

people uniform conformists. There is a great leeway for individual development, and yet providing at the same time, for a concerted developmental directive to social life. These attitudes can be acceptable to people of all persuasions as they are not sectarian. They are based on sound psychological possibilities of the human mind.

The great saint Swami Vivekananda must have had this in his mind when he enlarged upon the type of education Indians should

receive. He insisted that our education must be one that rouses the *śraddhā* of the person and lead him to self-knowledge. He gives us as a motto the verse from the *Kātha Upaniṣad* which says: 'Arise, awake, and stop not till the Goal is reached' (I.3.4). We have had this with us from long past ages. Only we have not thought of implementing it in our educational system. When this is done, the path towards an integrated society will be laid down firmly.

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## A LETTER TO SWAMI VIVEKANANDA

Dear Swami Vivekananda,

I trust you remember me as a fellow-traveller on your voyage from Japan to Chicago. I very much recall at this moment your views on the growth of the ascetic spirit in India and the duty, not of destroying, but of diverting it into useful channels.

I recall these ideas in connection with my scheme of Research Institute of Science for India, of which you have doubtless heard or read. It seems to me that no better use can be made of the ascetic spirit than the establishment of monasteries or residential halls for men dominated by this spirit, where they should live with ordinary decency, and devote their lives to the cultivation of sciences—natural and humanistic. I am of opinion that, if such a crusade in favour of an asceticism of this kind were undertaken by a competent leader, it would greatly help asceticism, science, and the good name of our common country; and I know not who would make a more fitting general of such a campaign than Vivekananda. Do you think you would care to apply yourself to the mission of galvanizing into life our ancient traditions in this respect? Perhaps, you had better begin with a fiery pamphlet rousing people in this matter. I should cheerfully defray all the expenses of publication.

With kind regards, I am, dear Swami,

23rd November 1898  
Esplanade House, Bombay.

Yours faithfully,  
JAMSHEDJI N. TATA