation to the U.S.A., the U.S.S.R., Great Britain, France, the East European States, and others. We in India are particularly interested because, through our long association with the Muslims, we have assimilated a part of the cultural inheritance of Islam. We have inherited from them a few of the staple ingredients —to quote an expression of Toynbee—of our culture. The one example that comes readily to mind is of the assimilation of Sufi thought in our cultural pattern, and how poets and thinkers like Mansūr, Hāfiz Omar Khayyam, and Firdausī became, in fact, our poets too, just as Shakespeare, Milton, Byron, and Shelley have, or Hobbes, Locke, and Rousseau, or even Marx and Lenin. The age of Akbar in medieval India was one of the brilliant epochs not only in politics but also in letters and fine arts. Its glory continued during the time of Akbar's son and grandson. A leading authority of the history of this period, Dr. R. C. Majumdar, writes about Dārā Shukoh: 'It is the old familiar tale of a square peg in a round hole. He had the ladder for heaven, but used it for the Peacock throne. Few historical figures present such a grim tragedy. The very noble qualities of Dara proved his ruin. Had his pursuits been less intellectual and aims less spiritual, he might have been more successful in his enterprise.' (*Dara Shukoh* by Kalika-Ranjan Qanungo, Vol. I., Foreword, p. xii)

In the book under review, though the word 'orientalism' which has a much larger bearing has often been used, the

question is, as pointed out by Professor Gibb in the Conclusion :

'Where and on what common ground can the Muslim East and the modern West meet together on terms of mutual understanding ? Scientists in their laboratories, technicians of all kinds in industry and agriculture, physicians in clinics and hospitals, can and do cooperate in their common tasks without distinction of race or religion. Individuals of different nations can and do form close personal ties undisturbed by differences of social heritage or conflicts of opinion on any matters. Representatives of diverse states sit round the same table in conferences or commissions. Yet neither all this intercourse, whether on the scientific or technical, or the individual and personal, or on the international and political level, nor association in the United Nations and lip-service to the ideals which should constitute the moral force behind the United Nations, has sufficed to bridge over the suspicions and antagonisms which continue to divide people from people.'

This is a very thoughtful and pertinent question. Understanding depends on proper estimation and appreciation of values and upon genuine discipline of thought. The need today therefore is all the greater to study not only subjectively but objectively points of contact of the East and the West, whether it is the U.S.S.R. and China, Great Britain or the Far East, India or America, the European countries and the Near East. Quantitatively and qualitatively, there is more than one point of contact and the world today is becoming one entity, what with the conquest of space and technological development. There has to be complete mutuality and better understanding—a flexibility of mind. If the study of this book helps us even an iota in this respect, it has served its purpose. We cannot now say with Matthew Arnold :

The East bow'd low before the blast
In patient, deep disdain ;
She let the legions thunder past,
And plunged in thought again.

Or with Kipling : 'East is East, and West is West, and never the twain shall meet.' They have met in the past and they will do so in the future, to the mutual benefit of both. Against this background, a historical review of the discovery of the so-called oriental world by western scholars and research workers, from the dawn of civilization till today, is not enough. The second half of this book is correct in analysing the complex current problems involved in the relations of Islamic peoples and States with those of the West, and naturally in such an appreciation, culture patterns and humanistic trends play an important role. Literature, art, and religion are only the outer expressions of that inner sanctity where men can respect each other in the parliament of Man and the federation of the World.

SUDHANSU MOHAN BANERJEE

A Five-day Seminar on Swami Vivekananda

A five-day seminar on Swami Vivekananda was held at the Institute from 24 to 28 November 1969.

The seminar was organized by the Akhil Bharatiya Nivedita Vrati Sangha, Calcutta, in collaboration with the Institute.

The inaugural session of the seminar was a public meeting held at the Institute on Monday, 24 November. Chanting of Vedic hymns by a band of young girls, members of Nivedita Vrati Sangha, followed by a few words of welcome by Swami Akunthananda, then the Secretary of the Institute, marked the ceremonial part of the opening of the seminar. This was followed by a public meeting and the formal inauguration of the seminar by Dr. S. N. Sen, Vice-Chancellor, Calcutta University.

Professor Belarani De, Director of the seminar, while presenting the plan and expounding the purpose of the seminar, emphasized that the present crisis of values, which is mainly responsible for the widespread frustration and indiscipline amongst our youth, can be successfully bridled only by a well-planned dissemination of Swami Vivekananda's ideas.

Dr. Roma Chaudhuri, Vice-Chancellor, Rabindra-Bharati University, and also President of Akhil Bharatiya Nivedita Vrati Sangha, presided over the meeting. The meeting came to a close with the announcement of the plan of the seminar, names of the participants, and modes of approach to the various problems to be discussed in four consecutive sessions.

SESSION I

Tuesday, 25 November 1969

Subject: Vivekananda's Philosophy of Life

Paper by: Dr. Bandita Bhattacharya and Manju Roy

Discussion by: Professor Arun Mazumdar, Professor Pranab Ranjan Ghosh, and Dr. Dhiren Mukherjee

President: Sudhansu Mohan Banerjee

SESSION II

Wednesday, 26 November 1969

Subject: The Social Philosophy of Swami Vivekananda

Paper by: Professor Subrata Sen Gupta and Sahini Basu

Discussion by: Dr. Sisir Chatterjee, Dr. Santilal Mukherjee, and Professor Satin Chakravarty

President: Professor N. C. Bhattacharyya

SESSION III

Thursday, 27 November 1969

Subject: Swami Vivekananda and the Problems of Modern India

Paper by: Dr. Kshetraprasad Sen Sharma

Discussion by: Professor Shankari Prasad Basu, Professor Nirmalendu Das Gupta, Professor Nirodbaran Chakravarty, Professor Amita Chakravarty, and Sri Nabaniharan Mukherjee

President: Pravrajika Vedaprana

SESSION IV

Friday, 28 November 1969

Subject: Swami Vivekananda and the Youth Problem

Paper by: Tushar Bose

Discussion by: Professor Bharati Datta, Professor Sourin De, Professor Nirodbaran Chakravarty, and Dr. Sanat Sarkar

President: Principal A. K. Mazumdar

In view of the great public interest aroused by the seminar and the large number of young people participating in it, the organizers of the seminar decided to hold a public meeting on the concluding day of the seminar. Accordingly a public

meeting was held in the Vivekananda Hall at the Institute on Friday, 28 November, at 6 p.m.

At this meeting Professor Belarani De presented a brief report of the seminar and this was highly appreciated. Swami Gambhirananda, General Secretary, Ramakrishna Math and Mission, presided over the meeting. The five-day seminar came to a close with a vote of thanks by Dr. Roma Chaudhuri, President of the Akhil Bharatiya Nivedita Vrati Sangha.

Brahmananda Keshub Chandra Sen Lectures

The Brahmananda Keshub Chandra Sen Lectures are endowment lectures instituted by the disciples and admirers of the great Brahmo leader, founder of the Bharatavarshiya Brahmo Samaj, on the occasion of his birth centenary in 1938. The Calcutta University was empowered to organize, every year, from the proceeds of the endowment, a series of lectures on a subject of comparative religion to be chosen by the lecturer for the year.

The lectures under the endowment for the year 1969 were given at the Institute. Sri Sudhansu Mohan Banerjee, M.A., LL.B., I.A. & A.S. (Retired), gave a series of six lectures in Bengali, as follows:

First Lecture: Monday, 1 December 1969, at 6.30 p.m.
Subject: Sri Aurodindo's *Savitri* (Part I)
President: Dr. S. N. Sen, Vice-Chancellor, Calcutta University

Second Lecture: Monday, 8 December 1969, at 6.30 p.m.
Subject: Sri Aurobindo's *Savitri* (Part II)
President: Dr. Roma Chaudhuri, Vice-Chancellor, Rabindra-Bharati University

Third Lecture: Monday, 5 January 1970, at 6.30 p.m.
Subject: Asvapati's Yoga
President: Professor A. C. Banerjee, M.A., Ph.D.

Fourth Lecture: Monday, 6 April 1970, at 6.30 p.m.
Subject: The Mother Concept
President: Professor Tripurari Chakravarti, M.A.

Fifth Lecture: Monday, 13 April 1970, at 6.30 p.m.
Subject: The Role of Poetry in Social Consciousness
President:

Sixth Lecture: Saturday, 18 April 1970, at 6.30 p.m.
Subject: Sri Aurobindo, Tagore, and the Vedic Poets
President:

Special Lectures

Professor Wolfgang Friedmann, LL.D., Professor of International Law at the Columbia University, U.S.A., gave a special lecture on 'The Role of International Law in the Conduct of International Relations: Some Critical Observations' at the Institute on Monday, 19 January 1970, at 6.30 p.m. Professor Nirmal Chandra Bhattacharya, M.A., B.L., presided.

At a special meeting held in the Vivekananda Hall at the Institute on Saturday, 24 January 1970, at 6.30 p.m., Dr. Karan Singh, Minister of Tourism and Civil Aviation, Government of India, gave an inspiring talk on 'The Message of Swami Vivekananda'. Dr. Singh urged the youth of our country to remember that when Swamiji was born in the early sixties of the last century, India was passing through a crisis, and at the end of the sixties of the present century we are again in the midst of another crisis—a crisis of ideas. But we should not be despondent—the life and the message of Swamiji are there to give self-confidence and courage to our youth and inspire them to work for the good of India. Swamiji, in his time, not only thwarted the challenge of alien ideas

but victoriously carried the message of India's age-old wisdom to the very doors of the West.

Swami Akunthananda, then the Secretary of the Institute, presided.

'Ajivikism—A Vanished Indian Religion' was the subject of a special lecture given by Dr. A. L. Basham, the noted Indologist, at the Institute on Thursday, 26 February 1970, at 6.30 p.m. Formerly Professor of History of South Asia, School of Oriental and African Studies, University of London, Dr. Basham is now attached to the Australian National University, Canberra.

Professor J. C. Banerjee, M.A., presided.

The text of the lecture, which is an interesting study of an old school of religious thought, will be published in a subsequent issue of the Institute's *Bulletin*.

Film Shows

On the dates noted below the following films were screened for the public as part of the Institute's cultural entertainment programme:

9 December 1969: Chattagram Astragar Lunthan (in Bengali)

20 January 1970: Raja Ram Mohun (in Bengali)

3 February 1970: Aparajita (in Bengali)

21 April 1970: Nabin Patra (in Bengali)

Indo-German Music Festival

In the year 1966 the Institute, in collaboration with the Max Muller Bhavan, the German Cultural Centre in Calcutta, planned to hold a joint programme of Indian and western music, once a year. This was for the benefit of Indian and western lovers of music and was in fulfilment of one of the basic ideals of the Institute—promotion of intercultural understanding through mutual appreciation of each other's viewpoint.

The fourth such Indo-German Music Festival was held at the Institute from 16 to 18 November 1969.

The Consortium Classicum, an eminent German Chamber Music Ensemble, which has many international concerts to its credit, represented Germany and the West at the Festival. They presented, on the opening day of the three-day music festival, work by the classical German composers, Beethoven and Mozart. On the following day they presented selections from the works of the contemporary German composers, Hindemith, Pfitzner, and Winter.

The following were the participants in both the concerts:

Gunther Gugel	..	First violin
Werner Neuhaus	..	Second violin
Jurgen Kussmanl	..	Viola
Alwin Dauer	..	Violoncello
Walter Meuter	..	Double bass
Jorn Maatz	..	Bassoon
Dieter Klocker	..	Clarinet
Erich Penzel	..	French horn
Nikolaus Gruger	..	Second horn
Werner Genuit	..	Piano

India was represented at the Festival by Ustad Ali Akbar Khan, the well-known sarodist of international repute. His unique performance on the concluding day of the Festival was highly appreciated. An added delight was Shyamal Bose's performance on the tabla.

MAY CALENDAR

FUNCTIONS OPEN TO THE PUBLIC

(Children below 12 years are not allowed)

SCRIPTURE CLASSES

THE BRIHADARANYAKA UPANISAD

Tripurari Chakravarti, M.A.

On Thursdays, at 6.30 p.m. in Bengali

7th, 14th, 21st, and 28th May

SRIMAD-BHAGAVATAM

Govinda Gopal Mukherjee, M.A., D.Phil.

On Fridays, at 6.30 p.m. in Bengali

8th, 15th, 22nd, and 29th May

SPECIAL LECTURE

Wednesday, 6 May, at 6.30 p.m.

Subject: **Tantra Art (Illustrated)**

Speaker: Ajit Mukherjee
Director, Crafts Museum, New Delhi

President: A. K. Bhattacharyya, M.A., P.R.S.
Director, Indian Museum, Calcutta

SPECIAL DISCOURSES

A series of two lectures in English

on

SWAMI VIVEKANANDA AND NATIONAL EDUCATION

by

Principal Amiya Kumar Mazumdar, M.A.

Wednesdays, 20th and 27th May, at 6.30 p.m.

LECTURES

On Saturdays, at 6.30 p.m. in English

May 2 **The Writing of Modern and Contemporary History in West Germany since 1945**

Speaker: Johannes H. Voigt, Dr.Phil., D.Phil.(Oxon)

President: Nirmal Chandra Bhattacharyya, M.A., LL.B.

May 9 **On Aesthetic and Moral Values**

Speaker: S. K. Nandi, M.A., D.Phil.

President: Kalyan Kumar Ganguli, M.A., D.Phil.

May 23 **Rabindranath : Meeting of East and West**

Speaker: Annada Sankar Ray

President: Hiranmay Banerjee

May 30 **Contemporary Philosophical Psychology**

Speaker: Pritibhushan Chatterji, M.A., LL.B., D.Phil.

President: Ramachandra Pal, M.A., D.Phil.

CULTURAL PROGRAMME

ADMISSION BY TICKET ONLY

FILM SHOW

MIRA (in Hindi)

Tuesday, 12 May, at 6 p.m.

Ticket : Re. 1

BULLETIN
OF THE
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INSTITUTE OF CULTURE

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THE INDIAN WAY

OVERLEAF we reproduce Dr. Arnold Toynbee's Foreword to Swami Ghanananda's book *Sri Ramakrishna and His Unique Message*. Dr. Toynbee is not only a great historian, he is also one of the greatest living thinkers. Now very advanced in years, he was educated in an era when the word 'classic' to the western mind referred only to the ancient Latin and Greek culture. To this day dictionaries still carry this definition, but in practice its meaning has broadened out, and now it may include the classics of the whole world. This change in meaning reflects a very substantial change in attitude and a growing awareness in the West of the treasures of thought that lay in obscurity in the East. Dr. Toynbee is one scholar to whom the world owes a deep debt of gratitude for the part he has played in bringing about this awareness.

Dr. Toynbee, however, has gone even further than this. He has recognized that those eastern treasures contain spiritual truths which are of vital significance today in a world that now has the power to destroy itself. What he calls 'the Indian way' is the perception that 'flows from a true vision of spiritual reality', the perception of the oneness of all beings. This universal truth, as Sri Ramakrishna demonstrated in his life, is the basis of harmonious living. On this basis alone can a strife-torn world grow into a world community.

Dr. Toynbee's call to follow 'the Indian way' is as significant for India as it is for the rest of the world. India has forgotten 'the Indian way' although it is her own national ideal, and unless she recaptures it and acts upon it the threat to her existence is no less real than the threat to the world of annihilation in atomic warfare.

Swami Vivekananda warned India about this. The Indian ideal, he said, was the very life, the vitality of the nation; 'and if any nation attempts to throw off its national vitality, the direction which has become its own through the transmission of centuries, that nation dies, if it succeeds in the attempt. And, therefore, if you succeed in the attempt to throw off your religion and take up either politics or society, or any other thing as your centre, as the vitality of your national life, the result will be that you will become extinct. To prevent this you must make all and everything work through that vitality of your religion.'

THE INDIAN WAY THE ONLY WAY OF SALVATION FOR MANKIND

ARNOLD TOYNBEE

We reproduce below the Foreword contributed by Dr. Arnold Toynbee to the third edition (1970) of Sri Ramakrishna and His Unique Message *by Swami Ghanananda, published by the Ramakrishna Vedanta Centre, 54 Holland Park, London, W. 11. First published in 1937, this book describes Sri Ramakrishna's practice of numerous Hindu* sādhanās *and of other religions, and discusses the significance of his teaching of the harmony of religions.*

SRI Ramakrishna's message was unique in being expressed in action. The message itself was the perennial message of Hinduism. As Swami Ghanananda points out, Hinduism is unique among the historic higher religions in holding that neither Hinduism nor any other religion is a unique representation of the truth or a unique way of salvation. In the Hindu view, each of the higher religions is a true vision and a right way, and all of them alike are indispensable to mankind, because each gives a different glimpse of the same truth, and each leads by a different route to the same goal of human endeavours. Each, therefore, has a special spiritual value of its own which is not to be found in any of the others.

To know this is good, but it is not enough. Religion is not just a matter for study; it is something that has to be experienced and to be lived, and this is the field in which Sri Ramakrishna manifested his uniqueness. He practised successively almost every form of Indian religion and philosophy, and he went on to practise Islam and Christianity as well. His religious activity and experience were, in fact, comprehensive to a degree that had perhaps never before been attained by any other religious genius, in India or elsewhere. His devotion to God in the personal form of the Great Mother did not prevent him from attaining the state of 'contentless consciousness'—an absolute union with absolute spiritual Reality.

Sri Ramakrishna made his appearance and delivered his message at the time and the place at which he and his message were needed. This message could hardly have been delivered by anyone who had not been brought up in the Hindu religious tradition. Sri Ramakrishna was born in Bengal in 1836. He was born into a world that, in his lifetime, was for the first time, being united on a literally world-wide scale. Today we are still living in this transitional chapter of the world's history, but it is already becoming clear that a chapter which had a Western beginning will have to have an Indian ending if it is not to end in the self-destruction of the human race. In the present age, the world has been united on the material plane by Western technology. But this Western skill has not only 'annihilated distance'; it has armed the peoples of the world with weapons of devastating power at a time when they have been brought to point-blank range of each other without yet

(*Continued on page* 170)

REACHING TOWARDS AN INTERNATIONAL COMMUNITY

R. C. MAJUMDAR, M.A., Ph.D.

One of India's greatest historians, and a leading scholar and thinker, is Dr. R. C. Majumdar. A former Vice-Chancellor of the University of Dacca and Visiting Professor of Indian History in the Universities of Chicago and Pennsylvania (1958), he is an Honorary Fellow of the Royal Asiatic Society of Great Britain and Ireland. Among his numerous publications are : Corporate Life in Ancient India, Ancient Indian Colonies in the Far East *(three volumes),* The Three Phases of India's Struggle for Freedom, Glimpses of Bengal in the Nineteenth Century, The History of the Freedom Movement in India, *and* An Advanced History of India *(three volumes). Dr. Majumdar is also the Editor of* The History and Culture of the Indian People *now being published by the Bharatiya Vidya Bhavan, Bombay, eleven volumes of which have so far been published. Now a Vice-President of this Institute, Dr. Majumdar is one of the Institute's oldest and closest friends. Given below is the address he gave at a special meeting held on 15 April 1970, to welcome Swami Nityaswarupananda back to the Institute.*

IT gives me great pleasure on behalf of this Institute of Culture, and also on your behalf and my own, to accord a hearty welcome to our old colleague, Swami Nityaswarupananda, who was practically the founder of this institution.

It is a happy coincidence that it was on this very day eight years ago that we bade him farewell, for that day too, I believe, was also the first of *vaiśākh*. Now, today, we have the pleasure of offering him a very hearty welcome on his coming back to this Institute.

Most of you, perhaps, are not aware of the stages through which this Institute passed before it achieved this spacious building which houses the Institute. I was closely associated with the affairs of this Institute long before this building was begun, and I think it will not be out of place to say a few words about the part played by Swami Nityaswarupananda in bringing it into being.

I still remember the old days when the Institute was housed in a rented building in Wellington Square, and then it was removed to a house at 111, Russa Road. This house was a generous donation to the Institute by a very public-spirited citizen, a well-known figure. It was at that time that the idea was developed of a large, spacious building for the Institute of Culture. I still vividly recall an incident at one of the preliminary meetings. Swami Nityaswarupananda proposed that we should have a building costing at least twenty lakhs of rupees.

'Twenty lakhs!' I said. 'That's a big sum! How will you get so much money?'

'Thakur's will will be done. We shall get the money,' Swamiji replied.

So, in those days, even twenty lakhs of rupees we regarded as too much. Yet, ultimately, when this building project had been developed to its last stage, the cost was, perhaps, about eighty lakhs of rupees, including the cost of the furniture.

The collection of this huge amount was almost wholely due to the energetic efforts of Swami Nityaswarupananda. (applause)

The Government of India, the Government of West Bengal, big businessmen in this city and outside, and various other sources, were tapped. But it was not merely a matter of collection. It was by his skill and ability and his persuasive manner that he succeeded in inducing all these different sources to contribute the money.

Yet that is only one part of his ability. Collection of money is not everything. There was the planning of the building and seeing to its execution. There were so many details to attend to, as you can easily imagine. I will give you just one instance. The contract for this hall, where we are sitting today, was given to a well-known contractor of Calcutta. When we came to examine the hall, however, we found that the gradient of the floor had been reversed. The front chairs were the highest and the floor gradually sloped backwards. We were told that it was the latest fashion to have the dais high up. 'No,' we said, 'this won't do!' After a great deal of discussion, Swamiji ultimately got the seats arranged in the normal manner. That is just one illustration of how difficult it was to manage these things.

In those days, too, I was a member of the Institute's Managing Committee. I worked in close co-operation with Swami Nityaswarupananda, and I can say from my own experience what an amount of labour, anxiety, and care he bestowed on this building. Once, years ago, I heard Lord Hardinge speak at the Calcutta University. It was the day I went to get my M.A. diploma. Lord Hardinge said at that meeting, 'The Calcutta University is Sir Ashutosh, and Sir Ashutosh is the Calcutta University.' There was a lot of comment about this at the time, but today I think I can borrow those words and say, 'This Institute is Swami Nityaswarupananda, and Swami Nityaswarupananda is the Institute.' (loud applause)

A Comprehensive Plan

And now, after eight years' absence, he has come back in our midst. We recall that it was not only this building and all the troubles connected with it that devolved on him, but a very comprehensive plan for the working of the Institute was drawn up under his guidance. I must say we have very ambitious ideas about this. You will hear about these from the speech Swami Nityaswarupananda is now going to give because he is going to talk about the true perspective of the work of the Institute. But even in those early days we set to work with a very high ambition. We wanted this Institute of Culture to become a centre of study and research in ancient Indian culture, in all its various aspects. For this there would be not only public lectures and classes, but also some permanent arrangement to enable serious students to devote themselves to the study of the different facets of Indian culture.

Secondly, it was intended that the Institute would keep in touch with foreign cultures, and for this purpose distinguished scholars from abroad would be invited to stay in this building for two or three months, or longer. This would enable Indian students to meet them, and they would learn a great deal from them. These scholars would lecture occasionally, but

their presence for two or three months would provide a great opportunity to learn something from outside. One wing of this building was reserved for just this purpose. It was quite well furnished so that these distinguished foreigners might come and stay here, and all arrangements would be made for their stay. Then, too, we intended that foreign students also should come here and our own young men would meet them and thus gain practical acquaintance with foreign cultures.

Cultural Unity in Practice

Thirdly, the object was that, as a result of all this, it would be the endeavour of this Institute to formulate a programme of international cultural co-operation to promote mutual understanding among cultures, so that now, when the whole world is thought of as one unity, we might also realize cultural unity in practice. We know that the modern age has achieved many distinguished things, although some of them, unfortunately, proved to be merely the gradual stages of decay. But side by side with these there is another great stage that our civilization has reached in this century. This is the conception of the unity of world culture. Although in the past it was spoken of from time to time, now we are really at grips with this great conception that the whole world forms one cultural unity. The idea has taken deep root, though, I must confess, it has not yet taken practical shape.

It has also been realized that this unity of culture may not come through a political organization like the United Nations, nor even through UNESCO. It will come, however, when the nations achieve something of the nature of a spiritual understanding of each other. We believe that this Institute of Culture can help to give practical effect to the realization of this spiritual understanding. At least the Institute would be a centre of propaganda to bring home to the minds of all educated persons the necessity of an international community, and to show practical ways in which we can reach it. We have to understand each other's cultures, so that in future the world will be conceived as one universe, a small world, but a firmly united world.

This is, in the main, an outline of the work the Institute wanted to do, and there are many other things connected with it which we hoped to accomplish. I cannot say that we have advanced very far towards realizing these ideals, but they are still there. This huge building, erected and equipped at such a huge cost, will not be of much value unless we utilize it properly for those purposes for which it was intended. Bricks and mortar do not make an institute ; it is the work carried on there that really gives it shape and formulates the idea of its conception. Swamiji will explain to you the aims of the Institute, and I hope that now, under his able guidance, the Institute will progress more and more towards the realization of the ideals which animated those who began this building, and who still hope that something may be done with the help of this building towards the realization of those ideals.

Swami Nityaswarupananda is a familiar figure in this Institute, and many of his old colleagues are still here, so he will be able to utilize their services. Many of us who helped him in the past will always be ready and willing to help him in any way he wishes our services to be requisitioned. I know you all join me in bidding him Godspeed in his great and noble endeavour to develop this Institute towards the ideal with which he started, and to make it worthy of the ideal and the purpose for which it was meant.

So, again, on your behalf, I welcome Swami Nityaswarupananda back in our midst.

THE TRUE PERSPECTIVE OF THE WORK OF THE INSTITUTE

SWAMI NITYASWARUPANANDA

Swami Nityaswarupananda was the Secretary of this Institute of Culture from its inception in 1938 until March 1962, when he went abroad. In March 1970 he again assumed charge of the Institute. At a special function held on 15 April to welcome him back to the Institute, the address of welcome was given by Dr. R. C. Majumdar, the well-known historian, who is a Vice-President of the Institute. Dr. Prem Kirpal, a Vice-President of the Executive Board of UNESCO, *Paris, presided over the function. Given below is the speech given by Swami Nityaswarupananda on this occasion.*

I THANK you with all my heart for the warm welcome you have extended to me on my return to your midst. I shall not attempt to express to you the depth of my feeling this evening as I stand in this hall after an absence of eight years. Although I have been absent from this Institute of Culture I have consistently tried during this time to continue the work of Sri Ramakrishna and Swami Vivekananda which the Institute embodied.

All their teaching was based on spiritual unity as the basis of all man's activity. Every endeavour of man is to be seen as a striving towards the expression of this eternal spirit within. The diverse and contradictory pursuits of various people and various nations may thus be reconciled within an all-embracing unity. Surrounded as we are today by strife and bitterness, this teaching is urgently required to bring us to a state of unity, brotherhood, and peace.

The work of the Institute is therefore educational in character and universal in scope. During these eight years, as I travelled first in America, then in Europe, Russia, and the Middle East, and lastly in India, my mind has dwelt only in this work, trying to grasp its scope and visualize its development and expression for the benefit of India and of the whole world.

India is, in a way, an epitome of the world. There is urgent need today for the integration of India, just as there is urgent need for the integration of the world. Integration means 'wholeness', 'becoming one', and the only way in which either India or the world can find integration is by accepting the fact of spiritual unity as the basis of all thought and activity. The power that is in man is one with the power behind the universe. It is the same reality that is manifested through man. Belief in the power of the spirit of man has now to be given new expression in modern terms and in the context of modern problems. Belief in the power of the spirit of man must now be made to flow through all the channels of life, political, economic, social, and every other. Every activity of man, his work, his creativity, his struggles and strivings, all must now be seen as expressing and, at the same time, leading him back to that one spirit which is the reality of the universe.

This, in brief, was Swami Vivekananda's message to modern India. India, he said, would die unless she were able to bring that power of the spirit into every aspect

of her national life. This was her national ideal, and she must live up to it.

With this warning he gave another. In order to bring that power of the spirit into her national life, India must see that spirit as universal and therefore see herself as an integral part of the whole world, with something to give to the world and something to take from it.

What India has to give to the world is nothing less than the message of spiritual unity as the basis of all activity. True human relationships must be grounded in the knowledge of the underlying oneness of existence. This knowledge alone can provide the real basis of universal human understanding and unity.

The Institute's Threefold Aim

This Institute of Culture was established with the object of giving practical expression to these three aspects of the teaching of Swami Vivekananda, and they were embodied in the three aims of the Institute as follows:

Firstly, the Institute will make an intensive study of Indian culture in order to present a proper interpretation and appraisal of it, and its full implications in the political, economic, and social life of the country in the context of the modern world. The Institute will present Indian culture as the true basis for strengthening the bonds of unity between the different parts of the country and as the basis for national integration. It will emphasize that the great spiritual traditions embodied in India's cultural heritage stand today as the recognized foundation on which to build the India of the future and that India must fulfil her role in the comity of nations only on the basis of her own distinctive culture. The genius of Indian culture is the spirit of assimilation. India's future strength depends on her ability to adapt herself to modern world conditions and to imbibe and assimilate all that is worthy in other cultures. The work of the Institute will be a significant pointer to the means of consolidating in India's national life these principles and ideals of cultural life and thought.

Secondly, the Institute will study the different cultures of the world in order to reveal the universal dimension of each and its unique contribution to the overall thought of humanity. This study will also reveal the fact that there has been continuous give and take between the different cultures of the world. This study will thus develop mutual understanding which will lead to mutual enrichment particularly if allowed to fulfil itself in India's traditional appreciation of different viewpoints as but diverse expressions of the same basic truth.

Thirdly, the Institute will organize the study of mankind's cultural heritage from the universal standpoint in order to reveal the fact of world culture as a unity of which the individual cultures are facets. The object of this study is to develop a consciousness of the human race as a whole, its spiritual solidarity and the unity of its civilization; and to create an allegiance to mankind as a community and thus provide a stable basis for true understanding and co-operation among peoples with diverse political, economic, social, and religious systems that they may live peacefully together.

Because these three aims are interdependent they may be likened to a threefold cord. Each strand has a distinctive place within the whole, but none is independent of the others; the three together intertwine and interact, lending strength and support to each other.

The Institute was established in 1938. It had very meagre resources and had to struggle hard for many years before it achieved some standing as an educational institution. It was not until 1961, when

the present building was opened, that the Institute was really in a position to take up work that would be effective in fulfilling its aims, for the building had been planned to fulfil in every detail the requirements of the Institute's comprehensive programme of work.

An East-West cultural conference, held to mark the opening of the building, served to establish the level at which the Institute might begin to function. The theme of the conference was 'Reactions of the Peoples of East and West to the Basic Problems of Modern Life'. The conference was held in collaboration with the United Nations Educational, Scientific, and Cultural Organization, and leading scholars from eastern and western countries participated in it. The conference concluded with a resolution in which the Institute was cited as a prototype of cultural centres to be established in all major cultural regions.

Immediately after the conference the Institute opened its School of Humanistic and Intercultural Studies which was intended to provide an intensive study of the great contemporary civilizations and the problems common to them in an emerging world civilization. Inspired by the ideal of the solidarity of mankind, the aim of the courses in the School was to cultivate a world point of view in addition to existing regional points of view. By improving and broadening humanistic teaching, it was hoped in this School to elucidate the problem of the unity of civilization, and to promote the development of all cultures in a spirit of absolute acceptance and tolerance which would guarantee their coexistence and mutual enrichment. It was envisaged that scholars and students representing the different cultural areas of the world would live together in the Institute's campus and pursue the study of mankind's cultural and scientific development from the universal standpoint. The Institute would thus be the centre of an international community representing the cultures and civilizations of the world.

Thus, when I left the Institute in 1962, the stage had been set for the immediate development of the work of the Institute in an effective and planned manner. The stage had been prepared for a grand drama, but unfortunately from that time to this no progress in its action has been made.

The Basis of Global Unity

However, as I mentioned earlier, I have, during these eight years, devoted myself to the question of how the aims of the Institute should and could be brought to fulfilment. I arrived at certain very definite conclusions and during my travels I placed these ideas before many distinguished personalities. Wherever I went I found support for these ideas and I became convinced of the soundness of the scheme that was then taking shape in my mind.

Very briefly I would now like to share those ideas with you, because I think it is extremely important for everyone to understand what exactly the Institute is and what it aims to do.

Going back to the idea that every endeavour of man is a striving towards the expression of the eternal spirit within, it seemed to me that here we have the very basis of global unity. Neither the body, nor the mind, nor the senses constitutes man's real nature. The real nature of man is the spirit beyond them. It is existence itself. It is therefore universal and not limited. It is infinite, one, not many. Humanity is thus essentially one.

Man's civilization, his various achievements which are his attempt to give expression to that one spirit within must therefore also be regarded as a unity. Civilization is one. It is one human civilization and not a multiplicity of disparate

civilizations. Each individual civilization or culture thus becomes a facet of one grand human civilization.

Taking this universal standpoint, I visualized a scheme of education which would give to the world this new attitude of global unity, so that from this attitude could spring the understanding necessary to change man's mentality from one that merely causes tension and strife to one that will release man from his narrow attitudes and feelings and give him a sense of human community.

The New Psychology

In other words, the education for world civilization which I visualize will change man's psychology. The way man looks at himself, his conception of his own nature, governs all his other concepts. Thus a profound sense of unity, within himself and within the world around him, will lead man forward to the understanding that, in spite of outward appearances, individuals, nations, are interrelated and interdependent. Then he will see that differences in thought and ideas and ways of life can be accepted because varying ideas are but varying expressions of the same basic reality and are therefore enriching experiences.

What is needed therefore is a reorientation of man's view of himself. He must be given a new psychology. Science and technology have proved that the world is an indivisible whole. Its parts are interrelated and interdependent, so that what happens to one part ultimately affects the whole. Progress in one part cannot succeed unless it ultimately spells progress for the whole.

As Swami Vivekananda says: 'One atom in this universe cannot move without dragging the whole world along with it. There cannot be any progress without the whole world following in the wake, and it is becoming every day clearer that the solution of any problem can never be attained on racial, or national, or narrow grounds. Every idea has to become broad till it covers the whole of this world, every aspiration must go on increasing till it has engulfed the whole of humanity, nay, the whole of life, within its scope.'

Now therefore the time is ripe for a planned, full-scale attack upon the psychology of modern man to prepare him to accept the fact that the world is interdependent and interrelated, and that wherever there is expansion in love or progress in well-being, individually or collectively, it springs from the perception, the realization, and the putting into practice of the eternal truth—the oneness of all beings.

Education for World Civilization

Such a full-scale attack upon man's psychology can only be made through a new type of education which embraces and makes detailed use of mankind's various cultures. Attempts are constantly being made to define the word 'culture'. The simplest approach might be to regard it as the product of man's cultivated thought as expressed in such fields as literature, sociology, the arts, religion, philosophy, politics, economics, law, and so on.
These, then, are the fields, within each culture of the world, that must be used in the attempt to reach the point where thought is cultivated, the growing-point of that culture's thought.

The point, in each culture, where thought is cultivated will be that culture's basic idea, a universal truth to which it gives particular emphasis, and which is thus its genius or life-force. The life-force of each culture will be discovered through the study of its various fields of thought.

This new type of education, which may be called 'education for world civilization' calls for a carefully planned confrontation

of cultures. This confrontation will take the form of an educational programme in which scholars and students from all parts of the world will participate. The outcome of the educational programme will be not skin-deep knowledge imparted from teacher to student, but a living experience, enjoyed by teachers and students alike. Through an active process, in which everyone present is engaged, each individual will enter into ways of thinking, feeling, and living different from his own.

Now, having viewed each culture from its own standpoint, the standpoint of its own special genius, the participant will experience a deep change in his mentality. His prejudices, his narrow attitudes and feelings will be swept away and he will begin to think in a new way. He will develop an inward sense of being a member of the human race simultaneously with being a member of his own nation and culture. He will find himself engaged in a radical revision of his own cultural heritage. He will have become a citizen of the world and henceforth will look at things from a world perspective. A vital reorientation of his mind and personality will have taken place.

Now he will recognize and appreciate the value of all cultures, and will lose the narrow perspective of his own particular culture or creed and view horizons that transcend and pass beyond the boundaries of his own limited world.

This mutual confrontation of the genius or life-force in each culture, and of the universal elements contained in the various fields of activity, will also reveal to him the fact that all the cultures are complementary to each other, each making a valuable contribution to the overall thought of man and the process of civilization. It is then that the meaning of world civilization will be made clear to him, for he will see that world civilization is, in fact, the sum total of all the achievements of the human race, in whatever age and in whatever field.

This new type of education does not yet exist anywhere in the world. How, then, can it be brought into existence ?

The School of World Civilization

To bring it into existence I visualized a new kind of school or international university, called a School of World Civilization. In this international university every nation would be represented through its own department within the campus. The School will conduct integrated interdisciplinary and intercultural studies which will impart to the student a consciousness of the human race as a whole, its spiritual solidarity, and the unity of its civilization.

This School, however, is not presented as an end in itself, but as a prototype of many such schools placed, in the future, at strategic points throughout the world. Beginning at the topmost scholarly level, the influence of these schools will permeate down through college and school levels to the nursery level, thus bringing about, in time and throughout the world, a radical change in the mentality of every educated person.

Immediately on my return to India in 1964 I discussed my ideas with Dr Radhakrishnan, then the President of India. He approved and asked me to put them down in writing. I worked on this and prepared a scheme for a School of World Civilization. I placed this scheme before him in cyclostyled form, and an Introduction by him was added to it. He was so impressed with the scheme that he said that he was himself prepared to meet any comments or criticisms, if any came.

Dr. René Maheu, who is the Director-General of the United Nations Educational, Scientific, and Cultural Organization, was also very much impressed with the scheme.

The scheme was printed in 1967 under the auspices of the Indian National Commission for Co-operation with UNESCO and sent out by the Indian National Commission to the National Commissions of the different countries of the world.

UNESCO'S DECLARATION OF THE PRINCIPLES OF INTERNATIONAL CULTURAL CO-OPERATION

In 1966 UNESCO issued a Declaration of the principles of international cultural co-operation. The principles were expressed in eleven brief statements or Articles which proclaimed the dignity and value of every culture of the world and viewed these cultures 'in their rich variety and diversity, and in the reciprocal influences they exert on one another', as 'part of the common heritage belonging to all mankind'. Article I stated, in part, that 'every people has the right and the duty to develop its culture', and the aims of international cultural co-operation were stated to include the enrichment of cultures and the development of peaceful relations and friendship among the peoples, and bringing about a better understanding of each other's way of life.

The Indian National Commission for Co-operation with UNESCO requested me to give my comments on the implications of the Articles, and suggest how India could implement this Declaration of the Principles of International Cultural Co-operation. In my reply I contended that the way to the implementation of the principles of international cultural co-operation set out by UNESCO lies, basically, through education for world civilization, and that this education should be brought into being through the establishment of a School of World Civilization as visualized in my published scheme.

THE SIGNIFICANCE OF THE DECLARATION

It is, indeed, of the utmost significance that the question of international cultural co-operation is now in the forefront. The idea of international co-operation on the cultural level carries far greater significance than that on any other level. On other levels international co-operation has clearly defined limits, but culture is a term whose meaning extends far into the deepest reaches of man's thought. International cultural co-operation therefore signifies that the nations of the world will work together not merely on the framework, but on the very foundation of civilized living.

How the nations think carries far greater weight, in the long run, than how they conduct their political, economic, and social affairs. In fact they are now beginning to understand that political, economic, and social goals cannot be achieved unless the thought is made to fit the deed. Numerous attempts have been made to bring unity in the world, but these attempts have failed because they depended upon a mechanical manoeuvre, and ignored completely the varied mentality of those called upon to take part.

And yet, at the same time, with each day that passes, the modern world finds itself forced more and more, by its own momentum, to treat itself as a unity. The discovery has been made that each part of the world is affected by every other part; that progress is not progress until it covers the whole world.

While it is science and technology that have brought about this new understanding that the world is a whole and must be treated as a whole, science and technology have also demonstrated that they are not ends in themselves. The power and the security they offer have been proved false. Nevertheless power and security are fascinating goals and they now possess men's

minds more firmly than any other aspiration. The result is that in spite of much physical progress, mentally man is now drifting apart.

'Since wars begin in the minds of men,' says UNESCO's Constitution, 'it is in the minds of men that the defences of peace must be constructed.'

The minds of men, then, are to be the field of international cultural co-operation.

The realization that the mind is to be the field of action is, indeed, a great step forward. It marks a reorientation away from dependence upon temporary methods of amelioration and a reaching out towards a radical approach to progress.

When the mind is the field of action the only possible activity is education. The call for international cultural co-operation is therefore a call for education from the universal standpoint.

UNESCO's Constitution also recognizes that peace must be founded upon the intellectual and moral solidarity of mankind. It calls for 'the education of humanity for justice and liberty and peace', regarding this as 'a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern'.

The idea of international cultural co-operation may now be analysed into two main factors. In the first place it depends upon the introduction of a new type of education which, being based on the universal standpoint, will produce the future citizen of the commonwealth of mankind. Secondly, it depends upon the mutual assistance and concern of every nation.

This, then, is the significance of UNESCO's call for international cultural co-operation which, in turn, lends added significance to what is now the Institute's scheme for a School of World Civilization.

What India Can Do to Implement the Declaration

Early this year I was in Delhi when Dr. Malcolm S. Adisheshiah visited the city. Dr. Adisheshiah is the Deputy Director-General of UNESCO and I have known him for many years. He always took a very keen interest in the activities of the Institute and he associated the Institute with UNESCO's Major Project for the Mutual Appreciation of Eastern and Western Cultural Values. In January the Ministry of Education in Delhi arranged for me to meet Dr. Adisheshiah as soon as he arrived. When I met him I found him deeply impressed by the scheme for a School of World Civilization. He was most enthusiastic about the scheme and said that it seemed to him to fulfil the objectives of UNESCO.

The Indian National Commission for Co-operation with UNESCO is preparing to hold a seminar on the subject of international cultural co-operation with special reference to what steps India can take to implement the Principles set out by UNESCO's Declaration.

I have submitted a paper which will be used at this seminar. In this paper I have shown how the various principles of international cultural co-operation set out by UNESCO could be implemented through the new type of education envisaged in the School of World Civilization.

Now we may hope that the Indian National Commission for Co-operation with UNESCO will take the necessary steps to request UNESCO to bring into being this School of World Civilization which will play a dynamic role in developing a consciousness of the human race as a whole, its spiritual solidarity, and the unity of its civilization. Education at this School will create an allegiance to mankind as a community and provide a stable basis for

true understanding and co-operation among peoples with diverse social, religious, economic, and political systems that they may live peacefully together.

Friends, it will, perhaps, be clear to you that the ideas underlying the School of World Civilization which I have described spring directly from the aims of this Institute of Culture. Until 1961 the Institute had consistently pursued, although on a very small scale, a programme of work which was entirely in keeping with the principles and ideas underlying the School. The new building provided all facilities for the development of the work along these lines. Though there has been an intervening period in which this aspect of the work was completely lost sight of, now that I have again assumed charge of the Institute, I wish to take up the thread where I left it. The task before the Institute now is to develop it into a miniature School of World Civilization in which to study mankind's cultural and scientific development from the universal standpoint with the collaboration of representative scholars and students drawn from the different cultural areas of the world.

India's Gift to the World

I have tried to set out before you, clearly and simply, the present position of this Institute of Culture as it now stands. Through this Institute India now has the opportunity to play an influential role in international cultural co-operation. By doing this India will strengthen herself, for she cannot give what she does not possess. India's role must be viewed in the context of her own cultural background and her cultural relationship with the other countries of the world.

Throughout the centuries of world history, India has made a contribution to the development of world civilization. Today the world finds itself in urgent need of the very insights which are the basic characteristic of Indian thought.

India's spiritual insight of the oneness of human existence and the underlying unity of the different systems of thought now provides the world with that firm foundation on which alone a stable commonwealth of nations may be built.

Yet India today is apparently unconscious of the true role she can and should be playing among the nations of the world.

Since Independence, India has been begging from other countries for help relating to her food, health services, agricultural, industrial, and technological development, and even defence. This is necessary, no doubt, and for her material development India will have to do this for a long time to come. But this was done, and is still being done, like a beggar, in a spirit of utter dependence on other countries, and it necessarily has a most demoralizing and degrading effect on the national mind. This can only be offset by transforming the nation into a giver as well.

The Institute will now be the centre of a small international community representing the cultures and civilizations of the world. It will thus give India a unique opportunity to make her own distinctive contribution to world thought and, in doing so, realize her own mission. It is in this way that other countries will be made conscious of the importance of India's gift to them. This consciousness will help both India and other countries to realize their interdependence, and will restore the balance of their mutual relationship, leading to mutual respect and mutual enrichment.

Now I earnestly appeal to each one of you to think deeply over the implications of the work of the Institute as I have described it this evening. I have explained to you how the work of the Institute springs

(*Continued on page* 162)

TOWARDS HARMONY AND FULFILMENT

PREM KIRPAL

Reproduced below is the address given by Dr. Prem Kirpal when he presided over the special function held on 15 April 1970, welcoming Swami Nityaswarupananda back to the Institute. Dr. Prem Kirpal, who is a Vice-President of the Institute, is a Vice-President of the Executive Board of Unesco, Paris.

ON behalf of all of us gathered here it is my very great pleasure and privilege to thank Swami Nityaswarupananda for his excellent and inspiring address outlining the perspective of the work of this great Institute. I have known Swamiji for almost two decades now and have always admired and respected him for his lofty and genuine idealism coupled with rare faith and patience which are necessary to translate dreams into realities. When I met him in the early fifties, in the old and humble location of the Institute and became acquainted with his work and plans I said that the Institute was truly UNESCO in action. Today it is even more appropriate to repeat that statement, and tomorrow I hope this great Institute of Culture will set an example to international co-operation in the things of the mind and the spirit, and play a leading role in promoting everywhere that sense of universalism and spirituality which was so nobly expressed in the work and thought of Sri Ramakrishna and Swami Vivekananda. Today we need their message more than ever, because all nations of the world share a crisis of culture which poses a great challenge to humanity in the years to come.

This crisis of culture in all societies partakes of the larger crisis of our contemporary civilization. I believe that this crisis is composed of three main elements in the world situation today. In the first place, we are being overwhelmed, even eliminated as persons, by a process of fragmentation, dominated by an obsession for analysis, mechanization, and over-specialization. We see around us a continuing fragmentation of life, of man, and of knowledge, undermining the unity of living, the identity and integration of the individual, and the wholeness of truth, which is bigger than factual data and patches of knowledge. This process leads to uncertainty, confusion, and loss of faith, and man becomes a helpless subject to his own computer. There is an urgent need for a fresh synthesis and a new vindication of the wholeness of man, of a more unified order in his inner and outer worlds and of the basic and fundamental truths and values. We need a much stronger and more conscious emphasis upon synthesis and purposeful convergence towards a new humanism.

The second element in the crisis of our times is that of a terrible unreality, a widening gulf between thought and action, which is wider and more serious than the gap between material affluence and poverty. Splendid professions, majestic formulations, and powerful manifestoes from the ruling establishments are daily manufactured and magnified by the manipulation of the media of communications. This abundance of thought is matched by a pathetic paucity of action; what is more dangerous is that it is accepted, even taken for granted, that what we profess will not be practised and, that what is promised

is not intended to be fulfilled. In this state of unreality which verges on dishonesty and cynical hypocrisy, can we blame the youth when they protest in anger and despair ?

The insufficient stress on the moral and ethical element in promoting peace and development is the third feature of the deepening crisis. The pace of development has regressed sadly, the peace of the world remains apparently fragile and threatened, the violation of human rights is greater than their loud proclamation, and violence looms larger with the increase of self-centredness, indifference, and greed. In this situation, the role of UNESCO, and those who believe in its mission of understanding and appreciating different cultures and promoting cultural values, is clear: UNESCO must do everything possible to create a new climate of peace and co-operation, promote meaningful dialogues that are taken seriously by those who talk and communicate, and exemplify its own faith by bold and sincere action.

These major elements of the prevailing crisis of our contemporary civilization are shared by all and confronted, even more sharply, by the affluent societies at present. Poverty and misery continue in the midst of material opulence and along with the most spectacular achievements of science and technology. Man achieves his fantastic visit to the moon, while remaining powerless to abolish slums on his own earth. The means and modes of destruction and violence multiply rapidly, threatening disaster on a global scale, while peace and disarmament remain as distant as ever. The explosion of knowledge has no counterpart in the increase of wisdom, and colossal power is not matched by even a modicum of discrimination. These paradoxes and others continue to infest life when the capacity to plan, direct, and elevate its quality is now well within the grasp of man.

The need for co-operation was never greater, and cultural co-operation now holds the key to the unfolding of a new world order. For the first time in history, science and technology have overtaken and even surpassed the imagination and vision of man. Science fiction becomes rapidly a reality, while the vision of the poet and the seer to strengthen the bonds of love and friendship tends to vanish into thin air. Technological advances and the revolution in communications have already imposed an external unity upon the world ; paradoxically, however, racial myths, national pride, and the obsessive pursuit of power and greed continue to divide mankind into warring factions and exclusive groups. We need to give new recognition to the field of culture everywhere in the world and realize that cultural co-operation must play a leading role in the making of a world community joined together by the forces of harmony, creativity, and fraternity.

The main objective of cultural co-operation in the coming decade is to establish bridges of understanding and lines of communication between the affluent societies mainly of the West and the so-called developing societies of Asia and Africa. In achieving this objective the programme outlined by Swamiji can make a great contribution. Already his idea of establishing a School of World Civilization has been enthusiastically supported by many cultural leaders associated with UNESCO and I hope the next General Conference of UNESCO will adopt a suitable resolution giving the approval of the World Assembly to the proposal. Such a development would give India the possibility of giving something in the world of thought, mind, and spirit, and so balance our substantial receipts of material aid.

One may hope that with her precious heritage of culture, her genius for synthesis and universality of outlook, and the continuity of her great and composite civilization, India will take significant initiative in providing opportunities for sustained and continuing reflection by students and scholars of many cultures and civilizations who are in search of a new humanism and universal values for all mankind. Such a development will not only be of service to humanity; it will also enable India to rediscover her identity and find her soul after centuries of subjugation and decadence. I have no doubt that in spite of the prevailing poverty and misery, the people of India possess sufficient spiritual resources to attain a new quality of life for themselves and to work with others in a great co-operative venture of human solidarity. The essence of the new humanism and its crucial importance were well expressed by Bertrand Russell in the dark days of fear, suspicion, and cold war: 'Remember your humanity and forget the rest. If you can do so, the way lies open to a new paradise; if you cannot, nothing lies before you but universal death.'

I am sure that with the efforts of great souls like Swami Nityaswarupananda and the work of such organizations as the Institute of Culture, and especially its future developments as Swamiji has foreseen in his speech today, we shall overcome the present crisis of the spirit and make our world a great and noble temple of harmony and fulfilment. Once again I thank Swamiji for his speech and I hope his dreams will become a reality with the help of our Government, and of UNESCO that is comprised of the world community of 126 States, and hundreds of National Government organizations in the vast fields of education, science, culture, and communication, and, above all, of ordinary men and women of goodwill everywhere.

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directly from the teaching of Swami Vivekananda. He saw clearly that the truth of universal oneness must now be given to every individual throughout the world, and given full scope for expression in daily life in every field of activity.

The opportunities before us are very great indeed. Therefore our responsibility is equally great. We have to rise to the occasion. There is no time now for exclusivism, for narrowness and pettiness. I have returned to the Institute to carry out these ideas. I ask for your support through understanding, sympathy, and co-operation. I appeal to you to bring the work of the Institute to fruition.

THE INDIAN RENAISSANCE: A REVIEW

SISIRKUMAR GHOSE, M.A., D.Phil.

Dr. Sisirkumar Ghose is Professor of English and Modern European Languages at the Visva-Bharati University, Santiniketan. In the May issue of the Bulletin *appeared Dr. Ghose's lecture on 'Art and the Machine'. Reproduced below is the lecture he gave at the Institute in November 1969.*

HISTORY is perhaps less a matter of facts than of interpretation, and it never stops. Also, not what happened but how we look at it and what we do with what happened is what makes the difference, what makes history. There may be remote control both before and after. This involves, willy-nilly, a subjective factor and a responsibility which does not cease with the main actors. Now, the mournful history of our own days since the partition of India, miscalled Independence, has caused a sharp change in mood, a generation gap. The hot gospellers of a renascent India sound strange and remote to our ears. Today when we look back at our elders it is usually in anger. The tradition of the new tramples on all idealism as but an illusion. No wonder to our contemporaries the glories of the Indian renaissance are altogether *passé*. The metaphor is dead. But, then, neither enthusiasm nor disillusionment is the best guide to understanding. And, in any case, the two statements that there was nothing like a renaissance in India and that the renaissance came to very little are separate propositions. If the second, as seems likely, is the truer version, there is reason for being critical no less than self-critical. But if the renaissance has come to very little the fault, dear Brutus, may be with ourselves rather than with its pioneers. We have betrayed it or, to put it more mildly, we have failed to live up to it. Maybe we failed to be its proper instruments, which is another way of saying that we did not understand its motive or its method, its true meaning. It is a closely error that does not help us to define our duty and destiny, and which might affect not only India but a civilization on trial. We should look back once more, and we must ask and ask again before we can find the road ahead, the road not taken.

But, first, what about the view that would like to dispense with the Indian renaissance as little more than a myth, a cloudy vapour, a piece of rhetorical revivalism ? The argument is that a dependent country, much less a colony, has no claim to a genuine renaissance. That is the privilege only of free nations. What we call 'renaissance' was no more than a series of defensive socio-religious reforms. There was hardly any new creation, at best beginnings here and there. In keeping with this despondent view a sociologist like Kewal Motwani felt obliged to say that instead of achieving a renaissance the core of Indian culture is in the process of disintegration. As it is, the renaissance was confined to the middle-class Hindu intelligentsia, the *bhadralok*, a tiny fraction of the population. Further, apart from some chauvinism and splendid self-complacence, there has really been little clarification of our motives, policies, or life-style. Drift

and opportunism are as rampant as ever while the *élite* has become hardly distinguishable from the expatriate. And Nirad C. Chaudhuri threatens to become the latest avatar. In spite of tall talk, modern India has achieved very little and the modern Indian—as in Pandit Nehru's confession—continues to be a schizoid or divided personality who belongs nowhere. If these be the results of the renaissance, so much the worse for it. So speaks the devil's advocate.

These charges have to be met and not merely ignored. That is why we have stated them at the start. As for the first objection, about political dependence, it could be said that, in a sense, the Indian people had never lost their selfhood, identity, or *svadharma*. And so the renaissance is far from an *a priori* impossibility. Friendly observers like James Cousins, John Woodroffe, Evans-Wentz, and others have expressed the view that, where the deeper issues of life are concerned, India has always been wide awake. 'Throughout the Orient the Promethean Fire was never allowed to die out.' (Evans-Wentz, *Tibet's Great Yogi Milarepa*, 1928, p. 1.) A flattering thought, it should be taken with a pinch of salt. Secondly, that the renaissance was largely confined to social and religious reform cannot be denied ; nor the occasional revivalism. But behind both reform and revival there lurked other implications and possibilities. To be innocent of these is to be unaware of the larger, basic issues. And this is exactly what has happened with most of us, a self-forgetful race. As for its middle-class origin and orientation that, again, has to be admitted ; but, unless one has a quarrel with history, it must be admitted that, in a society, the creative role has rarely been shared by all classes alike. The middle-class ethos may have carried disabilities, but that is not the same thing as saying that it achieved nothing. As for the multiple and explosive incongruities of present-day India, the 'crisis of India', the fault may not be that of the renaissance pioneers but of those that have come after and have followed other aims and methods. Precisely this, a scrutiny of what passes for leadership today, is what is called for. If the renaissance (or its failure) compels us to this critical reassessment of the recent past that would be not a small gain. As Vidyarthi says, 'May it not be that our solutions fail because the problem of India has not been grasped in its entirety or that we fail to see that the "Indian problem" is to be visualised in the context of a world-crisis and its solution is, therefore, part of a universal resolution of the world-problem ?' (*India's Culture through the Ages*, 1952, p. 345) This gives us a purpose and a perspective. A revaluation of the renaissance means a resumption of responsibility, and of a dialogue, interrupted, with destiny.

The Indian renaissance is not wholly Indian, for it was clearly a result of the western impact. This adds to its complexity. But for the British Raj (the challenge) there would have been no Indian renaissance (the response). The complex process may be analysed, logically and historically, into three stages :

The first stage represented an uncritical acceptance of the western impact, and a more or less wholesale rejection of ancient Indian values.

The second stage was a reaction to this, a reaction towards an equally uncritical rejection of nearly everything that the West had brought. In truth, behind the apparent rejection a movement of assimilation was under way and champions of conservatism, or Sanātana Dharma, were not slow in borrowing from the enemy's armoury.

The third process, an ongoing process, has been a more or less conscious attempt to master the modern idea and needs, to

create a new harmony, or world culture, a spiritual society.

The first was rootless and radical: the second, though apparently conservative, was compelled by the time-spirit to modify some of its negative and irrational gestures; the third, as yet tentative, is by choice integral and points to the future, a fact generally overlooked. Each of these processes was needed, though what they add up to has often been missed, even by the pioneers themselves and their followers. Before turning to the latent content of the unfinished Indian renaissance or revolution, a bird's-eye view of the socio-religious reforms and revivals, the work of a numerically small family of radicals, might help us to see the lines of that emergence. Behind the familiar recital there lurks an unusual moral.

II

The first of these movements was the work of that truly capacious and comprehensive spirit, Raja Rammohun Roy. The polyglot, polemic Raja, almost a free-thinker, heralded the spirit of modern India. Though well-versed in the Hindu and other scriptures, he encouraged the new education. One of the first to engage in a comparative study of religions, he later founded or developed a lofty monotheistic creed, Brahmo-dharma, mostly based on an expurgated edition of ancient Indian insights and speculations. The Raja preferred the formless aspect of the Unknown and was apt to be severe with idolatry, bigotry, and outmoded socio-religious practices. His group, or *samāj*, declared itself in favour of the emancipation of women and it also stood against all forms of the caste system. The Brahmo Samaj, which had a brief but brilliant career, proved to be a major factor in stemming the tide of Christian missionary activity. In fact, at different times Rammohun had to engage in debates with the foreign missionaries as well as with the orthodox Hindus of the day. All the same, the leaders of the Samaj—especially the eloquent, emotional, syncretic Keshub Chandra Sen—seemed hospitable to a variety of religious formulations and experiences. The Raja himself had a soft corner for the monotheism of Islam, while Keshub took generous helpings from Christianity, Vaiṣṇavism, and even the Śakti cult. This fact could not but fill the old guards with apprehension. Some feared his conversion. On the political front, like others of his time, he remained loyal to the Crown and sang the glories of Empress Victoria. The Brahmo attempts at social reform and insistence on etiquette had a touch of the exotic and *haute couture* that has helped to set this enlightened group somewhat apart from the rest of their countrymen. Paradoxically, this western accent itself might have saved many Indians from going completely western.

All told, the Brahmo Samaj was an *élite* enterprise, a 'polite society', *à la européanne*. There was the need and scope for something more direct, vital, and indigeneous. This was to be the work of Swami Dayananda. A *pukka* Hindu ascetic, 'the Indian type', and a competent Vedic scholar, the Swami delighted in controversy. For this purpose he toured all over the country, trouncing alike local heretics and imported missionaries. With the Vedas as stand-by he opposed both the inroads of the foreign missionaries and the fanaticism and intolerance (from which he himself was perhaps not quite immune) of Islam. Swami Dayananda was a little harsh with the leaders of the Brahmo Samaj since they did not subscribe to the infallibility of the Vedas or the doctrine of rebirth. In some ways archaic, Swami Dayananda extolled the past and turned 'Back to the Vedas' into a respectable slogan. But this did not save him from contradictions. He translated

the Vedas—a thing not to be done—and offered individual interpretations that were not above criticism. With the post-Vedic developments in Hinduism he was out of sympathy and his iconoclastic zeal was partly responsible for keeping the Arya Samaj more or less on the outskirts of the larger Hindu society. The Arya Samaj has, however, a fair record of social reform. It has stood for widow marriage and it has opposed child marriage. It has also been active in reclaiming the depressed classes as well as in proselytizing non-Hindus (which may or may not be Vedic in spirit).

The third important movement, Theosophy (Greek for *brahmavidyā*) had a somewhat curious and colourful history. Product of the labour of non-Indians, primarily of two remarkable European ladies, Madame Blavatsky and Annie Besant, it found congenial soil in the Indian trends. A Russian emigrée, Madame Blavatsky was deeply interested and versed in occult lore. Drawing her material heavily from Tibetan Buddhism and other esoteric and mystical traditions, Platonic, Pythagorean, Hermetic, and Egyptian, she formed a common denominator with which to trounce modern, materialistic ideas. The Theosophical Society had a New York christening and première, and, in the early days, was able to make converts in the West. At one time helpful in buttressing the Hindu faith and intelligentsia, the Society has published translations of valuable Sanskrit texts, of which it has a rich library, Eclectic, if not foreign in inspiration, the Theosophical Society has, nonetheless, every right to be considered as part of the Indian renaissance, its hopes and efforts, and the opening up of the study of extrasensory perception, which is one of the hopeful signs of our times.

But all these movements—the Brahmo Samaj, the Arya Samaj, the Theosophical Society, and others—were fringe movements that left the core of Hindu society unaffected. The general masses continued, as always, 'preferring to stand or fall by the entirety of Hindu traditions'. What was called for was a dramatic enactment of the ancient ideals and practices without, however, in any way denying the demands of the time-spirit, *yugadharma*. The twin heroes of this renaissance high drama, apparently cast in contrary roles, were Sri Ramakrishna and Swami Vivekananda.

The life of Sri Ramakrishna or Gadadhar Chatterji had little to show from the outside. Perhaps its strength lay precisely there. A humble, unlettered—but not, for that matter, unintelligent—village lad, with an astounding insight into folkways, the officiating priest in a suburban Kālī temple, a man of moods as of racy, homely speech, that is what the world saw and knew—till the truth, the charism, could be contained no longer and took Calcutta by storm. His career, a story of religion in practice, as Mahatma Gandhi called it, is a kind of summing up of India's and the world's religious evolution before the spirit in man takes another leap or saltus ahead. That inner meaning has, however, been little understood. In the meantime, Hindu orthodoxy has not been slow to capitalize his extraordinary career, now an object of universal worship. He marked the end of an age and the beginning of an era.

But Sri Ramakrishna's greatest work, or proof of genius, lay in the choice of Narendranath or Swami Vivekananda as his St. Paul. A trail-blazer, the young Swami's resounding speech at the Chicago Parliament of Religions went round the world. It gave Hinduism a boost such as it had never had before. A fiery, sensitive, patriotic soul, Swami Vivekananda is the spirit of eternal youth whom we have learned to venerate rather than to emulate. But Vivekananda was more, much more,

than a meteor that flashed across the Indian horizon and then was heard no more. We do him wrong to look upon him as only a royal rhetorician of 'aggressive Hinduism', 'the redeemer of India's honour', or as one who added evangelism to modern asceticism and set in motion a chain of international Vedanta centres or Ramakrishna Mission centres. His vision of India and the future is still to be fulfilled, because it is still not understood.

III

And now it is time to sum up nearly a century's unfinished work. How do these pioneers look to us in retrospect?

Reform movements such as the Brahmo Samaj, the Arya Samaj, and the Theosophical Society, and the lives of saints and sages known and unknown to fame, above all the complementary genius of Sri Ramakrishna and Swami Vivekananda, together form a remarkable chapter in creativity and national recovery. Thanks to them, Sir John Woodroffe's question 'Is India civilized?' has, perhaps, been answered for all time. The men and women of the Indian renaissance brought back self-respect and self-confidence when it was sorely needed. But for them we would have gone under long back. Though dimmed at the moment, the flares of that flame reach us still. 'The warrant of her high civilization,' wrote Sir John Woodroffe, 'may yet bear fruit not only in India but throughout the world.' That phrase 'which may yet bear fruit' gives us pause for thought, it gives us a purpose and a responsibility, as we have said before. The question, of course, is not 'Is India civilized?' but whether India has anything to offer in the evolutionary impasse which we see everywhere. Or has the salt lost its savour?

It is true that, of necessity, the nineteenth century left certain areas of life and thought untouched. In an objective survey these have to be noted. The omissions are as educative as anything that the age achieved. For instance, though the men behind the reform and religious splurge represented the cream, 'the ascending element in humanity', in most cases there was a sad lack of apostolic succession. Behind the glorification (or hardening) of sects and personality cults little of the progressive spirit of the pioneers was left, except maybe as an exercise in nostalgia. Is it any wonder that the renaissance has so little relevance today? The secret of creative continuity was not fully grasped and the renaissance remains something of a still birth.

It is this loss and lacuna that needs to be looked into. Why and how did this deviation occur? As we have said, there were areas where the socio-religious movements did not penetrate. In religious experience the inner life is of the first importance. Unfortunately, this has also tended to be other-worldly. Maharshi Devendra Nath Tagore, a cultured landlord, speaks of his spiritual experience thus: 'Now He revealed Himself to my spirit within; I beheld Him within my soul.' Yes, in the soul rather than in the world outside, where his son, the poet Rabindranath, would look for Him in the company of the tiller of the hard ground and the pathmaker, breaking stones. The exclusive religious bias of our people has tended to blunt a complementary revolutionary social ardour. On his part, Sri Ramakrishna did not believe in doing good nor in the modern cult of philanthropy, though Vivekananda was to give the Ramakrishna Mission a tremendous pull towards social service. 'Up India, and conquer the world with your spirituality! Now is the time to work. There is no other alternative, we must do or die.' Was this merely rhetoric or did it point to a truth that we have failed to learn?

Learning such a lesson is, of course, not child's play. It calls for long and subtle preparation, an intelligent grasp of the world situation, and not merely the situation in India. Essentially, this is a problem of education, education for fullness and for the future. And here, in actual practice, the renaissance has little to show. True, the Brahmos were pioneers in education. The Arya Samaj and the Theosophical Society too took up educational programmes in keeping with their ideals. But the Arya Samaj was—and still is—orthodox, while the Theosophical Society's schools and colleges, psychologically and aesthetically on wiser lines, have not made much mark on the nation's life, though this may not be the Society's fault. In its earlier days the Ramakrishna Mission was more concerned with organizing a monastic order than schools for the young. No wonder Ananda Coomaraswamy cried, in vain, 'National education is our top priority.' Well, it still isn't.

Another serious limitation of the nineteenth-century movements was that they could do so little to improve the economic lot of the people, except to watch, helplessly, the calculated ruin going on all round; or else make fervent appeals, like Dadabhai Naoroji's patient and prolific memoranda on the 'drain' of India's wealth and resources at the behest of the British Raj. As for the rising middle class, the hero-cum-villain of the piece, its eye on the main chance, it did not seem to be too bothered, so long as the going was good. As a result interest in economic affairs tended to be minimal, else it favoured the *status quo*. In this respect the renaissance was not rational nor revolutionary enough. Religious reform and middle-class opportunism could not provide any cure for the decay of the Indian economy. The people themselves left it to fate.

Also, while in religion liberal values prevailed, generally speaking outmoded rituals and superstitions continued, as they do to this day. Whether India is the land of cultural synthesis or not, she takes the cake for cultural coexistence (for double-talk, no less). We tolerate even intollerance.

The biggest gap in the Indian renaissance lay perhaps in that most intractable area of human behaviour, or misbehaviour, called politics. 'For the next fifty years let service to the nation be your only religion.' The speaker was a world-renouncing young ascetic. If only he could have foreseen what fifty years of a religion of politics would bring to India. What a bitter harvest! It is probably here, under mistaken and uninspiring leadership, that the Indian renaissance has gone down the drain. For our present wretchedness it is not enough to hold the Indian renaissance responsible. It is our so-called leaders of modern India who are the wanted men of history. The recent débacle of the Indian National Congress—which is neither Indian nor National nor a Congress—is the latest proof. Between rhetoric and politics the renaissance was well lost.

However, in spite of the chaos and loss of self-confidence there is no reason to lose heart. Never should we think of failure, as Sir John Woodroffe said. We have not seen the last of the Indian renaissance yet. A matter of the future more than of the past tense, it has yet to find its instruments. Its essential, animating ideas—perhaps not fully spelt out at the time—wait their hour.

Among these ideas the following may be singled out:

(i) that spirituality is wider than religion;
(ii) that spirituality without body and mind is not the ideal;
(iii) that earthly life is not mere vanity;
(iv) that nationalism is not enough and that a world community the *viśva-*

samāj of Tagore, or the gnostic society of Sri Aurobindo, is the answer in the time of our trouble.

Not to be able to see the renaissance in terms of these forward-looking ideas is to declare oneself a poor student of the potentialities towards which the time-spirit is driving not only India, but the world.

Once we are able to see the Indian renaissance in this new light, as a movement towards the future, we shall find that there is work for us to do. Then we shall see that man is more, and not less, than reason, that he is not exhausted by externalities or a manipulation of the surface forces—which is all that science tries to do. We must recover the patrimony of Vedāntic psychology. Its image of man and social welfare has no quarrel with science or reason. In fact, it is itself a science, the science of the Self. It is by utilizing, together, the science of the Self and the science of things that we can hope to build a supernational culture which many have described as the cry of the world's unborn soul. India, we love to say and hear, is the guru of the world. But the guru will have to learn a few things first. Among these is the nature of an industrial society. Back-gazing is no answer. If there is any truth in the Indian renaissance it will have to provide for a trans- and not sub- or anti-industrial order. This search for a new world of freedom or fullness, this attempt to carry the long effort of man towards a new consciousness, race, and society, an age of the Spirit, is wholly in keeping with the spirit of culture,

The eternal Dream—
is born on the wings of ageless Light
that rends the veil of the vague
and goes across Time
weaving ceaseless patterns of Being.

(Rabindranath Tagore, epigraph to *The Religion of Man*)

Ei Bhārater mahāmānāber sāgartīre
On the shores of Bhārat,
Where men of all races have come together...

(Rabindranath Tagore, *Balākā*)

This is the heart of Indian wisdom or experience. Not of course of India as she is today but of India as an idea. And it is this India as an idea, as Kewal Motwani said, that needs to be discovered by every man for himself.

This, we suggest, may be the latent content of the forgotten renaissance and the true sense of the discovery of India. 'A greater India shall be reborn for self-fulfilment and the service of humanity.' That cry or hope cannot easily be forgotten. Indeed, the recognition of such a purpose is likely to give us the power to rally and find a way out, to use the present crisis as an opportunity. This is a task for the young and the adventurous, to carry on the unfinished revolution or renaissance, to complete the 'inner story' of India. Do we dare ?

The idea that 'all life is yoga' has not gained ground, except here and there. Precisely this may be the key to India's renaissance, the key that will unlock the future of her potential creativity. To give a fair chance to potential creativity, as Toynbee has said, is a matter of life and death for any society. Fortunately, the Indian renaissance is not retrospective and finished, but contemporary and therefore happily incomplete. There are miles to go, and unattained perfection calls to the traveller from distant boundaries in the Unseen.

To put it a little differently, since man began his chequered history there has been but one renaissance, the Vedic Dawn. The Vedic prayer, *janaya daivyaṁ janam*, create a divine race, has never ceased. This is the dream, 'the ancestral Thought', that

the ages bore, that great hope which the Vedic mystics held ever before their eyes, and which comes a little nearer at every crisis. This is that noon of the future to which past dawns point 'in kinship with the larger whole'.

The bungling of a few decades and generations does not greatly matter. In any case, it cannot alter the working of the larger law. Rising from the ashes of doubt, deviation, and vivisection, the new India can, if she will, give a new and decisive turn to the problems over which mankind is labouring and stumbling, for the clue to their solutions is there in her ancient knowledge. Whether she will rise or not to the height of her opportunity in the renaissance is the question of her destiny, of a higher history than any history hitherto. As Coomaraswamy put it, the future of India depends as much upon what is asked of her as upon what she is. So long as we have pride in the past and faith in the future it is better to believe that, whether the work is done by a new *élite* or the new masses—

> The journey of our history has not ceased
> Earth turns us still towards the rising east,
> The metaphor still struggles in the stone,
>
> (A. MacLeish)

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having learnt to know and love each other. At this supremely dangerous moment in human history, the only way of salvation for mankind is an Indian way. The Emperor Ashoka's and the Mahatma Gandhi's principle of non-violence and Sri Ramakrishna's testimony to the harmony of religions: here we have the attitude and the spirit that can make it possible for the human race to grow together into a single family—and, in the Atomic Age, this is the only alternative to destroying ourselves.

In the Atomic Age the whole human race has a utilitarian motive for following this Indian way. No utilitarian motive could be stronger or more respectable in itself. The survival of the human race is at stake. Yet even the strongest and most respectable utilitarian motive is only a secondary reason for taking Ramakrishna's and Gandhi's and Ashoka's teaching to heart and acting on it. The primary reason is that this teaching is right—and is right because it flows from a true vision of spiritual reality.

This book was first published in 1937, when the Second World War was looming up. The second edition was republished in 1946, after the atomic bombs had been dropped on Hiroshima and Nagasaki. This third edition is as timely as its two predecessors.

BOOK REVIEW

THE ERA OF THE SYSTEM. Gerald Rabow. Philosophical Library, New York, 1969. 153 pp. $4.50.

Dr. Gerald Rabow, in his recently published book *The Era of the System*, has made a bold attempt to solve the problem: Why is social science lagging behind physical science?

The author is not ready to accept any of the following explanations:

(a) that social science is intrinsically more difficult than physical science;

(b) that the number of variables is too great and they are too difficult to isolate;

(c) that it is impossible to perform manipulative experiments in social situations;

(d) that many of the important factors are not subject to quantitative measurements; and

(e) that people do not behave according to mathematical rules.

It is suggested here that there is no intrinsic distinction between physical science and social science in respect of prediction. There was a time when prediction as to the physical world was regarded as impossible, and there will come a time when prediction as to social phenomena will be a commonplace affair. The students of social science must be scientists using the scientific method in their search for truth.

Dr. Rabow analytically shows how the scientific method is by no means restricted to physical science and how the spread of science in a particular direction has been preceded by the use of scientific method in that direction. He calls the use of scientific method 'the systems approach', and claims that we can make our society fit for the great discoveries of physical science if only we use the systems approach with regard to social phenomena. Otherwise the progress of physical science, instead of being of benefit to man, will only create new miseries and new problems, ultimately exterminating him altogether.

The author regards as erroneous the generally accepted statement that the physical sciences are successful because they are exact, whereas social phenomena are not amenable to science because they are not exact. He adduces several grounds for this view. First, the physical sciences are not exact. Secondly, the social sciences are not satisfied with that amount of exactness which satisfies the physical sciences. As an example let us consider the statement that two parts of hydrogen combine with one part of oxygen to yield one part of water, and accept the hypothesis that these substances consist of molecules. This statement is a very gross one, since it tells us nothing about which hydrogen molecule will combine with which oxygen molecule. An analogous statement about a society, with the same amount of accuracy, will not satisfy us. So we require the systems approach, for only this can supply satisfactory accuracy.

In view of this Dr. Rabow has offered a few suggestions as to how, given the necessary resources, progress in understanding social phenomena may be accelerated. The modelling of actual social situations, with the aid of automatic data-processing devices, should be a prime method of learning to understand social phenomena. It should be sufficiently detailed so that its results approximate the results of the actual situation. If the two sets of results differ

significantly, the model should be modified. This modelling can be used in respect of all spheres of society, namely, stock markets, juries, legislative bodies, business companies, local elections, collective bargaining, and so on.

In the last chapters of the book we have examples of the actual application of the systems approach. As we read them, we come to realize the common ground between the physical sciences and the social sciences and become convinced that the systems approach can be utilized not only for the advancement of physical sciences but also for solving man's social problems. We are amazed to see that the following specific schemes are presented :

(i) a scheme for the promotion of international peace through research, and through disengagement of people from the war system ;

(ii) a scheme for the reconciliation of personal prerogatives with the need to limit population growth ;

(iii) a scheme for improving economic conditions through a system of pseudo jobs, or activities which the society (through government) determines as most suitable for the existing jobless wage-needy.

(iv) a scheme for avoiding strikes without limiting collective bargaining ;

(v) schemes for alleviating environmental pollution, traffic congestion, involuntary military service, and racial segregation.

All this means that Dr. Rabow is attempting to give the lie to the traditional belief that social sciences cannot be real sciences on account of their inherent inaccuracy.

SUBODH C. MAJUMDAR

One way to improve mankind's chances of preventing violent conflict in general, and nuclear war in particular, is through large-scale peace research, at a level of effort of the order of 1% of the gross product of the nations concerned. Such an effort should be organized according to systems principles and enlist the participation of all sciences and professions which could conceivably contribute. On the basis of some plausible assumptions, and due to the tremendous losses which would be suffered in a major nuclear war, it can be shown that such a peace research effort would be justified even if it only had one chance in a hundred of preventing a major nuclear war that would otherwise occur. The thesis of this book is that the chances of success of such research are very much better.

A suggested peace research project is the simulation of world society, with sufficient detail and accuracy so that events obtained on the simulator could reasonably be expected to be duplicated in real life. Through the use of the simulator, those courses of action in society which would be most likely to lead to a satisfactory peaceful existence could be found and implemented. Such a simulation would require much additional knowledge about the behavior of individuals and groups, and advances in both the equipment and mathematics for rapidly gathering and processing huge amounts of data. An important advantage of the simulation approach is the ability to constantly test and correct parts or all of the simulation through comparison with the events of real society.

GERALD RABOW

(*The Era of the System*, pp. 140-41)

INSTITUTE NEWS

JUNE CALENDAR

FUNCTIONS OPEN TO THE PUBLIC

(Children below 12 years are not allowed)

SCRIPTURE CLASSES

THE BRIHADARANYAKA UPANISAD:

Tripurari Chakravarti, M.A.

On Thursday at 6.30 p.m. in Bengali

4th, 11th, 18th, and 25th June

SRIMAD-BHAGAVATAM:

Govinda Gopal Mukherjee, M.A., D.Phil.

On Fridays at 6.30 p.m. in Bengali

5th, 12th, 19th, and 26th June

SPECIAL LECTURE

Tuesday, 2 June, at 6.30 p.m.

DYNAMICS OF HUMAN EMOTION AND WORLD PEACE

Speaker: Srinibas Bhattacharya, M.A., Ph.D.

President: Nirmal Chandra Bhattacharyya, M.A., LL.B.

SPECIAL DISCOURSES

A series of five discourses in Bengali

on

SWAMI VIVEKANANDA IN INDIAN NEWSPAPERS: 1893-1902

by

Sankari Prasad Basu, M.A.

On Mondays at 6.30 p.m.

1st, 8th, 15th, 22nd, and 29th June

A series of four discourses in English

on

SWAMI VIVEKANANDA AND THE HARMONY OF RELIGIONS

by

Principal Amiya Kumar Mazumdar, M.A.

On Wednesdays at 6.30 p.m.

10th, 17th, and 24th June, and 1st July

CHILDREN'S STORY HOUR SESSIONS

Nazrul Galpa Asar

First Saturday, 6 June, at 4.45 p.m. for Juniors (6 - 9 age-group)

Last Saturday, 27 June, at 4.45 p.m. for Seniors (10 - 16 age-group)

Programme:

Songs, Recitations, Story-telling, and Film Shows

LECTURES

On Saturdays at 6.30 p.m. in English

June 6 **New Mathematics in Schools—for Parents**

Speaker: Geoffrey Thomas Wain, B.Sc.
Head of Mathematics Department,
Balls Park College of Education, Hertford, England

President: Derek Geoffrey Horseman, M.A.
Principal Lecturer and Head of Mathematics Department,
St. Katherine's College, Liverpool, England

June 13 **New Mathematics in Schools—Some Topics**

Speaker: Derek Geoffrey Horseman, M.A.

President: Geoffrey Thomas Wain, B.Sc.

June 20 **Indian Traditional Art in Relation to the Modern Age**

Speaker: Prodosh Das Gupta
Formerly Director, National Gallery of Modern Art,
New Delhi

President: D. P. Ghosh, M.A., F.A.S.
Formerly Curator, Asutosh Museum, and Head of the
Department of Museology, University of Calcutta

June 27 **Ethics of the Ramayana and Their Relevance to the Modern Age**

Speaker: S. R. D. Sastri, M.A., Ph.D.

President: D. C. Sircar, M.A., Ph.D.

BULLETIN
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NEW MATHEMATICS IN PRIMARY SCHOOLS—FOR PARENTS

GEOFFREY THOMAS WAIN, B.SC.

Reproduced below is a lecture given by Professor Geoffrey Thomas Wain at the Institute last June. Professor Wain is Head of the Mathematics Department of the Balls Park College of Education, Hertford, England. In May and June this year he stayed at the Institute and participated in a Summer Institute in Mathematics organized by the Jadavpur University and held at this Institute.

IN many countries in the world, including India and the United Kingdom, there has been in recent years a great reappraisal of the curricula in schools. This reappraisal has already brought about many changes in most of the subjects taught but, it is probably true to say, some of the most profound changes have occurred in mathematics. All of us can look back at our mathematics and most will probably agree that it was not one of the favourite subjects at school but, on the other hand, we almost certainly saw it as a subject with precise and clearly defined objectives and dealing with factual matter which was considered to be true.

Most of us in this room can also look back at our mathematics education and agree with one another about what we learned. We were all, no doubt, brought up on arithmetic, including measurement, area, fractions, and decimals in the years five to eleven after which we proceeded to arithmetic, algebra, and geometry with something called trigonometry suspended between arithmetic and geometry. If we then went on to a further course it would have included more algebra, trigonometry, and geometry plus calculus. This, I think, gives a fairly typical outline of what has become known as a traditional syllabus. The question which now needs to be both asked and answered is, Why is there any need to alter this well-tried scheme?

Reasons for Change

There are many reasons. Firstly, mathematics is not a stagnant subject; it is not unchanging although the changes that are occurring, brought about by professional mathematicians working in universities and in industry, are only known to the professional mathematicians themselves and perhaps a few others. Unlike literature, the products of the creative process in the subject are not accessible to everyone. If you are literate you can read, but you need to be very highly trained mathematically to read the papers produced by contemporary mathematicians. The problem is even worse than this, because many great mathematicians working in a particular field cannot understand the work of other mathematicians working in different fields. The output of work in mathematics is, however, probably far greater than in many other subjects. The number of research papers and books being produced daily is rapidly becoming enormous.

Now, although there is the problem in the subject that direct communication with the layman is virtually impossible, nevertheless the new material of mathematics does filter down through the post-graduate level, the undergraduate level, and into the schools. For some time now, however, it has been realized that the gulf between the work in mathematics in the schools and in the universities has been growing rapidly. The filtration process has been too slow to keep up with the developments in the subject. Many teachers have been worried by the difference between what is traditionally taught in schools and what is now taught in many universities. So, in the last decade, many new schemes of secondary education have been tried in many countries. The result is that there has been a considerable broadening of the curriculum, with the introduction of such 'new' topics as sets, relations, groups, vectors, matrices, statistics and probability, computer programming and many others. I have called these 'new' topics but they are not necessarily as new as all that. The theory of sets was introduced before 1900, of groups in about 1830, and of matrices in about 1850.

Perhaps the most important thing to note about the new subjects being introduced in school mathematics is that the basic concepts involved are in themselves extremely simple and can, in a suitable form, be introduced to very young children. There is considerable evidence from the educational psychologists, for instance, that the idea of a set is formed in a child before he begins to count, and activities such as sorting into colours, shapes, sizes, and so on is an important preliminary to number development and is close to the definition of set that a mathematician uses. Similarly the activities of ordering and comparing contain the essentials of the mathematical idea of a relation and, from both of these examples, it is possible to construct many activities for small children which are both relevant to them at their stage of development and mathematically sound.

Where undergraduate mathematicians are given a precise definition of a mathematical concept, it is often possible to develop in young children the same concept by using simple materials, activity methods, and more time. There is a lot to be gained by introducing important mathematical ideas to young children. Firstly, it lays a broader foundation upon which future mathematical education can be built. It also gives more time for the basic concepts to develop, and it provides children with a far greater mathematical vocabulary with which to structure their environment.

A second reason for change in the mathematics curriculum is the growing demand for people who can approach problems of industry, commerce, administration, and management with a more analytical approach than hitherto. In a rapidly developing world a more flexible attitude is necessary. Traditional primary school mathematics provided a good grounding in computational skills, but the new mathematics provides, as I mentioned above, a far wider vocabulary. There is no doubt that it is the wider vocabulary of mathematics that is needed in tackling the new problems being faced in industry and commerce. Statistical methods, for example, have become extremely important in planning techniques, industrial organization, and many other spheres; and the statistical way of thinking linked with the ideas of probability can be developed in primary-school children and then on to secondary level and so to the university level. Young children, for instance, can easily collect and display simple data about problems relevant to them and go on to draw simple conclusions of a statistical nature. Such an exercise often involves a lot of computation and graphical work.

Yet another reason for closely reconsidering the work in primary schools in particular is the new knowledge that we have recently acquired about the way children learn. The work of Piaget, in particular, and also of Inhelder, Dienes, Bruner, Lovell, and many others has shown that concept development in children is more complicated than was previously thought. The acquisition of a concept, say of length, in a child follows a fairly well-defined process. Broadly speaking, there are three main levels, called the intuitive level, concrete operations level, and a level at which the concept has been finally internalized into a mental structure. Dienes refers to three similar stages as play stage, structural stage, and operational stage. The main point is that before a mathematical concept can be said to be fully established in a child's mind a longish period of play and practical experience leading to its formation must take place. It is also true that each individual child reaches the various stages of concept development at his own rate and it is therefore important that children are treated as individuals and allowed to progress at their own rate.

Methods

The methods of teaching young children in the United Kingdom now include a large amount of practical activity, guided in such a way that the child can be seen to discover relationships of a mathematical kind from which he can move on to further practical examples. A lot of work is organized on an individual basis or in small groups of six to eight children, working independently within a class of up to forty or more. The knowledge we have of the way children learn and the new methods of teaching, together with the concepts of the newer mathematical topics, suggest that a considerable broadening of the work in primary schools should be brought about, encouraging the addition of topics that are simple conceptually and that can be dealt with in an essentially concrete way.

The usual additions that are found in England are practical geometry, using both two and three dimensional figures, graphical work which includes recording of data to obtain simple statistical ideas, an early introduction to the idea of sets, and an intuitive approach to a number of mathematical ideas such as vector, transformation, infinity, limit, sequence, gradient, and so on, all of which are simple in concept but have a sophisticated development when taught in the universities.

It is, of course, all very well to put things into the syllabus. The problem that immediately arises is, What must therefore be removed to make room for the new topics? The main thing to remove is the time spent on computation. The traditional syllabuses all demand a very large amount of addition, subtraction, multiplication, and division of numbers, fractions, decimals, lengths, weights, capacities, times, and so on. More computation is introduced disguised as area, volume, and ratio. In my opinion there is less and less need for exercises in computation. The important thing is to develop in children an understanding of the *methods* of computation so that they can quickly adapt them to using calculating machines and, ultimately, computers. In the United Kingdom now we have a rapid growth in the use of aids to computation and it is becoming increasingly necessary to understand the methods used rather than to be able to perform the computations ourselves. The machine must become an extension of the person, something which, under his control, enables him to increase his efficiency in calculating.

In order to efficiently use new calculating aids it is necessary to understand completely the processes of addition, subtraction, multiplication, and division. Can I now pose for you a few questions which I think children should be able to answer?

1. Why do the usual methods of computation work?

Compare, for instance, the following methods of multiplication:

$$\begin{array}{r} 47 \\ 23 \\ \hline 940 \\ 141 \\ \hline 1081 \end{array}$$

or

$$47 \times 23$$
$$= (40 + 7)(20 + 3)$$
$$= 40 \times 20 + 7 \times 20 + 3 \times 40 + 3 \times 7$$
$$= 800 + 140 + 120 + 21$$
$$= 1081$$

or

	40	7
20	800	140
3	120	21

$$47 \times 23 = 800 + 140 + 120 + 21$$
$$= 1081$$

or

$$47 \times 23$$
$$= (50 - 3)(20 + 3)$$
$$= 50 \times 20 + 50 \times 3 - 3 \times 20 - 3 \times 3$$
$$= 1000 + 150 - 60 - 9$$
$$= 1150 - 69$$
$$= 1081$$

Such a variety of methods is more likely to help understanding. There is a belief now that it is more useful for a child to do one calculation in four ways than to do four calculations in one way.

2. Why do we turn upside down and multiply when faced with division by a fraction? For example:

$$2\tfrac{1}{3} \div \tfrac{2}{3}$$
$$= \tfrac{7}{3} \times \tfrac{3}{2}$$
$$= \tfrac{7}{2} = 3\tfrac{1}{2}$$

3. When faced with a large computation is it most sensible to work it out yourself, use long tables or a desk calculator, or just guess? The answer to such a ques-

tion lies entirely within the problem with which you are dealing. An estimate may be all that is required. The accuracy of logarithm tables may also be good enough but the precise method used depends on what you want.

The method of approach which is suggested by such problems is one of allowing the children to explore within a given framework, with given rules, and finding relationships and structures which help to illuminate the behaviour of numbers and other mathematical entities. Let me give another example.

Children may be working with the numbers that we call square numbers i.e.

$1 = 1 \times 1, \quad 4 = 2 \times 2, \quad 9 = 3 \times 3,$

$16 = 4 \times 4 \quad 25, \quad 36 \ldots\ldots$

With a little guidance they may be directed through a small unit of work that develops as follows. They are asked to find out as much as possible about the numbers. When they are used to working in this way the results are often as follows:

1 4 9 16

25 36 49 69

11 13 15

which means that any square is the sum of consecutive odd numbers.

Why ?

```
x  xx  xxx
   xx  xxx
       xxx
```

etc. is a pattern representing squares and it grows by addition of a new boundary on two sides which can be seen to generate successive odd numbers.

Square numbers are called square because they form squares. Can you find similar patterns in triangular numbers?

```
x        x        x
         x x      x x
                  x x x   etc.
```

or in hexagonal numbers

```
          x x      xxx
        x  xxx     xxxx
          x x      xxxxx
                   xxxx
                    xxx   etc.
```

You might like to explore these for yourself.

It seems to me that this type of work should replace a great deal of the traditional computation. In such problems as I have outlined above, the actual process of looking for a solution requires a great deal of simple computation, but with a purpose and that is most important. Mathematics for young children should be both enjoyable and relevant to them at their particular stage of development.

My own experience in England of working with teachers who are using new methods and introducing new topics is that children are much more enthusiastic about the subject. They look forward to mathematics. This is very different from the position a few years ago when the majority of children reached a point where they found the subject irrelevant and uninteresting. We hear of many people who say that they hated mathematics at school, people who in every other way can be said to be extremely well educated. Yet mathematics is one of the most valuable parts of our culture and should be made accessible to a far greater number of people.

Books for the Layman

In the last decade there have appeared a large number of books about mathematics which are designed to be read by the layman. One of the best in England is *The Language of Mathematics* by Frank Land. It is designed to be read as recreation rather than as serious mathematical study. Recreational reading in the subject is something which few people even consider to be possible, let alone actually picking up a book and trying. Another fascinating book, largely for the layman, is *The World of Mathematics* edited by J. R. Newman. Books of this type are extremely valuable in that they bring to a wider public the aesthetic and creative aspects of the subject, rather than the cold technique usually associated with a textbook.

The Effects of the Change

I would like now to move on to discuss some of the effects of attempting a change in both syllabus and methods at the primary level. I will look at them under the following headings:

(a) Effect on the teachers

(b) Effect on the parents

(c) Effect on the children

Effect on the Teachers

There are many teachers who have tried the new approaches, and generally they seem to agree that mathematics teaching becomes more exciting as a result. There is, however, a tremendous problem in retraining teachers for this new work. The greatest obstacle to extending new approaches is the lack of knowledge by the teacher himself. A great deal is being done. Many courses of short or long duration are held to introduce teachers to the new work and the growth of teachers' centres in most towns in England has provided meeting places for discussion and exchange of ideas. The setting up of such centres was begun only a few years ago. The object has been to provide accommodation run by a full-time warden with secretarial assistance with the express object of giving a service to practising teachers, running courses, and disseminating information. One such centre near to the college in which I teach specializes in mathematics for primary teachers and succeeds in coordinating the in-service training schemes. It is, of course, the enthusiasts who make use of such centres but they have considerable success in stimulating new work.

One interesting experiment which is probably the most advanced in the United Kingdom is called the Nuffield scheme. This is a modern course designed for five- to thirteen-year-old children and has been set up after considerable experimental work in schools, aimed at devising the best ways of teaching certain aspects of the work. The results of a great deal of investigation have been published in an excellent series of books called Guides which are intended to help the teacher in presenting the new work. Within this scheme there are also a large number of teachers' groups who meet in their own area and discuss this work and suggest improvements to the printed texts. I think it is important to note that it is the teachers themselves who are mainly responsible for the changes that are occurring. This is also true of the new work being developed in secondary schools.

A most important aspect of the change in attitude that teachers are experiencing as development work progresses is that of a realization that we are now entering a period of continual change. It is not a question of replacing an old syllabus by a new one but rather of adopting a new analytical approach to syllabuses which

will enable the curriculum to be constantly revised in the light of changing circumstances.

Effect on the Parents

When a child comes home from school and refers to a mathematical topic unknown to the parent the usual reaction by the parent is to worry that his child is not following a proper mathematics syllabus. The current rate of development in the subject will rapidly mean that children are using a mathematical language with which the parent is quite unfamiliar. An extensive public relations job is required by the schools to explain to parents why the changes are taking place and to communicate to the parents the spirit not only of the new topics but also of the new methods of teaching being used. In some schools in England workshops have been organized to teach new topics to parents and give them practical experience of the work that their children are doing. Perhaps the important thing for parents to do is to try to help foster in children a spirit of enquiry by encouraging their children to investigate problems, rather than applying a rule.

Effect on the Children

As I have mentioned earlier the evidence in the United Kingdom is that children who are doing new mathematics are more enthusiastic about the subject. If we succeed in creating a favourable attitude in most people we shall have achieved a lot. Of course it is important that the new courses are carefully designed to maintain a coherence throughout the whole range of a child's education, but his enthusiasm for the subject is likely to be an important criterion for success.

Another important change that has come about is that the new approach is child-centred. Individuals are encouraged to proceed at their own pace and are led to understanding at each stage before proceeding to the next. This cannot be achieved in formal class lessons.

Finally I would like to say that it is my belief that the changes that I have tried to outline are overdue and are most necessary if we are to provide a mathematical education which adequately transmits to children a core of knowledge of the subject which is relevant both to them and to the society in which we live.

AN INTRODUCTION TO ZEN BUDDHISM

Koji Takeuchi (Jhana Palo)

A Buddhist monk of the Zen order, Rev. Koji Takeuchi is a graduate of the Komazawa University in Japan. He was initiated in 1964. Besides practising Zen meditation, Rev. Koji Takeuchi has made a deep study of Buddhist philosophy and religion. In 1967-68 he spent a year in Thailand to study Theravāda Buddhism. Reproduced below is a talk which Rev. Koji Takeuchi gave at the Institute in November 1969.

BUDDHISM comprises teachings which eliminate the sufferings of human beings and which show man the true path of life.

Anyone who is serious must experience suffering, and doubts about life. Buddhism sprang from the deepest doubt about human existence. It is the teaching of the Holy One who attained the truth after a long and hard struggle and who then became the Enlightened One: the Buddha.

The Buddha, whose first name was Siddhārtha, while his family name was Gautama, was born as the prince of the kingdom of Śākya, a clan in North India, about two thousand five hundred years ago. He was fond of meditation from his childhood and studied contemporary philosophies very hard, but his doubts about life deepened as he grew older.

When he was twenty-nine years of age he finally deserted his kingdom and his family in search of truth. He was not given the solution by practising *yoga-dhyāna*, nor by all kinds of unimaginable asceticism which he practised for years. Finding that neither studying philosophies nor practising the traditional trainings even to the limit of life, was the way to truth, he gave up all these. He then went down to a delightful piece of land near a beautiful forest and a clear river. It was a lovely place surrounded by meadows and fields. There he cleansed his body and recovered his strength by taking some milk-gruel which was offered to him by a good lady, Sujātā. He then sat down under the holy bodhi tree, in the cross-legged posture, and made a firm resolution that he would never get up from his seat until he had gained the Truth.

In the early morning, several days later, with his mind crystal clear, he looked at the morning star—twinkling Venus—in the eastern sky. Suddenly, everything became clear and bright. All his doubts vanished. At that moment, the highest insight of the true facts of Nature, the Truth of the universe was acquired. 'The Truth came to me. Forever am I delivered. I am the victor of all. I am wise,' he exclaimed. He had become Buddha, the Perfect One.

The Truth is the supreme wisdom that is acquired by the highest insight into the reality of Nature. The Buddha attained this truth by penetrating into the source of this life. The truth of Nature or the Law of the conditioned organization of all things is expressed as 'the three Laws of the universe'. These are as follows:

The First Law: All things are impermanent; which means that everything constantly changes.

The Second Law: All phenomenal things have no substance, because their essential nature is emptiness. Ultimately nothing is self-subsistent,

The Third Law: All things, in which are included actions, thoughts, and feelings, occur as a result of the unity of both the internal, the direct cause, and the external, the indirect cause.

The way for human beings, that sprang from the truth which the Buddha preached out of loving kindness and compassion to all living beings, is through the Four Noble Truths and the Eightfold Noble Path. These are the essence of the teachings of the Buddha.

We shall be released from the suffering of being a man and be given real happiness when we learn these truths and live according to this path.

The Four Noble Truths are as follows:

The First Truth: The existence of suffering. It is a fact that human existence is full of suffering.

The Second Truth: The cause of suffering. The cause of suffering is the delusion of ego, which may also be called ignorance, and also craving.

The Third Truth: The cessation of suffering. This is the deliverance from all sufferings, *nirvāṇa*.

The Fourth Truth: The way to the attainment of *nirvāṇa*, which is the practice of the Eightfold Noble Path.

The eight divisions of this Eightfold Noble Path are as follows:

First: Right understanding—freedom from superstition and delusion.

Second: Right thought—high thought and worthy of a rational being.

Third: Right speech—kind, open, truthful.

Fourth: Right actions—peaceful, honest, pure.

Fifth: Right livelihood—bringing hurt or danger to no living being.

Sixth: Right effort—in self-control and in self-training.

Seventh: Right mindfulness—the active, watchful mind.

Eighth: Right concentration—in deep meditation on the realities of life.

We can surely attain *nirvāṇa* so long as we follow these teachings thoroughly. These are the indispensable conditions for a man who wishes to be a true man. But to understand the wisdom of the Buddha and follow all the Noble Paths is not easy for an ordinary person. Man does not always practise the good, because of his idleness and pride which originate from his ego. In addition to this man has the feeling of the imperfection of his personality once he neglects one of these teachings. So man cannot get out of the world of suffering by himself, even if he is given the way of wisdom. This is the weak point of the way of life based on the teachings only. It is here that we find the cause of the development of Zen Buddhism.

Zen makes man embody the wisdom of the Buddha and makes him perform well in all the three actions, namely, thinking, speaking, and acting. Zen does this through practising *zazen*, cross-legged sitting. *Zazen*, therefore, is called 'the embodiment of the way of the Buddha'.

In Zen Buddhism the view is taken that all sufferings are due to the egocentric mind, in short, to the ego. The ego is not a real substance, it is a kind of delusion that is formed temporarily in one's consciousness. That is to say it is just the continuation of self-consciousness which is made up of the senses, consciousness, and intellect in the process of one's growth. Though the ego is a delusion, hence, unreliable, man always sticks to his own ego and becomes a slave to it. He never

doubts that ego is not his real self. He thinks, judges, and acts from ego as the centre. Incidentally, most of us think we are living by our own ego, and that the whole of our body is our own, from the roots of our hair to the ends of our toe-nails, without knowing who we are ourselves in fact. It is impossible for us to maintain our life by our illusory consciousness of ego. Ego cannot control even a single cell of our body. We must know that beings can be beings, and human beings can be human beings, only owing to the 'life' that is filled in them. All that exists in the universe, and that forms all nature, is life and its Law, *dharma*. The sorrow of a man begins when he is deluded by ego, when he withdraws into ego, and has attachment to ego. Ignorance, disputes, confusion, unhappiness, sorrow, and all other evils spring from ego-delusion. Because human society is a gathering of ego-deluded people, this world is full of suffering.

Seeing the True Face of Nature

What should be done first and foremost in Zen, therefore, is to cut off ego-delusion. The Zen word *mu-ga*, or non-ego, means the state of a man who has no ego, which is the purest state of self. The pure nature of a man manifests itself when he clears his mind and lets the ego vanish. This pure nature is called the Buddha nature, and this Buddha nature is the very substance of life in the universe. So it is said that our true self is endowed with the wisdom and virtue of the universe from the very beginning. Understanding this thoroughly, one can be in the state of the realization of the Buddha's truth. At this point man can complete the establishment of his true self. The most notable example of this is the Buddha Śākyamuni himself. As man is essentially the Buddha nature we can all be Buddha by purifying ourselves. Man can truly be man by refinding his true self. Human dignity springs only from this Buddha nature.

What we should not misunderstand in Zen Buddhism is the state of *mu-ga* or non-ego. It is not the state of mind that cannot recognize anything by having stopped the functioning of the senses, consciousness, and intellect. As regards the mind, it is just a normal state in which no illusion, no discursive thinking occurs, and all the faculties of man become more purified and refined, so that pure and correct recognition is carried out. As pure recognition develops, in which no illusion intervenes, man experiences the reality of nature directly.

The reality now shows the true face of nature. 'Willows are green, flowers are red, birds fly in the sky, fish swim in the water.' 'The blue mountains are of themselves blue mountains, the white clouds are of themselves white clouds.' 'Sitting quietly, spring comes and the grass grows by itself.' These are Zen terms and they are expressions of the harmonized world where all things in nature fulfil their original life and follow their own ways perfectly. This is the wisdom of Zen Buddhism. From the highest understanding of the Zen view, the great nature, as it is, is Truth.

Yet another Zen term shows the reality of nature. 'A hundred flowers in the spring, a fresh breeze in summer, a clear moon in autumn, snow in winter.' This is not only the beauty of the world as pure nature, it is also the expression of another figure of our true self.

In Zen, an ordinary person is regarded as a blind man, since he has no eyes to see the reality of the world, and lives in ignorance and confusion. Human beings will never be released from suffering and never be able to expect bliss on this earth so long as they believe that ego-man is

the human being. It is *zazen* that makes man awaken to the perfectness of his true self, the intrinsically pure Buddha nature in each one of us.

Seeing the Oneness of All Things

The genuine standpoint of Zen Buddhism, which has its base in the highest understanding of *dharma*, is not to consider *zazen*, cross-legged sitting, as a method of attaining *satori*, awakening or enlightenment, but to consider that practising *zazen* is simultaneously the actualization of our immaculate Buddha nature, that it is the realization of the true self. This is because *zazen* is not an illusory form of the deluded ego, but is the figure of the Buddha seated on his lotus-throne. The Buddha Śākyamuni himself, when he did not succeed in his search for truth through the hardest trainings, gave up everything, even his own life, and sat in perfect quietness, adopting the form of *zazen*. It was the only, the last, thing he could do. Yet it was this *zazen* itself that became the truth. He might not have become the Buddha if to the end he had considered cross-legged sitting the means to the truth. As soon as he sat he was actually in the truth of oneness, for there was no ego, no illusion in him; but it took several days for him to take notice of it. It was his Enlightenment (*bodhi*), when he really discovered himself, that he, in the pure *zazen*, was the life of the universe itself.

The reason why the Buddha continued to practise *zazen* all his life was that *zazen* was the very origin of being the true self, or Buddha himself. Though *zazen* is just to sit with one's back straight and with a clear mind, we can surely be one with pure nature. To sit in *zazen* is the direct understanding of nature. That is, it is the absolute recognition of all things in the universe, for when we sit thus we ourselves become all nature. *Zazen* is the truth, for the true recognition which is formed in oneness is existence itself. In other words, perfect knowledge is reality itself. It is not the same as the imperfect recognition of ourselves in duality. *Zazen* is life itself, *dharma* itself. Any kind of duality is not allowed, for it is Oneness itself. So *zazen* is nothing but knowing oneself.

Zazen is not a practice by which we can obtain something. On the contrary, we lose everything we have and the things we are attached to. First of all we lose our own subjectivity or ego, so everything that belongs to us, as well as that to which we cling, disappears. Nothing remains in us when we sit. Then we really enter into *mu*, voidness. Voidness is the culminating point in Zen experience. This voidness is what Zen offers to us. It is exactly nothingness, and yet it is nothingness only for the ego-deluded man. In this voidness reality is reality and nature is nature in its true form. The next second we shall realize that this reality, this nature, is our own life, that it is our true self, which is richly endowed with all the wealth of the universe. *Zazen* is exactly this, sitting in the truth of enlightenment. Desiring *satori* by doing *zazen* is, therefore, nothing but another delusion, and, strictly speaking, it is not *zazen*. The authentic *zazen* is the embodiment of the life of the Buddha and the wisdom of the Buddha.

Now I will talk about how to practise *zazen*. First, in a quiet room, place a square cushion in front of a wall, one metre away, and put a pillow on it. Sit in the full lotus or half lotus posture, facing the wall. For the full lotus posture, place your right foot over the left thigh and the left foot over the right thigh. For the half lotus posture, place the right foot over the left thigh and the left foot under the right thigh. Then straighten your spine. Next, rest the right hand on the

heels, palm upward, and put the left hand, palm upward, on the right palm. Lightly touch the tips of the thumbs to each other, so that an egg-shaped oval is formed. This oval of palms and thumbs is called *hokkai-join* which corresponds to 'the whole universe is put in it'. Keep the eyes half open, and drop your eyes one metre away, without focusing. The head must be straight and you must have a feeling that heaven is supported on the top of your head. The spinal column must be erect all the time. Having established this correct posture, take a deep breath, two or three times, to let the tensions of your body settle down. While practising *zazen* you should breathe with your belly, quietly. This breathing, inhalation and exhalation, is the expression of life in nature. In sitting, leave yourself to *dharma* or Law in nature, completely. This will bring forth steadiness to your body and tranquillity to your mind, and give you absolute stability.

The most important thing in *zazen* is to sit in the firm conviction that this sitting is the actualization of your true nature, that is, to sit in complete faith that you are essentially Buddha. This genuine *zazen*, which is the expression of the absolute life and which is practised by all the Buddhas and Tathāgatas, is called *tathāgata-jñāna* or *zen*, for every one who sits becomes Tathāgata at once; the perfect one who has come from the Truth. It is true that we never separate from our immaculate Buddha nature, whether we have noticed it or not, whether we are enlightened or not. Thus the Patriarch Dogen declared: 'The *zazen* of even beginners manifests the whole of their essential nature.'

Zazen is to enjoy oneself, coming back to one's original home. He who practises is completely free from all the bondages of being a man. Now he can congratulate himself on the magnificence of being a Buddha. This is the essential freedom and independence of man.

He naturally has the self-awakening that he is one with all nature and all people. All the virtues of heaven and earth and the Great Mercy of Buddha are inherent in him. He has the intimate feeling that all his neighbours and friends, and people whom he does not know, are he himself. There cannot be any enemy for him, as everyone is Buddha, as he is. All his thoughts, judgements, and actions are led from the idea that everybody is he himself. So his life is just for others, he is mentally prepared even to die for others. He is the one who can love others unconditionally. He is no more a small, egocentric person, he is a merciful Buddha, a true man.

In daily life *zazen* is the foundation of the true man. Sitting, however, is not the whole of *zazen*, for every activity is *zazen*, so far as each act issues from the mind of inherent purity, which is the eternal life of *dharma*. When man's mind and body are being kept pure in equilibrium his work will be accomplished perfectly; not only his daily task, but all his activities in life will be carried out fluently. Freedom, as I have said, is to work in conformity with the Law of *dharma*. That is, to work spontaneously just as nature fulfils its perfect revolving without a break or stop. The life of a true man is completed by perfect work in his daily life.

Independence is to live as a true man in essential freedom. The life of such a free man turns out by itself to be an altruistic life, and he lives with great mercy and compassion to all living beings. The world of truth and harmony in which everything in nature is united by wisdom, comes true only through cutting off our ego delusion, that is, through the purification of self. Each one of us must be Buddha, the true self, here and now on this earth.

TANTRA ART: IN SEARCH OF THE LIFE DIVINE

AJIT MOOKERJEE, M.A., F.R.A.I.

An erudite scholar, Sri Ajit Mookerjee is the Director of the Crafts Museum in New Delhi. He has written many books on Indian art, including Tantra Art, Folk Art of Bengal, Indian Primitive Art, Modern Art in India, Folk Toys of India, and The Art of India. *Reproduced below is a lecture which Sri Mookerjee gave at the Institute last May. He illustrated his lecture with coloured slides and a film, also in colour, entitled 'Tantra'.*

THOUGH very little is known about Tantra art in India, it has perfected a sign language which symbolizes the man-universe relation.

Modern discoveries in higher physics have shed new light on what we used to explain away as mysteries. From this aspect Tantra art deserves scientific analysis. What is more, while in abstract art we still normally think in terms of space and time, Tantra has gone further and brought in concepts of sound and light, especially in conditioning art forms.

Tāntric art can be regarded as a form of *yoga*. To penetrate the enigmatic silence and mystery of the universe, the *śilpī yogin* makes himself a part of the mystery and lives in it as well as with it. As the scriptures say, 'By meditation on anything as Self one becomes that thing.'

Both internal and external practices are imperative, because long ago, these revealed to the Tāntric *yogins* a truth which might open up a new understanding of the world forces in which we are living, and which modern artists are trying to explain.

According to the Tantra the cosmos is evolved out of fifty *mātṛkā* sounds. These sounds, in course of time, undergo various changes, giving rise to various forms. But just as we cannot see the minute changes that alter a form, so also we cannot hear the minute sounds that accompany the process of change. By repetition of *mantras* (charged words) and by their *japa* (rhythmic mental concentration on them) one can remodel one's entire physical, mental, and psychic nature.

THE MANTRA

The Tantra holds that a *mantra* is primarily a mental sound which is instrumental in the creation and dissolution of forms. It exerts its power not so much by the meaning of the words which make it but by its sound vibrations. The common practice in Tantra ritual is to make a *mantra* out of each letter of the Sanskrit alphabet and to associate each with different parts of the body; the purpose is to feel that different parts of the body are merely manifestations of different aspects of one power which is known in the Tantra-śāstras as *kuṇḍalinī śakti*, the coiled-up energy.

Tantra believes that the human body with its biological and psychological processes is but an instrument in and through which the cosmic power, the *kuṇḍalinī śakti*, reveals itself; that the individual being and the universal being are one; and that all that exists in the universe must also exist in some form in the individual body.

The first and most important monosyllabic *mantra* is OM, and this is generally considered to be the sound-symbol of the

Supreme One. The conception of the sound OM, which is a combination of three *mātrās a, u,* and *m,* presupposes geometrical patterns corresponding to a straight line, a semi-circle, and a point. Every divine form possesses a *bīja-mantra,* the seed syllable. Even as the smallest sound unit, the *bīja* remains a microcosm and thus may represent the essential nature of divinity.

Tāntric *yogins* understand the relation between sound and light (*nāda-abhyantaraṁ jyoti*). Light to them is nothing but sound of a particular frequency. Colours result from light waves. Every object in the phenomenal world of time and space is a concentration of reflection of light throwing a pattern of form. Sound and colour are related to each other as life and form. Every colour has its life sound and, in turn, every sound has its form-colour. All *mantras* have their corresponding colour forms. When a *mantra* is pronounced correctly, its corresponding form begins to manifest itself, the quality of manifestation depending upon the nature and intensity of the pronunciation.

Tantra, on the *yoga* side, describes the colours of several vital forces seen in trance-vision. These colours are emerald (*prāṇa*), red like the evening sun (*apāna*), milky white (*samāna*), white like the *dhattūra* flower (*vyāna*), and the colour of fire and lightning (*udāna*).

Each *mantra* relates to a particular power or *devatā* who reveals himself in that sound-form. This esoteric knowledge has to be learnt from the mouth of a guru, the spiritual preceptor. It is the possession of a few initiates who form a closed circle and who guard it with great care permitting none but qualified aspirants to have access to it.

The Yantra

Mantra, yantra, and *tantra* in this scheme of things form a sort of trinity. The first provides the formula; the second, the diagram and the pattern; and the third correlates one system of relations with the other. The linear *yantras* consist of simple geometrical figures (triangles, rectangles, circles, etc.). They enclose the *mantra* syllables which, when properly grouped, will cause partial aspects of a definite image to emerge (germinate). Hence they are called *bījākṣara* or germinal syllables.

The dynamic graph or the diagram of forces by which a thing or a force is represented is its *yantra.* These *yantras* are not abstractions, they are living images of cosmic forces, or graphs of definite processes.

In *yantra,* the spheroid is looked upon as a sphere in the process of breaking itself into separate units, each with its own centre. It represents the division of wholeness for the sake of multiplicity. The spheroid therefore stands for the world-egg, the incipient quality of Puruṣa (Person) and Prakṛti (Nature). All creation, according to Tantra, is preceded by a focal tension called the *bindu,* the point-limit. This is the centre of every creation based on a fundamental dualism —a male principle known as the Person (Puruṣa) and a female principle known as Nature (Prakṛti).

A Cosmic Form

Śiva stands for *aśabda-brahman,* the unqualified one. *Liṅga,* according to the *Skanda-Purāṇa,* is the name for space in which the whole universe is in the process of formation and dissolution. *Śivaliṅga,* the all-pervading space, thus symbolizes a cosmic form, serenely detached and self-sufficient, whereas *Śakti,* the *śabda-brahman,* is the creative impulse in the cosmic process. In the egg-shaped *brahmāṇḍa,* the globe-shaped *śālagrāma,* or the *śivaliṅga* the artist tries to release the symbols imprisoned in stone by a reduction of the

material to its absolute essence. Matter is made to yield its intrinsic nature, the inert becomes lively.

According to Tantra, the ultimate truth is the union of Śiva and Śakti, or Puruṣa and Prakṛti. Śiva represents pure consciousness which is inactive—the static aspect of the ultimate reality, while Śakti represents the world force—the kinetic energy of the ultimate truth. Every conjunction of opposites produces a rupture of plane and ends in the rediscovery of the primordial spontaneity.

Hence there is no flamboyance or associative corruption. Broad universality of impersonal form and content, and close relation to nature predestine this art to wide recognition and general acceptance. To give these figures depth and significance, they are placed under the open sky, below the banyan tree, in a serene, godlike perspective.

The single static figure, like the great symbol of Puruṣa, does not move until he unites with his Śakti. From the ensuing action between these two figures, the series of mathematical proportions emerge. Their material forms, so mathematically harmonized, become clear from the abstract symbolism of the diagram.

The conjunction of opposites further represents a transcending of the phenomenal world, abolishing all experience and duality, and is symbolically represented by interlocking triangles. Owing to the intensity of the embrace, Śiva and Śakti become as it were a single principle. Thus in the ultimate reality there is neither Śiva nor Śakti. Only the One without a second is ever existing and will ever exist.

Interrelation

All physical and mental forms, everything in the universe, is that One, appearing in various ways. Life is one, all its forms are interrelated in a vastly complicated but inseparable whole. Every act by any form of life, from the highest to the lowest, must react on every other form. We are but links in a long series. We are made of the same substance as the stars, the same substance as the gods.

Modern science in its striving towards unity is trying to reduce the explanation for as many phenomena as possible to one single underlying principle. Its greatest achievement has been the dematerialization of matter. The elements which compose the universe can now be broken down into one vital substance. This monistic spirit of science is similar to the growth of the tendency in art towards the dissolution of corporeality.

Art as a Path to Truth

The artist expresses something that already exists, *sarvam*, of which he is a part and which he feels impelled to give back to the world. This process of communication becomes a way of life that creates concepts and forms whereby his deepest intuitions are crystallized and conveyed to others. Vijñāna Bhikṣu knew that the statue already existing in the block of stone was only revealed by the sculptor.

The *śilpī yogin* has not attempted to absorb something extended to himself, but to release something universal he has experienced inwardly. This unfolding lays bare the universal mental configurations. 'Bild ist Seele', as Jung says. The Ātman manifests itself in images. The *śilpī yogin*'s concern rests not only with forms but with the forces that give rise to form. Art of this kind is firmly rooted in spiritual values. The *śilpī yogin* is involved in a continuous process of discovery not of himself, but of the roots of the universe which he has been able to discover within himself.

The artist's concern with the concept of space is an example of his probing to

realize inner truths. Do we see things as they really are or only as they appear to us? If the latter, are we doomed to perceive only their appearance and never their reality? If a man could apprehend the fourth dimension, for instance, a stone would look different to him from what it does to us. Again, a person in a trance-vision could perhaps see or even hear the actual dance of the electrons in a stone.

It is only when we shatter all forms and get behind the veil of *māyā*, as Tantra says, that we find reality and become free. When we close our eyes we can really look at things. We see without seeing, to be exact. In the ultimate act of vision the body meditates as well as the mind. The Upaniṣad affirms: 'He alone sees, who sees all beings as himself.' The unknown is within, in every atom of our being. The Tāntric artist works in this spirit.

Art is not a profession but a path toward truth and self-realization, both for the maker and the spectator. Tantra has a great message for this awareness.

The Upaniṣad says: 'The being who is in his essence the light and life of all, who is world-conscious, is Brahman.' To feel all, to be conscious of everything, is his spirit. We are immersed in his consciousness, body and soul. It is through his consciousness that the sun attracts the earth; it is through his consciousness that the light-waves are being transmitted from planet to planet.

Not only in space, but 'this light and life, this all-feeling being, is in our souls'. He is all-conscious in space, or the world of extension; and he is all-conscious in soul, or the world of intension.

Thus to attain our world-consciousness, we have to unite our feeling with this all-pervasive infinite feeling. In fact, the only true human progress is coincident with this widening of the range of feeling. All our poetry, philosophy, science, art, and religion are serving to extend the scope of our consciousness towards higher and larger spheres. Man does not acquire rights through occupation of larger space, nor through external conduct, but his rights extend only so far as he is real, and his reality is measured by the scope of his consciousness.

RABINDRANATH TAGORE
(from *Sādhanā*)

RELIGIOUS LIFE IN THE UNITED STATES

LESLIE M. BATES, A.B., S.T.M., Ph.D.

Dr. Leslie M. Bates is the Professor of Philosophy and Religion at Stephens College, Columbia, Missouri, U.S.A. Dr. Bates has studied Indian philosophy and is also particularly interested in the philosophy of Whitehead. He is a member of the American Academy of Religion and is also attached to a number of philosophical associations in the United States. Dr. Bates came to India as a Fulbright Scholar for the year 1968-69 and was attached to the Centre of Advanced Study of Philosophy at Visva-Bharati University, Santiniketan. Reproduced below is the lecture Dr. Bates gave at the Institute in May 1969.

SINCE it is true that the religious life of a people is an important reflection of their general character, any illumination of religious life in America will carry greater significance than appears on the surface. In both your country and mine the religious element is present to a high degree. In my country, at least, it is not only a reflection of, it is also a perplexing reflection on the character of our people. We need to understand the strengths and weaknesses of our religious life much better than generally we do, so that we can see and take the next relevant steps to correct the errors of both our religious and national life. The aim of my discourse, therefore, is to promote understanding for the sake of suggesting improvement.

This lecture is but one part of a larger undertaking. It is focussed upon one of three affirmations I believe to be central to the analysis of religious life in America. These three affirmations are not intended to be comprehensive but they can accommodate a fairly large portion of the situation. Also they are overlapping in their implications sufficiently to manifest the unity of the subject. They are: first, that the religious life underlies and pervades American life; second, that in the United States it is an expression of a commitment to the principle of inevitable progress within the natural order; and third, that the religious life in the United States is characteristically an ethical monotheism. I am a little surprised that I have come to regard these three affirmations as central to understanding American religion.

Perhaps they are not true, though they seem true to me. Taking the approach: I may be wrong and I may be right, I shall formulate a conclusion which uses the statement, 'That religious life is better which—'. For example, 'That religious life is better which insists upon adequate and constant self-criticism'. In this way I shall express my belief that the choices to be made for improvement are always relative. They are always choices between what is better and what is not so good. We can and do imagine, though usually but vaguely, what might be the best or the worst thing in any situation, but we never have the option of an actual best which we certainly would choose if we could, nor the option of an actual worst which we certainly would not choose even if we could. By actual best and actual worst I mean a concretely real thing or

event which is so good and right that it could not possibly be improved upon, or so bad and wrong that nothing worse were possible. Hence I rule out from the start the method and the spirit of dogmatism. That is my one dogma.

Thus, understanding the religious life of the people of the United States requires evaluation of the pertinent, more or less, and the implied exclusive use of the method of persuasion as the one appropriate appeal to anyone to change his mind. Such an appeal is to the distinctively human factor in a man, viz. his capacity and desire to engage in the free, self-directed pursuit of his own welfare in the company of all his fellowmen, the pursuit being energized by his increasingly civilized feeling and guided by his increasingly clearer vision. Personal and social welfare includes both the paving of our roadways and the cleansing of our hearts. For it to be achieved the religious life may not necessarily dominate over other aspects of life, but it is nonetheless indispensable.

After these preliminaries, I come to the affirmation of this lecture, a fundamental and far-reaching affirmation. It is that the religious life underlies and pervades the life of America. If this is true then it is important, for we live in an age when unprecedented and powerful forces are at work to secularize all of life and bring it under the control of science. Perhaps it is not true that America is a Christian nation since, for one thing, that may not be a broad enough adjective category. But I believe it is a religious nation and that the religious life pervades it. I shall make a brief statement about each of several considerations that seem to support this judgement.

The Ideal of Religious Freedom

First, the desire to worship God according to the dictates of their own conscience was the chief motive in igniting the will of the early settlers to venture westward over the Atlantic ocean to a land but vaguely conceived as a place wherefrom a new beginning with religious freedom might be gained and kept. To be sure, the motives of these pioneers were a mixture of political, economic, adventurous, and personal as well as religious interests. But it was the hope for religious freedom that most inspired them to risk hazards known and unknown, and that most sustained them in their struggles with a raw, unharnessed land. The concept of freedom to worship is still a commanding ideal for the average American. He may not take best advantage of this freedom; but try to take away his freedom to worship and he will fight with a holy anger. The concept is made explicit in the annual ceremonies and the usually community-wide religious services held to celebrate the festival of Thanksgiving toward the end of each November.

More and More Churches

Second, with the expansion of the nation westward the pioneers in that advance were invariably accompanied by the circuit riders, the preachers on horseback who, at any roughed-out altar, expounded to them the word of God and administered the sacraments and clothed the deep-meaning events of their simple lives, the births, marriages, and deaths, with the garment of praise and submission to God. The new world beckoned to more and more emigrants from the continent of Europe and the British Isles. As they came, villages increased in number, took root, grew into towns and cities, and without exception their skylines, the tall and the not-tall, were punctuated by the towers and spires of churches. It is the same today. Wherever new residential areas spring up in the amazing burgeoning of cities, all

over the United States, new churches and synagogues rise there, too, as if almost overnight and before the ink on the property deeds is dry. Besides the general increase of population, the decrease of farm population contributes to this growth of the cities, and the rural churches are fast disappearing. But their regrettable demise is more than compensated for by the number of new houses of worship in the new urban and suburban areas, to which is just beginning to be added and, with a conscience, not a bit too early, restored churches and sometimes unconventionally organized congregations in the inner city and amongst the apartment dwellers.

The Heart of the Constitution

Third, the very able men who gave shape to the legal document which has been the foundation of the political life of the nation manifested their concern for the religious life in asserting in the heart of that Constitution the principle of freedom of worship and, in their wisdom, the provision that separates the administration of the State from that of the Church. So far as I know there has never been a serious attempt on the part of any American to challenge the validity of either of these principles. The effort of the Catholic Church to secure State support for its parochial schools is not necessarily a violation of the principle of separation of Church and State, since federal and State support of education in general does not imply control of that education. It is a moot point, on which the traditional conservative opinion is now seen to be shifting under the colossal weight of national demand for much more federal money for education; but the two consitutional principles stand overwhelmingly approved by the people.

An interesting, recent, well-publicized legal controversy about prayers being conducted in public schools and the ruling of the Supreme Court that they should not be made part of a public-school student's academic experience, is a significant case pertaining to the separation of Church and State. However, as someone has facetiously said, so long as examinations are given in the public schools, prayers are certain to be made there. The very fact that widespread and earnest discussion of this issue is occurring is another measure of a lively, contemporary religious concern. Also it is pertinent to note that, at the same time, during the recent Eisenhower administration the pledge of allegiance to the national flag, a regular patriotic ritual in public schools, was changed to say not, as previously, 'one nation, indivisible, with liberty and justice for all', but rather 'one nation under God, indivisible ...' This may seem a small thing but what it expresses about the people and its potential impact, especially upon the young, could easily be underestimated. Nor is it small change that the coin of the realm has inscribed on it the words 'in God the trust'. However, our money does surely require a better means of expressing an underlying commitment of the American people to the religious life than a mechanically stamped inscription.

Religion the Matrix of Education

Fourth, another well-known support to the affirmation of the prevalence of the religious factor in American life is that the schools of higher education were instituted at least partly and often primarily for the sake of having an educated clergy, excepting the land-grant colleges and other more recently emerging State colleges and universities. While there is in today's universities a powerful secularism, coupled with a scientistic outlook that is usually indifferent but occasionally hostile to the religious tradition, it is of more than casual

interest that the religious life of the society was the matrix and nurse for American higher education.

Furthermore, despite the fact that currently the humanities are embarrassingly out-classed by the sciences in the universities, we ought not to conclude that it will continue to be so. Considerable attention is now being devoted to strengthening the humanities and with regard to religion there is an increase of departments of religion now taking place in State as well as private schools, and already established departments are enjoying a revival of interest. As a consequence there is an increase in the number of teachers of religion. It will interest you to know that within the past three or four years there has occurred a greatly increased desire to learn about Asian religions. Students are eager to take courses in them. At the 1967 annual meeting of the American Academy of Religion a subsection devoted to Asian religions was formed. I was present at a meeting announced for that purpose, but not included in the planned programme. It was expected that perhaps twenty-five persons might show up, and a room suitable to that number was designated. At the hour announced the room rapidly filled and many had to stand around the walls, the number totalling well over 100. The impact of the East on the West suggests a snowballing effect that is the result of a large complex of factors. It would be a useful study for some scholars to analyze this in the light of the contemporary geopolitical situation.

Related to the place of the religious life in the academic occupations is the formation, a few years ago, of a new association of scholars of religion called The Society for the Scientific Study of Religion. It represents the explicit recognition of a fairly obvious, but too-often neglected, truth, sometimes intentionally neglected truth, that the religious life is a stubborn perennial human phenomenon. As a fact then, and having a plethora of empirical manifestations, it is surprising that such a scholarly association did not come into being until within the past decade or fairly recently. Anyway, like all events, the Society for the Scientific Study of Religion emerged out of a historical readiness and thus could not have come before. Religious life has been a delicate subject for scientific investigation. It now is perhaps less self-defensive and more unafraid of critical scrutiny, even though scientists are obliged to describe it in terms of the behaviour of the religious individuals and communities, approaching sacred things in a secular way. The emergence of this society also shows that sociologists and psychologists have increased confidence in their ability and their obligation to subject the religious life to the scientific tools they are developing.

The Negro Struggle

Fifth, the current struggle of the now very visible American Negro citizen for first class citizenship is the product of the religious life in the United States, to a significant extent. The role played by Martin Luther King, who won world-wide recognition, as the Nobel peace prize awarded him loudly proclaims, is symbolic of the forces and ideals present in a community of religious people. It was a revelation to a good many irreligious, liberal, intellectuals to see with what courage clergymen, black and white, Christian and Jew, Catholic and Protestant, northern and southern, young and old, identified themselves publicly with the Negroes' revolt, especially as King defined it in Gandhian and Christian terms as non-violent resistance to immoral laws and customs. Under his inspiring leadership

the Church recovered some lost respect and its lost self-respect.

On the other hand, the churches also manifested an unworthy fear, lassitude, and lack of imagination, as well as a denial of their Christian ideals, in their overt as well as covert co-operation with policies committed to keeping the Negro 'in his place'. To the white Christian's shame, the Negro was told repeatedly that if he came to worship God in the white man's church he had stepped out of his place. Even such bad-spirit and wrong-headedness, however negative, is another indicator that the religious life is basic and pervasive in our culture. Out of these experiences has come a degree of self-criticism and repentance by the church. For example, the United Methodist Church of America has come into existence without having the burden of the so-called 'Central Jurisdiction' of the previous Methodist Church. The Central Jurisdiction was the segregated Negro Methodists within the denominational organization. Now Negro and white Methodists are at least integrated under the same administrative entities. This makes it possible for either a Negro or a white minister to be assigned to any congregation, and there are a few instances of such a removal of the traditional racial barriers.

The Proof of History

These few considerations hastily presented to support the affirmation that the religious life is basic and pervasive in the United States can only suggest the extent and importance of the data which, if fully elaborated, would be so impressive that one would soon exclaim, 'Why labour the obvious?' But, of course, the point is not obvious to one who sees the opposite position as obvious. A full study of the matter would give attention also to data on the other side, thus avoiding the fallacy of special pleading into which this shorter presentation will seem to fall. Despite this, I am of the opinion that the affirmation as I have put it is correct.

The affirmation that the religious life underlies and pervades the American way of life, however, does not distinguish our society from other societies, though in details they are distinguishable. We can say that the religious life underlies and pervades all other cultures also to a greater or lesser extent. There has never been in the history of the world a completely secular nation. Even the large and important contemporary societies which have made an official choice against the religious life have to admit to a strong resistance to that choice, a carry-over from the past. And it is precisely that history of religious expression which they are officially protesting against. Hence, though in a negative way, the religious life remains a pervasive, perhaps even a haunting aspect of these societies. In addition, all societies are necessarily the products of their histories and in each of them the religious life has played such a prominent part in the past that no true description of their present character is possible without reference to the inheritance of religious influences. These influences, good or bad though they are, are there.

For example, despite modifications of moral standards which may have taken place in any one of these experimental secular societies in the recent past, the general ethics which its culture has adopted have been the direct result of its religious life or at least intimately connected with it. None of the thoroughgoing secularistic ethical systems has ever been adopted on a nation-wide or culture-wide scale. It is within the realm of possibility that the new political experiments will be able to demonstrate that a reliable ethics can be achieved by a completely secularized cul-

ture. If so, we would have a valuable authentication of the theory of the autonomy of ethics. The historical fact is, however, that it has never happened yet. This does not mean that therefore it cannot or should not happen in the future. But it may mean that, in the nature of things it will not be done, and that the theory of the autonomy of ethics will have to remain a useful and, I think, important theory but never one capable of concrete demonstration.

By the same token it may also be impossible to show that an individual man can achieve a reliable ethics for his life without reference to the religious life which has pervaded whatever culture it is that has cast him up. He may disconnect himself from the religious community and consciously act in ways that reveal his indifference and negative attitude toward the religious elements in his environment, which, by the way, would affect his response to the greatest literary and aesthetic creations of his time. But he cannot change the history of the culture that cast him up and which has, willy-nilly, played a decisive role in giving it and him its ethical standards. We observe, then, that given the history of the religious life as underlying and pervading all past and present societies, we must take seriously the possibility that it is an essential aspect of being human.

The Attempt to Deny Religion

Let us look at the recent flurry in America about the, probably premature, announcement of the death of God. At the time of the début of that doctrine I thought it would be a short-lived fad. I was surprised that it came to claim as much attention as it did. In reflecting on it, I have detected in it a kind of propaganda quality. It reminds me of the proposal made over a year ago by our highly esteemed Senator of Vermont that the best way for the United States to get out of Vietnam would be to announce to the world that the United States had won the war, regardless of whether the facts might be to the contrary and, having announced it, to pack up and go home. By saying this repeatedly and loudly, using our very effective media of communications, a sufficient number of people would believe it to assure its political feasibility. Incidentally, now he is proposing what is a less 'tongue-in-the-cheek' approach, namely, that the United States should declare that the South Vietnamese military forces are today strong enough to handle the situation without further assistance from the American military, and now, therefore, United States troops may be withdrawn. The announcement that God was dead seemed to me something like that. It was as though making the announcement would persuade people of its truth, regardless of what the truth may be, and assure them that human society no longer needs for its fulfilment any power or goodness beyond what is already present within it, that it can handle the situation itself without any outside help.

The theme of God's death gained world-wide attention, all out of proportion to its importance. This was largely due, I regret to believe, to a press that is too often too eager to sell its product for a better pack, and here, while it lasted, was something sensational! Now that the wave has crested and flattened out we are in a better position to see that it did not gain the acceptance which, for a while, it seemed to be getting, and was falling on deaf ears. Theologians and scholars of religion did not see in it an improvement on their understanding of kenosis, the doctrine of the self-emptying of God, although it did provoke them to profitable re-examination. At least some anthropol-

ogists were not convinced that an empirically sound understanding of man would surely lead us into a culture from which the religious life would be eliminated. Practical observers of the contemporary world scene found it too incredible that today of all days, when we have the most terrifying occasions to express the devilish spirit, of which there is an abnormal amplitude, anybody could be saying that the Divine had lost itself now in the human, and that a completely secularized society could proceed to the fulfilment of man's highest potentiality without the religious pursuit. This was an unbelievable optimism unwarranted by the realities. It sounded to me like a piece of propaganda for it openly denied man's characteristically overwhelming sense of inadequacy and his consequent quest for God.

A Prophetic Implication

I do not wish to leave the impression of disrespect for the able exponents who took up the cry 'God is dead!' nor for the many aspects of their critique of religion and society which can have a beneficial affect on both. Also, the doctrine of the self-emptying of God in the incarnation of Jesus of Nazareth and Christ's continuing presence as Holy Spirit in the community of believers deserves elaboration, especially in terms of current social urgencies centring in man's exploitation of his fellowman. The doctrine of kenosis has a long and distinguished history within the Christian community. Besides, it carries the prophetic implication that the secular society will at some future time fully embody the Divine. Something like this may be meant by what the loud voices from heaven in the apocalypse of John are saying when they sing out, 'The Kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.' (Rev. vi. 15) I do respect the intellectual achievement which these Christian secularists represent.

Nevertheless man is not yet changed radically enough to make plausible the recommendation that we dispense with the religious life by turning over all the functions of the Church to secular agents—teachers, actors, artists, lawyers, social workers, psychiatrists, and others. Nor is the recommendation plausible in the other direction, that we seek the same end by political organization and legislation which eliminates religious life and its institutions. The current situation in the United States is one in which the religious life is basic and pervasive. It is a religious life stemming from the age-long appraisal of man as finite and as longing to bridge the gap between the imperfections he knows to be his actual condition and the perfections he aspires as nearly as possible to actualize.

The fulfilment of man's aspiration is not fundamentally or primarily a matter of reconstructing his institutions, although to do so is inevitably one aspect of his work. Fundamentally and primarily it is a matter of the radical reconstruction of each individual's spirit and the way in which he perceives himself and his brothers. The spiritually and mentally reconstructed man can rise superior to whatever institutional forms he must, in the nature of things, employ for the doing of his work, and employ such forms he must.

To speak in philosophical terms, I hold that man's work is to put ideas into physical bodies that are the most nearly fitting embodiments for those ideas, and then always to try for an even better embodiment, for all of them are relatively imperfect. The reconstructed man, if he is in a large enough community of other reconstructed men, will make even a very poor institution workable, while he continues with them to try to create a better

embodiment for the idea. If he is not in a large enough community of other reconstructed men, or, more accurately, if the reconstructed man is in a sufficiently large community of unreconstructed men, his spirit and work will invariably be feared and he will suffer to a degree which if carried to its logical conclusion, will destroy him, at least for this life. Unreconstructed men, if numerous enough, can so paralyse or poison the functioning of even the best institutions that they prove unworkable.

Self-criticism Leads to Reconstruction

And so to my conclusions: First, that religious life is better which focuses primarily and fundamentally upon the reconstructed man and secondly upon the reconstructed institution. It seems to me that herein indeed lies the distinction between what is essentially religious and what is not necessarily religious. It is this heroic aspiration which has always driven man to seek after God. Otherwise, if he aspires chiefly to have his situation reconstructed and not himself he may find the Divine dispensable.

The religious life in the United States, with all its contributions to the national character, is far from all it should be and it makes its share of negative contributions to that character. Its inadequacies are glaring, even sinful. It suffers the evils of priestcraft, hypocrisy, vested interests, materialism, denominationalism, bigotry, self-seeking, and so on. We American Christians are guilty of exploitation of our fellowmen. The American Indians we have exploited, and the Negro, the labourers, our neighbours, our women, our children, our teachers, our students, our young men in the uniform of our country, and many more. The religious institutions fall far short. Then what shall we do? Some say we should organize religion and its institutions out of existence; that we can keep the religious ideal without the religious form, without institutionalizing it. Can we keep the political ideal without the institution of the State? Can we have the educational ideal disembodied? And are not the State and the university as full of faults as the churches? It seems as irrational to me to suggest that we be done with political institutions because they are imperfect as to suggest the same for the educational and the religious. It is as irrational as to say, 'Let us be done with our bodies, since they hinder our perfection'.

They do hinder our perfection, but they are our only opportunity to approximate our vision of the perfect. Perhaps this is why it is true, if it is true, that the religious life underlies and pervades life in America and everywhere, that it embodies, though imperfectly, one aspect of the essence of man.

It would seem to me that we must conclude with a judgement about the religious life, analogous to a similar judgement about the other aspects of our human nature, the educational and the political in particular, that that religious life is better which insists upon adequate and constant self-criticism. Therein lies the promise for the reconstruction of our institutions and the evolution of higher embodiments for our ideals.

REMINISCENCES. By Nolini Kanta Gupta and K. Amrita. Mother India, Sri Aurobindo Ashram, Pondicherry. 1969. 190 pp. Rs. 6.50.

Sri Aurobindo is an institution in himself. He has left behind him a history filled with achievements of big dimensions, with promises of still bigger dimensions. As a boy he worked his way up in the dingy conditions of a lower middle-class household in London. His first-hand acquaintance with English life and literature helped him to imbibe the best traditions of a cultured Englishman. Yet his allegiance lay elsewhere, for he was an Indian by birth, an Indian by faith, and an Indian by religious and cultural professions. This intense love for Mother India helped him build up a spiritual image of his motherland. The image that was conjured up by Bankimchandra and Rabindranath was reoriented in the hands of Sri Aurobindo, who was initially a patriot believing in violence, and who subsequently turned into the saint of non-violence and the life divine. Aurobindo stands before us as a beacon light for all time to come.

Hegel once said that man was not a moral Melchizedek, self-originating; he must live, move, and have his being in society. This is true, and the biography of a man is also the socio-cultural history of his times. A great leader of thought and action is just a focal point of what his contemporaries thought and said. He is, moreover, a medium of expression of what they failed to achieve in their thinking and doing.

What his own people thought at the moment was expressed through what Sri Aurobindo did and said. In the book under review we read (p. 141):

'In our village and all around, four names of four great personages were being continually talked of. It was the time when Independence, Foreign Rule, Slavery were the cries that used to fill the sky. And the four great names that reached our ears in this connection were Tilak, Bipinchandra Pal, Lajpatrai (Lal-Bal-Pal), and Aurobindo.

'Of these only one name caught my heart and soul. Just to hear the name—Aurobindo—was enough.'

These lines reflect the attitude of the Indian intelligentsia of those days (1910), and this attitude has been well defined in these essays written by Nolini Kanta Gupta and K. Amrita. Of the essays only two were originally written in English, 'The World War' and 'The Situation of Today'. The reminiscences of Nolini Kanta Gupta and Suresh Chandra Chakravarty were written in Bengali, and those of K. Amrita (Old Long Since) in Tamil. All these essays, both in the original and in translation, were at the outset published in journals and some subsequently in book form. They speak of a history beset with deep and penetrating humanism, resurgent in many directions, and spiritually oriented.

SPIRITUAL AWARENESS

Recalling the humanists' affirmation that nothing that concerned man was alien to them, that all came within their domain, we may say that the spiritual man, too, can make the same affirmation with the same or even greater emphasis. Indeed, spiritual consciousness, in the highest degree and the greatest compass, must govern and fashion man in his entire being, in all his members and functions. This ideal, a myth to many rationalists, was considered real by Sri Aurobindo, and consciousness of this ideal as real has guided the individual history of Sri Aurobindo's life and also his social history. Sri Aurobindo refused to own the nature and character so often ascribed to us by the West, an attitude

well reflected in the famous lines by Matthew Arnold :

The East bow'd low before the blast
In patient, deep disdain ;
She let the legions thunder past,
And plunged in thought again.

The meditative spirit of the East easily surmounts the duality of worldliness and other-worldliness, and synthesizes the two in a higher synthesis wherein the personal emancipation of man involved his social and national emancipation as well. Aurobindo told us that man was the domain of action *par excellence*; by him and through him evolved new and fresh activity of life and impression. The domain of enjoyment, on the other hand, is where we reap the fruits of past *karma*. Man does not believe either in *karma* alone or in *bhoga* alone. His *svabhāva* and *svadharma*, being essentially spiritual, help him to rise above the performance of fruitless acts and the enjoyment of pleasures for the sake of pleasure. Man triumphs over the *asuras* only in so far as he moulds himself in the ways of the divine power.

The social history narrated in this book, and the tales it tells, in the most casual way reveal the national urge which was being shaped in the early years of this century. How this urge became a continuing process in reality may well be described in the parlance of *yoga* as an 'involved process' (to borrow an Aurobindean phrase). This 'involved process' was latent in everything—in football, in bomb making, in the use of firearms, and also in *yoga* itself. The book talks of these eloquently, and for this reason commands respectful attention from all students of modern history, contemporary sociology, and abstruse metaphysics.

S. K. NANDI

It may seem both strange and unreasonable that strong and intelligent men should simply sit still for hours on end. The Western mentality feels that such things are not only unnatural but a great waste of valuable time, however useful as a discipline for inculcating patience and fortitude. Although the West has its own contemplative tradition in the Catholic Church, the life of 'sitting and looking' has lost its appeal, for no religion is valued which does not 'improve the world', and it is hard to see how the world can be improved by keeping still. Yet it should be obvious that action without wisdom, without clear awareness of the world as it really is, can never improve anything. Furthermore, as muddy water is best cleared by leaving it alone, it could be argued that those who sit quietly and do nothing are making one of the best possible contributions to a world in turmoil.

ALAN W. WATTS
(in *The Way of Zen*)

Seminar on 'The Phenomenology of Time'

On Monday, 15 December 1969, a seminar on 'The Phenomenology of Time' was held at the Institute. Dr. Clarence Shute, Professor of Philosophy, University of Massachusetts, U.S.A., initiated the discussion. Dr. J. N. Mohanty, Professor of Philosophy and Head of the Department, University of Calcutta, acted as the moderator. About fifty scholars, specialists in their own fields of study, representing the universities of Calcutta, Jadavpur, and Burdwan, and also the Rabindra-Bharati University, were present.

Among those who took part in the discussion were Professor Pares Nath Bhattacharya, Dr. Pritibhushan Chatterjee, Dr. Pranab Kumar Sen, Professor Debi Prosad Sen, Dr. R. K. Sen, and Professor Tushar Sarkar.

The notes prepared by Professor Shute, which provided the basis of discussion, are given below:

THE PHENOMENOLOGY OF TIME

SOME NOTES BY CLARENCE SHUTE

A. INTRODUCTION

I. *Working definition of 'phenomenology'* (as it is used in this study):

The disclosure (because usually hidden) of the elements of human experience and their systematic structure. In itself this suspends the question of reference to that which is beyond experience; but the results of such study can serve as a base for inquiry into metaphysical implications. Illustration: the phenomenological approach to the idea of 'power' contrasted with Hume's.

II. *Basic assumptions of the study* (these define the point of view of the present study—they do not dogmatically reject alternative points of view):

1. Philosophy is an analytical or descriptive study of human experience and a speculative construction of its implications regarding Reality, both as a whole and its constituent parts—e.g., man.

2. The approach is phenomenological—a sustained effort to lay bare the actual phenomena of experiences which give rise to and are embodied in the symbols of myth.

3. The criterion of any speculative construction is operational; such construction must display its utility in one or both of two ways: (a) in throwing light on some area of experience, promoting its understanding, and/or (b) in serving as a guide to fuller experience. This 'existential' operationalism will be compared with operationalism in the natural sciences.

III. *Note on methodology*:

Reference will be made to Thomas Mann's *Joseph and his Brothers*. (Alfred A. Knopf, New York, 1958, pp. xiv + 1207. Previously published as four separate novels.)

No acquaintance with the novel on the part of participants is assumed, but pagination is given for those interested.

B. PHILOSOPHICAL NOTIONS OF TIME

Those which are concretely and/or abstractly presented in the novel. (These are stated as hypotheses for investigation.)

I. The concept of individuality is a convention: the ego comprises elements which preceded it in time and lay outside of it in space. This involves the continuous transformation of the ego into something new. (p. 78)

II. The foregoing involves, with earliest actual mental life, our awareness of 'kinship with the larger whole'. (p. 718)

III. Concrete events happen once for all; actual repetition would involve a creativity belonging to God alone. (p. 436 f.)

IV. On the other hand, there are mythical type events which are actually enacted in time and repeated in time, rendering the mythical past into actual 'timeless-presentness'.

Selected illustrations mentioned. (p. 86)

V. The prevailing form of this recurrence is the symbolic form of the circle: up and down, descent into hell and resurrection—'a mystical scheme of growth'. (p. 108)

VI. In sacred time, and with reference to the recurrent slaying and rising of the god, 'It is always the one and the only time'. The existential significance of this character of sacred time is explored in contrast with historical time. (p. 303)

VII. Contrarywise, in the life of mankind (individually? collectively?) recurrent death and rebirth are necessary 'until at length he finally is'. (To what does 'he' refer?) (p. 416)

VIII. The 'once upon a time' of story plays itself out in past, present, and future, which constitute a unity; cf. with 'once' and 'one day', the latter having two temporal faces. (An important point for critical inquiry and speculative construction). (p. 557)

IX. Ritual character consists, in part, of the symbolic repetition in the present of events whose foundation lies far in the past. (p. 888)

X. Observing a strictly phenomenological approach, the nature of God is subject to time and its continual changes. (p. 122)

XI. One relation of the human and divine is one of cyclical, progressive, mutual dependence in origin. In this, the moral evolution of God and that of man are parallel, with God in the lead. (p. 280, p. 317)

XII. The mystery involved in the foregoing is one of spherical, not linear time. The sphere 'is a double half ... that is made by joining ... a heavenly and an earthly hemisphere ... in such a manner that what ... happens in the earthly repeats itself in the heavenly and contrarywise'. (p. 127)

XIII. The 'boar' an instance of 'the primitive and symbolic, in the timeless and ever revolving sphere ...'. (cf. T. S. Eliot, *Four Quartets*, on 'the boar', and the 'boar-hound' and 'the boar' among the stars). (p. 430)

XIV. When one speaks of 'one driven from high estate into darkness and misery' the momentum of inevitable pattern continues 'to arrive at the resurrection of the abased to be the saviour of man and bringer of the new time'. (p. 455) (*Comment*: The notion of spherical time is existentially healing for one whose life has oscillated between the heights and depths. There is a wholeness which transcends the parts.)

XV. Mere endurance into the future, bare of expectancy (such as of the monuments of Egypt) is a false eternity. ('Expectancy' as a character of the eternal must be phenomenologically examined). (p. 501)

XVI. Time order is not fixed. First is second, second is first, something may be 'again or for ever'. (This is related to continuous *v.* discontinuous time, which

must be existentially and phenomenologically explored.) (p. 867)

XVII. The living creature, thinking that he is striving towards various goals, is at bottom striving toward death. [cf. Heidegger. Study relevance of dread of death due to incompleteness and/or to failure (possibly identical with incompleteness)]. (p. 163)

XVIII. Chronological awareness is a matter of measure and record, not of existence. (p. 250)

XIX. Changelessness possible only in death; life involves changing in time. (p. 637 f., p. 1172)

XX. Does the temporal and particular get more worth from the eternal, or vice versa? (Relate to Whitehead) (p. 948)

XXI. Phenomenologically, time and space are inseparable, as they are in physics. (p. 270)

XXII. The resistance and obstruction of space are overcome by time. (p. 467)

XXIII. The outlook and speculation about the nature of God have common characteristics among various peoples because of the unifying time and space (p. 491)

XXIV. 'Farness and nearness, cause and effect are all one'. Examine phenomenologically and cf. with Whitehead.) (p. 1084)

C. SOME SPECULATIONS

I. There is a sense in which one's present is the centre of his universe in time, as one is the centre of his universe in general (see p. 915). In this regard, differences are to be studied between physical time, existential time, moral time, and mythical-religious time, all operationally conceived. Relate this to the operational nature of *any* theory of time.

II. Is the nature of God temporal—is He conditioned by the past?

If not, and if He is a *living* God, what theory of time is implied?

III. Is there a possible relation of various questions raised in section B above to the problems of *karma* and rebirth?

IV. Much of the mystery of time is due to its being considered apart from space. Its integration in space-time does not eliminate mystery, but it points the way toward clarification.

V. Does the notion of separate routes for the various kinds of time (with overlap) have any bearing on the problems discussed in this study? (Relate Whitehead's metaphysical speculation to a phenomenological description.)

VI. Such experiences as friendship and love display the phenomenon of discovering the eternal in time.

VII. What is the meaning of 'the present' especially in its relation to the eternal? Existentially relate this problem to the statement that hope is a precious gift but 'it contracts the value of the hallowed present' etc. (p. 854) The latter appears to involve a different meaning of 'the present'.

VIII. A new geometrical model of time-space is suggested to schematize reducing the three dimensions of time (past, present, and future) to two: past and present.

JULY CALENDAR

FUNCTIONS OPEN TO THE PUBLIC

(Children below 12 years are not allowed)

SCRIPTURE CLASSES

THE BRIHADARANYAKA UPANISAD

Tripurari Chakravarti, M.A.

On Thursdays, at 6.30 p.m. in Bengali

2nd, 9th, 16th, 23rd, and 30th July

SRIMAD-BHAGAVATAM

Govinda Gopal Mukherjee, M.A., D.Phil.

On Fridays, at 6.30 p.m. in Bengali

3rd, 10th, 17th, 24th, and 31st July

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by

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(Based on newspapers, journals, reminiscences,
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Mondays, 6th, 13th, 20th, and 27th July at 6.30 p.m.

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On Saturdays, at 6.30 p.m. in English

July 4 — **Bernard Shaw on Shakespeare**

Speaker: P. K. Guha, M.A.

President: S. C. Sen Gupta, M.A., Ph.D.

July 11 — **Consciousness in the Philosophy of Sartre**

Speaker: Pritibhushan Chatterji, M.A., LL.B., D.Phil.

President: Ajit Kumar Ghose, M.A.

July 18 — **German Literature in Films : Thomas Mann (illustrated)**

Speaker: Dr. Carl-Georg Boehne
Lecturer in German Language, Jadavpur University

President: Dr. Heinz Mueller
Deputy Director, Max Mueller Bhavan, Calcutta

July 25 — **The Planet upon Which We Live : From a Geological Standpoint**

Speaker: Michael S. Lewis, B.A.(Oxon), Ph.D.(Lond.), F.G.S.
Assistant Representative, British Council, Calcutta

President: B. C. Mukherjee, M.Sc., Ph.D., F.G.S.

AUGUST CALENDAR

FUNCTIONS OPEN TO THE PUBLIC

(*Children below 12 years are not allowed*)

SCRIPTURE CLASSES

THE BRIHADARANYAKA UPANISAD:

Tripurari Chakravarti, M.A.

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6th, 13th, 20th, and 27th August

SRIMAD-BHAGAVATAM:

Govinda Gopal Mukherjee, M.A., D.Phil.

On Fridays, at 6.30 p.m. in Bengali

7th, 14th, 21st, and 28th August

SPECIAL DISCOURSES

A series of discourses in Bengali

on

SWAMI VIVEKANANDA IN THE INDIAN BACKGROUND

(Based on newspapers, journals,

reminiscences, and unpublished documents)

by

Sankari Prasad Basu, M.A.

Mondays, 3rd, 10th, 17th, and 31st August, at 6.30 p.m.

LECTURES

On Saturdays, at 6.30 p.m. in English

August 1 **Charles the Great and the Beginnings of Germany (illustrated)**

Speaker: Dr. J. U. Ohlau
Director, Max Mueller Bhavan, Calcutta

President: Amales Tripathi, M.A., Ph.D.

August 8 **Discrimination among Humanisms**

Speaker: Sisirkumar Ghose, M.A., D.Phil.

President: Amiya Kumar Mazumdar, M.A.

August 22 **Buddhism : Its Relevance for the Modern Age**

Speaker: Nalinaksha Dutt, M.A., B.L., Ph.D., D.Lit.

President: R. C. Majumdar, M.A., Ph.D.

August 29 **Greek and Sanskrit Theatre Stage : A Comparative Study**

Speaker: Dr. Carl-Georg Boehne
Lecturer in German Language, Jadavpur University

President: Rev. R. Antoine

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CONSCIOUSNESS IN THE PHILOSOPHY OF JEAN-PAUL SARTRE

PRITIBHUSHAN CHATTERJI, M.A., LL.B., D.Phil.

Dr. Pritibhushan Chatterji is acting Head of the Department of Philosophy at the Calcutta University. He is a distinguished writer in the fields of psychology, philosophy, and social philosophy. In 1966 he was president of the psychological section of the Indian Philosophical Congress. Reproduced below is the lecture Dr. Chatterji gave at the Institute last May.

A FAMOUS French essayist, novelist, and philosopher, Jean-Paul Sartre is looked upon as a major spokesman of modern existentialism. His philosophy is highly technical. In his philosophy he offers a detailed analysis of human experience and in its light tries to explain the nature of consciousness.

Before we proceed to explain Sartre's approach to consciousness we should say a few words about existentialism which Sartre defends. Existentialism, as the name itself indicates, emphasizes the priority of *existence* over *essence*. Essence is *what* a thing is, and existence *that* it is. Ever since the days of Plato, philosophers have been emphasizing the essence of things as distinguished from their existence. The existentialists aim at reversing this order of emphasis. They argue that an individual first *is* and then he is what he is.

Existence, it should be noted, is primarily an *act* and not a mere state—it means an actual transition from possibility to actuality. This transition has to be effected by an individual, and does not happen automatically. Hence it has been said that existentialism is an attempt at philosophizing from the standpoint of an *actor* instead of from that of a spectator.

Existence in the sense of transition can be possible only if an individual possesses *liberty*. One must have the freedom to *choose* what one wishes to be. Again, an

individual's existence implies existence in a *situation*; but as man is a free being he is not determined by the situation, rather he determines the situation. This, in turn, confers responsibility on man. He is a free as well as a responsible being. Freedom with its complementary responsibility is 'the cross and crown of human life'.

The freedom of man also presupposes the absence of any pre-existing 'norm' determining or guiding the course of action. What man does and will do cannot be dictated from outside—it cannot be laid down already by God, society, or any other authority. So man finds himself in the midst of paradoxes and irrationalities; he finds himself constantly *engaged* without having engaged himself. In this world he is *alone*, and he experiences an *anguish*. The burden of freedom in the midst of the perplexing world-situation with which man is confronted makes him feel an anguish. He has, as Sartre says, a feeling of being *de trop*, of being thrown into an absurd world. He thus experiences a sort of *nausea* in this world.

The above constitutes the background of Sartre's existential philosophy. We are not concerned here with all its details, for we propose to offer just a brief account of Sartre's theory of consciousness.

II

Sartre starts with the Cartesian maxim of *cogito ergo sum*. Descartes argued that even if I doubt everything, I cannot doubt my own doubts—I must grant my own existence, at least as a doubting being. Thus the Cartesian statement of *cogito* is a statement of self-consciousness. It involves two functions according to Sartre: (i) the power to think and (ii) the power to choose.

Borrowing the term 'intentionality' from Husserl (who in his turn took it from Brentano) Sartre says that consciousness is always marked by 'intentionality'. Intentionality towards an object (which need not be factually existent) is what consciousness is. It is exhibited in all phases of consciousness. Imagination, which shows self's creative freedom, is intentional and must refer to something (even though it may be unreal). Similarly, every emotion, as a mode of consciousness, is directed towards some object which alone can explain an emotion.

In his *Ideas* Husserl speaks of a 'transcendental ego' as the centre of reference and as living in the acts and functions of consciousness. It is against this view of Husserl's that Sartre protests, first in his excellent (but unfortunately less known) monograph *The Transcendence of the Ego*, and later on in his major work *Being and Nothingness*. This protest is more than a family quarrel among the phenomenologists, for Sartre genuinely feels that by introducing the transcendental ego Husserl makes the objects dependent on the ego and no longer investigates the objects in their own right. A denial of the transcendental ego would mean, thinks Sartre, the primacy of the object of consciousness, i.e. in its original significance. Sartre argues that there is no ego 'in' or 'behind' consciousness (as Husserl believes), rather there is an ego 'for' or 'before' consciousness. To believe that there is a transcendental ego behind the acts of consciousness is equivalent to believing that every object of consciousness may be referred to this ego, and, needless to say, this would destroy the primacy of objects. Hence Sartre insists that consciousness is a spontaneity, having no contents. All images, ideas, and the like are objects *for* consciousness, and not contents within consciousness.

In any justification of a theory of ego Kant is usually cited. And so Sartre also starts with an examination of the Kantian approach to the ego. But has Kant

established the ego as a *fact*? No, says Sartre. All that may be conceded to Kant is the view that 'the *I think* must be able to accompany all our representations'. Kant's concern was the formal presence of the *I*, and he never tries to show that an *I* inhabits *in fact* all our states of consciousness, and thereby actually *affects* the supreme synthesis of our experience.

As Sartre remarks: 'For Kant, transcendental consciousness is nothing but the set of conditions which are necessary for the existence of an empirical consciousness. Consequently, *to make into a reality* the transcendental *I*, to make of it the inseparable companion of each of our "consciousnesses", is to pass on *fact*, not on validity, and to take a point of view radically different from that of Kant.' (*The Transcendence of the Ego*, English translation by Williams and Kirkpatrick, 1957, p. 33)

Phenomenology as a scientific and not as a critical study of consciousness should be interested in *facts* only. It cannot therefore take the name of Kant without hypostatizing the Kantian principle of validity, thinks Sartre.

Though denying a transcendental *I*, Sartre, no doubt, admits a *me*. He agrees with Husserl in accepting a constituting consciousness, for which the psychic and the psycho-physical *me* is a transcendent object. What he opposes is the Husserlian attempt to 'double' the field of consciousness with a transcendental *I* and thereby to deprive it of its *apersonal* or *impersonal* character. By positing an *I* behind consciousness Husserl makes it thoroughly personal without any justification, complains Sartre. The more justifiable course, according to Sartre, would be to hold that the self belongs to the group of objects that transcend consciousness. The Ego belongs to the world—it is an object of consciousness. This is not, however, to be interpreted as characterizing the ego as material—it simply means that the ego is not a subject which directs or manipulates consciousness.

How, then, to account for the unity or synthesis in the object? For this 'intentionality' is *enough*; and we are *not* in need of any ego.

Says Sartre, 'Consciousness is defined by intentionality. By intentionality consciousness transcends itself. It unifies itself by escaping from itself. The unity of a thousand active consciousnesses by which I have added, do add and shall add two and two to make four, is the transcendent object "two and two make four". ... The object is transcendent to the consciousnesses which grasp it, and it is in the object that the unity of the consciousnesses is found.' (ibid., p. 38)

He continues: 'The phenomenological conception of consciousness renders the unifying and individualizing role of the *I* totally useless. It is consciousness, on the contrary, which makes possible the unity and the personality of my *I*. The transcendental *I*, therefore, has no *raison d'être*.' (ibid., p. 40)

The final verdict of Sartre is: 'The transcendental *I* is the death of consciousness.' (ibid., p. 40)

III

What is the nature of consciousness? Sartre would say that it is translucent—all is clear and lucid in it. To put the *I* in the field of consciousness is to introduce a 'centre of opacity' in an otherwise transparent field, and to 'congeal' and 'darken' consciousness. Consciousness being self-revealing is conscious of itelf. It is pure existence without essence, and existence is nothing other than consciousness. This type of consciousness Sartre calls *consciousness in the first degree* or unreflected consciousness. For it *to be* is *to appear*.

But in the second degree of consciousness the unreflected thought undergoes a radical modification in being reflected. The ego is given *through* reflected consciousness.

In the words of Sartre, 'The *I* is not given as a concrete moment ...' ... 'the *I Think* does not appear to reflection as the reflected consciousness: ... it is apprehended by intuition and is an object grasped with evidence.' (ibid., pp. 50, 51)

In short, reflection gives rise to the ego as a new object. But the grasping act itself is not grasped, and it has no egological structure.

The evidence with which the *I* of the *I think* is grasped in intuition is neither apodeictic nor adequate. Sartre warns us that the *I* plays a rather deceptive role—it appears as the source of consciousness, though nothing but consciousness can be the source of consciousness. The ego is grasped through reflection as an object among objects transcendent to consciousness. When I say that I am conscious of such and such an object, the customary belief is that the *I* lies at the source of the consciousness of the object; but this is wrong. The 'certain' element in consciousness is not 'I have consciousness of such and such objects', but 'there is consciousness of such and such objects'.

Sartre explains his position thus: 'When I run after a streetcar, when I look at the time, when I am absorbed in contemplating a portrait, there is no *I*. There is consciousness *of the streetcar-having-to-be-overtaken*, etc., and non-positional consciousness of consciousness. In fact, I am then plunged into the world of objects; it is they which constitute the unity of my consciousnesses; ... I have disappeared; I have annihilated myself. There is no place for *me* on this level.' (ibid., pp. 48-9)

Indeed, no act, not even an emotional reaction, has any reference to the experiencing subject's ego; it is at the initial stage non-personal. Suppose I pity Peter. Here the quality of 'having-to-be-helped' resides in Peter and acts as a force on me as he stands before my mind in the present concrete situation. But at the reflective stage it is no longer Peter's quality of 'having-to-be-helped' which attracts me, but it is '*my* helpful consciousness which appears to me as having to be perpetuated.' (ibid., p. 59)

Thus Sartre claims to oppose what he calls the popular view, according to which the ego is responsible for psychic states, like love, hate, etc., and these, in their turn, determine our consciousness. But Sartre holds that consciousness determines the states of love, hope, etc., and these in their turn constitute the ego. The relation between the ego and the psychic objects of consciousness is analogous to that between the world and the physical objects of consciousness. As the ideal unity of the psychic states, qualities, and actions, the ego is an *object* and not a subject. The ego has two aspects—the *I* and the *me*; and Sartre adds: 'The *I* is the ego as the unity of actions. The *me* is the ego as the unity of states and of qualities.' (ibid., p. 60)

It may be asked: Why does consciousness constitute the ego for itself? Sartre assigns a negative role to the ego, and answers that the ego as a false representation of consciousness masks or covers up its spontaneity. It is 'as if consciousness hypnotized itself before this ego which it has constituted, absorbing itself in the ego as if to make the ego its guardian and its law.' (ibid., p. 101) But then the ego is not purely hypothetical. Though 'the ego is not directly the unity of reflected consciousnesses', yet it 'is the unity of states and of actions—optionally, of qualities.' (ibid., pp. 60-61) It is a synthesis, maybe an irrational synthesis, of interiority and transcendence. It is 'the interiority of consciousness' when reflected upon by it-

self ; and it is transcendent, in so far as it is an object created at the level of reflection.

IV

As we read Sartre we seem to discover certain similarities between his theory of consciousness and certain Indian theories. It should, however, be remembered that even where similarities are discovered, they must not lead us to think that the approach of Sartre and that of any of the Indian thinkers are basically identical. If there are similarities, there are important differences too.

When Sartre holds that, at the pre-reflective level, there is no consciousness of the ego but only of the objects, and that the I-consciousness emerges at the reflective level, there is some similarity between Sartre and Nyāya. According to Nyāya, at the primary moment of awareness we are just aware of the object presented. A secondary stage of cognition is called for to evidence the primary one. At this stage, technically called *anuvyavasāya*, we have knowledge of the self and also knowledge of the knowledge of the object. But while Nyāya would speak of the knowledge of the self as the subject-knowledge, Sartre would characterize ego (which emerges at the reflective level) as an object ; again, while Nyāya would deny the possibility of an objectless consciousness (*nirviṣayā ceṭanā*), Sartre would make consciousness itself contentless, even though it has an intentionality towards objects.

Again, when Sartre characterizes consciousness as 'autonomous', 'translucent', and as having 'no need at all of a reflecting consciousness in order to be conscious of itself', his view comes closer to the self-revealing (*svaprakāśa*) theory of consciousness upheld by Advaita Vedānta and also by Sāṁkhya and Prabhākara Mīmāṁsakas. Sartre's view that the ego is a false representation of consciousness also bears a close resemblance to the Advaita view of finite ego-consciousness as a false consciousness. But then Sartre has nothing to do with the Advaita doctrine of the Absolute nor with the Sāṁkhya doctrine of Puruṣa and Prakṛti.

Moreover, Sartre's view has similarity with the Buddhistic doctrine. Sartre's denial of any transcendental ego inhabiting consciousness is comparable to the Buddhistic doctrine of no-soul (*naiʳātmya*). His theory that the ego is 'the flux of consciousness constituting itself as the unity of itself' has semblance with the Buddhistic theory of the self as flux (*saṁtāna*) analogous to a stream. Further, the view that the ego as an object is constituted by certain states may also be brought in comparison with the Buddhistic view that the self is a combination of five factors. But when Sartre speaks of intentionality of consciousness, of its contentless character, and of its two levels, he moves away from the Buddhistic doctrine.

V

It may now be asked what advantages Sartre tries to gain by formulating a non-egological theory and what consequences follow therefrom.

As was pointed out at the beginning, Sartre's chief opposition was to Husserl's egology. Though Sartre does not deny the ego, after the manner of Hume, he tries to establish that it is useless and unnecessary. He believes that he has thereby saved phenomenology from idealism and solipsism. This claim, if substantiated, would no doubt justify his use of Occam's razor. We should, however, bear it in mind that Occam's razor may be used in cutting the number of explanatory hypotheses, but not certainly the number of phenomena which are patently revealed to consciousness. It may be incidentally stated

here that the Marxist critics of phenomenology hold that it is a kind of 'crypto-idealism' that 'makes man a spectator instead of a deeply committed agent in the historical process'. But Sartre, perhaps, believes that if he can show that the self forms 'a part of the world', then it cannot be 'isolated from history' and the Marxist charge falls through.

But is it at all necessary to put up this so-called defence against idealism? It seems that it is not necessary to take off the transcendental ego from the field of consciousness. The primary emphasis of phenomenology is on objects, and Husserl's interest in subjectivity is guided by his desire to find a basis for objectivity. Consciousness, no doubt, occupies an important position in phenomenology, but only a revelatory character has been attributed to it; and even if it be anchored on some transcendental ego, the objects revealed continue to maintain their independent character. Thus the apprehension that the introduction of the ego means surrendering objectly to solipsism is without any foundation.

It is no doubt true that Husserl's management of solipsism is not very satisfactory. But Sartre, instead of examining whether and how far the notion of a transcendental ego involves solipsism, has destroyed the problem altogether by denying any such ego. Doubts may be expressed as to the need for this drastic measure, for transcendental solipsism seems to be more a pseudo-problem than a genuine problem at all. It also seems that Sartre has not been able to read clearly the mind of Husserl. Husserl does not appear to be interested very much in the assertion or denial of the transcendental ego's existence as such; but rather he is interested in showing that objectivity receives its meaning from transcendental subjectivity.

Let us now turn to the concrete procedure adopted by Sartre. It involves two stages: (i) denial of the transcendental ego, and (ii) introduction of the ego as an *object* at the reflective level.

(i) While rejecting the transcendental ego, Sartre says that intentionality by itself is enough. But can mere intentional consciousness by itself at all reflect? Does not reflection require a reflecting subject? Why should consciousness which is by itself contentless (according to Sartre) at all develop this referential attitude? Intentionality implies meaning; the meaning, however, is not simply *of* some object, but also *for* some subject. On the other hand, if the field of consciousness is to be depersonalized, it has to be de-objectified as well.

(ii) Sartre speaks of the emergence of the ego as an object at the level of reflection. But he keeps us in the dark as to how this emergence is possible. At the reflective level, in the very act of grasping or reflecting, the ego emerges as an object. To be sure, reflection for Sartre is disclosing and not producing. How, then, does reflection give rise to a *new* object? Under what conditions does the ego arise at all? If the ego was unnecessary at the pre-reflective level, why does it become necessary at the reflective level? Unfortunately, Sartre does not throw any light on these questions. Are we not justified in presuming that the so called 'constitution' of the ego at the reflective level really means its emergence from the pre-reflective twilight and not a new formation?

Again, the ego is said to be constituted by the psychic states and actions. But what is the relation between the ego and the psychic states? Is it the relation between a 'whole' and its parts? If so, do not the parts already presume the existence of the whole? If not, how are the particular states unified under a common ego?

Further, what is the relation between the ego and other objects of the world? We are told that the ego, though an object, is not material and is on the 'side of the psychic'. The ego, then, though thrown into the world, has a *separate* status of its own which distinguishes it from other objects of the world. But Sartre does not tell us wherein *exactly* lies the distinction between the ego and the everyday objects of the material world.

In what Sartre calls the pre-reflective level he combines the contentless character of consciousness with two other features: (a) denial of the transcendental ego, and (b) intentionality or reference to objects. He denies the ego because he honestly feels that consciousness, which is autonomous, cannot hang on to any self that transcends consciousness. He has to do so because he thinks that the self has to be arrived at outside the field of consciousness by bracketing off the world. But he fails to see that the true Self is not separate from consciousness, but is *identical* with it. In fact, the relation between the Self and consciousness may be conceived in three ways: (i) the Self is consciousness; (ii) the Self has consciousness; and (iii) the Self is and has consciousness. It is only when we accept the first alternative, i.e., when the Self is viewed as identical with consciousness, when the least interval (*vyavadhāna*) between the subject and the object disappears, that the Self shines as pure *cit* or consciousness and there is then no question of relating consciousness to anything outside. Hence Sartre's apprehension that putting the Self in the midst of consciousness would destroy its translucent character has no justification whatsoever, for the true Self being identical with consciousness is as much luminous as the latter is.

Again, the relatedness or orientedness towards objects is a characteristic of consciousness at the empirical level and does not affect the nature of true consciousness any more than the red colour of a *jabā*-flower reflected in a crystal affects the nature of the crystal. The non-relational mode of apprehension is not a mere presupposition lying *below* the threshold of consciousness—rather the non-relational apprehension is a *fundamental* form of experience which transcends all forms of relation. The true Self that pure consciousness is, is the unobjective negation of the objectivity it posits.

It should be noted that what Sartre calls pre-reflective consciousness appears with greater clarity at the post-reflective level. It is at this level that consciousness fully transcends and negates the relational and reflective level.

The anomalies that we find in Sartre's thesis may be overcome if we approach the problem from the standpoint of Advaita Vedānta. We should admit a distinction between absolute Consciousness and empirical consciousness. The former is pure contentless consciousness—it is the same as Ātman or Self and in it there is no reference to objects. At the empirical level, however, there is subject-object dualism—the Self is not constituted at this level; rather the phenomenal character of the Self appears and is mistaken for real. The empirical level is, however, transcendentally false. At the Absolute level we cannot admit object-relatedness, nor should we think that the Self is imported from outside. We should hold that consciousness *is* Self or Ego.

THE PLANET UPON WHICH WE LIVE : FROM A GEOLOGICAL STANDPOINT

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What is man? Very often the search for the answer to this question is associated with an enquiry into the nature of the planet upon which man lives. Both man and his universe may be seen as one vast ocean of continuously changing matter governed by superfine forces within. The process of evolution may be seen as a process of the refinement of matter allowing the development of greater power of expression of the spirit within. These thoughts are stimulated by Dr. Lewis's geological survey of the Earth, which is based upon a lecture, illustrated by colour slides, which he gave at the Institute on 25 July 1970. Dr. Lewis is Assistant Representative at the British Council, Calcutta.

IF, FOR a moment, we stop to look at the common manifestations of our civilization—our buildings, our means of transport, even the very siting of our towns and villages—and if we stop to ask ourselves from what are these things constructed, then we are forced to realize how much man depends upon the natural resources which our planet yields.

For example, a Calcutta tram is built largely of iron and steel, the raw material of which is iron ore. It is powered by electricity, which can only be produced by using a raw material: be it coal, fuel oil, nuclear power, or water power.

A famous building, a modern office block, or the houses in which we live, may be built of natural stone which has been quarried from the surface of our planet, or it may be constructed from bricks which have been baked from clay which has also been quarried, or it may be built of reinforced concrete which needs iron for the reinforcing bars, and limestone, sand, and gravel for the concrete itself. The glass for our windows was originally sand.

The iron and steel for the boiler, wheels, and frame of a steam locomotive, the copper and brass for its pipes, and the fuel to power it—all these originate in the rocks which form the surface of the Earth.

The list is endless and this is all very obvious—so obvious that we take it for granted. We seldom pause to consider whether these natural resources are inexhaustible.

I have mentioned that these materials are found in the rocks of which the surface of our planet is composed. The branch of science in which rocks are studied is geology. Geology is a subject which is concerned with many aspects of our planet – its history, its physics and chemistry, its past biology. It is, therefore, a subject which itself has many branches and a subject which embraces many disciplines.

I have considered, very briefly, our planet from the point of view of what it can give man to make life more comfortable, and we have seen that it is of vital economic importance for man to know about the composition of this planet and to understand its geology.

Turning now from the economic importance of geology to the purely academic interest which our planet may hold for us,

we may look at the Earth in rather a different way.

In different parts of the world, the surface of our planet presents a landscape of endless variety and it is almost true to say that no two places look alike, even if we forget about any sign of human habitation.

For example, the Hooghly river as it passes through Calcutta, is a broad, sluggish, tidal river flowing between low-lying banks. If we consider the *maidan* for a moment and if, in our imagination, we remove the buildings and other signs of civilization which surround it, we are left simply with an area of flat, marshy land.

Yet only a few hundred kilometres from Calcutta, the Teesta and Ranjit rivers occupy deep gorges between steep hills which rise several thousands of metres above them. The further afield we go, the greater the variety of landscape, from the rugged terrain and sea lochs of northern Scotland to the coral reefs of the Andaman Islands: from the volcanic mountains of New Zealand to the gentle downs of southern Britain. Why should there be such variation in the landscape to be seen in different parts of the world?

When a geologist examines any part of the surface of the Earth, he will ask two questions. The first is, What is the composition of the surface of our planet at the place being studied? The second is, What has been the geological history of that particular portion of our planet?

When a geologist talks of 'history', he is usually thinking in terms of millions of years or even of thousands of millions of years. Such enormous expanses of time defy our imagination. I shall return to the question of geological time later.

Evidence of Structure

So far, we have only considered the surface of the Earth. Man has been unable to penetrate more than a few kilometres below the surface, either when drilling for oil or in the deepest mines. The rocks we see on the surface are, therefore, almost all that we can study tangibly.

It would be wrong, however, to suppose that we have no knowledge about the Earth's interior and perhaps I may digress a moment to consider the lines of evidence which help us to understand the structure of our planet.

First, we have direct evidence from the type of material which is sometimes brought to the surface by volcanic eruptions.

Second, the gravitational properties of the Earth give us an idea as to the composition of the planet.

Third, we can study the behaviour of the shock waves produced by earthquakes when they are transmitted through our planet. From such studies, we have a very good idea of the density and structure of the interior.

The structure of the Earth has often been compared to that of an onion. If we take a very simple model of the Earth's interior, three basic units can be recognized:

Crust	0 to 30 kilometres depth
Mantle	30 to 2,900 kilometres depth
Core	2,900 to 6,300 kilometres depth (centre)

Although the mantle is probably more plastic than molten, it will be appreciated that the crust is very thin and that it is really a skin 'floating' upon the mantle.

It is the rocks which form the crust that we are able to study directly, and it is this material that forms the continents, the islands, and the floor of our oceans and seas.

When we say that the crust 'floats' upon the mantle, this is literally true. Recent research has shown conclusively that the continents have been and are still wandering around, possibly as a result of very slow convection currents in the mantle. This process is known as 'continental

drift'. It has been established, for example, that Asia was once joined to Africa and Australia, and that Europe was united with America, Africa, and Antarctica, as well as being joined to Asia.

Minerals and Rocks

Returning now to our main theme, I should like to consider the diversity of the material which forms the crust of the Earth and the effect which this has upon our environment and upon the landscape.

In every subject, there is a terminology which specialists in that subject have developed as a kind of language and grammar. There is, of course, a grave danger of using jargon for its own sake, but geology is basically a descriptive subject and a certain number of specific terms peculiar to the subject are inevitable.

I shall try, however, to keep my use of terms to a minimum, but I must begin by defining two words—words which we all use almost daily, but words which, to the geologist, have a precise meaning.

The first of these words is *mineral.* This is defined as an element or a chemical compound which occurs naturally: that is, so far as the geologist is concerned, it cannot be man-made. For instance, amethyst and quartz are both minerals and are both the compound silica (SiO_2). They are found widely in nature. The glass in our windows is the chemical compound silica, but since it is an artificial product, it cannot be defined as a mineral.

A few other examples will help to illustrate what I mean:

Diamond, a mineral, is the element carbon (C).

Graphite is also carbon, but is very different physically from diamond and it is, therefore, another mineral. Graphite is used in the lead of pencils.

Sapphire, which is the compound aluminium oxide (Al_2O_3), is both a mineral and a precious stone.

Corundum is the same chemically as sapphire, but it is black.

Halite (or rock salt) is a mineral known to every household as the salt we eat. It is sodium chloride (NaCl).

Many minerals are well known because they are much prized as gem-stones, while others, such as metallic ores like haematite (iron), malachite (copper) and cassiterite (tin), form the basis of some of our staple industries. Yet others may have little economic importance or intrinsic value, but they may be highly significant to the geologist.

The other word which must be defined is *rock.* This is defined as a naturally occurring aggregate of one or more minerals.

For example, if we look at a specimen of the rock known as granite, we see that it has a characteristic colour and that it also has a speckled appearance. Both the colour and the appearance are due to the nature of its different constituent minerals. It is also an example of a rock which has formed as a result of the solidification of very hot molten material.

A limestone is a completely different type of rock. It may be composed of small fragments of shell and pieces of the skeletons of other organisms which have been cemented together. It may well consist of almost wholly one mineral, calcite, which is the compound calcium carbonate ($CaCO_3$); that is, the rock is really an aggregate of pieces of one mineral.

Both limestone and granite are, therefore, defined as rocks, but they are very different from each other, both in composition and in origin.

One of the tasks which the geologist sets himself is to classify the

different types of rocks which form the crust of our planet. Four big groups of rocks can be recognized. Granite belongs to one of these groups, the *igneous* rocks, and limestone to a different group, the *sedimentary* rocks. The other two groups are the *organic* rocks and the *metamorphic* rocks.

Igneous Rocks

The igneous rocks are those rocks which have formed, either at depth within the Earth's crust, or on the surface of our planet, from molten material which has solidified upon cooling. The original temperature of the molten material may range from 750 °C to over 1,500 °C. If the material cooled slowly, then the resulting rocks are normally coarse-grained, like granite, but if it cooled rapidly, the final product will be fine-grained, like the basalts which form the Deccan. There are many different types of igneous rock, their composition depending upon the original composition, chemically, of the molten material from which they have formed.

The nature of these igneous rocks and the way in which they were formed will often have a profound effect upon the landscape of the area in which they occur. For example, in an area, such as the Deccan and Northern Ireland, where there have been successive outpourings of basalts from ancient volcanoes, hillsides will often have a stepped appearance.

It is interesting to note that in parts of the world which experience the same climatic conditions, the topography shows dramatic changes according to the nature of the outcropping igneous rocks. For instance, in the Isle of Skye in the Inner Hebrides off western Scotland, the Red Hills are smooth, being composed of a kind of granite, while the neighbouring Cuillins are dark, forbidding and rugged and are made of black gabbro, a kind of igneous rock very different from granite.

Volcanoes

I have already mentioned that the geology of an area may be a deciding factor as to where man decided to build his towns and villages. In parts of the Massif Central of France, medieval towns are perched on steep hills formed by the eroded necks of extinct volcanoes. These sites not only provided superb defensive positions—they are, in effect, natural fortresses—they also yielded a ready supply of good building stone which did not have to be transported any great distance.

Volcanoes, perhaps, are one of the most dramatic expressions of the restlessness of our planet. They are vents whereby very hot, usually molten material is extruded on to the Earth's surface. Very commonly, volcanoes form mountains, but by no means always, and while some eruptions are very explosive, others, such as those responsible for the great flood basalts of the Deccan, were accompanied by very little explosive activity.

Nevertheless, the greatest explosion of historic times was produced by a volcanic eruption. Man, in his wickedness, is proud of his achievements in exploding nuclear devices, but no such artificial explosion has come anywhere near rivalling the force of the volcanic eruption of Krakatoa in 1883.

The island of Krakatoa, which lay in the Straits of Java, between Java and Sumatra, blew up. After the eruption, the resulting tidal wave spent itself in the English Channel, having travelled over 19,000 kilometres. The noise of the explosion could be heard over 3,000 kilometres away in western Australia. Over 50,000 people were killed. As a result of the eruption, where there had previously been an island rising to over 1,000 metres above

sea-level, there was a sea-filled hole from which several cubic kilometres of rock had been blasted into the atmosphere. In consequence, the volcanic dust in the upper atmosphere discoloured the sunsets and the moon for four succeeding years.

I have mentioned that rocks which solidified at depth in the Earth's crust are now exposed, like the granite of the Red Hills, in our mountains and hills. The process of bringing such bodies of rock to the surface involves progressive uplift and erosion and removal of the overlying rocks. This uplift provides yet another example of the instability of this planet, and I shall be returning to this topic later.

Sedimentary Rocks

We must now pass on to consider the sedimentary group of rocks. This group includes all those rocks which have been formed as a result of the transportation of discrete particles by some medium (such as air or water) and which have subsequently been deposited, compressed, and compacted to form an indurated rock. Most sedimentary rocks were originally deposited in the sea.

Sedimentary rocks may be considered as the waste products of pre-existing rocks which have been broken down by weathering (the combined effect of rain, frost, organic acids, and so on). Characteristically, sedimentary rocks have been deposited as horizontal layers which are normally referred to as strata or beds. This bedded nature can have a profound effect upon the landscape.

For example, Table Mountain which overlooks Cape Town in South Africa is composed of flat-lying beds of sedimentary rocks. The horizontal top of the mountain is simply the upper surface of one of these beds. In the almost vertical sides of the mountain, individual beds can be clearly distinguished.

Underneath Calcutta is a vast accumulation of sediments which have been brought down and deposited by the Ganges and its distributaries to form an area of flat, marshy land, which is known as the Ganges Delta. It has taken millions of years for all these deposits to accumulate and, in order to accommodate all this debris, the original surface of the planet must be subsiding slowly below Calcutta.

Similar situations have happened at many different places and times in the geological past and they can be recognized from the nature of the rocks found on our planet.

In this part of West Bengal, the whole pattern of settlement, the type of agriculture, and even the size of buildings which can be constructed are controlled by this geological setting.

Sedimentary rocks have proved exceptionally important to man economically. They yield limestones and sandstones from which our cement, concrete, and glass are made, and sedimentary iron ores provide the basis of the iron and steel industry in parts of Europe; but they are probably best known to the man in the street when used in our famous and historic buildings. Many of the finest Gothic cathedrals and churches of Europe, dating from the twelfth and thirteenth centuries are built of limestones and sandstones. Even the bricks and tiles, which are used for many of our buildings, originated as sedimentary clays and shales.

The consolidation and compaction of loose sediments to form indurated sedimentary rocks may take many millions of years, or perhaps hundreds of millions of years. Occasionally, however, we find that the cementation of loose sediments is a very rapid process. For instance, many of the so-called beachrocks which occur on beaches in the tropics appear to have formed very quickly, for sometimes objects such as old bottles, bits of ironmongery, and

so forth, are found cemented into the beachrock.

So far, we have considered that sedimentary rocks are found as flat-lying beds, but this attitude is rarely found in nature. Although the original sediments were normally deposited as more or less horizontal layers, very powerful forces at work within the Earth's crust have subsequently deformed the rocks, so that they may now be found tilted, or sometimes bent and buckled. This bending may affect what appear to be rigid, competent rocks, sometimes on a microscopic scale and sometimes on an enormous scale in which one bend (or fold) may occupy many kilometres.

One of the secrets contained in the sedimentary rocks is the story of the development of life upon our planet. In many sedimentary rocks we find either the remains of plants and animals, now petrified, or traces of past life, such as worm tracks.

This is neither the time nor the place to discuss the story which is unfolded as we study these plant and animal remains (called fossils). Suffice it to say that since the time of William Smith, an engineer in the eighteenth century who built canals in England, geologists have appreciated that rocks of different ages yield fossils which are different from those of other ages, although these fossils may belong to the same group of organisms.

It has been found that younger rocks contain fossils which more and more resemble the flora and fauna we find today, whereas older rocks contain forms of life which are very much more primitive in appearance.

This is observation. The theory of evolution is still only a theory—but one which I, as a geologist, can do no other than accept. It may be that other theories might be propounded which will fit the facts as closely, although, personally speaking, I would need a great deal of convincing.

Organic Rocks

The next group of rocks is known as the organic rocks. Although it is a small group, it is also a very important group and it includes coal.

Organic rocks may be defined as those rocks which have formed by the accumulation (for want of a better word) of the remains of plants and animals, more or less in the same place as that in which they grew or lived. Probably the two best known examples are coal, and limestones formed from coral reefs.

A coal seam consists of organic (plant) remains which normally accumulated in swamps as layers of peat and which have since been compressed so that any volatile matter has dissipated and we are left with a deposit which is very rich in, or may be almost wholly, carbon.

In Europe, many of the major coal deposits originated in deltaic swamps some 300 to 350 million years ago, while, I believe, those of Bihar are rather younger. Although the vegetation is completely different, conditions in the mangrove swamps of the Sundarbans are not so different from those which existed in the ancient coal forests.

Present-day coral reefs are only found in clear sea-water and where the water temperature is above 20 °C. The corals require strong light and therefore only thrive in shallow water.

Although there are many specific and generic differences, we know of coral reefs preserved in rocks as old as 400 million years. One of the fundamental principles used in geology is that the present is the key to the past. By analogy, therefore, we know that where we find reef limestones in the geological past there were, at that time,

warm, tropical seas in that part of our planet. For instance, the so-called Wenlock limestones of England are rich in corals and the conditions of deposition may be assumed to have been not unlike those of modern coral reefs. I need hardly say that the United Kingdom no longer enjoys a warm, tropical climate.

Metamorphic Rocks

The last group of rocks, the metamorphic rocks, is, perhaps, the largest, most complex, and least understood of all the major groups of rocks. The name 'metamorphic' comes from the Greek and means 'change shape'.

We have already seen that our planet is, geologically at least, an unstable world. The forces at work are unimaginable, but if at any time they act upon any of the rocks we have already considered so that they are altered, the end-product will be a metamorphic rock.

The nature and composition of this end-product will, in large measure, reflect the original composition of the parent rock, and it will also reflect the severity of the forces—heat and pressure—which have acted upon it.

Let us consider two examples for a moment. If we start with a rock which consisted of only one mineral, such as a pure sandstone composed of quartz (silica), then however much heat and pressure be applied to it, the net result will be a rock which is still composed of quartz, although it will have had its bedded texture completely obliterated.

If, on the other hand, we start with a clay or shale, it is so complex chemically that, with progressive 'metamorphism', not only will new textures develop, but new minerals will form and we shall find a very complex suite of rocks which were once clays and shales.

Many metamorphic rocks display a pronounced tendency to split easily in one direction, which is, in fact, more or less at right angles to the direction of maximum pressure. This splitting tendency is well seen in the rocks of the Darjeeling district.

Some of the world's most attractive ornamental stones, such as the marble which built the Taj Mahal, belong to the metamorphic group of rocks.

I have already talked of rocks being millions of years old and hundreds of millions of years old, but some examples of metamorphic rocks are over 3,000 million years old (others, of course, are much younger). The oldest rocks in the United Kingdom are metamorphic—the Lewisian of Scotland, which are about 2,400 million years old in places. This is not the time to discuss the techniques of dating rocks, but we may assume that these are reliable. Both igneous and metamorphic rocks can be dated by using the radioactive minerals which they contain.

One reason why the metamorphic rocks are the least understood is that we cannot see the processes by which they are formed. We can observe volcanoes erupting and see their products solidifying; we can see sediments being deposited in lakes, rivers, and the oceans; we can watch coral reefs growing; but we cannot delve into the bowels of the Earth to see what is really happening there. What we can see is all gradations of rock types from a sedimentary rock, say, to a slightly metamorphosed rock, to a highly metamorphosed rock, to a rock which has been so deformed that it has become molten—which brings us back to the igneous rocks.

Earthquakes

I have already mentioned several times the forces at work at depth in the Earth's crust, and it is interesting to see some of

the immediate effects of this instability upon our present world.

Perhaps even more frightening than the catastrophic effect of a violent volcanic eruption is the devastation produced by a major earthquake. Think of the untold loss of life and damage at Agadir and in the recent earthquake in Peru.

An earthquake occurs when the forces acting upon the rocks in the crust cause these to fracture and to be displaced so that one body of rock moves across an adjacent body. The shock waves produced by this movement are what we call an earthquake. Occasionally, movement takes place at the surface.

It would be wrong to think that an earthquake might occur in Calcutta tomorrow. Major earthquakes are largely confined to well-known zones in the world which are regions of pronounced instability, such as the Himalayas, Japan, and the Andes.

We know of old fractures, which are now exposed on the surface of our planet, which have involved the movement of rock masses for great distances. For example, the movement of the rocks on one side of the Great Glen in Scotland is in the order of 100 kilometres in relation to the rocks on the other side. This movement did not, of course, take place overnight, but occurred as a result of numerous displacements which occurred throughout millions, if not hundreds of millions, of years.

Another effect of the restlessness of our planet, which we have just touched upon, is to uplift bodies of rock. Perhaps the most spectacular example of such uplift is that of the Himalayan mountain range. Mount Everest now stands 8,802 metres above sea-level, yet near its summit are sedimentary rocks which contain fossils of animals which once lived in the sea. This alone is proof of the forces at work within our planet.

I have only managed to touch fleetingly upon a number of different aspects of our planet, but I hope I have shown how every one of us is affected by the geology of the world. I also hope that I have managed to indicate not only the economic importance of a proper understanding of the Earth, but also something of the fascination of the subject known as geology.

Man often, in his arrogance, feels that he may be able to conquer his environment. With the evils of pollution, he is in grave danger of destroying part of it, but, at best, we may learn to harness part of the wealth of our planet and to live with the forces at work around us.

Man has only been on this planet for a bare two million years, but the Earth is at least four thousand five hundred million years old.

The man whose acquaintance with the world does not lead him deeper than science leads him, will never understand what it is that the man with the spiritual vision finds in these natural phenomena. . . . When a man does not realize his kinship with the world, he lives in a prison-house whose walls are alien to him. When he meets the eternal spirit in all objects, then is he emancipated, for then he discovers the fullest significance of the world into which he is born ; then he finds himself in perfect truth, and his harmony with the all is established.

RABINDRANATH TAGORE
(in *Sādhanā*)

THE UNIVERSAL WORD

CLARENCE SHUTE, Ph.D.

Dr. Clarence Shute is Professor of Philosophy and Head of the Department in the University of Massachusetts, Amherst, U.S.A. Readers will recall that Professor Shute participated in a seminar on 'The Phenomenology of Time', held at the Institute in December last year. His notes, which formed the basis of discussion, were published in the July-August issue of the Bulletin. *On a previous visit to India Professor Shute lectured at the Institute on 'The Philosophy of Religion and Its Contribution to Inter-faith Understanding' and this lecture appeared in the January 1960 issue of the* Bulletin. *We reproduce below a lecture which Professor Shute gave at the Institute in December 1969.*

IT WILL be necessary for us, in a few minutes, to consider the question, What is a word? But right now let us remember that whatever else a word is, it is something to be heard. Obviously, the 'Universal Word' is not anything which I shall say this evening. I invite us all, therefore, myself most of all, to enter our discussion with the expectancy of hearing a little more clearly that which will not be spoken because its source is the Eternal.

The late Martin Buber, the Jewish philosopher who, in his writings, his lectures, and his life made such a profound impact upon thousands of people who have been concerned about the issues of human existence, has said that there have been periods in world history when men have commonly enjoyed a living relation with Reality, his own preferred name for this Reality being 'God'. It is, however, inescapably human to think, and especially to think of those things which concern us the most intimately. Ideas, which bear a close relation to words, are the stuff of which thought is made; when one thinks of Reality—of God—ideas are the instrument of that thought. Ideas have a wonderful fascination for us, especially because they can and do live in a free world of their own, unrestricted by the demands of empirical reality. Hence it is that imperceptibly there comes a momentous change —in place of man's whole nature standing in relation to Reality—the Reality which is not empirical in the usual sense because it is the ground of the empirical—there is substituted the relation between man's *ideas* and Reality. Unconsciously he has allowed a veil to descend which obscures the light of God. There has occurred what Buber calls 'the eclipse of God'.

Primarily this is a religious problem. As Swami Vivekananda never tired of reiterating, religion is not a matter of words, of creeds, but of realization. But I am a layman, a philosopher by profession, and I was asked for a philosophy lecture this evening. So I must ask myself, is this a philosophical question as well as a religious one? In the West, the practice of philosophy has been divided on this issue from ancient times: it would not be going too far to say that one of the ways philosophical systems may be classified is by their answer to this question. For what it amounts to is this: is philosophy motivated

mainly by intellectual wonder and the desire to *know* for its own sake, or is the knowledge at which it aims that which is of existential worth? I mean by this, knowledge which is necessary to enable man to attain the kind of life of which he is capable, but which comes by careful effort and not by fortune. Both points of view are legitimate and each philosopher must take his own stand; obviously my own point of view is the latter.

Words and Reality

Now I must beg your forbearance for a bit more of the obvious, all of these introductory remarks being for the purpose of seeing the context in which our thought will move during this initial part of our discussion for which I am responsible; I shall be grateful if it greatly expands with your help. If we ask, What is a word? the first statement to be made is indeed very obvious: basically a word is a spoken sound which means something other than itself. By extension it becomes the bearer of such meaning whether spoken or silent. In either case it is the indispensable instrument of intellectual life—a life which is generated by experience but can then become experience in its own right, exploring possibilities beyond the limits of formerly experienced reality.

To say this, however, confronts us at once with the question, How is this word, this life of thought, related to reality? Extreme answers to this question have been given. The life of Jacques Maritain, the eminent French philosopher, and his wife Raïssa, is instructive in this regard. Maritain came from an eminent scholarly family of a rationalistic, liberal Protestant background. Maritain himself was an unbeliever. Raïssa was reared in a family of Polish Jews who had emigrated to Paris to educate their children. But they were Jews in a racial sense only. They shared none of the traditional Jewish religious beliefs. Raïssa and Jacques met as students in the Sorbonne, and as a young mutually attracted couple they shared in the most passionate search for truth of which I have read. The learning of the day gave no clue to the questions of existence, questions which to them were so pressing that they contemplated a suicide pact if their search for truth should fail.

We see in this an extreme instance of the view that ideas, words, are part and parcel of the meanings which they bear. In fact, when Maritain was finally converted (with his wife) to Catholic Christianity and studied the philosophy of St. Thomas Aquinas, he declared that he had been a Thomist all along, before reading any of his work. Part of what attracted him, I believe, was the Aristotelian context of Thomas's thought. For Aristotle, the universal characteristics of *things*—of reality—were the actual stuff of thought. They were real in the mind, but only as the actual characteristics of things. Words and reality are blood brothers.

The opposite extreme is best seen in Soren Kierkegaard, who rivalled Hamlet for the distinction of being called 'the melancholy Dane'. As a passionate Christian, the thrust of his attack against Christendom which grew in vehemence as his short and busy life neared its end, was against the substitution of thought for reality. His figure of speech was that of the philosopher—he usually had Hegel in mind—who builds his system of philosophy like a great mansion while he himself lives in a miserable hut near by. Words are necessary—and how many thousands of words did he write!—but they are a potential snare and delusion, even if what they say is *objectively* the truth.

The Crest of the Wave

There is an intermediate position between these two extremes which I find enlightening. In the journalistic debate between the late Swiss philosopher Karl Jaspers and the German theologian Rudolf Bultmann on the significance of myth for Christianity, as so many men have done in speaking of Reality Jaspers uses the metaphor of the ocean. Its boundless expanse and depths furnish a likeness, as it were, to the vast Ocean of Being in which all distinctions, all dualities disappear. But the crest of a wave breaks, splitting the homogeneity which otherwise characterizes the waters. In this split, in this luminous cleavage between subject and object, appear the possibilities of all thought, of all clarity of ideas possible to the intellectual inquiry of man.

In this figure Jaspers has attempted to make three points:

(1) it is only in the realm of duality that thought takes place;

(2) when the question of Reality is raised, we confront what he calls 'The Encompassing'—what in the figure is the vastness and depth of the ocean, which is not characterized by these dualities; and

(3) that precision of intellectual comprehension in this context is in principle impossible. Philosophy is not science and does not yield results which we can take as established as we proceed to the next step. Every philosopher must go back to the 'Source', and it is a task of endless clarification taking place within a community of minds dedicated to the pursuit of truth.

Live Words and Dead Words

In this endless task of clarification—and here I depart from Jaspers's terminology but, hopefully, not his meaning—I think we can usefully distinguish between live and dead words. In this context 'dead' is not derogatory. There are words which by their very nature function properly only if their meaning is fixed. Simple illustrations are mathematical symbols, points of the compass, and left and right.

By 'live' words, on the other hand, I mean those which by their own nature are susceptible of development, the biggest ones perhaps endlessly so. They differ in meaning from person to person and that is why, in the study of philosophy, dialogue is indispensable. We make a statement meaning one thing, and it is understood to mean something quite different. As we talk together, two things happen: (1) we approach more nearly a common meaning, and (2) if we are truly philosophical—that is, if we are lovers of wisdom and not lovers of our own ideas—meaning grows. A strange thing sometimes happens to one who keeps some kind of record of his thoughts. He will come upon a fresh idea; he is fascinated by his discovery; and then, re-reading old notes, he finds that he has written it all down years ago. But, we may ask, *Had* he written it, really? The words are spelled the same, but are they the same words? If so, they have grown.

Manifesting the Unspoken Word

I have made this leisurely introduction in good conscience but perhaps also in suppressed fear and trembling in face of my subject, 'the Universal Word'. It is one thing, for a person who cannot resist the temptation to talk, to accept an invitation and brazenly announce his title on Wednesday, and quite another thing to face the audience on Saturday. On the one hand, the subject is immense and I am not. On the other, it is an old and familiar theme to all who know of Sri Ramakrishna Paramahamsa and Swami

Vivekananda. When I was shown round this magnificent building a few days ago the places I most wanted to see were the meditation hall and the chapel, dedicated as they are to the universal ideal. They were not yet completed when I was first a guest of the Institute ten years ago. What I shall now say is my own interpretation of that ideal, and doubtless it will differ in some respects from the interpretation commonly held by members of the Mission, though I hope that there is agreement, or that we can reach agreement, in essential meanings.

We can make a beginning by saying that, first of all, the Universal Word is a word. As such it is the bearer of meaning which lies beyond itself. Its power makes possible whatever of rationality we may find in Reality. If it is limited in power, its limits fix the limits to which Reality may be grasped rationally.

Is the Universal Word a spoken word? Yes, I would say that it is. We are not naïvely literal, of course. By the spoken word we mean what manifests the *un*spoken word. It makes communication of meaning possible. We thus have the teaching of the *Bhagavad-Gītā* in which Śrī Kṛṣṇa appears both as Lord Kṛṣṇa, Arjuna's friend on the field of battle, and as the visible manifestation of the Deity whose invisible form only Arjuna was privileged to see, by the Lord's grace. In this sense I am talking of Lord Kṛṣṇa as Divine Word, who appears, according to His teaching, from age to age to meet the world's spiritual need.

It is, no doubt, due to my own Christian heritage that I emphasize the *word*, and the *spoken word*, in the particular way I do. In the Hebrew-Christian mythology, it was God's *speech* that formed the world out of primitive chaos. In the Christian New Testament it is said of Christ that God who 'spoke' in the past by the prophets hath in these last days 'spoken' unto us by His Son, who elsewhere in the New Testament is called 'the Word'. In both the *Gītā* and the Christian New Testament we have the idea of the unmanifest becoming manifest through the unspoken being spoken.

Words That Grow

In discussing the nature of a word I had occasion to distinguish live words from dead words. The value of dead words is precisely in their character of changelessness. Living words grow; they not only take on more and more meaning, but also sometimes new dimensions of meaning. Most paradoxically, they sometimes even *change* their meaning. Consider two interpretations of the *Gītā*, made not long apart in time. Sri Aurobindo Ghose took the battlefield at face value—the spiritual man cannot evade the evil which is inherent in man's situation as man. Gandhi, on the other hand, for whom non-violence was an absolute, allegorized the battlefield as the scene of man's spiritual conflict.

Some years ago I asked a high officer of the Ramakrishna Order a number of questions about the Order's distinctive doctrines. If I understood him correctly, with regard to the question of authority he said that the Order accepted as authoritative the teachings of the Upaniṣads as interpreted by Sri Ramakrishna; but upon the appearance of a subsequent incarnation, *his* interpretation would assume this role. Again we have the case of the live word, capable of taking on new meaning in new ages.

The Word That Is Heard

I come now to three closing points which are so closely joined they could well be considered only one. First, the Universal Word is not only that which is manifested in various particular forms—it is, rather, *beyond all* particular words. I think this

is an important point for at least three reasons:

(1) It rejects the claim of finality on the behalf of any particular word. I am deeply conscious that this is a seriously controverted point, no more so than with some of my closest Christian friends. Nevertheless I think it to be true and important. If revision of creed is legitimate at all, there is no logical stopping point short of complete revisability.

(2) It allows for a full existential interpretation of the Word. Since the Universal Word is not identical with any particular word, nor with the totality of words, nor with the *core* of all words in their present meanings, room is gained for considering the Word to be, not a system of ideas, but a way of being related to the Eternal.

(3) It trivializes the question of the *equality* of religious faiths as ways to the final goal. It is one thing to believe that there are various paths leading to the mountain top; it is quite another to say they are equally satisfactory. Since the Universal Word is beyond *all* particular words it becomes irrelevant to go out of our way, on the one hand, to insist that another faith is as effective as our own, and still more irrelevant to go out of our way to claim the superiority of our own. I say 'still more irrelevant' because the second is an easier route to condescension and spiritual pride.

It is only a step, albeit a step which amounts to a leap, to the second of these three final points. The Universal Word is not the final Reality. All words, particular or universal, are means of communication. In the metaphor of Jaspers, the luminous crest of the split wave which is continuous with the ocean depths of Reality, is where all rationality resides with its exclusive monopoly of the possibilities of endless clarification—clarification through the use of words in a comprehensive fellowship or communion of the Spirit. The corollary is that this luminous crest on the surface which is the only home of words, is, in this figure, also the abode of the Supreme Word, the Universal Word. I believe this to be in harmony with the doctrine of the distinction between Brahman Saguna and Brahman Nirguna. I also believe it to be in harmony with a teaching of the New Testament which is too often passed over —that after all things are brought into subjection to Christ, the divine Word manifested in the flesh, He too is to yield to the Father, that God may be all and in all.

My final point is only an emphasis on what is obvious from the foregoing. If we consider the Universal Word as it is in itself, it is a *spoken* Word; but if we consider it as it is *for us*, it is a Word which is *heard*. I would prefer to say that *as Word* it has no existence apart from existential communication—it is something which happens when Reality, in its depths, confronts us and we are grasped in its power. He that hath ears to hear, said Christ, let him hear.

I am not yet so lost in lexicography as to forget that words are the daughters of earth, and that things are the sons of heaven.

SAMUEL JOHNSON
(*Dictionary of English Language*. Preface)

BRAHMAVIDYA-RAHASYA-VIVRITIH (The Secret of Brahma-Doctrine Disclosed). By Sri Swami Satchidanandendra Saraswati. Adhyatma Prakasha Karyalaya, Holenarsipur, Hassan District, Mysore State. 1969. 134 pp. Rs. 2.

The eighth chapter of the *Chāndogya Upaniṣad* is an important tract in Upaniṣadic literature. The purport of all Vedānta is to instruct about the One Reality that is free from all attributes, and although this can be described only through negative epithets like *neti, neti*—not this, not this, this chapter of the *Chāndogya Upaniṣad* tries to describe Brahman through positive attributes, locating It in the space within one's heart.

Śaṅkara, in his introductory note to this chapter says that while the Upaniṣad has taught in the sixth and seventh chapters that 'Brahman is one without a second', that 'All this is the Ātman', and that It is free from differentiations of space and time, in this chapter, so as to teach lesser intellects, who are bound to such concepts of time and space and cannot grasp Truth in its pristine glory, the Upaniṣad has chosen to teach differently, pin-pointing Brahman to the lotus of the heart.

A knowledge of the Supreme is essential for the attainment of the goal of human life, and lesser minds cannot grasp Truth except through attributes. Again, practices like *brahmacarya* have been prescribed in this chapter, because those who are accustomed to worldly enjoyments cannot get rid of attraction to them except through such practices, while a man of Brahman-knowledge is never attracted towards them.

Moreover, those minds steeped in the idea of transmigration have to be taught that, after the supreme knowledge is attained, the soul leaves through the *suṣumṇā* nerve in the head.

Thus the Upaniṣad, after having taught Brahman as *nirguṇa* and *nirviśeṣa* in the sixth and seventh chapters, teaches Brahman as *saviśeṣa* and *saguṇa* in the eighth chapter, to provide easy comprehension by lesser aspirants.

In spite of this clear exposition by Śaṅkara, the Viśiṣṭādvaitins have tried to maintain, basing their inference on passages like the ones in this chapter of the *Chāndogya*, that the Upaniṣads never speak of an attributeless Reality, for no description of any kind is ever possible about such a Reality. Therefore all references in the Upaniṣads are to a Reality which is *saguṇa*, with attributes.

Again, a school of Advaita Vedāntins has maintained that all descriptions of Brahman in the Upaniṣads refer only to Saguṇa Brahman, for even the knowers of non-dual Brahman become merged only in the Qualified Brahman and will have to wait for absolute release until *all* souls have attained to a similar state. This is the doctrine of Sarva-mukti of Appaya-Dīkṣita.

The author of the work under review, Sri Swami Satchidanandendra Saraswati, is a well-known and profound scholar in Advaita Vedānta and has many original works to his credit, mainly in Sanskrit. One such is the *Māṇḍūkya-rahasyavivṛtiḥ*. In the present work, the author has tried to expound the eighth chapter of the *Chāndogya Upaniṣad* consistently with the Advaita position that Brahman is pure, free from all attributes and change, and without a beginning or end. In the process, he refutes the contrary doctrine referred to above.

There are two kinds of passages in the Upaniṣads: one as an aid to meditation on Brahman, and the other a statement of the

true character of Brahman, as It should be realized. The author quotes Śaṅkara in support: 'Thus one and the same Brahman is taught in the Upaniṣads as qualified by adjuncts to be regarded as belonging to it for the purpose of meditation, and as devoid of all associating factors when it is proposed to be known.' (*Brahma-Sūtra-bhāṣya*, I. i. 12).

This chapter of the *Chāndogya* is selected for interpretation because here, as the Introduction in English explains, 'the *saguṇa* and *nirguṇa* doctrines are couched in similarity of expression with regard to the description of Brahman and the goal to be reached, but two distinct and different methods of approach are detailed in the course of presentation.' The author continues: 'I have made a sustained effort both in the body of the work and in the Appendix to show how one and the same Brahman, with the same epithets, is addressed to two different aspirants of two distinct levels of the intellect who are expected to meditate or intuit after attentive enquiry and reap the benefit of their effort in a world hereafter or in this very life according to their desert.'

The book is written in simple lucid Sanskrit, and is divided into two main sections. The first section deals wih '*hārda-vidyā*' or the part of the Upaniṣad dealing with Brahman as residing in the lotus of the heart; the second section deals with '*parabrahma-vidyā*', the portion of the Upaniṣad where Prajāpati teaches Indra the supreme wisdom. Each section is again sub-divided into convenient divisions with topical paragraph headings.

The appendix is concerned with examining the respective fields of '*parā*' and '*aparā*' *vidyās*. It tries to answer questions such as: Is it the same Brahman that is spoken of in VIII. i. 5 and VIII. vii. 1, or different? If the same, why the repetition? In VIII. i. 5 eight characteristics are attributed to Brahman. Are these Brahman's attributes or are they Brahman's own nature? If the former, then does the liberated man realize these attributes as his own at the time of liberation, or does he attain Nirguṇa Brahman? And so on. There are various answers to these questions from various schools of thought. The appendix examines these questions and tries to ascertain the correct purport of these Upaniṣadic passages.

Here the author refers to certain *modern* Vedāntins (*ādhunika*, p. 107; *abhinava*, p. 109) who state that there are no Upaniṣadic passages at all delineating the attributeless Brahman, and therefore no purpose will be served by examining these questions. It is not clear to which *modern* school the author refers. The Viśiṣṭādvaitic school is ancient enough. Of course, Sri Aurobindo's thinking in modern times is similar to the Viśiṣṭādvaitic line of thought.

In refuting this school of thought, the author says that, indeed, Nirguṇa Brahman cannot be proved through arguments, since the differentiation of knower, knowledge, and known does not exist in Nirguṇa Brahman. It is beyond the field of vision and thought, and common epistemological methods cannot be applied to it. But that does not mean that It is non-existent. The appendix also refutes the sub-schools belonging to post-Śaṅkara Vedānta, such as Eka-jīva-vāda, Aneka-jīvā-vada, Pratibimba-jīva-vāda, etc. The author shows that the idea that the liberated man attains only the Conditioned Brahman is beyond the pale of Śaṅkara's teaching in the *Brahma-Sūtra-bhāṣya*.

The book finally sums up the eighth chapter of the *Chāndogya Upaniṣad*.

The book is a valuable contribution to Advaita Vedānta and a useful addition to Sanskrit writing in the twentieth century.

SWAMI SMARANANANDA

German Ecumenicalist

Among the visitors who stayed at the Institute in September was Miss Adelheid von Guttenberg from Stein in West Germany. Miss von Guttenberg is Secretary for Ecumenical and International Relationships attached to the German World Day of Prayer Committee, an organization which draws upon the different denominations in Germany and is also connected with the German Protestant Women's Work Association. This Association is concerned with adult education, particularly for women. Its aim is to make women conscious of their role in society and the church. Women in industry and women in the villages are trained in home management and child care; they are taught crafts, and given opportunities for recreation and education. In all these activities the aim is to broaden the women's minds and give them an interest in political and social life.

In the ecumenical aspect of its work, the Association is linked up by correspondence and by personal friendship with other ecumenical organizations. An attempt is made to make known to German members the cultural background and the way of life of those for whom they give money on such occasions as the World Day of Prayer. This helps them to feel that they receive something from those to whom they are giving.

When she passed through Calcutta, Miss von Guttenberg was on her way to Djakarta to attend the Asian Church Women's Conference.

Children's Film Festival

The inauguration of the 1970 Children's Film Festival, organized by the Institute of Children's Film, was held at this Institute on 28 September. Before the films were shown, speeches were given by children from Japan and West Germany and messages were received from several other countries. According to the programme of the Festival, the plan was to show 924 films from 89 countries to 1.5 million children in eastern India. This would involve 3,007 shows at 227 centres. The Festival would reach children even in remote villages, who would perhaps see films for the first time. It would also reach 73 children's wards in hospitals and institutions for juvenile delinquents.

Iswar Chandra Vidyasagar Birth Anniversary

To mark the 150th birth anniversary of the great educationist Pandit Iswar Chandra Vidyasagar, a public meeting was held at the Institute on 29 September. The Hon'ble Mr. P. B. Mukharji, Chief Justice of West Bengal, presided. Those who addressed the large gathering included Professor Krishnagopal Goswami, Head of the Department of Sanskrit, Calcutta University; Professor Janardan Chakravarti, formerly Head of the Department of Bengali, Burdwan University; Sri Saumyendranath Tagore; and Dr. Gourinath Sastri, formerly Principal of the Sanskrit College, Calcutta. The meeting was called by Sri J. C. De, Sheriff of Calcutta.

Puja Holidays

Between 30 September and 31 October there will be no lectures, cultural programmes, or children's programmes, but the other departments of the Institute will function as usual, except from 7 to 16 October when the Institute will be closed for the annual holiday in connection with the Durga Puja.

Library and Reading Room

The following table presents at a glance a review of the work of the different sections of the Institute's Library for the months of April, May, and June 1970:

Library

	April	May	June
Total number of books	59,594	59,596	59,613
Number of books added	..	2	17
Number of books purchased	..	2	17
Number of books received as gifts	..	..	..
Number of books issued for home reading	836	2,228	2,581
Number of books issued for reference	2,625	5,940	8,008

Reading Room

Number of periodicals in the Reading Room	371	371	371
Average daily attendance	577	430	423

Junior Library

Total number of books	1,640	1,640	1,640
Number of books added			
Number of books issued for home reading	96	179	222
Average daily attendance	15	12	12

Children's Library

Total number of books	4,471	4,471	4,471
Number of books added	..	..	..
Number of books issued for home reading	177	581	716
Average daily attendance	32	30	30

Students' Day Home

The following table presents the work of the Students' Day Home for the months of April, May, and June 1970:

	April	May	June
Total number of students enrolled	800	800	800
Average daily attendance	320	200	185
Average number of students taking meals or tiffin daily	244	187	178
Total number of textbooks issued	9,584	5,262	4,782

International Guest House

Among those who stayed in the Institute's International Guest House in April, May, June, July, and August 1970 were the following:

APRIL

Dr. M. N. Fatkulin, scientist, from the U.S.S.R.

Professor G. M. Carstairs, psychiatrist, from Edinburgh University, Scotland.

Mr. Nicolas Gaisseau, student, from France.

Mrs. Anne Deb-Kurakin, writer, from U.S.A.

Mr. Kaiser Hoffman, student from U.S.A., on a study tour.

Mr. Rufus Collins, from U.S.A.

Mr. Gunter Pannewitz, from Germany.

Mr. F. N. Yurlov, Indologist from U.S.S.R., on an official tour.

Mrs. Marie Hlavackova, journalist from Czechoslovakia, as a guest of the Jadavpur University.

Mr. Peter Wilder, from U.S.A., on a study tour.

MAY

Mr. T. Nevardo and Mr. Axel Hyppolite, students from Italy, on a study tour.

Olivière Boelen, from Holland, on a study tour.

Professor J. C. Mathews, from England.

Mr. Gunter Pannewitz, from Germany.

Professor G. T. Wain, mathematician, from England.

Professor Bernard A. Nelson, from U.S.A.

Professor J. Peters, from the University of Louvain, Belgium.

JUNE

Mr. A. M. Ranaweera, Chief Education Officer, from Ceylon.

Mr. Daniel Neuman, student, from U.S.A.

Mr. J. A. Campbell, UNESCO expert, from U.S.A.

Mr. and Mrs. Gunter Pannewitz, from Germany.

Mr. and Mrs. Eiseman, from Germany.

Mr. Tomio Iwamoto, student, from U.S.A.

JULY

Mr. B. Collétte, zoologist from U.S.A., on an official tour and accompanied by Mrs. Collette and three children.

Dr. Jette Baumann, from Denmark, on a study tour.

Dr. Wilhelm G. Solheim II M.A., Ph.D., from U.S.A.

Miss Mei Mei Burke, student, from U.S.A.

Mr. Robert Fraser, student, from London.

Mrs. Florence Dawson, computer operator, from U.S.A.

Dr. M. H. Leibour, University Professor from U.S.S.R., under an exchange programme.

AUGUST

Mr. and Mrs. Thambaya from Malaysia.

Mr. and Mrs. Raju from Malaysia.

Dr. A. D. Sarkar, metallurgist from England on a lecture tour, and Mrs. Sarkar.

Dr. D. Shoenberg, of Cambridge University, England, and Mrs. Shoenberg.

Dr. Lewis Schipper, Associate Professor of Economics, Duquesne University, Pittsburgh, Pa., U.S.A., and a Ph.D. research scholar at Banaras Hindu University, studying philosophy.

Birthdays

In 1970 the birthday of Sri Sarada Devi, the Holy Mother, was observed at the Institute on 7 January; that of Swami Vivekananda on 4 February; and that of Sri Ramakrishna on 11 March. Each of these functions was marked by devotional chanting and singing, and by speeches in English and Bengali. The gathering on each occasion numbered about 1,000.

Children's Dance Recital

In January Nrityer-tale-tale, a school of dancing for children, staged a performance entitled 'Nrityaranga', in collaboration with the Institute. The programme included items from the traditional Indian dance forms including Kathak, Kathā-kali, Manipuri, and Bhārat-nātyam. About sixty children between the ages of four and ten held captive an audience of a thousand.

A Programme of Songs, Classical and Modern

Last February Giti Manjari, a centre devoted to the cultivation of classical and modern music, presented a programme of *gīti-ālekhya* (songs with commentary) based on Atul Prasad's devotional songs.

Sitar Recital

Also in February, Sri Bimal Mukherjee gave a sitar recital. He played the *kedārā rāga*, presenting the *ālāp* in the traditional *gharānā* style. At the end he made an exciting finish amidst loud applause from the audience. Sri Mukherjee is a member of the Indian Administrative Service. Although an amateur musician he has taken part in All-India Radio's National Programme and participates in all major music conferences.

A New Publication

Education for World Civilization: Basis of International Cultural Co-operation and the Future World Community is the title of a new book by Swami Nityaswarupananda, which the Institute has just published. Price Rs. 2.50. In this book the Swami presents his scheme for a School of World Civilization and discusses the scheme in relation to UNESCO's Declaration of the Principles of International Cultural Co-operation. He also suggests that the basic requirement in the world today is education which will develop a consciousness of the human race as a whole, its spiritual solidarity and the unity of its civilization. This education will create an allegiance to mankind as a community and thus provide a stable basis for true understanding and co-operation among peoples with diverse social, religious, economic, and political systems that they may live peacefully together. He also shows that the setting up of a School of World Civilization, as described, will pave the way to the reorientation of educational thought and to the dissemination of this new type of education throughout the world. The book will be reviewed in a future issue of the *Bulletin*.

Any man's death diminishes me, because I am involved in Mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.

JOHN DONNE

SEPTEMBER CALENDAR

FUNCTIONS OPEN TO THE PUBLIC

(Children below 12 years are not allowed)

SCRIPTURE CLASSES

THE BRIHADARANYAKA UPANISAD:

Tripurari Chakravarti, M.A.

On Thursdays, at 6.30 p.m. in Bengali

3rd, 10th, 17th, and 24th September

SRIMAD-BHAGAVATAM:

Govinda Gopal Mukherjee, M.A., D.Phil.

On Fridays, at 6.30 p.m. in Bengali

4th, 11th, 18th, and 25th September

SPECIAL LECTURE

Tuesday, 15 September, at 6.30 p.m.

THE CHEMICAL BASIS FOR THE ORIGIN OF LIFE

Speaker: G. Krampitz, Ph.D.

Professor of Veterinary Medicine, University of Bonn

President: S. M. Sircar, M.Sc., Ph.D., F.N.I.

Director, Bose Institute, Calcutta

SPECIAL DISCOURSES

A series of four discourses in Bengali

on

SWAMI VIVEKANANDA IN THE INDIAN BACKGROUND

(Based on contemporary newspapers, journals, reminiscences, and unpublished documents)

by

Sankari Prasad Basu, M.A.

On Mondays, at 6.30 p.m.

7th, 14th, 21st, and 28th September

CHILDREN'S STORY HOUR SESSIONS

Vrati Galpa Asar

First Saturday, 5 September, at 4.45 p.m. for Juniors (6 – 9 age-group)

Last Saturday, 26 September, at 4.45 p.m. for Seniors (10 – 16 age-group)

Programme:

Songs, Recitations, Story-telling, and Film Shows

LECTURES

On Saturdays, at 6.30 p.m. in English

September 5 **Problems of Urbanization in Developing Countries**

Speaker: N. R. Kar, Dr.Phil. (Goettingen)
Senior Specialist, East-West Centre, Hawaii, and Visiting Professor, California State Higher Education System, Los Angeles

President: K. Biswas, I.A.S.
Director, Calcutta Metropolitan Planning Organization

September 12 **Islam and Its Relevance to Modern Thought**

Speaker: Maulana Syed Ali Naqi Naqvi
Dean of Religious Studies, Muslim University, Aligarh

President: Hira Lall Chopra, M.A., D.Litt.

September 19 **Contemporary Western Literature : Progress or Decay ?**

Speaker: Jacob Sloan
Cultural Affairs Officer, U.S.I.S., Calcutta

President: Amalendu Basu, M.A., D.Phil., F.I.A.L.

BULLETIN
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THE IMAGE OF MAN TODAY: THE LITERARY EVIDENCE

SISIRKUMAR GHOSE, M.A., D.Phil.

Professor of English and Modern European Languages at Visva-Bharati, Santiniketan, Dr. Ghose is the author of Aldous Huxley, The Later Poems of Tagore, Mystics and Society, *and other works. The lecture reproduced below was given by Dr. Ghose at the Institute last April. Other recent lectures given by Dr. Ghose at the Institute and published in the* Bulletin *include 'Art and the Machine' (May issue) and 'The Indian Renaissance: A Review' (June issue).*

TO respond to literature and to understand one's own self are the same thing, said Abhinavagupta. In *The Self in Modern Literature* Glicksberg tells us: 'The struggle of man to define himself, to know himself, is the story of literature virtually from the beginning of civilization.' The convergence of the East and the West is striking. What does the contemporary scene tell us?

To talk of the state of man today, as we find him in life and literature, is at once easy and difficult. Easy because it is a familiar self-portrait, difficult because one does not know what to make of it. Self-understanding is the hardest and most distasteful of sciences. Today it almost verges on criminology. As Auden once said, the situation of our time surrounds us like a baffling crime. Much of what I have to say cannot be, in the nature of things, unknown to you. The predicament of modern man is a commonplace; crisis has become our normal state. We of course tend to make too much of it, pathetically try to distinguish ourselves as sufferers from anhedonia, a lapse of values and loss of initiative. According to Max Scheler: 'We are the first generation in which man has become fully and thoroughly problematical to himself; in which he no longer knows what he, essentially, is but also at the same time knows that he does not know.' But clearly it is we who are

responsible for what has happened, the erosion, the distortion, the loss of reality is because of what man has made of man. The image that we see focussed on the screen of history is our own projection. I shall briefly point to some of the projections or predicaments. It will not be, I confess, a wholly detached contemplation on the horror and hopelessness of history, of what it is to be man today—that abyss of danger, deceit and self-deception, defilement, the edge of an encounter where being can hardly be distinguished from non-being, where know-how is no substitute for know-why.

Will no one tell me what I am ? cried the anguished King Lear. On the modern scene there is no lack of anguished voices to tell us what man is, or, rather, what man is *not*. As Karl Jaspers saw it, the insecure human being gives our epoch its physiognomy. Always go round yourself to see that the image is seemly, said Father Zossima. Let us go round the images a bit and see if we do not recognize ourselves in this hall of broken mirrors. Will the shock of recognition awaken the dead and dying, make the fragments whole ?

D. H. Lawrence wasn't exactly a moral bird in the popular sense of the word. But even he knew that it was useless to think that we could get along without a conception of what man is, without a belief in ourselves, and without morality to support this belief. If ethics is of the essence we have perhaps lost the right to exist.

If the most significant possession of a culture is its image of man or self, what shall we make of the age in which we live ? A series of problem portraits, dubious reflections, *alter egos*, self-definitions, stare us in the face ; enough to sap confidence and all easy optimism. From the classic, Sophoclean celebration of the wonder of man to the Christian idea of man made in the image of his Maker, from Terence's 'Nothing human is alien to me', we have come to the place of no return where, it seems, there is 'no crime of which one cannot imagine oneself to be the author'. A monster conjured up perturbed souls, said Brecht of the modern theatre. Most of the actors in the modern theatre, descendants of Dostoevsky's 'underground man', victims and accused in a civilization on trial, have known nothing but the death of God, nausea, anxiety, incoherence, non-humanity and nothingness as their only dower. Reduced to the state of a robot, modern man's mind has become a recording machine with little discrimination, to him no event is more important than another. Events just happen, at a certain speed. As someone has said, the dominant modern symbol is the motorcycle, on the road to nowhere.

Another complicating factor is that, openly or by implication, these men, *der Mensch der Argenis*, men of resentment, repudiate the values of their society. Their pride is that they are 'Outsiders'. But, paradoxically, today these Outsiders are very much 'in'. The enemy is at the very centre. And since industrial society was made without reference to human nature we have become our own worst enemy. Our technique has turned against us, the story of Frankenstein's Monster is being rewritten on a cosmic scale. The triumphs of technology and the threat of regimentation have conspired towards a universal facelessness. Mr. Zero's fate in *The Adding Machine* provides the model of fatuity. For the more conscious spirits, modern living sways between a frustrating alternative : the alternative between lying and dying. In all this where is man to be found ? *Kasmai devāyaḥ haviṣā vidhema* ?

The Godless Self

Whether the victims admit it or not, the death of God announced from the

house-tops has brought in a sickness unto death, another key concept of the age. The rejection of all transcendent faith, or religion as Jung calls it, has created a gap from which modern man suffers most. There is something phantasmal about the process, since he continues to be haunted by realities he has refused and denied, the unpurged images. The decisive element in the predicament of western man, as Paul Tillich hinted, was his loss of the dimension of depth. 'Walt lived miserably among face values all his life,' wrote Beckett about one of his heroes, or 'anti-heroes'. Walt is our Everyman, the one-dimension man. Bereft of both reason and faith men have become lost in a maze of the manipulated, the sub-human and the absurd. As one contemporary character puts it: 'The whole of existence frightens me, from the smallest fly to the mystery of Incarnation; everything is unintelligible to me, most of all myself.' But can such fear be described as the beginning of wisdom? When the youthful protagonist of *Maldoror* cries out his morbid manifesto: 'I, alone, am against humanity', he is but parading a mortal sin, an aspect of romantic agony. The whole age seems to suffer from a spirit of collective paranoia or possession. Looking at the horrors of an irrational history one is inclined to think that the present cycle has been given over to an orgy of insanity and instability. Must one commit suicide? That such a question can be raised at all shows how near it is, how much within the range of possibility, the nemesis of a philosophy of meaninglessness.

Four Faces

The first sign that things had changed and civilization was getting into skid row was a reversion to primitivism and the animal, a point of view passionately championed by D. H. Lawrence. But the master of the—less ecstatic—modern animal fable is Franz Kafka. The hero of his *Metamorphosis* turns into a cockroach and, though fully capable of understanding his own situation, communication with man and the family has snapped. Aldous Huxley's *Ape and Essence* and Hermann Hesse's *Steppenwolf* are both Manichean in intent and deal with the polarity of being. Orwell's *Animal Farm* and Ionesco's *Rhinoceros* offer us an allegory of entire societies turned into a herd, mass men, *Massenmensch*.

Another image that was bound to emerge was that of the machine man, an idea greatly helped by the vogue of Darwinism and behaviourism. Of course not all submitted quietly. A few like Hauptmann (*The Weavers*) and Ernst Toller (*The Machine-Wreckers*) protested. An unavailing protest. In Russia itself, during the early years of Bolshevism, the mystique of the machine, as of collectivization, reached dizzy heights, and when Zamiatan's *We* presented the Soviet collectivist experiment in a quizzical manner it was frowned upon by the Party. The most telling tract of the times was, perhaps, Musil's *Man Without Qualities*. Though Musil drew no moral, it was obvious and unmistakable. Huxley's *Brave New World* and Orwell's *1984* were horrified satires, bitter, brilliant Utopias of what science has done to man, turned him into an Orgman. The writers were warning against the shape of things to come. They warned in the name of the free spirit, but there was little direct didacticism.

But earlier than either the animal or the machine man came the nihilistic self and, with whatever changes, it has persisted. But who is a nihilist? Let one of the protagonists speak. The nihilist, according to Nietzsche, is a person 'who says of the world as it is, that it *ought* not to exist, and of the world as it ought to be

that it does not exist'. Also, an additional insight, 'We are all worms'. The clear-sighted among these worms, however, know that their pessimism was not so much world-contempt as self-contempt. Celine's *Journey to the End of Night*, from which we have quoted, was a graphic portrayal of the post-war mood of despair and disintegration from which we have not yet recovered. The war and the concentration camp (see the *Theory and Practice of Hell*), have contributed no less to the contemporary state of man. To this has been added the prospect of 'neantization', when an idiot hour can destroy what it has taken centuries to build, an unparalleled death-wish. And now comes, out of the continent of affluence, the latest euphoria of psychedelic art, transcendence without tears, the alchemic *ānanda* of Hippidom. Long live Progress !

A factor which seemed to help the mood was the theory of relativity. The literary writers may not have understood the theory very well, all the same they used it to project their perspective or point of view. And since both determinism and objectivity had receded, 'perhaps, perhaps not' became the modish stance. Uncertainty was urbanity. It is this sense of uncertainty about the reality of the self, which became the major theme of Pirandello's plays. 'We think we understand each other, but we never really do,' cries one character in *Six Characters in Search of an Author*. The contingency of the human experience is emphasized in another play, *Each in his own Way*: 'Our impressions change from hour to hour. Often a word is sufficient or even the manner in which it is said—to change our minds completely.' In such universal flux—which could not have been unknown to earlier observers—where is the stable self ? In his preface to *A Dream Play* Strindberg hinted: 'Anything may happen, everything is possible and probable, time and space do not exist. On an insignificant background of reality, imagination desires and embroiders novel patterns, a medley of memories, experience, free fantasies, absurdities and improvizations.' One thinks of Bergson and Proust.

Here André Gide hit upon the device of the gratuitous act or crime as a mark of freedom. One is hardly surprised to hear, from the new *avatāras* of the Absurd: 'We prefer to go deformed and distorted all our lives.' Or 'I do not really exist, I merely imagine I exist.' And so the ontological game or erosion has been going on for a long time. According to Lawrence Durrell: 'The ego, plus a number of fantastic appendages, with personal pronouns attached to them—that is I.' But, no, even that has a cognitive element. 'In reality,' the same authority tells us, 'we are after all totally ignorant of one another, presenting selected fictions to each other.' Some of André Malraux's heroes, who seek relief in revolution, air strangely Byronic and inhuman philosophies, snob attitudes elevated to sacerdocies. Says Garine: 'I do not love mankind, I do not even love the poor, the people, those for whom I am going to fight.' *Muktasya karma*, indeed !

But the one image which has had the longest run on the modern stage—the curtain is about to drop, maybe—is the Absurd or the Irrational Self. Once meaning has been blotted out from the universe (no matter by whom, when, and why or how), the Absurd reigns supreme, a tyranny and a torture of self-consciousness on the rack. Anything goes. The individual is not responsible, not predictable. In *The Chairs* Ionesco's Old Man lets us know: 'I am not myself. I am another.' (Remember Rimbaud's *Je suis un autre.*) The demonstration is devastating. Asked to address a meeting—'The universe is waiting to hear you'—he hires a professional orator.

This is a deaf-mute (consummation devoutly to be wished) and he utters only a few nonsense syllables. In *The Bald Soprano* the myth of the community and communication collapses into comical but terrifying incoherence. While Mr. Smith says 'Cockatoos, cockatoos,' nine times, Mrs. Smith picks up the tone, adding nine times again: 'Such cascades of cacas, such cascades of cacas....' In *The Killer* the hero, obsessed with death, cannot shoot at the Killer. He can only declare his own impotence. In the mass society of *Rhinoceros* the lonely Berenger, a kind of last man, however, stands up, resists, and refuses to capitulate. 'I am the last man left, and I am staying that way till the end. I'm not capitulating.' Some hope, there.

Any idea of a positive or moral gesture is wholly and no doubt deliberately wanting in the works of Samuel Beckett. Both his *Waiting for Godot* and *Endgame* are about people who are already spiritually dead, who almost enjoy their discomfiture. Interspersed with absolutely brilliant writing, ontological farce, as Gunther Anders calls it, the total effect is one of utter meaninglessness, which may be the intended effect. In his novels—unusual novels all of them—the characters change names. This is of course a way of suggesting that they have no fixed identities. But what keeps such creatures going? Hard to say. According to one of them, they are after 'the freedom of indifference, the indifference of freedom'. Are these people really looking for values, or just dandies of disaster? As another of these persona puts it, the quest is for 'the tranquillity of decomposition'. One may wonder if the author's own comment on the passing of Malone, 'Going nowhere, coming from nowhere, Malone passes', is an example of tranquillity or hopelessness. Tranquillity, thou art translated.

A trained dialectician, Sartre provides new rules for the game, by attempting to transform nausea into social commitment, and smuggling freedom and transcendence for the 'useless passion' which is another name for man today. There is more than Promethean pride—it could well be a cover for basic insecurity—in his 'If I did not assume responsibility for my existence, it would seem utterly absurd to go on existing'. But the pride has hardly any objective correlative nor is there guarantee that the choice will be necessarily a right choice. In effect, as he himself realizes, the Sartrean man is little more than a 'stream of thoughts about thoughts'. He would *like* to be rather than is. And when he adds: 'I've finally lost all sense of reality' one is inclined to agree. But Sartre is always growing, and in his latest book, *The Problem of Method*, he has tried to bring the human will and responsibility back to the centre.

The Soviet Hero

The Soviet hero, the new man in a new civilization, is cut to a different measure. A people's man, he does not suffer from (the luxury of) the alienation of the bourgeois intellectual, the effete Oblomovs of yesterday. The first sketch of this emergence is no doubt Bazarov in Turgenev's *Fathers and Sons*, a kind of Bible for the old revolutionaries. But, thanks to Turgenev, Bazarov remains an ambiguous figure, as much a satire as a celebration. Wholly devoted to a pre-Marxian materialist view of life and committed to undermining all existing institutions, he yet falls hopelessly in love and is not above self-pity. With the October Revolution the Russian image undergoes another change, towards the social man. The new hero, no longer a separate, superior person, is one with the Party which acquires quite sacrosanct characteristics. In Ostrovski's *The Making*

of a Hero we see the type fully formed. When disabled in battle, his only regret is in being deprived of 'carrying on the struggle', that is, the work of the Party. Such a Party functionary can never be a tragic figure. His world-view will not permit such a possibility.

It is precisely here that *Dr. Zhivago* broke new ground. The hero, obviously a mouthpiece for the author, has weakness enough. But what struck an un-Soviet note which the authorities were not prepared to overlook, was Zhivago's lack of enthusiasm over the Revolution and violence. Perhaps the book is meant to be more an elegy than an epic. Lara sums it up thus: 'The whole human way of life has been destroyed and ruined'—a statement that could be applied more to the whole age, the industrial society in which we live, than to any particular system or country. Typical of the change in attitude or doctrine is Rozanov's *Solitaria*. To Rozanov: 'the private life is above everything ... just sitting at home and even picking your nose and looking at the sunset.' Friends who have been to Russia recently tell me that young Russians are going back to Tolstoy and—Mahatma Gandhi. And *Dr. Zhivago*, I hear, is now being printed in Russian.

Summing Up

All in all, the old marks have disappeared. The old-culture, privileged Gestalt, the stable personality is in eclipse. Nothing will bring him back, the traditionalists may cry as much as they will. Multiple or split personality, contingency, absurdity, indeterminacy, regimentation, 'neantization', and other threats to the self unknown to tradition, have, separately and together, played havoc with the image of man today, provided almost a new iconography, 'a selective fiction of decomposition', the dislocation of character, the abolition of man. Many things—ugly, unsuspected, sinister—have emerged such as we had never met before, not in like manner at any rate. Dignity is dead, self-complacence impossible, a veritable *Walpurgisnacht*. None can reach heaven who has not passed through hell. The encounter with evil, with disintegration cannot be postponed. And these men have looked into the Abyss and the Abyss has looked back into them.

Yet, precisely here, one feels the danger, the weak spot. In *Man Without a Shadow* Colin Wilson, ex-*enfant terrible*, has pointed out: 'All modern novelists escape the burden or moral responsibility by pretending it is none of the artist's business.' Not the novelists alone. One cannot help noticing on the modern scene the ease with which attitudes of impotence have acted as substitutes for insight, how profundities alternate, alarmingly, with parodies of profundity. One also feels in this dogmatism of doom a premature closing of accounts, an insufficient courage to be. Why live? There is no answer. Meaninglessness has been taken for granted, but not its conquest. To that extent the whole of modern art, at least a large part of it, is an art of fall and not of redemption. The minute analyses of the human condition have failed to provide a valid image of man, neither of the total man nor of the future.

In brief, these writers are better when they espouse negation and despair, less reliable when they talk of hope, which of course they do too little. In any case, their embodiment of positive values is disappointing, if not non-existent. But if meaning has ceased to exist, why write? Is the imaginative life only 'a birth astride of a grave'? Even so, modern writers fail to justify or explain the creative urge. Communication implies values. Their elaborate stances of agony, fear, and trembling, the chortlings of the non-self, illustrate rather than illumine. There are, many of them seem to suggest, no longer problems of the

spirit. In his Nobel Prize address Faulkner lamented this and went on to add: 'The moderns must learn again, dig deeper.' Else their labour is doomed to be ephemeral and tinselly (as Virginia Woolf admitted towards the end of her life). Until our writers learn or relearn the value of love and honour and pity and compassion and sacrifice they labour under a curse. As the French say, these poets are accursed, *les poètes maudits*. When will the curse lift?

Who knows, behind the nausea and the negation, the fury of these fevered, fragmented gestures, the self-sufficiency of the self-lost, the new Dark Age, of logos in the mud, perhaps there lurks the muted hope of a metaphysical community, a deeper communion through danger and death, peril in its widest commonalty spread. Art is a lie that tells the truth, wrote Picasso. We cannot take away the artist's right to speak the truth with a slant. But, as Conrad saw long back, 'it seems as if the discovery that there is such a thing as evil in the world has become a source of unholy joy to some of the modern writers'. As Whitehead put it, the alacrity with which some people embrace a philosophy of meaninglessness calls for a psycho-analyst. Whether the modern writer's ability to feel lost, and his discomfort at feeling lost, are among his illustrious privileges, no one will deny that these many attempts at anguished authenticity, even the epiphanies of the Absurd, the awareness of today's *Lebenswelt*, holds a lesson for all of us. It is impossible to deny that, for the more sensitive, this is how it is. Perhaps this is the way the world ends. Here are the funeral pyres of humanism, *Götterdämmerung* of nothingness.

The question is: Will the atomization of man and society, our non-world, 'a world that is not home', ever yield to the unity of being and unity of culture? Or will the idea continue to mock us for ever? Behind these imbecile or distorted, miserable masks, will the face shine through, the person behind the persona, total or integral man, *sahasraśīrṣā puruṣh*, the new hero for whom we are waiting? The artist can show only what he has seen, not what we want him to see. These images of catastrophe that we have displayed, which haunt our days and nights are but stations of the cross. Himself on the rack, 'exile in the imperfect', the modern writer never forgets, and will not allow us to forget, that the self must be defended and discovered against all odds, now as always. The greater the pressure against the preservation of self's identity, the greater the need for preserving it. And perhaps, as Hölderlin assures us, where danger is growing, rescue is growing too. After *all*, as the *Nāsadīya-sūkta* knew ages back, Being is a gift of Non-Being. But, in the words of a modern Indian poet:

Non-being's night
could never have been saved
If Being had not plunged into the dark.

Where is the modern artist who will tell us, in modern idiom, *vedāhametaṁ puruṣaṁ mahāntamādityavarṇaṁ tamasaḥ parastāt*? Modern literature has miles to go before such an idea or image, the uncreated conscience of the race, of a fusing and reconciling vision, the mystery and meaning of Man, beyond the darkest Night, realizes itself. But did not Camus tell us, Man is the only creature who refuses to be what he is? Night may be a passage rather than a terminus. In the meantime the clock ticks loss: He is not here, *deus absconditus*. Neither God nor man, we are still in limbo, moving through purgatory blindfold.

ON AESTHETIC AND MORAL VALUES

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FOR a serious student of axiology, easy solutions of the problems relating to 'good' and 'beautiful' should always inspire second thoughts. It is a truism to say that determination of the nature of aesthetic value and of ethical value entails certain problems which are complicated in their very nature. Complications in their nature lead to deeper complications in the formulation of their relation. An attempt at discovering the relation between the two will not be of much use if their nature is not determined beforehand. Let us apply ourselves to that difficult task.

Let us look at the problem from where Moore saw it. His careful analysis raised two very important questions (1) whether and in what degree a thing is intrinsically good and bad and (2) whether and in what degree, it is capable of adding to or subtracting from the intrinsic value of a whole of which it forms a part, from a third, entirely different question, namely whether, and in what degree, a thing is useful and has good effects, or harmful and has bad effects. All these questions, according to Moore, are very liable to be confused, because in common life we apply the name 'good' and 'bad' to things of all three kinds indifferently.

When we say that a thing is 'good' we may mean either (1) that it is intrinsically good; or (2) that it adds to the value of many intrinsically good wholes; or (3) that it is useful or has good effects. Similarly when we say that a thing is bad we may mean any one of the three corresponding things. Such confusion is very liable to lead to mistakes, of which the following are, Moore thinks, the commonest.

In the first place, we are apt to assume with regard to things which really are very good indeed in senses (1) or (2) that they are scarcely any good at all, simply because they do not seem to be of much use—that is to say, to lead to further good effects. Similarly, with regard to things which really are very bad in senses (1) or (2), it is very commonly assumed that there cannot be much, if any, harm in them, simply because they do not seem to lead to further bad results. We so often ask of a good thing, What use is it? and conclude that, if it is no use, it cannot be any good. Or we ask of a bad thing, What harm does it do? and conclude that if it does no harm, there cannot be any harm in it. Or, again, by a converse mistake, of things which really are very useful, but are not good at all in senses (1) and (2), we commonly assume that they must be good in one or both of these two senses. Or again, of things which really are very good in senses (1) and (2), it is assumed that, because they are good, they cannot possibly do harm. Or, finally, of things which are neither intrinsically good nor useful, it is commonly assumed that they cannot be

good at all, though in fact they are very good in sense (2).

All these mistakes are liable to occur because, in fact, the degree of goodness or badness of a thing in any of these three senses is by no means always in proportion to the degree of its goodness or badness in either of the other two. Moore's careful analysis did not reveal anything but the enigmatic and unanalysable character of 'good' and his inevitable conclusion was the indefinability of 'good' itself.

II

Traditional Indian philosophical thinking also points to this indefinable character of 'good', as moral considerations did not spring out of any social necessity but out of ontological necessity. Vedānta considered *Brahmavidyā* or knowledge of Brahman as the highest good. A close analysis of the ethical conception of Sāṁkhya-Yoga shows that its fabric consists of three strings.

Firstly, the concept of the good is identical with the metaphysical reality. Emancipation or *apavarga* arises from the discriminating knowledge about Puruṣa or Prakṛti and has been termed *kalyāṇa* or good, while the opposite of it, namely, the common life, has been termed *pāpa* or that which has to be rejected. The Yoga has enumerated and discussed in detail the ethical virtues, but they are all confined to the experimental world, and so have no intrinsic value of their own. They are termed 'virtue' because they help the individual to dissociate himself from experiences and attain ultimate knowledge. They are thus means and not ends in themselves.

Secondly, the ideal of the good as *kaivalya* or liberation, has not been taken as something external, but as a natural culmination of the course of Prakṛti's evolution. The *Bhāṣya* on 1.12 says that the mental stream flows on in both directions: towards enjoyment as well as liberation. Prakṛti creates bondage. But, at the same time, has in itself the secret of freedom. The inherent teleology of the *guṇas* creates world phenomena for the experience of the Puruṣa and has the tendency to withdraw again within itself, setting him free. Good or bad are the offshoots of the same process.

Thirdly, the ethical goal has been approached and discussed from the viewpoint of feeling. In connection with the *guṇa* theory, one may contend that feeling has been taken as an independent factor pervading all planes of existence. Both subjective and objective phenomena are said to involve three kinds of feeling: pleasure, pain, and the depressing. Though the three kinds of feeling have been interpreted as corresponding to the three *guṇas* and as such are equally fundamental, the Sāṁkhya-Yoga emphasizes the painful aspect of things, taking it to be the most dominating factor, and establishes the desirability of final liberation from this standpoint, namely, that world experiences involve a greater amount of sorrow; freedom from them, therefore, is the desirable, real, and also the higher goal.

The highest end, therefore, is the absolute cessation of pain. But though avoidance of pain has been taken as the ultimate goal, pain here is not used in the ordinary hedonistic sense, but includes both the joys and sorrows of mundane experiences, since these have been taken as sorrowful; absence of pain means the total extinction of all experience. This ultimate cessation of all experience is not a mere void but is positive to the extent that it is pure consciousness and also tranquil (*śānta*).

This *śānti* or tranquillity, is the highest pleasure, but is not the same as bliss in the Vedānta. The *Yoga-vārttika* defines this *śānti* as ultimate happiness, which is nothing but the absolute cessation of all mental

operations. Pleasure as the ultimate end is thus the negation of all experiences, pleasurable and painful. The highest sense of pleasure is therefore, the negation of pleasure. The Jaina ethics also refuses to accept hedonism and the point that is emphasized is that the criterion of virtue and vice does not lie in their contribution to pleasure and pain either to one's self or to others, but in the motive or intention involved. If the act is accompanied by the intention of doing harm or good, then it is capable of producing merit or demerit, otherwise not.

It is further pointed out by the Jaina thinkers that that which has pure origination, pure effect, and is of pure nature is the cause of merit and happiness; and that which is of impure origination, impure effect, and impure nature, is the cause of demerit and misery. We may interpret them thus: that which has sprung from a good motive is good by nature and produces a good result, brings merit and happiness, and the reverse is the case with regard to evil. Hence, the total value of an action depends on the motive, the means, and the consequence, and according as one or two or all of these are good or bad, the value increases or is reduced. Different grades of value are to be attached to an action according to the variant nature of its factors. But greater emphasis is laid on the nature of the motive.

The emphasis which the Jaina thinkers lay on pleasure has similarity with the Vedic tenet of thought. The Vedic people seemed to have a simple code of morals. The performance of sacrifices was regarded as the principal virtue which was rewarded by the attainment of heaven. Vedic injunctions, which were imperative and external mandates, were also not categorical, but were mostly supplemented by eulogies (*arthavāda*) which held out promise of reward. Along with this idea of ritual virtue, there also grew the concept of social virtues and vices, such as truth and falsehood, charity and the absence of generosity, and so on. Virtues were eulogized, not for their own sake, as having any intrinsic value of their own, but as means to the attainment of pleasure in this or another world. So the Vedic concept of virtue has a necessary reference to reincarnation or rebirth.

III

The richness of the classical Indian thinking on aesthetics may be favourably compared with that on moral thinking. The most vital element in the concept of the beautiful is the truth taught and reiterated in the *Bhagavad-Gītā* and in the Upaniṣads, that the core of being is Bliss (*ānanda*). The *Gītā* is the essence of the Upaniṣads. Śrī Śaṅkarācārya states that the essence of both of them is eternal purity and wisdom and freedom (*nitya-śuddha buddha mukta svabhāva*). The concept of bliss is worked out in great detail in the Upaniṣads. In the *Taittirīya Upaniṣad* it is stated that Brahman is *ānanda* (bliss) and all things live, move, and have their being in bliss. It is stated there, too, that the experience of beautiful and enjoyable things is the head of the bliss-aspect of the soul, while the enjoyment of beautiful and enjoyable things is its right wing and the expression of beautiful and enjoyable things is its left wing; the element of bliss is its soul and the Over-soul is its eternal basis and support. The Upaniṣads further point out that the prismatic splendour of the joy of the artist is one of the high levels of bliss and is far higher than mere sense delights, though it is far below the plane of the white light of spiritual bliss.

Aesthetic experience has been aptly described as 'a many-coloured episode in eternity'. In Indian aesthetics, the concepts of *ānanda* and *rasa* are both aesthetic

and spiritual in character. In the *Taittirīya Upaniṣad* God is called *rasa* (*raso vai saḥ*). He is the supreme delectable sweetness. The word *rasa* refers also to the physical aspect of taste, the aesthetic delight and the science of alchemy. Nature has three states of being: *Sattva,* equipoise; *rajas,* activity; and *tamas,* inertia. The soul has three bodies and five sheaths, namely, the gross body, the subtle body, and the causal body, the first comprising the gross sheath of the physical body and the subtle sheath of energy, and the second comprising the mental sheath and the intellectual sheath, and the last comprising the sheath of bliss.

In art we find the pure *sāttvika* state full of disinterested aesthetic knowledge and delight and in it we function in the sheath of bliss, the *ānanda-maya kośa.* When *rajas* and *tamas* intervene, and they intervene in all ordinary minds, the quality of the pleasure is lessened by the influx of desire, and even that lessened pleasure is chased by pain. But in the truly artistic mind we find a pure *sāttvika* content and hence there is a deep and disinterested delight. Our great aestheticians taught that in aesthetic *rasa,* as well as in spiritual *rasa,* the clamorous sense-delights are stilled and the bliss-element, *ānanda-rasa,* of the soul is liberated by the breaking down of its barriers, *avarṇa-bhaṅga.* In aesthetic *rasa* the bliss of the soul is coloured by such emotional states as love, *rati,* whereas in the spiritual *rasa,* it is pure, complete, and infinite.

This aspect is well brought out in Jagannātha's *Rasa-gaṅgā-dhārā.* Thus the aesthetic delight is a reflected bliss, *prati-bimbānanda.* Vaisvanātha characterizes this bliss as *brahmānanda sahodarah.* Ānandavardhana in his famous work, *Dhvanyāloka,* says that familiar things have a new manifestation of glory in the light of *rasa,* just as, in the spring, trees put on fresh, fair, and fragrant flowers. In the enjoyment of the beautiful we find freedom, disinterested delight, perfect harmony and peace and a setting free of the real nature of the soul, less hostile to intellectualistic and moralistic views frequently entering upon definite and explicit polemic against these delight-harmony-and-peace phenomena. As Schelling pointed out, aesthetic production is in its origin an absolutely free production. This independence on any extraneous purpose constitutes the sanctity and purity of art, enabling it to repel all connection with mere pleasure, a connection which is a mark of barbarism, or with utility, which cannot be demanded of art save at times when the loftiest form of the human spirit is found in utilitarian discoveries.

The same reasons forbid an alliance with morality and hold even science at arm's length, although nearest by reason of her disinterestedness. While Schelling forbids an alliance with morality, Hegel declares the aim of art to be in itself, in the presentation of truth in a sensible form ; any other aim is altogether extraneous. Croce, the Adams Leverier of modern philosophy, considered this problem of aesthetic and ethical values and his considerations merit repetition. At the outset he discusses the rigoristic negation and the pedagogic justification of art. The first, namely, the rigoristic, appears several times in the history of ideas. It looks upon art as the inebriation of the senses and therefore as not only useless but harmful. The other, namely, the pedagogic or moralistic-utilitarian, admits art only in so far as it co-operates with the end of morality, in so far as it assists with innocent pleasure the work of him who points the way to the true and the good, and in so far as it anoints the edge of the cup of wisdom and morality with sweet honey.

We shall do well to observe that it would be an error to divide this second view into

intellectualistic and moralistic-utilitarian, according to whether there be assigned to art the end of leading to the true or to what is practically good. The educational task which is imposed upon it, precisely because it is an end which is sought after and advised, is no longer merely a theoretical fact, but a theoretical fact already become the ground for practical action. We describe it, as Croce did, as pedagogism, as practicism, and not as intellectualism. We would be exact if we did not further subdivide the pedagogic view into pure utilitarian and moralistic-utilitarian because those who admit only the satisfaction of the individual (the desire of the individual), precisely because they are absolute hedonists, have no motive for seeking an ulterior justification for art.

We prefer to restrict ourselves to observing that in the pedagogic theory of art is to be found another of the reasons why the claim has erroneously been made that the content of art should be chosen with a view to certain practical effects. As against hedonistic and pedagogic aesthetic, the theory of art as consisting of pure beauty has been brought forward in right earnest. But it is to be borne in mind that if art is not to be confounded with sensual pleasure (utilitarian practicism) nor with the exercise of morality then it would be expression. We wish to point out that as the existence of the hedonistic side in every spiritual activity has given rise to the confusion between aesthetic activity and the useful or pleasurable, so the existence of or, rather, the possibility of constructing, the physical side has caused the confusion between aesthetic expression and expression in a naturalistic sense; that is to say, between a spiritual fact and a mechanical and passive fact (not to say between concrete reality and an abstraction or fiction).

IV

In the above context we may, with Tagore, ask the question, Does literature serve goodness ? Tagore tells us in no uncertain terms that literature serves both beauty and truth. His concept of *rūpa*, truth, finds the meeting point of truth and beauty. His proclamation to the effect that truth and literary creation are in some sense identical resounds in the ears of all lovers of art. The ideas bodied forth in a work of 'art' become 'truth', when properly expressed. In *Sāhityer Pathe* Tagore says that art and literature belong to that revolutionary region of freedom where need is reduced to unimportance, the material is shown to be unsubstantial, and the ideal alone is revealed as truth; there all burdens are lightened, all things are made man's very own.

Tagore's insistence on reducing to the minimum the material needs of life takes him to his second aesthetic principle, namely, the principle of disinterested contemplation in art. The first principle, being the principle of freedom, entails a sort of identity of the 'ideal' and the 'true'. It is a rare achievement for anyone to have visualized the ideal as true and the true as ideal, and Tagore should be held as one of those very few who could think of this identity. If the true and the real can be invested with an element of ideality, the heavy burden of the real is thus considerably diminished. The 'other' in human relations is a barrier for complete understanding of men and their environment. If one could take away the crude nature of reality from things and beings, they, on their own, could become part and parcel of the human world. That is exactly what Tagore meant by the expression 'made man's very own'. If this process of 'taking away the burdens' from things and values goes on uninterrupted, there is no bar to thinking that, on ulti-

mate analysis, the moral and the beautiful could be found to be identical.

The second principle, as we have already pointed out, was, for Tagore, the principle of disinterested contemplation in art. A thing has some use, some pragmatic value, for it is used for one of the many purposes of man. But the contemplation of beauty negates the possibility of any such use. The beautiful thing is contemplated for its own sake; its connection with the world of organic needs is obliterated for the time being. The great and immortal characters created by the master artists of the world in their immortal creations do not stand in any need-based relation to the appreciator. It is generally believed, and Tagore sometimes subscribed to this belief, that man did not create beautiful objects to serve any useful purpose; aesthetic value was different from economic value. Tagore told us that art had not even the remotest relation to any form of purposiveness; even remotely it does not help man in his learning process. That is to say, art or literature never poses to be a teacher to mankind.

In *Sāhityer Pathe* Tagore tells us definitely that it was not for literature to answer the question, 'What would happen to the moral training of men and women if literature did not accept performance of the task?' His emphatic pronouncement on this point is that if men try to get moral lessons from literature they may do so, but literature does not in the least care to teach them. In no country has literature taken up the job of a schoolmaster.

Thus Tagore is in no mood to reconcile pragmatism and didacticism on the one hand and fine arts on the other. Empirically speaking, that is, as empirical facts of experience, what literature offers is not a bunch of moral maxims nor some set formulae serving socio-economic or material purposes. If we are permitted to take the self-same word in a higher sense at one time and in a lower sense in a different context we may profess, with Tagore, that though art and literature had hardly any relation to pragmatism or didacticism, yet it was conducive to the 'good of man'. The idea of 'goodness' is not confined to a particular peninsula; it is an overlapping concept. An act could be good, a painting could be good, a man could be good, a girl could be good, a bench could be good, a knife could be good, and a day could be good as well. Modern semanticists like Paul Ziff and Max Black would consider 'good' to have a blanket connotation.

The idea of good is well brought out in its proper meaning with reference to the referents in different contexts. This position of the modern semantics was hinted at by Tagore when he refused to identify art on the one hand and pragmatism and didacticism on the other. According to him, goodness is above them and it enjoys a place beside beauty and truth. Good does not only please us, it is both useful and beautiful. In *Sāhityer Pathe* his poignant remark is that it does amount to the whole truth to say that the good pleases because of what it does for us. That which is really good is both useful and beautiful, that is to say it has mysterious attraction for us over and above that of such purposes of ours as it may serve. The moralist declares its value from the ethical standpoint, the poet seeks to make manifest its unutterable beauty.

Thus the same value looks different from different axiological standpoints. What is beauty to one is morality to another. This is how ratiocinative understanding works discursively. When we seek to understand something we categorize and break it into parts or aspects. This is contrary to the intuitive apprehension of things. Intuition

apprehends the presented as well as the 'image' of the possible. This type of intuition was accepted by Croce and explained as conducive to a proper appraisal not only of art forms but also of other forms, cognitive, emotive, and volitional. We may note *en passant* that Tagore made a distinction between the merely charming and the beautiful, that is, the beautiful was not only sensuous but it transcended sensuousness. The notion of 'charming' has reference to passion, that is, to the baser elements in man. It has no reference to the calm contemplation that goes with aesthetic experience proper.

The admission of '*śānta*' as the ninth *rasa* in the ecology of ancient Hindu aesthetics and the western definition of poetry as 'emotions recollected in tranquillity' bear out Tagore very aptly. He wrote in *Sāhityer Pathe* that the aesthetic experience had its birth in a calm and contemplative mind. In that higher region where the immediate consciousness of things and beings is referred to a wider context replete with meaning or meanings, the lower barriers of axiological understanding break down under the impact of a totality. If the universe is one, the experiential world must also be one. Breaking up this world and compartmentalizing it is an arbitrary act of the weak human understanding. When we fail to grasp the totality, we go by compartments. This compartmentalization is a sign of weakness. It leads to circumscribed knowledge which, in turn, leads to dogmatism. Where I am dogmatic, I am not properly disciplined there. My discipline did not give me the principle of unity latent in the myriad forms of human experience.

This discipline is born of intense *yoga*, as is wont with the artist. Romain Rolland rightly pointed out that Beethoven was a great *yogīn*, while he was a great musician. This intense *yoga* of the artist speaks of a penetrating concentration which overcomes the barriers of the understanding set up by the discursive reasoning in man. This overcoming of the barrier is a part of the artist's discipline and, thus overcoming the mundane barriers of matter and mind, he could say '*raso vai saḥ*'.

The experiencing of God in an aesthetic experience speaks of an intuitive apprehension of things of the highest order. Their beauty, truth, and goodness become fused into one. Beauty connotes a meaning which becomes all-pervasive. Tagore, in the enunciation of the highest form of aesthetic experiences, reaches a position akin to the Upaniṣadic position as envisaged in the enunciation of the concept of *bhūmā*. Tagore understood beauty in the sense of a totality which did not exclude either the true or the good. A similar position was noticeable in Croce when he enunciated his latest philosophic position in the treatise entitled *My Philosophy*. Croce, the Italian neo-idealist, in his maturer views told us that art was good and moral because it had a reference to the totality of human experience; the total human experience did not exclude either the moral or the good. Like the Upaniṣadic *ṛta* the 'aesthetic good' was all-pervasive, it was both good and beautiful.

Here Tagore agreed with Plato in full. Plato wrote in *Lysis*: 'Beauty is certainly a soft, smooth, slippery thing, and therefore of a nature which easily slips through our hands and escapes us. Well, I affirm that the good is beautiful.'

It has been said that the whole of European philosophy is but a footnote to the philosophy of Plato. Could we not say, in similar vein and in an appropriate context, that the whole of European aesthetics is but a footnote to the aesthetics of Tagore, although, of course, in a limited sense?

SISTER NIVEDITA

JADUNATH SARKAR, D.L., M.R.A.S. (Lond.)

The birth centenary of Sir Jadunath Sarkar is being celebrated this year. Born on 10 December 1870, Sir Jadunath was one of India's leading historians. Looked upon as the father of modern scientific historical scholarship in medieval Indian history, Sir Jadunath opened an epoch in Indian historiography. He was an Honorary Member of the Royal Asiatic Society of Great Britain and Ireland, Corresponding Member of the Royal Historical Society of England, and Honorary Life Member of the American Historical Association of Washington. Sir Jadunath was the author of about fifty works, including India of Aurangzib, Fall of the Mughal Empire, Mughal Administration, Economics of British India, *and* India through the Ages. *In 1952, when Sir Jadunath was eighty-two years of age, he gave a talk at this Institute, in which he recalled old memories of Sister Nivedita with whom he came into intimate contact. This talk was published in the November 1952 issue of the* Bulletin, *and is reproduced below in honour of his birth centenary.*

MARGARET Noble was born in Ireland, but India was her spiritual home. She was India's daughter by adoption and she consecrated her life to the cause of India's uplift. There is a fine story in ancient history of the Pieta Romana. It tells how a Roman noble was sentenced to death by starvation but was found to be alive even after weeks, and then his jailor discovered that his daughter who was allowed to visit him kept her parent alive by feeding him with her own milk! Was not this the inner significance of Nivedita's life in India? She worked for the regeneration of her mother by sacrificing her own life. She toiled for India and laid her mortal remains in India's soil in 1911 at the early age of 44.

Early in life, as a school-teacher in England, with no special interest in philosophy or oriental learning, she first heard in Vivekananda's speeches how India had a spiritual truth to offer to the modern world, which mankind would be the poorer for despising. She sought him out and by long doubting and discussion was at last convinced of the truth of the Vedānta and its supreme importance to the world in this machine age. Then, coming into direct touch with India, she realized with sorrow and shame the present degraded condition of the race that had once thought out and preached such sublime truths. Henceforth her life was devoted to one task—the raising of the fallen Hindus. In her newly chosen monastic life she was rightly given the name of Nivedita, the devoted one, the dedicated soul.

Among the Indian people in all ages there has been plenty of sincere religious feeling, of self-abasement, of simple austere living, of melting down in mystic love for the Divine, of brotherly sympathy for all creation. Why, then, were the Hindus in the nineteenth century so depressed politically, so degraded intellectually, so miserable

economically ? Why were they looked down upon as intellectual pariahs in the learned society of Europe and America ? Can the modern Hindus claim to be the legitimate descendants of the ancient sages and *ṛṣis* unless they rise to the same height of manly dignity and intellectual creativeness ? Are they not now paupers, living on the credit of their ancestors' spiritual earnings ? Therefore there must be a creative, aggressive Hinduism today. For accomplishing this stupendous task, Vivekananda sent a clarion call to all India, and to this task his great disciple devoted herself.

Nivedita and Aggressive Hinduism

The seed of this new life for India was the ancient Vedāntic *mantra, nāyamātmā bala-hīnena labhya,* the supreme Soul cannot be attained by the weak. In order to rise again, the modern Hindus must be strong—strong not only in meditative power but also in the world of action, the world of modern science and modern economic activity. This is not materialism, for how can three hundred millions of souls, half fed, clad in rags, living in tumble-down grass huts, ignorant, massacred by epidemics, and with no assured employment in a purely agricultural society subject to the vagaries of weather for their food crops—how can the Indian masses ever hope to develop their spirituality ? It is a mockery to talk to them first of Advaita and *nirvāṇa*; they must first of all be raised to a true human status.

As our Government was then foreign, it could not be expected to act as an all-out Welfare State. Therefore this task must be shouldered by our society, by our leaders of men. That was why one day Nivedita told me in the midst of our discussions, 'Raja Rammohan Roy was the prophet of modern India, but his true place was at the right hand of Ranjit Singh of Lahore'. But with the ignorant, unorganized populace of the Punjab even Ranjit Singh and a grand vizir like Rammohan Roy could have done nothing. The people must first be raised.

The first need in British India, then, was to teach the people self-reliance, to habituate them to do their own work themselves without helplessly looking up to the Government to do it for them. This was exactly the preaching of Rabindranath Tagore in his lecture during the Partition agitation of 1905, entitled '*Kartār Icchā Karma*'. But six years before that, during the first plague epidemic in Calcutta in 1898 when the people were scared away by the terror of this unknown form of death and scavengers could not be had, Nivedita took a spade and began to shovel away the filth from the neglected lane of Baghbazar in which she lived. Her example shamed some young men of the locality to join her, and thus an object-lesson in civic self-help was taught. That was the incident which first made her known to me.

But a nation's chief strength comes out of a belief in its own capacity, and such a belief is the natural product of a conviction of the greatness of its ancestors, the reassuring thought that what they had done their progeny could do. Hence she gloried, and urged us to glory, in ancient India's achievements, not merely in spiritual culture (which is known to all), but also in arts and science, commerce and crafts. She thus became the trumpet voice of what is wrongly called 'Aggressive Hinduism'. This term probably needs explanation today.

The first generation of English-educated Bengalis found nothing to admire in the Hindu religion as then practised nor in the achievements of the ancient Hindus. They regarded our religion, society, and historic past with unmixed contempt. Many of our most promising youths became converts to Christianity to solace their souls.

In the next generation, many cut themselves equally adrift from Hindu society by becoming Brahmo-Samajists. Most others remained Hindus in name only, hardly concealing their scepticism about the faith and practices of their religion. But in the early eighteen-eighties began a reaction. Orthodox Hinduism publicly raised its head. 'Champions sprang up to defend the Hindu philosophy and ritual and to proclaim them to the world as the perfection of human thought. An aggressive Hinduism replaced the shy passive creed that formerly used to be almost ashamed of itself and to stand ever on the defensive amidst growing foes and diminishing adherents. The conversion of educated Hindus even to Brahmoism ceased. ... Soon the movement spread from the capital of Bengal to the district towns, and everywhere a new Hindu organization raised its head.' (Quoted from my *India through the Ages*.) And yet Nivedita was the furthest removed from the blatant boastfulness of a particular school of noisy, modern, orthodox Hindus. Indeed, she could not be otherwise as a disciple of Vivekananda who was never weary of saying that salvation cannot come from non-touchism (*chyut-achyut-mārgī*) but from the heart's strength and purity.

Her Power of Interpretation

She was not a blind admirer of everything in India's past or present. She asked us to penetrate to the inner significance of our old myths and legends, rites and customs, and take to our modern life everything that was good in them. Here her marvellous power of interpretation (or allegory) came into play.

Lady Minto (the wife of the then Viceroy) paid a visit to Dakshineshwar and the Belur Math in disguise along with some American friends and had long talks with Sister Nivedita, listening to her explanation of Indian myths and their symbolic meaning, though she was not convinced. She afterwards revealed her name to Nivedita and met her again.

One such interpretation I must give here; it has charmed me. The Buddhist scriptures tell us that when Prince Gautama was meditating day after day, seated on a bundle of grass, how to attain Truth, Indra (the king of the gods) noticed it, and sent down to him a throne of adamant (*vajrāsana*) to sit upon. During our visit to Bodh Gaya (October 1904) we saw this huge circular stone, carved all along the margin with the figure of the thunderbolt, then lying under a bamboo thatch. Nivedita remarked, 'When a man devotes his whole self to the good of mankind, he becomes powerful like the thunderbolt in the hands of the gods.' That was why she adopted the Indian (or Tibetan) figure of the thunderbolt as the emblem in her books. And Sir J. C. Bose, too, has done the same.

Strength, when applied to human welfare, she could admire everywhere. One day she narrated how when her ship was passing through the Straits of Gibraltar, Swami Vivekananda became highly excited and, pointing to the Spanish shore, cried out, 'There, there, I can see the Moorish warriors under Tarik leaping down from their ships, conquering the effete Gothic kingdom of Spain, and setting up their own States of Cordoba and Granada which gave such an impetus to civilization and preserved the philosophy and science of ancient Greece at a time when Christian Europe was overcome by darkness after the Barbarian conquest of the Roman Empire.' Gibraltar is the Arabic Jebel-al-Tarik, the rock where Tarik landed.

The Needs of the Modern Age

She stood apart from our Hindu revivalists in never forgetting the needs of the

modern age. She was not an obscurantist or defender of everything past. She keenly perceived, what Vivekananda has preached to us, that modern economic activity and modern science are not incompatible with Hindu spirituality, but rather absolutely necessary for the permanent spiritual uplift of the Hindus. At Bodh Gaya, the very scholarly and good-natured mahant who was our host wanted to endow some chairs for the spread of knowledge. Sister Nivedita (and also Sir J. C. Bose) urged him that they should be rather for higher scientific teaching than for creating centres of teaching Sanskrit or philosophy—of which there was no dearth. It was this perception of what India today needed most that made her admire (almost idolize) Sir J. C. Bose. For in the dark age of modern India he was the man 'who first put India on the scientific map of the world', as an English writer finely put it in his obituary notice of Bose.

So, too, she was keen to promote, encourage, criticize and correct our people's work in research of the modern type, whether in history, ethnology, or the fine arts. As the art critic of *The Modern Review* (from its foundation in 1907 to her own death in 1911) she showed Abanindranath Tagore and other young artists what to avoid and which line to pursue. But behind it all, the impelling force to her mind was the sincere service of the country. One day when I was praising an aged Hindu orientalist for his valuable historical work, she replied in a pained voice, 'Oh, don't speak of him, he is a flatterer of the English'. Only one reference to myself I shall allow here, as showing her true spirit. After appreciating my historical studies, she said, 'Never lower your flag to a foreigner. Try to be the greatest authority in the world in the particular branch of research that you have chosen for yourself. India must be recognized as the first here.'

How deeply pained she was in her secret heart by the daily acts of selfishness, cowardice, meanness, and intrigue on the part of some of our leading countrymen, came out one day in an irrepressible manner. When we were mourning over one such case of a 'great' Bengali, she cut us short by saying almost with tears, 'Tell me rather of some act of self-sacrifice, some noble deed, by an Indian. I like to hear them.'

The Importance of Buddhism

Religion is the true fountain-head of the highest human endeavour. Therefore it is necessary for us to get at the true spiritual heritage of ancient India and direct it upon our modern society as a purifying current.

> He prayeth best who loveth best
> All things both great and small.

This was the teaching of Mahāyāna Buddhism, more than two thousand years ago. Sister Nivedita loved to emphasize this lesson by repeating the Jātaka tale in which the Buddha says that in his earliest birth he made a humble act of self-sacrifice and was born again to a higher life, then he made a great sacrifice and was reborn to a still higher status, lastly he made the supreme sacrifice—for no kith or kin, friend or acquaintance, and was rewarded by becoming a Bodhisattva, in time developing into a perfect Buddha. This service of man and beast as the highest act of religion had been preached and practised by Aśoka two hundred and fifty years before Christ, but thereafter in the course of centuries Buddhism died out in the land of its birth; its message was forgotten; and the worship of Nārāyaṇa in *nara* (God in Man) was revived only by the Vaiṣṇava sect, but in a limited field. Vivekananda revived it for all India—for

all the world; he did not steal his programme from the Roman Catholic Church, as some people hastily imagine.

Nivedita always insisted that Buddhism was not a religion separate from and antagonistic to Hinduism, but only one sect out of the many that were sheltered in the capacious bosom of Hindu society. It was not, like Islam, an exclusive creed, intolerant of all other faiths. The Buddhists, so she argued, were a sect of Hindus who believed that by following the Eightfold Path they could lead purer lives, and claimed themselves to be reformed Hindus, just as the followers of Ramakrishna are not outside the pale of the Hindu sects, but only a group of Hindus who believe that by following the Master's teaching they can be better Hindus than the indolent, indifferent folk outside. (Also the view of the great Dutch scholar, Kern.)

Buddhism was India's greatest gift to the outer world, and India has conquered other Asiatic lands not by the sword but by the gifts of the spirit, by sending abroad her scriptures, arts, and sometimes letters even; and Buddhism had broken down the walls separating Hindu India from the outside world. Hence our supreme need for a revival of Buddhism today.

Early in the month of October 1904, Nivedita, Dr. J. C. Bose, Rabindranath Tagore, Swami Sadananda (Gupta Maharaj), Brahmachari Amulya (now Swami Sankarananda—but then called by Nivedita always as 'nephoo' meaning nephew!) went to pass a week at Bodh Gaya. I was invited and joined them from Patna. We were lodged in the mahant's guest-house.

There were daily readings from Warren's *Buddhism in Translation* and occasionally Edwin Arnold's *Light of Asia*; some songs and recitations by the Poet, too. In the daytime we strolled through the temple enclosure, or visited the neighbouring villages. In the evening twilight we went to the Bodhi tree and sat in the gloom in silent meditation. There we found a remarkable character. Fuji, a poor Japanese fisherman had, by hard austerity for many years, saved money to gratify his life's dream of making a pilgrimage to the spot where the Blessed One had attained to Enlightenment. He had at last come here and lived frugally in a room of the pilgrim house. Every evening he would come and sit under the Bodhi tree, praying and chanting the hymn:

Namo namo Buddha divākarāya,
Namo namo Gotama-candrikāya,
Namo namo Ananta-guṇa-narāya,
Namo namo Śākya-nandanāya

In the silence and gloaming, the Sanskrit (Prakrit) words uttered with a Japanese accent, rose like the tolling of a low bell, which made us feel as if overpowered by the spirit of the place. Words were not uttered; it was beyond speech. It interests me to think that Rabindranath remembered this hymn, and when he wrote his play *Natīr Pūjā* he took care to insert it as Śrīmatī's prayer. Fuji had given the hint.

One afternoon we went to the village of Urbel, the Uru-villa of the Buddha's days, where Sujātā, the daughter of the headman, lived. She it was who brought to the Buddha the cup of milk pudding with which he broke his fast after he had attained to *sambodhi*. No trace of the old houses stands today; but Nivedita was in raptures. She took up a clod of earth from the field and held it reverently to her heart, saying, 'The whole ground is hallowed. Sujātā was the type of the true house-mistress; she did the duty of nourishing the world's teacher.' Then she quoted Vivekananda's saying that it was not a pure waste that fifty-two lakhs of religious mendicants (according to the census report) are maintained by the pious householders of India—for out of this idle

fraternity, once in a while, a Ramakrishna comes out; under no other social system could his advent have been possible.

From Bodh Gaya she went to Banaras and Allahabad on pilgrimage to recapture the spirit of the past.

Another time she stayed at Rajgir for some days, quite alone, and roamed over the five hills of that ancient hill-girt capital of Magadh, Giri-vraja, of which the Chinese pilgrims Fa-Hien and Yuan Chwang have left graphic pictures for us. She had promised to lecture at Lucknow on a certain date, but found that if she went to the light railway terminus at Bihar (Rajgir being then not on the line), with its one train a day, she would be unable to catch the main-line train at Bakhtiarpur that day and would thus arrive at Lucknow too late for her engagement. But there was one way still left and this she took. Leaving her monk companion behind at Rajgir, she walked from Rajgir to Tilaya station on the South Bihar line, eleven miles on foot, over an unfrequented track among hills and tiger-haunted jungles, her sole companion being a villager who showed the way and carried her small bag of needments. It was night, but she caught the train and kept her engagement at Lucknow to the minute.

The holy *tirthas* on hills and river junctions were again and again described by her as 'evidence of the geographical consciousness of the ancient Hindus'. Every such place, which Nature has created as if to soothe and elevate the human heart, has been quickly recognized as such by the Hindus, and lo! they have crowned it with a temple or a monastery, or even a pipal tree encircled by a rude fencing of stones. It has thus been marked off from other places and furnished with a sign-post guiding the steps of the distant pious.

Then, the vast temples of Madras—Tanjore, Kanchi, Srirangam. These she likened to the cathedrals of medieval England, with their cloisters in the encircling walls, where the pupil-novices (our Brāhmaṇa lads or Christian monks) and religious artificers lived and kept up their traditional learning or hereditary craftsmanship. These were the true universities of Hindu India, she said. The annual car-procession of these temples supplied the best form of popular religious education for the masses. The artisans dwelling there took pride in their work as a religious service, and did not regard their daily toil as a drudgery imposed on them by hunger. Thus, she said, work and worship went hand in hand, one consecrated the other. The factory age has nothing like it to show.

Her Work for Women's Education

Modern India's salvation is to be achieved only by education, and not by platform oratory or political slogans. And here she began at the very foundation, at our homes and those who are to govern our homes, at the earliest stage. Men are what their mothers have made them, and therefore the reformer of Hindu society must catch the future mothers of India at their most pliable age. This was the foundation of the Nivedita School for Girls in Bosepara Lane, in Baghbazar, Calcutta. In a poor, insanitary locality, she rented a small, old brick house and began to teach such neighbouring Hindu girls as cared to come to her without fear of losing caste! Here she lived with an American fellow-worker, Sister Christine (who, however, did not enter the Ramakrishna-Vivekananda Order, but had devoted herself to women's education). The house bore on the outside a small signboard with the words:

The House of the Sisters:
Hours of call: 7 to 9 a.m.

Many of our educated (?) countrymen —I narrate it with shame—used to call

on her at every hour of the day and disturb her meditation and work, thoughtlessly, out of a frivolous spirit of enjoying the fun of talking to a remarkable newcomer, and a pukka memsahib too! Some begged for money at the end, or literary contributions from her pen, or letters of recommendation to someone in power! Very few offered her the assistance of their own labour or money. But her work went on, the noble seed took root, and in time the Nivedita Girls' School became a centre of light and an example to us.

The problem was how to give modern education, cheap but thoroughly sound, to poor Indian girls, developing their characters and nourishing their spiritual nature, without at the same time making them lose touch with India's spiritual heritage on the one hand, and the needs of ordinary Indian homes on the other. This twofold combination could be actually effected only by constant personal attention and a love which transcended the bounds of race, speech, and self-interest; the school must be the *home* of the teacher and the pupils. In time this noble ideal won victory for itself over all the difficulties of poverty, ignorant criticism, and selfish prejudice. In God's universe no noble work is thrown away; every sound seed bears fruit.

Hitler's destiny for German womanhood was Kirk, Kitchen, Kids, that is religion, cookery at home, and nursing of children. These are, no doubt, necessary for the preservation of the race; but, unlike the German Fuehrer, Nivedita knew that these were not all; that woman could do all these and yet pursue a higher ideal at the same time. On the one hand she was shocked by the sight of our anglicized, denationalized, Europe-travelled Hindu women (whose one craving was to pass for second-rate Eurasians). On the other hand she was up against the grinding poverty, ignorance, superstition and helplessness under wrong which is the lot of the millions of our daughters. Our women must be raised; they must know and pursue the rich spiritual heritage of India's golden age, but, at the same time, (while retaining their simplicity and purity of heart) they must aspire to be fit partners of a new race of Indian men who are conquering the first place in the European world of learning and material achievement. She often praised the practical capacity and power of organization shown by our elderly housewives at cooking for and feeding hundreds at domestic ceremonies, but, she also told me, 'the Indian wife must help her husband in writing his researches; that is my test!'

If the many and the One be indeed the same Reality, then it is not all modes of worship alone, but equally all modes of wor all modes of struggle, all modes of creation, which are paths of realization. No distinction, henceforth, between sacred and secular. To labour is to pray. To conquer is to renounce. Life is itself religion. To have and to hold is as stern a trust as to quit and to avoid. This is the realization which makes Vivekananda the great preacher of Karma, not as divorced from, but as expressing Jnanam and Bhakti. To him, the workshop, the study, the farmyard, and the field, are as true and fit scenes for the meeting of God with man, as the cell of the monk, or the door of the temple.

SISTER NIVEDITA

(From *Complete Works of Swami Vivekananda.* Introduction)

BOOK REVIEW

UPANISAD PRASANGA (UPANISADIC STUDIES). Volume II. In Bengali. By Anirvan. Published by the University of Burdwan, 1969. pp. 200. Rs. 4.

This is the seventh book in the series for the expansion and development of Sanskrit studies undertaken by the University of Burdwan. It deals with the *Aitareya Upaniṣad*. The author, Anirvan, is too well known to require any introduction. He is a spiritual seeker. His name is as real as his inner flame. He has developed an inner eye which reconciles a pragmatic intellectual approach with an intuitive spiritual one, and he seeks to make a rational mould out of the two in happy unison. We have already profited by this new interpretation in his *Veda-Mīmāṁsā* (Vedic Compendium) which was published under the auspices of the Government of West Bengal in the Calcutta Sanskrit College Research Series (XIII and XXXIII) and also in other books of his where he explains or elucidates Sri Aurobindo's poetry or philosophy.

From ages past the Upaniṣads have been a source of inspiration to intellectuals and laymen of different creeds, castes, and faiths, and they still throw their spell on an active mind, whether in India or elsewhere. They have proved a solace to many, in India and in other countries. Dr. Gopinath Kabiraj, the eminent savant, said of them, 'Their value is to be assessed not simply as a store-house of wise sayings and parables which influenced the life of old people detached from the world, but as a living fountain of divine wisdom.' He added that a study of the Upaniṣads from every angle of vision was essential for a proper appreciation of the spirit of Indian culture. Dr. Kabiraj expressed a desire that someone should come forward to provide us with a critical and comprehensive study of that aspect of the Upaniṣads which has its background in, and is a living assimilation of, the mystic traditions of the earlier Vedic Age, represented by the Mantras and the Brāhmaṇas as a whole, that is the inner, esoteric meaning of the Vedic discipline. Anirvan has fulfilled this need in the two volumes we have seen. In him there is a perfect mingling of the rational and the intuitive man. He is a philosopher as well as a poet and he can visualize things integrally; there is no dissecting or intellectual chopping. This is the great 'yes' about him.

This particular Upaniṣad is part of the *Ṛg-Veda*. The last four chapters of the *Aitareya Brāhmaṇa* are incorporated in this treatise and the speaker is Mahīdās, the son of Itara. Like the Satyakāma-Jābāla story of the *Chāndogya Upaniṣad*, the Mahīdās-Itara story is also of absorbing human interest, not merely on the spiritual level but also on the psycho-sociological level. In both cases the mother seems to be of a caste lower than the twice-born, and the sons had not the opportunity to be taught the Brāhmaṇical lore by their fathers. Yet they stood erect and themselves became respectable preceptors. In the process they broke the taboo of social custom.

The Upaniṣad propounded by Mahīdās relates more or less to the process of creation, its material and esoteric folds, with *loka*, *lokapāla*, *jīva*, *idam*, *anna* and so on, that is, of the mysteries of creation, birth, and death, and how to get back again into the stream of universal Consciousness which is *prajñāna*. Matter is not a thing to be despised or shunned. It is as much a part of spirit as anything else. This point has been developed by Sri Aurobindo in his *Life Divine*.

Anirvan has gone deep into the *mantras* and tried to restore their pristine glory through their symbolic meaning. He has referred to that famous hymn in the *Ṛg-Veda*, which we know as the message of peace, *śānti-vacana*, which really belongs to this Āraṇyaka and begins with the famous invocation: 'Let the words penetrate into my mind, let my mind be poised on the words. Thou, who art expression eternal, express Thyself to me. Be Thou the mainstay of my studies. I have heard Thee. Do not leave me. Let me, day and night, be one with this learning. I am speaking the Truth, I will speak the right. Protect me, O Lord. Assure me. Peace, peace, peace.' This hymn has been recognized as an inspired utterance.

Mahīdās also speaks of the three births: the first birth at the time of conception in the mother's womb; the second birth at the time when the full-grown foetus comes out of the womb; and the third birth when he dies and is supposed to go to the upper world, the world of immortality. The story of Vāmadeva is relevant in this connection. There are stories of sages having been born who knew and understood everything while in the mother's womb, sages such as Parāśara, Aṣṭāvakra, Vāmadeva. Even Śaṅkarācārya had learnt the whole of the Vedas by the time he was eight. Abhinavagupta also speaks of learning while in his mother's womb. The Tantras say that it is possible that if a woman conceives at a time when the couple is in a highly meditative state and in deep intellectual repose without sexual tension, it is possible to transmit the fully developed qualities of the parents to the embryo, and these he will be able to cultivate much earlier in life, even before being actually born.

The conclusion which the *ṛṣi* of the *Aitareya Upaniṣad* comes to is that all converges on *prajñāna*. First it is descent, everything is subject to death. He becomes *annada* subject to *anna*, materials and food which are perishable, and then goes up again as the Truth dawns on him—and that Truth is *prajñāna*. He goes back, and he ascends; another birth, and this time the cycle is complete.

SUDHANSU MOHAN BANERJEE

And these five great elements, namely, earth, air, ether, water, light; these things and these which are mingled of the fire, as it were, the seeds of one sort and another; those born from an egg, and those born from a womb, and those born from sweat, and those born from a sprout; horses, cows, persons, and elephants, whatever breathing thing there is here, whether moving or flying or what is stationary. All this is guided by intelligence, is established in intelligence (*prajñāna*). The world is guided by intelligence. The support is intelligence. Brahmā is intelligence.

Aitareya Upaniṣad, III. i. 3

INSTITUTE NEWS

The following table presents at a glance a review of the work of the different sections of the Institute's Library for the months of July, August, and September 1970:

Library

	July	August	September
Total number of books	59,613	59,624	59,626
Number of books added	..	11	2
Number of books purchased	..	5	2
Number of books received as gifts	..	6	..
Number of books issued for home reading	3,024	2,967	2,681
Number of books issued for reference	9,479	9,390	7,411

Reading Room

Number of periodicals in the Reading Room	371	371	371
Average daily attendance	500	514	438

Junior Library

Total number of books	1,640	1,640	1,644
Number of books added	..	..	4
Number of books issued for home reading	298	232	171
Average daily attendance	12	12	13

Children's Library

Total number of books	4,471	4,471	4,475
Number of books added	..	..	4
Number of books issued for home reading	769	749	525
Average daily attendance	27	30	37

Students' Day Home

The following table presents the work of the Students' Day Home for the months of July, August, and September 1970:

	July	August	September
Total number of students enrolled	800	350	350
Average daily attendance	200	260	255
Average number of students taking meals or tiffin daily	186	203	171
Total number of textbooks issued	5,516	6,050	5,929

International Guest House

Among those who stayed in the Institute's International Guest House in September and October were the following:

SEPTEMBER

Miss Adelheid von Guttenberg, Secretary for Ecumenical and International Relationships attached to the German World Day of Prayer Committee and associated with the German Protestant Women's Work Association, on her way to Djakarta to attend the Asian Church Women's Conference.

Professor F. W. Lohr, from Germany.

Professor B. L. Hebblethwaite, Dean of Chapel, Queen's College, Cambridge, England.

Mr. P. J. K. Eade, B.A., O.S.A., B.Litt., research student from Keble College, Oxford, England.

Miss Silvia Trou, teacher from Uruguay.

Miss Karen Mahoney, nurse from U.S.A.

Mr. Gunter H. Moh, teacher from Germany.

Mr. Harold W. French, from U.S.A. and McMaster University, Hamilton, Ontario, Canada, to study the Ramakrishna movement for a thesis on 'The Ramakrishna Movement in the West'.

Srimati Gayatri Devi, Head of the Ananda Ashrama, California, accompanied by Miss Romain Stevens.

Mr. Frits Dumpex from U.S.A., an adviser to I.I.T., Kanpur.

OCTOBER

Professor H. Steinz, Professor of Zoology, Hebrew University, Jerusalem.

Miss Ulrike Statz, from Germany.

Mrs. Gertraud Riess, from Germany.

Mrs. Regina Vila Vede, an artist from Brazil.

Mrs. Emma Fontchenko, to teach Russian at the Jadavpur University.

United Nations Day

A public meeting was held at the Institute on 24 October to observe the silver jubilee of the foundation of the United Nations. The meeting was organized by the Institute and the Calcutta Branch of the Indian Council of World Affairs. The Hon'ble Mr. P. B. Mukharji, Chief Justice of West Bengal, and a former President of the Institute, presided on the occasion. Dr. Debi Prasad Chattopadhyaya, Reader in the Department of Philosophy at the Jadavpur University and a Member of Parliament, and Professor Nirmal Chandra Bhattacharyya, addressed the meeting. The president and the two speakers dwelt on the United Nation's achievements and failures over the past twenty-five years. To bring the meeting to a close two films on the United Nations were shown. Another feature which marked the occasion was an exhibition of United Nations publications.

School of Languages

The Institute's School of Languages was opened in January 1961, although Hindi and Bengali had been taught at the Institute for many years. When the School opened it had arrangements for teaching only five languages, German, French, Russian, Bengali, and Hindi. During these ten years it has established itself as one of Calcutta's premier language-teaching centres. It now holds classes for fifteen languages, nine foreign and six Indian, adding Spanish, Chinese, Japanese, Arabic, Persian, Sanskrit, Urdu, Tamil, and Assamese to those already mentioned. The School is the only one in Calcutta to offer lessons in Spanish.

Classes are held on all week-days in the evening from 5.30 to 8.30. The School year begins in July and enrolment is accepted from the beginning of June until all classes have been filled. Most of the examinations are held in June.

In June 1970, 458 students appeared in the examinations of the various languages, and of these 413 passed. In the current year 1,097 students have enrolled.

Mrs. Anima Banerjee, a student of the School and a teacher in a local Higher Secondary School, stood second in West Bengal in the Hindi Kovid examination held in April 1970 and conducted by the Rastrabhasa Prachar Samity, Wardha. Another student of the School, Miss Purabi Mukherjee, on completing a three-years' course in Russian, has gone to the U.S.S.R. on a two-year Soviet Government scholarship to take an advanced course in Russian literature and language.

Discussion Group

Mr. Harold W. French read a paper on 'The Place of Sacrifice in the Upaniṣads' before a discussion group on 27 October. Mr. French was spending two months in India doing research for his thesis, 'The Ramakrishna Movement in the West' in completion of his Ph.D. in 'The Religious History of India' at McMaster University, Hamilton, Ontario, Canada. The small group of scholars who took part in the discussion expressed their appreciation of Mr. French's thoughtful and scholarly approach to his subject. The president on the occasion was Sri Sudhansu Mohan Banerjee, M.A., B.L., I.A. & A.S. (retd.).

A Visitor from the Netherlands

Mrs. Helen Calkoen, wife of the Netherlands Ambassador to India, paid a visit to the Institute on 20 October. She was accompanied by Mrs. F. Brons and Mrs. A. van Liere. At tea discussion centred round the aims of the Institute and the international scope of its work. The Institute's desire to promote an exchange of views between the different cultures of the world was welcomed by Mrs. Calkoen as a means of broadening and deepening the inner experience of the individual. Such an exchange also provided an opportunity to experience a sense of unity, while differences of approach to that unity would be respected and their value recognized.

Keshab Chandra Sen Memorial Lectures

Under the Brahmananda Keshab Chandra Sen Memorial endowment, the University of Calcutta is empowered to organize annually a series of lectures on a subject of comparative religion to be chosen by the lecturer for the year.

On 11 and 18 November two lectures under this endowment were given at the Institute. Dr. Kalidas Bhattacharyya, Director of the Centre of Advanced Study in Philosophy at Visva-Bharati, Santiniketan, spoke on 'Is Man Originally a Sinner?' and 'Does God Suffer?' The first lecture was presided over by Dr. S. N. Sen, Vice-Chancellor of the University of Calcutta; the second lecture was presided over by Amiya Kumar Mazumdar, M.A., Deputy Director of Public Instruction, West Bengal.

In his lectures Dr. Kalidas Bhattacharyya compared the Hindu approach to his topics with the Christian approach. 'Is Man Originally a Sinner?' and 'Does God Suffer?' will appear in the January and February 1971 issues of the *Bulletin* respectively.

Annual Elocution Competition for Students

The annual all-India elocution competition for school and college students, organized under the Swami Vivekananda Centenary Endowment donated by Sri J. C. De, will be held at the Institute on 29 and 30 December. The competition is open to boys and girls. In the junior group all students of recognized schools may participate, the subject chosen for this year being 'Why I Admire Swami Vivekananda' (time allowed : eight minutes). In the

senior group all students of universities and recognized colleges and other post-high-school institutions may participate, the subject chosen for this year being 'Swami Vivekananda's Call to Youth' (time allowed : ten minutes). Six prizes, known as Hemnalini De Memorial Prizes, will be awarded. The first two prizes are gold medals, the rest are books. Competitors may speak in either Bengali, Hindi, or English.

Those who wish to participate in the competition should send in their completed forms to reach the Institute not later than 21 December.

Forms must be countersigned by the head of the competitor's school or college.

The Bulletin

This is the last issue of the *Bulletin* for 1970. The *Bulletin*, as readers know only too well, was very much behind schedule throughout the year. It has now been brought back on to schedule, but only at the cost of issuing three combined issues, July-August, September-October, and November-December. We apologize to readers for this and assure them that in 1971 we expect the *Bulletin* to be issued punctually. Also, the *Bulletin* will be enlarged and improved. It will have forty pages and will include cultural news and views and editorial observations on matters of cultural significance.

NOVEMBER CALENDAR

FUNCTIONS OPEN TO THE PUBLIC

SCRIPTURE CLASSES

THE BRIHADARANYAKA UPANISAD:

Tripurari Chakravarti, M.A.

On Thursdays, at 6.30 p.m. in Bengali

5th, 12th, 19th, and 26th November

SRIMAD-BHAGAVATAM:

Govinda Gopal Mukherjee, M.A., D.Phil.

On Fridays, at 6.30 p.m. in Bengali

6th, 13th, 20th, and 27th November

CHILDREN'S STORY HOUR SESSIONS

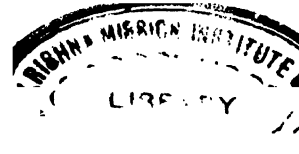
Nivedita Galpa Asar

First Saturday, 7 November, at 4.45 p.m., for Juniors (6 – 9 age-group)

Last Saturday, 28 November, at 4.45 p.m., for Seniors (10 – 16 age-group)

Programme:

Songs, Recitations, Story-telling, and Film Shows



SPECIAL DISCOURSES

A series of discourses in Bengali

on

SWAMI VIVEKANANDA IN THE INDIAN BACKGROUND

(Based on newspapers, journals, reminiscences, and unpublished documents)

by

Sankari Prasad Basu, M.A.

Mondays, 2nd, 9th, 16th, 23rd, and 30th November, at 6.30 p.m.

BRAHMANANDA KESHAB CHANDRA SEN MEMORIAL LECTURES

(arranged by the University of Calcutta in collaboration with the Institute)

11 and 18 November at 6.30 p.m.

First lecture : IS MAN ORIGINALLY A SINNER ?

Speaker : Kalidas Bhattacharyya, M.A., P.R.S., Ph.D.
Director, Centre of Advanced Study in Philosophy, Visva-Bharati, Santiniketan

President : S. N. Sen, M.A., PhD.
Vice-Chancellor, Calcutta University

Second lecture : DOES GOD SUFFER ?

Speaker : Kalidas Bhattacharyya, M.A., P.R.S., Ph.D.

President : Amiya Kumar Mazumdar, M.A.
Deputy Director, Public Instruction, West Bengal

LECTURES

On Saturdays, at 6.30 p.m. in English

November 7 **Emerging New Directions in Western Mind Research**

Speaker : Barbara B. Brown, Ph.D.
Chief of Experiential Physiology,
Veterans Administration Hospital,
Sepulveda, Los Angeles, California, U.S.A.

President : Professor S. K. Bose, M.Sc., Ph.D.
Formerly Head of the Department of Psychology,
Calcutta University

November 14 **Problems of the Scientist**

Speaker : K. Patel, D.Phil.
Director, Jagadis Bose National Science Talent Search,
Calcutta

President : R. N. Chakravarti, P.R.S., D.Sc., F.R.I.C., F.N.I.
Director, Indian Institute of Experimental Medicine,
Calcutta

November 21 **Music in Shakespearian England (illustrated)**

Speaker : Michael S. Lewis, B.A. (Oxon), Ph.D. (Lond.), F.G.S.
Assistant Representative, British Council, Calcutta

President : P. K. Guha, M.A.

November 28 **The Concept of Sakti in Indian Religion and Literature**

Speaker : Gaurinath Sastri, M.A., D.Litt.

President : Swami Chidatmananda
Assistant Secretary, Ramakrishna Mission

DECEMBER CALENDAR

FUNCTIONS OPEN TO THE PUBLIC

SCRIPTURE CLASSES

THE BRIHADARANYAKA UPANISAD :

Tripurari Chakravarti, M.A.

On Thursdays at 6.30 p.m. in Bengali

3rd, 10th, 17th, and 31st December

SRIMAD-BHAGAVATAM

Govinda Gopal Mukherjee, M.A., D.Phil.

On Fridays at 6.30 p.m. in Bengali

4th and 18th December

INTERNATIONAL EDUCATION YEAR 1970

A Symposium on

INTERNATIONAL UNDERSTANDING AND EDUCATION

Participants : Bhabatosh Datta, M.A., Ph.D.
A. K. Sharma, D.Sc.
Amiya Kumar Mazumdar, M.A.

President : Nirmal Chandra Bhattacharyya, M.A., B.L.

Saturday, 26 December, at 6 p.m.

SANSKRIT FESTIVAL WEEK

Organized by

West Bengal Sanskrit Festival Committee

and

The Ramakrishna Mission Institute of Culture

5 — 11 December

(Programme to be announced)

DISCOURSE

on

SWAMI VIVEKANANDA IN THE INDIAN BACKGROUND

(Based on contemporary newspapers, journals, reminiscences, and unpublished documents)

by

Sankari Prasad Basu, M.A.

On Monday, 14th December, at 6.30 p.m. in Bengali

THE HOLY MOTHER'S BIRTHDAY

A Programme to celebrate
the birthday of Sri Sarada Devi
Invocation

HOLY MOTHER'S LIFE AND THE PRESENT AGE

Speaker : Santwana Das Gupta, M.A.

SRI SARADA DEVI : THE IDEAL OF INDIAN WOMANHOOD

Speaker : Amiya Kumar Mazumdar, M.A.

Devotional Songs by Nivedita Vrati Sangha

Wednesday, 23 December, at 6.30 p.m. in Bengali

CHILDREN'S STORY HOUR SESSIONS

Sri Sarada Devi Galpa Asar

First Saturday, 5 December, at 4.45 p.m., for Juniors (6 – 9 age-group)

Jishu Khristo Galpa Asar

Last Saturday, 26 December, at 4.45 p.m., for Seniors (10 – 16 age-group)

Programme

Songs, Dialogues, Recitations, Story-telling

LECTURES

On Saturdays at 6.30 p.m. in English

December 12 **The Culture of the Medieval Courts of Germany. (Illustrated)**

Speaker : J. U. Ohlau
Director, Max Mueller Bhavan, Calcutta

President : S. P. Sen, M.A., D.Phil., D.Litt.
Director, Institute of Historical Studies, Calcutta

December 19 **The Malady of the Modern**

Speaker : Sisirkumar Ghose, M.A., D.Phil.

President : Amalendu Basu, M.A., D.Phil., F.I.A.L.

ALL-INDIA ELOCUTION COMPETITION

School and college students will speak on

SWAMI VIVEKANANDA

Six Hemnalini De Memorial Prizes will be awarded

29 and 30 December

9 a.m. to 12.30 p.m.; 2 to 5 p.m.

(For further details please turn to page 261)