SPRITRUAL TALKS OF SWAMI SHIVANANDA

January 14, 1930 (continued)

By stages the conversation drifted to the history of the organization. "Look back a little," he said, "and you find that this organization and your works are not running according to anybody's caprice. These works took root in the service we rendered to the Master at Cossipore. The doctor (Mahendralal Sircar) encouraged us very much to do this service. Many of us were students then. Some of us gave up our studies for the sake of this service. We had to serve by turns. Our work in an organized way started from there. Swamiji had ever in mind the problem as to how truth could be realized. Then as he reached South India in the course of his travel, his heart was touched. He was greatly moved at the sight of the prevailing disparity between the Brahmans and the Sudras, the Sudras and the Pariahs, and by the innumerable kinds of human misery. And he had the fullest realization that he would have to serve the masses and do good to them. Then he went to America, where he had great success; and many were they who honoured him. At last, he wrote to Shashi Maharaj (Swami Ramakrishnananda) at Alambazar,

"Now, look here Shashi, I can now well understand that it is all his work, and I also understand why he loved me so much and gave so much instruction". Formerly, I had not even dreamt that I would have to work, nor had I any inclination for that. When Swamiji's letter came, I thought, "True enough, we shall have to work". Then arose a desire to read. But we had no money whatsoever. Just then, a devotee came from Bombay, and he gave some money. With that I secured two volumes of Webster's Dictionary from Calcutta. Then came an almirah and a desk; and along with these, a little tendency to work as well. That being so, if anybody now asserts that you are doing all this out of your own whim, then he is mistaken. It was none else but Swamiji who gave shape to this organization. Those who criticize do not know the history of the organization. He shaped it in accordance with the Master's wishes.

'Swamiji used to go to the shrine twice every day. But the period of meditation went on increasing greatly. Some two or three weeks before his passing away, we stood one day under the mango-tree (in the courtyard), when
Swami Ji came down from the shrine and, with a prophetic vision before his very eyes, said, “Look here, this current that has started flowing will last for seven or eight hundred years”. Then he talked of other things. Of these, we have seen a little, and you will see much more. Quite a number of good boys will come. Have faith in what we say; for have we not been witnessing all this from the very beginning? The Master is none other than the Mother of the Universe; it is he who is ordaining it all, and none of you is doing so. When you make a mistake, just look back a little and you will understand. Whatever difficulties you may be in will all be washed away. Some, having impure minds, may think that the organization is being run according to the whim of somebody. And yet even they will progress, if they hold on to the Mother—to the Master. For his mercy is unconditional. The Lord said in the Gita: “O Kunti’s son, I have no duty to fulfil in any of the three worlds. There is nothing that has not been attained by Me and nothing that is yet to be obtained; and still do I persist in work. If I ever cease to be engaged in work with vigilance, men will imitate My ways in every respect, O Kunti’s son. If I cease from work, all these creatures will be uprooted, and I shall become the author of the mixture of castes, thereby destroying all these creatures.”

‘As for Sri Krishna, he is none other than God Himself; there is nothing that he has not achieved and nothing that is still to be achieved. Yet he works, out of mercy for human beings. This is his grace that knows no limitation. When many people gather for a work, there is bound to be differences with regard to it; but these will be straightened out in due course. It is impossible to carry on, unless there is submission to someone’s leadership. There is the book of rules for the Math (monastery) framed by Swami Ji, which you should follow. And you should also listen to what we say. There is none so young among you as to require such orders as “Do this” or “Do that”; there is no need for all that. But if any occasion arises, rest assured that I shall do the needful, though there will be hardly any occasion for me also to act like that. And you should remember that still there are a few in the Order who had directly been blessed by the Master. As for myself, I am perforce in your midst for ever; for I cannot even so much as move down from my room. By nature I dislike poking into everything; I do not like interfering, that is against my nature. I know, and this is my firm conviction, that the Master and the Holy Mother (Sri Sarada Devi) are there to look after everything; so I feel no need to dictate. But as you have faith in me, I sometimes say some things as they best appear to me.

‘It goes without saying that we have to work; but if we have regular japa and meditation along with the work, we shall not fall into difficulties. Our lives are not meant for being spent at Hardwar, Rishikesh, and other places, begging for alms from door to door. Swami Ji himself had been to Rishikesh to have a first-hand knowledge of such a life. It is good to lead such a life for some time, but not always. At Dakshineswar the Master made us beg for our food, so that we might free ourselves from conceits of high social life. For getting rid of the pride of caste and aristocracy, it is necessary to beg for food from door to door just for a few days.

‘Do you not see what tremendous work Swami Ji did by going to America? One cannot do good work unless one practises japa and meditation regularly. These must be adhered to.

‘Good, and certainly not harm, will result from what the generality of the members of this organization decide after mature consideration. When some people gather to consider an issue and express their individual points of view freely, then a decision issues out naturally; and that will not lead to any harm anywhere. All that worries us is such personal consideration as, “This is harmful to me”, “This is good for me”, and so on.

‘Meditation and spiritual practices are abso-
lately necessary, my boys; these must be practiced every day; and then they will correct everything. When you meditate, forget for the time being all about the work, the organization, the monastery, and everything else. Think that you alone are there and your God with you. Gradually, you will have to forget your “I” also. Can that really be called work which makes the mind impure? That is only evil work.

“True service is done when one believes that the person one serves is none other than Nārāyaṇa. That idea does not become a living reality from the very start. In the beginning, one has to adopt that idea by relying on the instruction of one’s guru, with the faith that such was also the message of the Master, the Holy Mother, and Swamiji. This is how I have understood it: the Master re-established religion, and Swamiji codified it; the Master was the apophism, as it were, and Swamiji its commentary. Swamiji took the idea of service from the life of the Master. At the sight of the famine-stricken people at Deoghar (Bihar), the Master pressed Mathur Babu thus: “Give to each one of them sufficient oil to dress the hair, a piece of cloth to wear, and at least one full meal; else I stay back among these, caring very little for the pilgrimage. And why should you not give, you who are just a keeper of the Mother’s treasure?” Some time after this, when a famine had been raging in their estate near about Ranaghat and Kushtia, the Master told Mathur, “Remit their rents”. Mathur had to comply at last. Here also he told Mathur, “You are a more treasurer of the Mother; you have got to give”. What a sympathetic heart Swamiji had! It was sights like these that moved him to introduce service as a path of spiritual progress.

‘Maharaj (Swamī Brahmananda) would say, “One can work more than enough if one but works with a fraction of one’s mind, leaving the greatest portion of it to God”.1 In the Gītā, the Lord says, “I am here holding this entire universe by a mere fraction of Myself”. He supports the world by a small part of His. One must pray to Him and meditate on Him intensely. Tulasidās used to say, “With Rāma’s name on the lips, work with the hands”. The ideal of begging from door to door, prevailing at Rishikesh, is not for us. Even Hari Maharaj, who loved solitude so much, and had lived quite a long time in places near about Rishikesh, said one day: “We are thieves (stealing our own time), to be sure; for do we think of God the whole day? At most, we meditate for three to four hours, the rest of the time just glides away uselessly.” If one has intense aspiration, one can have good meditation and other spiritual practices for six months or one year at a stretch. It is good to have one companion. Another point to note is that it is good to have a habit of study and spend some time in reading and writing. When japā and meditation do not seem to proceed properly, one can very well read the scriptures; the time is then well spent. Hari Maharaj had always some books with him, for instance, the Gītā, Čaṇḍi (Sāptati), Vivekacūḍāmaṇi, Upaniṣads, Brahma-Sūtra, etc. He read quite often. For people of his kind, reading is a sort of meditation. He meditated on the verses of the Gītā and the Upaniṣads. Study is a very good thing; it is a great help. At Kankhal, I noticed some monks loitering about for a couple of hours or more, just to kill time. As for ourselves, I find that we have developed a sense of duty, which stays with us in spite of very deep meditation or samādhi; for the Master incarnated for the good of the whole world, and we are his servants. How can that sense leave us? In fact, how long can one be in actual meditation? Most of the time is spent in preparation for it. In a couple of hours or more that one sits for meditation, one can have deep concentration for a minute or two; and by his grace that is enough for all that an ordinary man needs.

‘On this birthday of Hari Maharaj, I pray to the Master that you may be blessed, and have enlightenment and love for God; and may your hearts be filled with faith, and may you

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1The actual words are: ‘Two annas (out of sixteen annas in a rupee) for work and fourteen annas for God.’
ever progress further and further. That is my only prayer.

'Swamiji organized this Saṅgha (Order of monks) according to the wishes of the Master. At Alambazar, Swamiji said to Shashi Maharaj, "Shashi, we shall have to do something, so all of you get ready". The Master’s sons and servants are still associated with this Saṅgha. Who else indeed could have organized his work but Swamiji working under the will of the Master? Swamiji told me, "This work will continue for seven or eight hundred years, and quite a number of good boys will come". Still we need meditation and other spiritual practices. It is only through the grace of the Master that I am still able to speak.'

Then he started singing, and at last asked a monk to sing for him. The monk sang:

Hail, Thou life of the universe and its protector,
Hail, Thou refuge of the humble and giver of good,
Hail, Thou destroyer of evil, Thou ruler of all,
Hail, O Lord, Thou who art both father and mother of all,
Hail, Thou on whom rest all the hearts,
Hail, Thou who knowest the workings of every heart,
Hail, Thou remover of the world’s affliction and the saviour of the world!

This humble one at Thy door calls on Thee; Be Thou gracious, Thou supreme Self?

Then, as he paced about, he said, ‘This, too, is his grace that I can walk even so little as this’. Going to the veranda overlooking the Gaṅgā, he chanted with folded hands a Sanskrit hymn to Gaṅgā, starting with:

Devi sureśvari bhagavati Gaṅge,
Tribhuvana-tārini tarala-taraṅge...

January 15, 1930

Mahapurush Maharaj said in the course of a conversation: 'Romain Rolland has written a life of the Master. They know how to write a biography. Just see how he runs through the lives of Rammohan Roy, Devendra Nath Tagore, and Keshab Chandra Sen, and carries you along with him to the lives of the Master and Swamiji... It is a wonder how people become devoted to him. The Master said one day, "Various will be the colours of the people —yellow, white, and so on—who will become devotees". Ay, God knows no limitation of time, space, or personality; for He is grace itself. How fortunate we were that we prepared for him betel leaves, tobacco, etc. and served him in other ways, and got so much love from him!'

THE ROLE OF RELIGION IN SOCIETY

Dharma hi teṣām adhikāte viśeṣā; dharmena hiṁśa paśubhiḥ samāṇāḥ—Possession of dharma (religious consciousness) distinguishes man from animal; without dharma, he is on a par with the animal.

—Mahabharata

I

Religion aids man 'to live not wantonly, but warily—wary of a transcendental reality'. This is the essential and primary meaning of religion. The awareness of a transcendental reality, which may be termed God—infinite, eternal, and omnipotent—makes man conscious of his finitude and fleeting nature. The dawning of this double awareness in the mind of man is the beginning of religion. Once that begins to shine in his heart, he starts adoring God and tries to understand Him by various means. Religious living, with all its aids and accessories,
is meant to deepen this understanding, enabling man to know God and his relationship with Him.

Religious spirit, which is universal, must be distinguished from the several systems of faith and worship that are prevalent in the world. While doctrines and dogmas, as well as the observance of formal rituals and ceremonies—which are to be found in almost all the religions of the world—go a long way in stabilizing the faith of the votaries of religion, they are not the be-all and end-all of religious pursuit. Since religious spirit is universal, the mind of a truly religious man, too, must be universal and non-exclusive. Genuine religious life frees man from all narrowness of vision, and his heart expands to embrace all and to exclude none. All the aids that one may resort to, all the external practices that one may undertake in the name of religion, may supplement one's religious life, but they can never supplant it. The goal of religion is the vision of God; it does not matter in what manner or in what form one visualizes Him. A devotee of God becomes very dear to Him. The characteristics of such a one are described in the Bhagavad-Gītā thus: He hates no single being; he is friendly and compassionate towards all. He is free from attachment and egoism. Pain and pleasure are equal to him, and he is ever content and balanced in mind. He is self-controlled, and his thought and reason are directed to God. The world is not afflicted by him, nor is he afflicted by the world. He is free from joy, envy, fear, and sorrow. He renounces all good and evil; he is the same to friend and foe, the same in honour and dishonour, the same in cold and heat. He is full of devotion to God (XII. 13-19).

Religion points to both the way and the goal. It unfolds the art of living aimed at a higher purpose by means of injunctions and inhibitions. It insists that the means is as important as the end. Only an ardent pursuit of the means would lead to the prescribed end. Indeed, the way is ever united with the goal, which is the journey's end. The way is all a preparation for the attainment of the perfection of the soul in man. Hence it is that religion is looked upon as a way of life that is to be lived in the consciousness of God. At the end of it all, after a long and arduous struggle, the soul becomes transformed and remains in constant communion with God. This is religion as understood in its deeper or transocial aspect, where it is concerned with the development of man's innate spiritual faculties and religious tendencies and establishment of a relationship between man and his God.

II

Has religion, which is thus looked upon as a personal concern of man aimed at self-purification and perfection of the inner being, any part to play in the maintenance of social relationships and in the well-being of society as a whole? The answer to this question is emphatically in the affirmative. Religion in its wider, social aspect has an immense application and significance. For a truly religious living in this sense means, as the Latin word 'religiosus' implies, a scrupulous, cautious, and conscientious living. Religion thus operates both vertically and horizontally—vertically, when it is concerned with man individually and directed towards the growth of his moral and spiritual being; horizontally, when it is concerned with man's life in relation to his fellowmen, urging him to act according to certain moral laws and social duties. The role of religion in society is as vital and indispensable as it is in man's individual life.

Religion on the social level, then, makes man moral and just, and directs him to discharge his social obligations to his fellowmen scrupulously and conscientiously. The religious spirit fills man with the sense of the good and the right. It makes his conduct benevolent and righteous. It restrains him from unbecoming behaviour and speech. His life becomes regulated in accordance with some lofty ideals meant to uplift and ennable men. Whatever he does is done in a spirit of dedication and consecration. He is averse to everything that
is immoral and unjust, everything that goes counter to the accepted moral code, and engages himself in performing only those actions that are personally elevating and socially beneficial. Rather, his interest in the well-being of his fellowmen grows keener as his religious sensibilities grow finer. The good of the world and the well-being of others become the chief motives of his thought and action.

Our scriptures declare that a man bereft of dharma, religious consciousness, is like an animal. The notion of dharma, the possession of which is what distinguishes man from animal, is generated by religious endeavour. The well-known verse of the Mahabharata, quoted above at the very outset, brings out this idea very pointedly. It says that in matters of food, sleep, and other physical needs man is on a par with the animals. It is the sense of dharma, righteous living with all its implications, that differentiates him from the animals. Without dharma, man is merely an animal.

The animal needs food and sleep, so does man. The animal loves and hates, and has fear, so has man. The animal multiplies its species, so does man. But while we speak of man possessing a sense of justice and morality, we do not do so in respect of animals. Animals have no notion of right and wrong or good and bad. They are instinctive, and act and react in stereotyped patterns of behaviour. The areas of their function, too, are very much limited. Their needs are few, and they are satisfied when those needs are fulfilled. They do not possess higher aspirations for a moral or spiritual life: We do not hear of a cow being moral and virtuous, or it being rewarded for a righteous act or punished for an immoral act! Values of justice, morality, virtue, goodness, truthfulness, selflessness, etc. become recognized and operative only at the human level. And it is these values that constitute the basis of a sound and stable society.

It is man that is endowed with the ability to think and act. He can reason with himself. This ability the animal lacks. Whereas the subhuman species react to situations and impulses prompted by what is called instinct, without any conscious design, man is able to weigh the pros and cons of a situation and plan his action accordingly, looking to his own as well as others' welfare. The animals are victims of their own glandular secretions, and respond to their dictates without questioning. Man, fortunately, stands on a different footing, and that is because of his capacity to reflect, think, and act, as well as to distinguish good from bad in motives and right from wrong in actions. But, alas, how seldom does man bring this gift of nature to his aid! When a man fails to bring this power of discrimination and judgement to his aid, he acts and reacts just like an animal. It is the self-reflective nature of the mind that makes man human, lifting him far above the animal level. When this special gift in man is further refined and perfected by a religious spirit, he is lifted even beyond the human level and transported to the level of divine beings.

III

Religion prescribes the practice of certain virtues as the foundation of personal as well as social life. The possession of these virtues is considered to be the sine qua non of any progress, individual or social. It is the practice of these virtues by individuals that creates in them a sense of duty and obligation towards one another and gives rise to fellow-feeling, love, help, charity, and service in society. These virtues, in religious terminology, have been grouped under what are well known as yama and niyama. Their profoundly spiritual import apart, yama and niyama are indispensable in the social sphere as well, if there is to be a harmonious growth in society based on moral and just principles. A society that wishes to be progressive, moral, and just must have among its members a good percentage of men and women who are genuinely religious and who value moral and spiritual ideas and ideals. It is through them that good ideas spread in society and bring about a gradual transformation in it. It is the individual mem-
bers that make up a society. If they become good, moral, and just, then the society that they constitute becomes good, moral, and just, too.

Under the practice of yama, we have to cultivate the virtues of non-injury, truthfulness, non-covetousness, continence, and not receiving any gift from another. While explaining them, Swami Vivekananda says in his Rāja-yoga: ‘This (yama) purifies the mind, the citta. Never producing pain by thought, word, and deed, in any living being, is what is called ahiṁsā, non-injury. There is no virtue higher than non-injury. There is no happiness higher than what a man obtains by this attitude of non-offensiveness to all creation. By truth we attain fruits of work. Through truth everything is attained. In truth everything is established. Relating facts as they are—this is truth. Not taking others’ goods by stealth or by force is called jasteya, non-covetousness. Chastity in thought, word, and deed, always and in all conditions, is what is called brahma-carya. Not receiving any present from anybody, even when one is suffering terribly, is what is called aparigraha. The idea is, when a man receives a gift from another, his heart becomes impure, he becomes low, he loses his independence, he becomes bound and attached.’

The other set of virtues grouped under niyama are: austerity, study, contentment, purity, and the worship of God. In explanation of these observances, Swami Vivekananda adds: Fasting, or in other ways controlling the body, is called physical tapas. Repeating the Vedas and other mantras, by which the sattva material in the body is purified, is called study, svādhyāya. . . . The sages have said that there are two sorts of purification, external and internal. The purification of the body by water, earth, or other materials is the external purification, as bathing etc. Purification of the mind by truth, and by all other virtues, is what is called internal purification. Both are necessary. . . . Worship of God is by praise, by thought, by devotion.

From what has been said above, it is hardly necessary to point out what immense potentialities are hidden in these ideals for the good of society as well as for the spiritual well-being of the individual, provided they are practised seriously and sincerely. Ideals are there to be practised. One ounce of practice outweighs tons and tons of theories. As the Gītā says, even a little bit of true religious practice helps one to overcome great difficulties. The ideals of yama and niyama, as given in the Yoga-Sūtra, are no doubt meant for those who take to yogic practice exclusively as a path to the realization of God. To them, it is expressly stated, there can be no compromise, no lowering of the ideal. They should leave no stone unturned to be completely absorbed in those ideals.

But the ordinary man of the world, who is trying to be good and truthful, can also keep those shining ideals before him and strive to attain their benefits as far as it lies in his power. The blessings that accrue from such a virtuous life are many and varied. They not only purify the mind of the person concerned and elevate his soul spiritually, but also make him a force for the good of the society at large. Society stands benefited thereby. When more of such individuals appear on the scene, evils like violence, greed, corruption, hatred, etc. that sap the very vitality of the social body will gradually disappear, giving rise to mutual help, kindness, amity, and good social relationship among its members. Thus religion has a vital role to play in the construction and maintenance of a good society by becoming an active force in and through the lives of those that make up the society.

IV

In Indian society today, because of a rapid deterioration of the religious and moral values noticeable in the social sphere, there is a growing awareness among some responsible sections of our people that our society must reawaken itself to the beneficent gifts of a truly religious and moral life. Even the government is
seriously considering how best to tackle the problem on a national scale. They are all exercised about finding adequate remedies to meet the situation. If the trends that are showing up themselves in our society are not checked in time and carefully handled, the evil consequences flowing from them would be too dreadful to contemplate. That an awareness to check them has already arisen is a welcome sign, and efforts are being made to take certain measures which are meant to inculcate ethical and religious principles in the mind of the growing generation. Laudable though these efforts are, problems of this nature affecting the individuals so intimately cannot be satisfactorily solved, unless they are directly dealt with by the individuals themselves in an intimate way.

It is in respect of dealing with persons intimately that individual homes and religious institutions can contribute greatly to aid society. Religious and moral instructions in educational institutions, good in themselves as far as they go, do not go deep enough to effect any appreciable degree of transformation in the character of the students concerned. It cannot be gainsaid that such instructions in schools and colleges will have a sobering effect on the minds of those that receive them. But for the intensity of training by personal guidance and strict discipline, which are essential to bring about an inner transformation in the personality concerned, we have to turn our attention in the direction of individual homes themselves, as well as religious institutions which are the custodians of our national traditional ideas and ideals.

Each and every individual home should become a centre of genuine religious activity, imbued with faith and actuated by the ethical principles of life. Parents at home have a responsibility in this regard, which they cannot afford to shirk. They have a duty by their children, and in sending them out into society as useful members in it, the parents have a very significant part to play. The foundations of a man's character are laid at home. Those who lay them are the parents. It is their duty and responsibility to discharge this function fully and properly. To do this, they themselves must be men and women fully alive to religious values and all that they imply. Children fashioned by such parents enter into society as a blessing to it.

The role of religious institutions in teaching men and women moral and religious ideals, who in turn may be expected to help in the growth of their children in accordance with those ideals, assumes importance in the context of the reconstruction of our society. Indeed, this was the role that was assigned to our religious institutions in the past. Owing to several factors and forces that were operative in our society during the past few decades, our religious institutions and leaders remained in the background and became somewhat inoperative. Now that the circumstances have changed, and their need is felt keenly, facilities should be created for religious institutions and leaders to come to the forefront and discharge their functions without any hindrance. In a State such as ours, which has declared itself to be secular in character so far as the governance of the country is concerned, the role of religious institutions in society assumes a still greater significance.

V

A society or State built merely on economic and political ideologies will not endure for long. It will lack social cohesiveness. That cohesive element, which brings together individuals and groups on the basis of mutual help and give and take, is provided by the blessings of a religious spirit which works both on the individual level as well as on the social level. It is religion that provides the true basis of a happy and progressive community, where one witnesses among its members good-neighbourliness, fellow-feeling, self-sacrifice, service to others, charity to the needy, etc. In the absence of such a religious spirit in society, one would only see misery, sorrow, competition,
greed, avarice, jealousy, etc. afflicting the hearts of men and women in it.

It is religion that refines man, purifies his intentions and motives, and brings about an inner transformation which makes him almost godly. It is the blessings of religion that make man truly human, nay more, they make him divine, for they enable him then to become conscious of the divine element that is lighting his heart. In the awareness of this divine presence, he begins to conduct himself in this world. Finally, it is religion that reforms and transforms the brute in man into the god in man.

Religion is indispensable for the evolution of humanity from the state of animality to the status of divinity. It is religion that brings out the best and the noblest in man. Religion makes man a good man, good in all its implications. It is good men that make up a good society. So in any scheme of social reconstruction, the first step is the reconstruction of individual men and women. In the reconstruction of the individuals, religion plays the most important part. Hence religion forms the basis of a good society. So it is that, in India, dharma, in its widest and all-comprehensive aspect, including individual as well as social morality, justice, law, etc., is conceived as holding society together and maintaining it. In the absence of dharma, society will crumble to pieces, giving rise to all sorts of evils and malpractices. Where dharma prevails, there surely will come prosperity as a matter of course. Hence is the imperative need of dharma in society and of all that it brings in its train.

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SRI RAMAKRISHNA:
A LIFE OF MANIFOLD SPIRITUAL REALIZATION

BY DR. S. G. CHATTERJEE

One day, a Brahma devotee asked Sri Ramakrishna: 'Sir, why are there so many different views regarding the nature of God?' Some people say that He has forms and qualities, some others say that He is formless and quality-less; then, among the former class of people, we find different ideas about the forms and qualities of God. Why is there so much confusion and perplexity about the nature of God? In reply, Sri Ramakrishna said: 'A devotee describes God just as he sees or perceives Him. Different men speak of God differently, because they have different experiences of Him. In fact, there is no ground for confusion and quarrel here. If you can only realize Him somehow, He will help you understand everything. How can a man expect to know all about a country which he has never seen or where he had never been?'

What Sri Ramakrishna once said with regard to the nature of God seems to be applicable to his own self. His wonderful divine life presents a rare combination and synthesis of various types of religious experiences and spiritual realizations. It is almost impossible for ordinary men to appreciate it fully or to describe all its sides and aspects adequately. So it is that today we sometimes find very different ideas and opinions about him current even among educated and enlightened men. Of course, all of them admit and proclaim that he effected a permanent reconciliation and unification of all faiths. But they do not seem to realize clearly what in Sri Ramakrishna's life was the real ground of this reconciliation. He was the living embodiment of almost all types of spirit-
ual realizations—a fact which put him in a
position to appreciate and honour all the reli-
gions of the world. Losing sight of this
fact, some men consider him to be only a great
devotee (bhākta) of Mother Kālī; some call
him a great karma-yogī; some, a profound
jñāna-yogī; some regard him as an unequaled
Advaitin, while others find in him just a
Dvaitin or Viśiṣṭādvaitin. Again, some people
who are more critical discern in him an in-
consistent and illogical combination of devo-
tion to Goddess Kālī and belief in Advaita
Vedānta. As an extraordinary phenomenon,
Sri Ramakrishna was so very perplexing.

What then are we to say about these different
and conflicting descriptions of the life of Sri
Ramakrishna? Taken as exclusive and com-
plete, they are all false and fallacious. But
if taken as a partial view of his life, touching
only one of its many aspects, each is true,
though none gives us the whole truth. In one
of his parables, Buddha said: ‘Some blind men
formed their ideas of an elephant by touching
its different parts. They came to quarrel
among themselves, because each thought that
his knowledge was the only true and complete
knowledge. The quarrel was over as soon as
each of them realized that his knowledge was
only of one of the many parts of the animal.’
The story of a chameleon, which Sri Ramak-
krishna often used to tell, is more apt and in-
structive: ‘Once, a man told his friend that he
had seen on a certain tree a beautiful animal of
red colour. The latter said that he had also seen
it, but its colour was not red, but green.
A third man averred that it was of yellow colour.
Some other persons remonstrated that it was
not yellow, but blue; not blue, but chocolate;
and so on. Then they went to the tree and saw
a man sitting under it. On their asking, he
told them that he lived under the tree and
knew the animal well; all that they had asserted
was true, it was sometimes red, sometimes
green, sometimes yellow, etc., and sometimes it
was seen to have no colour at all.’ Similar is
the case with the different partial estimates
which different men form of Sri Ramakrishna’s
manifold spiritual life. Each is true in a sense,
but none brings out its full significance.

In Sri Ramakrishna’s life of spiritual prac-
tices (sādhanā), we find a combination and uni-
fication of innumerable spiritual experiences and
realizations. This will become clear from a
brief survey of his long spiritual career. He
began it as a worshipper of Goddess Kālī in the
temple garden at Dakshineswar near Calcutta.
During the first four years of his spiritual prac-
tice, he had to depend on his own unaided
efforts without any spiritual guide, but with full
confidence in the Divine Mother as present in
the image of Kālī. Through his intense love
for the Mother, his burning desire for seeing
Her, and his incessant service and sincere self-
surrender to Her, he attained a supreme spiritual
realization. He had a beatific vision of the
Divine Mother as an unlimited and infinite
ocean of the light of Consciousness. The same
Mother he saw in the image of Kālī, which
became for him a living and loving Goddess—
no more a stone image, but a breathing and
pulsating life, a true mother fondling, talking,
and playing with him from time to time.
Image-worship thus received a new meaning
and a new life in the Hindu society and reli-
gious history.

Then followed Sri Ramakrishna’s many spirit-
ual endeavours, leading to various other real-
izations. Adopting the attitude of a faithful
servant (dāśya-bhāva) as in Hanumān, he strove
to attain a vision or direct experience of Śrī
Rāmacandra, and his effort was crowned with
success in no time. Adopting the attitude of a
loving female friend (sakhi-bhāva), he had a
vision of Śrī Kṛṣṇa. In similar ways, he had
visions of Śiva, Śrī Rādhā, and Śrī Caitanya,
as well as other deities and incarnations of God.
At a certain stage of his sādhanā, he adopted
and practised the religion of Islam and had a
vision of Mohammed, the prophet of God. On
seeing the Madonna with Jesus in her arms, he
had a vision of Christ as an embodiment of love
and light, and he remained absorbed in the con-
templation of Christ for three days and nights.
Although there is no record of his adoption and practice of Buddhism, Jainism, and Sikhism, he had great regard for these faiths and their founders, and recognized these religions also as true ways of attaining spiritual perfection in life.

The fame of the temple garden at Dakshineswar spread far and wide soon after its dedication. Many saints and sages, men and women of great spiritual realization visited the place. Under the guidance of one of them, Sri Ramakrishna launched on the practice of what is known as hatha-yoga (i.e. yoga of bodily purification and breath suspension), and was about to be lost in the trance of unconscious absorption (jada-samādhi) and was about to meet physical death. But that was not to be. His life was protected by the Divine Mother, destined as it was for a higher cause—a noble mission in the world at large. Then, under the guidance of one Yogeswari Bhairavi Brahmani, Sri Ramakrishna passed through all the forms of Tantric sādhanā mentioned in the Śākta Tantras with unexpected and unprecedented success. This had the desired effect of firmly establishing him in the final truth of the Tantras, namely, that the Divine Mother is the ultimate Reality manifest in the universe and that all things and beings are but Her forms and revelations. During this period, he had a number of visions of the various forms of the Divine Mother. Then followed his practice of the five kinds of sādhanā—dāśya, sakhya, vātsalya, etc.—according to the Vaiśāvā Tantras, under the direction of a perfected saint named Jata-dhari. These types of Vaiśāvā sādhanā he performed with punctilious care and full paraphernalia, and attained unique success in them all. In Vedānta sādhanā, under the supervision of Totapuri, we have Sri Ramakrishna’s last sādhanā and final realization. To his utter dismay, Totapuri found that the disciple attained in a day what he had achieved in long forty years. In a short time, his mind was concentrated, and he plunged deep into the trance of superconscious absorption (nirvikalpa-samādhi), only to be awakened from it after three days and nights through his preceptor’s anxious, repeated efforts. The final outcome of all these spiritual practices was Sri Ramakrishna’s realization that they all lead to the same goal, that the Divine Mother of Śākta Tantra and the Brahman of Advaita Vedānta are one and the same reality in different aspects or states, and that so many religions are so many paths to God.

Sri Ramakrishna’s was a life of manifold spiritual realization. He was extraordinary and mysterious. He combined and unified himself many apparently incompatible and contradictory spiritual experiences and philosophical ideas. He was at the same time and in the same sense a Śākta or devotee of Mother Kāli, a Vaiśāvā or devotee of Viṣṇu, and a Śaiva or devotee of Śiva. He was as ardent a believer in Advaita as in Dvaita and Viśiṣṭādvaita. He was as good a follower of the path of bhakti, as of jñāna and of karma. Regarding him, Swāmī Vivekananda said: ‘It was given to me to live with a man who was as ardent a dualist, as ardent an Advaitist, as ardent a bhakta, as a jñāni.’ But the question is, How is this possible and reasonable?

Some men with limited knowledge and narrow spiritual experience think that this is neither possible nor rational. They dogmatically declare that if the Śākta religion be true, the Śaiva or the Vaiśāvā must be false, and vice versa. Similarly, if Advaita be true, Dvaita or Viśiṣṭādvaita must be false, and vice versa. So, too, with regard to the paths of bhakti, jñāna, and karma. The truth of any one of them implies the falsity of the other two. But Sri Ramakrishna’s life gives the lie direct to all such dogmatic faiths and philosophies and seeks to resolve their conflict, and that not without reason. There is a profound philosophy behind it, and a rational justification can be given of it. Let us indicate how.

The Rg-Veda declares: ‘The One Reality is called by the wise in different ways: Agni, Yama, Mātarīśvan.’ This means that the different gods are only manifestations of one
underlying, universal Reality. It also implies that although Reality is one, it has various aspects, many forms and manifestations. As such, Reality is many-faced and many-sided. This is true not only of absolute Reality, but also of every object in the world. Any object of the world has innumerable positive and negative characters. It is also many-faced and many-sided. If this be so, then Truth must be manifold, and different faiths and philosophies will be but expressions of different aspects of Truth.

Man with his limited capacity has to approach Reality from one point of view or level of experience. He cannot apprehend Reality from all possible points of view or levels of experience at the same time. Hence a man's knowledge of Reality is relative to the particular standpoint or level of experience from which he approaches it. He receives just that revelation of Reality which his standpoint or experience-level, in other words, his way of approach, entitles him to have. If he approaches Reality through the senses and from the level of sense experience, there will be a manifestation of it as a world of many sensible objects existing in space and time, and possessing sensible qualities like taste, smell, touch, colour, and sound. Materialism and atheism arise out of a crude common-sense or scientific interpretation of sense experiences, e.g. Cārvāka and modern Western materialism. If he approaches Reality by way of the rational mind and from the intellectual level of consciousness, Reality will be manifested as one ultimate Mind or Spirit related to other minds or selves and many material objects, which are different from, but either dependent-on, or independent of, it. It is possible that pluralistic and dualistic philosophies and religions, like the Nyāya-Vaiśeṣika, Sāṅkhya-Yoga, and Dvaita Vedānta, are developments from this approach to Reality. Again, if he approaches Reality with the meditative mind and from the level of sāṃprajñātā or savikalpa-samādhi, he would get a revelation of it as one absolute Subject or Self, which is different from, but inseparably related to, and qualified by, a world of many finite selves and material objects. At the level of saṃprajñātā-samādhi, there is a direct experience of the self (Ātman) and consciousness (caitanya) as different from (bhīnna), but inseparably related to (aviccchedya), each other. To understand and interpret this kind of relation between self and consciousness, we have to apply the category of 'substance and quality' or 'substantive and adjective'. Hence Reality is here revealed to us as a subject qualified by certain predicates. It is perhaps from this level of experience that some Upaniṣadic texts and Rāmānuja's Viśiṣṭādvaita describe Reality or Brahman as saguṇa and savīśeṣa, qualified and determinate. But if one approaches Reality not through the mind, but through pure consciousness, i.e. from the level of asāṃprajñātā or nirvikalpa-samādhi, the revelation of Reality would be different and distinct from that of any other level. At this level, there is a direct experience of the self (Ātman) and consciousness (caitanya) as non-different (abhīnna), i.e. of self as being consciousness itself and of consciousness as being self itself. More correctly speaking, there is no distinction of self, consciousness, and experience-of-non-difference, but one standing experience, or subject-object-less pure consciousness. To interpret this unique experience philosophically, we have to apply the category of the 'non-dual', and say that Reality is simply non-dual consciousness, neither subject nor object or the unity of subject and object. This revelation of Reality from the level of nirvikalpa-samādhi is the basis of the Upaniṣadic texts and of Advaita philosophy, which declare that Reality or Brahman is nirguṇa and nirviśeṣa, unqualified and indeterminate.

The different revelations of Reality we get from different levels of experience must be accepted as genuine and true so far as they go. Each revelation gives us the same Reality in one of its many aspects and characters. The same water is revealed as cold when perceived through the sense of touch, as tasteful or tasteless when perceived by the sense of taste, as
smelling or smell-less when perceived by the
organ of smell, and as blue or colourless when
seen by the eyes. So we cannot say that water
has the quality of touch only and not of smell
e tc. and that it has a certain visual quality and
not tactual and other qualities. All the qual-
ties belong to it and manifest it in some way or
other. Similarly, we should accept the dif-
ferent revelations of Reality through different types
of spiritual experience as genuine and faithful,
and therefore as worthy and adorable. So
there need be no quarrel and dispute among
the followers of different faiths and philosophies
of the world. Sri Ramakrishna, as we have
seen, passed through and possessed all types of
spiritual experiences. It was given to him, not
to anyone ever before, to live a life of mani-
fold spiritual realization and give the world a
message of hope and harmony: ‘So many re-
ligions are so many paths to God.’

SIVANANDALAHARI: THE WAVE OF DIVINE BLISS—2

BY SWAMI VIMALANANDA

(Continued from previous issue)

19. The centre of Hindu religious con-
sciouness is a progressive conception of the
divine Reality, of which the wholly transcen-
cent, acosmic absolute—*nirguna-nirviśeṣa-nispa-
aṇca-brahmaṇ—is the terminus. Immutability
is His mark of perfection, and pure conscious-
ness His nature. Parabrahman thus conceived
is the bedrock on which the idealistic monism
duced from the Vedas and expounded in the
commentarial writings and original tracts of Śrī
Śaṅkarācārya rests. Even in this purely de-
vo tional poem, unconscious or accidental dis-
closures of the absolute Reality—*dyotamānā-
tharekhāṁ,* glints of hidden meaning, as avowed
by the author in 96c—are found in expressions
like *māyāvin 55c, māyā-sṛṣṭa-jagattraiyā 56c,*
ānanda-sāndra 34d, cinnārga-mrgya 59c, śrutī-
padaivedya 55a, bāhyāntara-vyāpīn 35b, and
ājani-amṛta 83c. Only by accepting the
absolute Brahman familiar to Vedāntic texts,
indicative of monistic idealism, can we explain
satisfactorily the phrases quoted above, which
give the meaning of the magician conjuring up
the world illusion, bliss undiluted, searched
through the path of pure consciousness, known
only through the solemn texts of the Veda, fill-
ing in and out, and above birth and destruction.
The thrilling visualization of the One Alone,
after the dissolution of the universe (34), and
of the supernal Sun, the sum of a million suns,
routing the gloom of ignorance (58), fittingly
denote the same Light of lights taught in the
Upanīdads. None can deny the seal set by
the stock illustration of the Advaitin, incident-
ally introduced at 8 to illustrate the misapprehen-
sion (*bhrānti*) which, leads men to accept
matter and not Spirit as Śiva—rope-snake,
nacre-silver, *fala morgana,* counterfeit gem, and
milk substitute. None can miss again the self-
announcing *ādyā avidyā* in 91a, the pivot of
monistic epistemology.

20. It must, however, be conceded unhesitat-
ingly that the special and patent purpose of our
heavenly hymn is to invoke, *saguṇa-savigrahā-
saṁpāṇca-saṁsiṣa-brahman* as *paramesvara*
73d, *bhagavat 40d,* *sāṃba 24c,* ādi *kuṭumbin*
56b, *triloki-guru 50d,* and *kaivalyanātha 39c.*
In other words, we are standing, when we enter
into the spirit of the psalm, before the Most
High conceived not as the uncharacterizable
abstract Reality, but as the parent of the uni-
verse—the Father-Mother Deity, richly endowed
with divine attributes and qualities, and the
source of all that is holy and auspicious (*astoka-
tribhuvana-sīva 1c*). This dual concept of the
Godhead, we are repeatedly reminded of by sub-
stantives like umājīni 86c, umānātha 9c, umā-mahēśa 81a, girijānātha 93c, gaurinātha 59d, ārya-pāti 82a, bhavānīpāti 28c, and durgātīpiya 42d with a play on the word. There are religious sectaries who partially stress either the fatherhood of God or His motherhood keeping the one in the focus of religious consciousness and relegating the other to the penumbra or totally failing to recognize it. The sāṃbhasadāśiva concept is a corrective to the above prejudice. The opening quatrain visualizes the duplex image—kalābhyām, śivābhīyām—as the fruit of a devotee’s ṭapas or spiritual training. To the child, unless it is orphaned by one of the two, both the parents appear simultaneously as the source of its protective care and its cooperative cause. Vedic and Sanskrit grammar has provision for compounds (ekāśeśa) indicating dual deities and even common beings, denoting the intimate unity of the two denoted names.

21. The duality presented in the Śivānanda-lahari, however, is not indicative of the nityasahakarini-śakti or a coextensive power, as in some other religious systems, but a parigraha-śakti or assumed power that is not different from Śiva in the ultimate analysis. The unity of the Deity as Śiva is an established fact which the worshipper has received into his heart, and a bipartite conception is not a substitute, but a supplement in the form of the grace of the Deity, conceived for the enhancement and preservation of his love for the Supreme and divine protection in every way. The distinction is valid only in relation to the stage of maturity attained by the suppliant. Idealistic monism does not set up two rival systems based on para-brahman and aparabrahman, or viśveśa (40d) śiva and paramasadāśiva (90). As has been noted already, God imminent and omnific is not different from the Witness retired from the continuous tumult of world-formation—vīrata-prapaṇica-racanā-kalolalakalāhalaḥ—the essence and substance of release. The person still away from the easily accessible form of the Deity has no need for nīrviśeṣa-brahman. His profit lies in turning to the parent and guardian of the universe combined as the dual compound śivābhīyām, whom he can see in temples like a man and confer with like a friend and serve intently; as Agastyasamhitā states: paricaryāparah kecid prāśadeṣu ca ērata; manusyam iva tāṁ draśṭum vyavahartum ca bandhuvat. He seeks the Divine parent duality suggested by the peacock and peahen analogy (53, 54), this appearing in the garden of Vedānta and that instructing praṇava, this inspiring for the flaming dance of the other, at which the devotees shed tears of joy. Śivā or Umā is well-known by the convention established in the Kena Upaniṣad and suggested here in 53, 54, and 84. The author of the present hymn in his Annapūrṇā-stotra employs the adjectives nīgamārtha-gocara-kāri (instrumental in revealing the purport of the scripture) and dharmaikanishhakāri (who plants firmly the votary in righteousness), identifying Umā with the irresistible, unsought grace of the Deity apart from His universal benevolence referred to in 31, 32, and 35. Viewed as the mother of all phenomena (parā-śakti), as the source of wealth and goodness (śrī), or as the goddess of wisdom and unsought grace, Umā is one in being and form with the Deity. Being only the parigraha-śakti or vāmārdhānga, Umā is not an associate female principle conceived on the Śāṅkhya analogy. Śiva alone is addressed in most of the stanzas, because Śiva is vidyā-nandamayātman (55b), of the essence of vidyā and ānanda, the very being of Umā, and also because Umā is hinted as bhaktijanañi (62d) and Śiva is prayed to for the grant of bhakti (4, 20, 87). Thus, in spite of the apparent father-mother form, invoked by the devotee for the confirmation of steadfast devotion and undistracted attention demanded by bhakti, the dual Divinity is presented again and again as one only: prabhu 14a, īśvara 90c, svāmin 24c, māhādevaśa 8d, lokaguru 29d, samasta-jagatāṁ neti 75d, sakala-bhuvana-bandhu 84c, and pūjyāt pūjyataḥ 82d—master, lord, king, supreme God, spiritual director who guides all the world to Truth, leader of the universe, friend of all creatures, and the most worthy of worship.
22. Any hymn we may take expresses directly or indirectly the nature of the three principles, the Deity, the soul, and the world, and their interrelation. An outline of the Deity as hinted in the Śivānandalāhari has been given concisely without reference to the gradations that exist in the devotee’s view of the divine Personality. In a devotional poem like the present one, there is a wealth and gradation of visions and divine forms presented in a manner almost confusing to the uninitiated: some are conceived humanwise and some others by calling to mind metaphorically even the bee and the peacock. When we consider the poetic usage of the times in which the hymn was composed, this practice cannot be considered below the dignity of the theme, and the contrast implied in them only increases the splendour and beauty of the serene starzlas that appear by their side. It may be that sometimes we have to translate the purely symbolic and poetic representations into other concepts than what they openly stand for—and this the highest class of poetry always demands—but we always reach finally at the truth presented in super-sensual revelation.

23. When we try to find an ascending order in the gradation of the images presented in our hymn, first we have to consider the concrete finite forms—muṛti-vibhava 7c—easily grasped by the mind: Mahādeva who has three eyes (trinayana 3a), a crest of matted hair (jāṭa-bhārodāra 3b), and moving snakes for garland (caladuragahāra 3b); who is blue-throated (nilakandhara 52d), who holds the stag in the hand (mr̥gadhara 3b), and whose body is dazzling white (mahāśita-vapuḥ 51b); who rides the bull (uṣabhadhirūḍha 75d), who is the King of kings (rājāvataṁsa 39d), who is gracious in form (prasannamūrti 70b), and who is united with Uma (umā-nilīstava-puḥ 25c), his Power—saśaktika 21—and followed by a retinue (sagāna 25). When he moves on his vehicle, Brahmā and others sing his praise, ascetics cry victory, and his troops sport in play (25ab). When he sits on the seat in his jeweled golden palace in Kailāsa (24a), his feet are hidden by the rows of gods hurrying to adore him with prostrations and touching his lotus-feet with their crowned heads (17cd). Such a description exceedingly fits in with the majesty of the supreme Providence who is vowed to the protection of the lowly (dīnāvanaparaḥ 16d), and who grants celestial status (dīrṣyapadaśa 18a) to gods and every good to His creatures.

24. There is a more human picture in which the Divine is visualized as a mendicant, lust-destroying, skull-holding, and functioning as the protector of living beings—bhikṣu 20c, āśaśāṭika 74c, smaraḥara 21c, kapaṭān 20c, and paśupati 68c. The jābrasopanīṣad, 15 states that the souls are the paśus (cattle) and their lord is paśupati, who not only binds them with the bond of ignorance (svaṇanapāśa) according to their past deeds, but also releases them when they acquire fitness for liberation. In another stanza (32), the partly human and divinely heroic deed of drinking the world-consuming poison is presented; in another, the Deity is fancied to be the peacock declaring the holy prāava (53) with a shrill cry, and in another as a lion in the cave (44); in another, He is addressed as the primeval hunter (43); in another, He is invoked as the chief of thieves (taskaratati 22b); in another, He is fancied to be a big bee (51); and in yet another, the setting of His fiery dance (uḍvaḷa-taṇḍava 54) is described.

25. The next series of portrayals show that the outlines of rich concrete forms are blurred and the attributes alone shine forth. The crude figures of the khaṇḍaparaṁśu 25d (who cuts the foes with his axe) and the adikiriṣa 43b (primeval woodlander) recede far behind, giving place to the mahālīṅga of Mallikārjuna (50) emblematically representing brahmaṇḍa-khaṇḍavigrāha of Śiva hinted in 31b. Then emerge the unparalleled pictures of serenity and charm in 37 and 38 and the munimanaḥ-pratyakṣa-cinmūrtih 56b. The Deity Soma (i.e. sa-umā—Śrīmaṇa) is manifested by the divine sages after churning the sea of the Vedas with the rod of their own mind, keeping it in position fastened with the cord of bhakti. Behold, the enormous mountain of antecedent
merits; by the side of it, you will see the ambrosial figure (amśtamūrtiḥ) of Soma rising—the divine Being who is always enjoyed by the wisest and best of men. When He is reflected in the sea of the mind, the ocean of felicity swells; sages then have sustenance and nourishment. The sublimity and poetic insight revealed in this stanza can easily rank with the best in any religious psalm.

26. The conception of the Deity as a personality without any concrete form, but exhibiting a wealth of divine attributes, next engages our consideration. They are meant to awaken in us a sense of divine Majesty and help us to gain a peep into the divine attributes; and they are expressed in compressed phrases like purahara 96b, mṛtyuṇjaya 41, mahāman 32d, and dayākara 35c, and compound words like kṛṣṇa-rakṣāti-nipyatā 13c, saikal-sreyah-pradodyogin 35a, trijagataḥ samraksanodyogin 55b, and bhaktesvarakṣaṇaḥpālā 1b. In these phrases, the supreme Deity is represented as the fountain of grace and goodwill freely and spontaneously flowing towards any sentient being. The feeling of tenderness and pity expressed in human deeds and thoughts are but a semblance of divine beneficence; for God alone is the mine of love, being aśptakāma and viśottārṇa (supremely perfect), and the souls in bondage are always in want and ignorance. He who expects or demands anything to remove wants from anyone else cannot be a dayākara, fountain of mercy.

27. We finally come to the crowning manifestation as expressed by words indicating the intrinsic qualities of the supreme Divine, such as saccidānandaisindhu 84c, paramāsīva 24c, prabhu 14a, vibhu 24c, maheṣa 76a, cidālambā 3d, mahāmahaḥ 93b, agragavya 100b, deva 42d, and jagadadhika 70d. When we make an intuitive study of these gradations of divine manifestations, we realize that all of them possess different degrees of power in effecting the growth and perfection of spiritual life. When a votary of the supreme Divine attains a high degree of perfection, he finds out that even what would appear as fantastic to alien minds are but visualizations of the divine Reality, just as the distorted letters scrawled on sand by the infant's fingers are realized to be the same as those written by it when it grows up into an accomplished callygraphist and when perhaps he may even look nostalgically to his own earlier performances. A supreme lover of God, ardently attached to unbroken contemplation of the Deity—pādāja-smaraṇa-paramānanda-la-hari vihārasaṅkha 10cd—might with equal delight think of serving the Divine with food, flower, jewels, and clothing—aśama-kusuma-bhūṣā-vāstra-mukhyāṁ saparyām 85c—and even become a hymnographer addressing the Deity in diverse aspects (100).

28. The bhakta who accepts the attitude of a servant, an enjayer, or worshipper (svāmibhṛtya-bhokṛty-bhogya-pūrya-pājaka-bhāva) does not appreciate the abcessio infiniti method of the jñānīn, who searches after the aśesa-nīṣedha-śesāvadhi. He is satisfied with the form presented in his meditation, dhvāyā-bhāva-grhīta-rūpa, but he knows that his Deity is perfect—niratṣaya-maṅgaṇa-guṇispada—and free from all blemish—nirasta-samasta-dōṣa-kalanāka—to the degree his moral consciousness is awakened. Bhakti being a form of love, a movement of the soul towards that which constitutes its highest value, necessarily demands as the goal of its quest and object of its affection and adoration the highest and the best (parama 29a) known to the mind. The true lover of God becomes a monotheist and believes that he is attached to the Most High. Just as a child cannot love anyone except his parents with the same intensity and complete confidence, so also the ekānta-bhakta considers other forms and aspects of God as but secondary or auxiliary to his own adorable One. As the Taṁtiriya Upaniṣad states, he would declare aṅgānyayāṁ devatāḥ—other gods are but limbs of the Supreme; or a less mature devotee would conceive the whole pantheon as a large divine family. In the Roman Catholic theology, the highest kind of worship is called latria, the worship which is paid to God only; next comes hyperdulia, the name given to the veneration given to Virgin
Mary as the highest and the most exalted of mere creatures; and thirdly, the inferior kind of veneration given to angels as servants of God and to saints as friends of God, which is designated as dulia. The Śvetāśvatara Upaniṣad speaks of the highest adoring love for the Deity—deve pari bhaktih—and similar devotion to guru (yathā deve tathā guruau); the word ‘yathā’ in the hemistic implies that while one is latrial, the other is but dulial. It is the lattrial attitude that is expressed in our hymn in the apostrophe: O Master, what is the gain by exerting to serve transient gods?—svāmin asthira-devatānusarānyāsa kīṁ labhyate? 33c. These are capable of granting only trifling benefits—ksudra-phaladāḥ 4a; whereas my Lord (prabhuḥ me 70c) is the giver of immeasurable good—agaṇita-phala-dāyakaḥ. Further, the hymnographer repeats in oratio recta: tvam eko lokānām paramaphaladāḥ 18a—Thou alone art the giver of the most excellent fruit. To the question, What is the most excellent fruit? the reply is given: Thy servant knows that Thou art the most supreme fruit—tvam viduruttamottama-phalāṁ śambho bhattav- evaṁ 100d. This is but natural and quite proper, because to the Vedāntic monotheist, there is no gain superior to self-realization, ātmālābham na paraḥ (Āpastamba); and so it is further stated: I remember every day Thou art the innermost and essential member of my being; nay, through the power of mature merit Thou art perceived as the innermost core of all—paramāntaraṁ ātme citte smārāmyan-vaham 35d; punyapākabalam tvam śarva sarvānātāraṁ 57c. The Deity being the innermost reality and worthy of being worshipped by all other gods and sages (samanās-śramaḥ-pāyja 50c), in examining His primacy and majesty, it is said, Vīraṇca and other gods considered Him as supreme and all others were blown off like chaff (100 ab). This supreme latrial exaltation of Śambhu implied in the rhetorical question, Is there another greater than Him?—ko vā tad anyodhikah?—is expressed variously in stanzas 4, 7, 18, and 82.

29. Two questions will press themselves for answer after a consideration of the above explanation. First, why should the divine Ideal be presented in variegated forms and fantastic guises? And, second, why should a bhakta’s fanatic zeal spur him to an underestimation of other gods, amounting to libel? Although a logical mind may not be satisfied, in reply to the above doubts a religious heart will exclaim: bhaktiṁ kiṁ na karoty-aho! (63)—Is there anything impossible for bhakti? The presentation of different divine guises has been explained on the analogy of the early attempts of the infant to learn the alphabet. No doubt it is said that, at the appearance of flaming poison, the entire camp of gods took to their heels and that they were as pitless as chaff. In these descriptions, it is not any narrow anxiety to belittle other gods that we should see, but an eagerness to present mahā-devaṁ (8d) latrially. Such exaggerated praise is not a flaw when the subject of it is the supreme Being and when it is the result of absolute faith (ananyabhakti) leading to the suppression of all secondary images (manohaya) and knowledge of the highest Reality, para-tattva-bodha or mokṣa. The supremacy of Śambhu presented in this light is not henotheism or kathenotheism, coined to explain similar phenomena in earlier literature. Reciprocal embodiment of Viṣṇu and Śiva, called itare-taraś-śravatva or hariharāvadāta, as set forth in the Śivahṛdayopaniṣad, is a tenet of Advaitic theology suggested in our hymn by phrases like tvad-dehabhāgo-hariḥ 82c and hariṇā tatvedaṁ tadṛśiṇā 86d. Saṅkarabhagavatpāda composed many hymns in praise of many deities and affirmed severally in many of them tvad anyaṁ na jāne na jāne (I know no other than Thee), which would be ridiculous if he did not believe that they are all different forms of a single God.

30. The devotee who passively surrenders himself to the Supreme as he evolves in his devotion scarcely occupies himself with the greatness, goodness, benevolence, majesty, and brilliance of the self-manifesting and self-communicating Providence, but clings to the lotus-
flower of the divine feet with all his heart and soul and strength. From the time of the \textit{Rg-Veda}, the lotus-flower has played a prominent part in the religious history of India, and it has influenced the art and literature of even neighbouring countries. To the Hindu mind, the lotus-flower is the fairest in the floral world as a symbol of purity and divine birth. Gods are enthroned on the lotus-seat; they hold lotus in hand; the limbs of their body are compared to it; and their feet are metaphorically identified with it. The mind of the devotee is a lotus-flower-manorājīva 51c, cētaḥ-sarasīja 9c, \textit{hṛtpada}ma 11c—because the mind, if it is properly trained, can remain unsullied even in unholy surroundings, just as the lotus-flower remains pure in impure water. The range of metaphorical, symbolic, allegoric, and suggestive application to which the glorious lotus-flower has been pressed by poets and artists is very extensive. To the religious mind, the lotus has become almost an ideogram standing for reverence, adoration, holiness, exaltation, and fascination. In devotional literature, 'lotus-feet', with all its synonyms, implies all divine qualities and attributes by convention. \textit{Padāmbhojabhajana} 4d (practice of devotion to the lotus-feet) is not easily got even by gods, and that is what the \textit{bhakta} ever longs for, because it removes all fear (60d) and confers unsurpassed felicity (\textit{paramasukhy}a 6d). A heart sporting along the wave of supreme bliss born of the remembrance of the lotus-feet is set above all embodied conditions (10cd). Love for the \textit{pādāravinda} of Parameśvara, it is stated in 73, is a fertile field to raise the medicinal herb that would cure the bondage of rebirth and all suffering incidental to it. The prayer welling up from the deep moral consciousness of the suppliant in 74 may be put thus: May the casket of my mind be rendered fragrant with the redolence of the Lord’s lotus-feet, powerful in destroying the \textit{durmāsanā} (paronomasially bad odour and evil tendencies)—craving, egoism, hatred, and attachment to finite self. The Lord’s lotus-feet are like a cage according to 45d offering shining fruits, and the mind-bird is commanded to sport in it instead of vainly wandering elsewhere. The psalmist is convinced that the source of all good in store is the Lord’s feet (\textit{bhavyāṅghriyugala} 26a), which is a basin in which the creeper of devotion grows receiving the waters of joy (49a) necessary for its growth. Further, it is fancied that the two feet are the two tender leaves developed from a new bud (47d) giving the highest fruit of illumination (\textit{saṁvij-phala}). Two other rough metaphors connected with the Lord’s feet are certainly inharmonious; but they serve the purpose of a new emphasis by contrast. The \textit{bhakta} prays 96 to his Lord requesting Him to urge the ruthtish elephant of the mind with the hook of firmness and fasten it to the post of the Lord’s feet (\textit{purahara-cara-ṇilāne}) with the chain of \textit{bhakti}, using the mechanism of \textit{cid} (knowledge). To compare the Lord’s feet to a stable is intolerable. But the context implies no derogation, and the intention is lofty. ‘O Paṇḍita, I have only one cow bought by my good deeds, and she gives me day after day the milk of supreme felicity. She is the cow of \textit{bhakti} residing in the stable of Thy holy feet. Deign to protect her in every wise’ (68). The aptness of the metaphor lies in the fact that a cow is unwilling to be pushed out of the familiar stable.

31. \textit{Bhakti} or loving faith is the core of worship, which is essentially an attitude of the mind expressing in outward actions. A mind that yields freely and spontaneously to the fascination of the divine Ideal alone can hope for the higher experiences promised for a life consecrated to true religion. We find in the hymn under study a number of quatrains addressed to and counselling the mind. The significance of a devotee’s outer life is derived from his inner life. What a man takes by contemplation, said Eckhart, that he pours out in love. Therefore what a person, practising divine life inwardly, at the source of his thoughts wishes is thousand times more important than what he does outwardly. Therefore Vasiṣṭha declared that the mind alone is the cause of bondage and release, joy and enlightenment. Śri Ṣaṅkarabhagavat-\textit{pāḍa} expresses wonder (9) why man is so stupid
as not to realize the truth that he can abide in bliss by making a gift of the lotus-flower of his mind to the Deity, ceasing to search for wild flowers to worship Him. Because he is seeking mutually incompatible things, unregenerate man cannot give himself completely and say, 'Let my mind be your property'—bhavatu bhavad-artham mama manaḥ 27d. The mind has therefore to pass through different stages in its progress towards religious maturity. The Śivānandalahari employs two dozens of metaphors and similes in order to express the nature and characteristics of the mind in its favourable, negative, and neutral aspects.

32. The condition of an active and vigorous mind devoid of all discipline and training can hardly be expressed more tersely than by the metaphor of the monkey (20c), and of the rutish elephant (96d) noted for its vehemence and uncontrollable caprice. Under this category must be included the metaphor of the forest of the mind (43c) harbouring varieties of wild beasts—conceit, delusion, vanity, greed, envy, and the rest—which God as the woodcutter is requested to hunt down. The mind in its most favourable disposition is pictured through the metaphor of the self-absorbed bride separated from the groom (77b), and the most spiritually barren attitude of the mind is brought out in the dejected and anxious thief simile (22c). It is the nature of the mind to conceal, distrust, misrepresent, dissimulate, and to crave for and cling to things not legitimately belonging to it. So the mind is convicted as the thief and the Self pleads not guilty (22). But this conviction of the mind is just to purify it through punishment. For what with its fickleness and evil propensities, it must be conceded that the mind alone is the fort (42d) from which man should fight the battle of life, installing there the Deity as the king. Not merely a fort, the mind is a respectable city where the King of kings dwells (39d), an idea sanctified in the Chāndogya Upāniṣad. The restless, anarchic mind receives into it the divine Ruler, and it becomes tamed like a dug-out canal (dhikulyā 2b) and flows in the desired direction. A truly cultured mind can discriminate the true and the false like the fabled swan separating milk from water mixed for adulteration (mānasarājahaṁsa 46d, manoharān-śavatāṁsa 48c). Not being satisfied with the comparison of the mind to the citadel, the author further says that the mind is the home of God, whether it is the cave (cetahkuhara 44c) with only one opening or an excellent home (hrdayageha 84d) richly furnished, or a clean tent (cetah-sphuta-paṭakuti 21c) daily pitched with renewed resolve by the holy road (prati-divasa-samārtha-gaṇitām 21b). The precious lotus-feet of the Lord are cherished in the casket of the mind (cetahṣeṣī); nay, a more interior place must be found for them, the pot of the mind filled with serene water (prasanne manah kumbhe 36b), where during worship the Lord is invoked.

33. The concentric limitation of the mind implied in the above metaphors should not incline us to think that the mind is a narrow corner. The vastness and dynamism of the mind is brought out fully in other metaphors and similes. The mind is compared to the immense sky (cetah puṣkara 38c) on the horizon of which the divine Light arises; it is the vast field (hrtyekāra 40c), in which the paddy of devotion is harvested, preventing the famine that threatens the devotee. We get one of the glorious and complete allegories in the realm of mystic poetry in a comparison of the mind to a garden (hrtyāma 47): 'The spring of contemplation on Śambhu has set in in the garden of the heart; the sered leaves of sin have fallen; branches of bhakti have put out twigs dazzling with multitudes of sprouts of tender leaves and flowers in the shape of meritorious thoughts and deeds; noble traits make their appearance like flaming buds; holy utterances fill with excellent fragrance; the nectar of knowledge and bliss trickle from the fruit of illumination resulting in such a rich harvest.' Another implied simile germane to the above is that of the lake (mangastāka 76c) filled with the felicity rained from the moisture-laden cloud of bhakti, floating in the puṣkara (sky and lotus) of the feet of
Maheśa and bringing fruits to the herb of life which would otherwise languish and perish. St. Theresa’s allegory of the garden in connection with four degrees of prayer supplies a parallel to the above figures. The mind is not merely a receptacle or a support, the high thatch for the climbing of bhakti (49), but a dynamic force which should be harnessed to God-centred meditation and action, when the tranquillity of deep contemplation is not possible. It must be made a bejewelled wearing apparel for the feet of the Deity (cetomanipādūka-viharṣaṇa 64d). This perhaps implies that the Lord makes the mind, His instrument of grace, shine with divine qualities. The mind should not be allowed to be passive, especially in the beginning of spiritual life; it must incessantly strive like a machine—the dhīyantra 40a, which picks up life-giving waters at the bottom of the ocean of divine deeds and discharges at the top for the production of the crop of devotion. The humorous offer of the saddle-horse of the devotee’s mind to the Bull-rider (75), again, suggests the dynamic side of the mind. The active, instrumental function of the mind is further stressed by the simile of the churning rod (manomanṭhāna 37b). Finally, the comparison of the mind to cucculus melanoleucus (manāś-cātaka 52), supposed to subsist solely on rain, fittingly serves the purpose of reminding the aspirant after devotion that all his striving must tend to develop unswerving love and perpetual God-mindedness.

THE SCHEME OF RELIGIOUS LIFE EXPRESSED OR HINTED IN THE HYMN

34. The essential discipline to be followed by the bhakta is clearly perceptible in outline throughout the elevated beauty and artistry of this holy poem. Who is entitled to the path of bhakti? In the Bhākti-sūtras, Nārada (sūtra 72) and Śaṅdilya (sūtra 78) lay down that bhakti is out of bounds to no human being, however low he might be by birth (ā-mindyā-yoni). Śrī Śaṅkarācārya, who has given the palladium of vartāśrama in his commentaries, here concurs with the two sages just mentioned, and he affirms that that person is an unsurpassed yogin whose mind is always set on the feet of the Deity, be he a god or a bird, mammal or insect (10); householder, recluse, or renouncer (11); or be he a dweller in a cave, home, meadow, hill, fire, or water (12). Even a woodlander becomes a jewel among bhaktas (63), he exclaims in delight. The next question is, What is the goal of a bhakta? In many places in the text, the Bhāṣyakāra has presented his logically impregnable, Upāniṣad-based definition of release or mokṣa; but he has presented also a refreshing, apparently less arduous, conception of it satisfying all: What possibly is release? Is it from this life? If that is so, to which place? And in that place and condition, what would be fit, again, for us to desire? (33d). However lofty one might soar, at no stage is bhakti dispensable. This, however, does not imply a denial of kaivalya-saṅkhya 59d, the bliss of liberation, for in 91 it is stated: ‘I believe I am a fit vessel for mukti, because through Thy grace vidyā (liberating knowledge) has come to my mind and primordial ignorance (ādyāvidyā) has quitted long ago.’ The holy preceptor here stresses bhakti as a sine qua non of jñāna. ‘Grant me immediate felicity (23a)’—this is the poignant prayer of the hymn. Godhood attained by ordinary worship is not enough; for gods, too, have to be consumed by anguish born of their failure to realize the Supreme even after wearisome search. The instantaneous felicity (sapadī-sukha) is the attribute of jīvanmukti, which is described quite originally in 81. But it is more, because it is unsurpassed joy (parama-saṅkhya 6d, 83d) resulting from the most intimate love for the Deity—the acme of intimacy being the recognition of identity expressed or hinted in 28d, 35, 57, and 59d. Only such a one liberated in life can say truly: I have obtained my object (śāmin kṛtartho’smyaham 28d); and where is fear for me (mama sevakasya bhagavan viśveśa bhītāh kutaḥ? 40d ; me kuto bhītā 44d). Fearlessness can never be an attribute of a mind that cherishes a treasure in this world, and so it is stated in 70 that, whether alone or in company,
the bhakta has easy access to the transcendent (jagadadhipika) divine Reality at heart. The true bhakta who is thus nirakula becomes nirudhyama also. He says: I am not enamoured of continuous striving (aham udyoga-vidhi sa te-prasaktah 90b); and if actions appear in me, certainly they are a means of Thy play expressing as such (Sambho svasya kutihalasya karanam macestitam nicitam 66c). This attitude is not, of course, a rebellion against the law of action promulgated by God, for the servant of God cries out in 19cd: For whose profit is it that Thou doest not take off the wearsome exertion from me? Pray, tell. If it is Thy pleasure, certainly I submit. Thus the devotee is not averse to aya and udyoga, provided it is done to satisfy God and also it is inspired by His sportive will. The true bhakta hopes everything from God and exerts as if all effort depended on himself. Stanzas 7, 28, and 41 describe his ardent persevering attitude in very vivid manner.

35. Some vaunting modern activists take pleasure in berating a bhakta as a do-nothing, perhaps with a view to set off the brilliance of their resounding achievements. But the bhakta is also a hero wielding the bow of devotion, bhavacita with smarana-bana and bhakti-guna (71), as forestalled in the Munḍaka Upanishad (II.2.3) long ago. On proper analysis, we can easily see that the sum of the much advertised welfare work is but a speck in the vastness of human needs, whether seen from the angle of moral worth or practical adequacy. In the eye of the soul that dwells constantly at the feet of the Deity, all frantic efforts at economic welfare reduce themselves to nityam svodaratparaṇyayakalānuddhiṣya vittāśaya vyartham paryațanam—meaningless wandering under the pretext of gathering wealth for all, just to fill one’s own belly (57ab); or lingering at the doors of the affluent either to steal or to rob (19, 22); or to bask in the favour of a king pleasing him with arts, panegyrics, mimics, and jests (5ab); or waging wordy battles (6c) as vendors of others’ ideas (7d). In short, so long as a man is a slave of ‘wealth-getting’ (arthaḥaraṇa-paratantra 22a), he is yet to understand the love of God (nījābhajanaṇḍura 13a). It is not that every man should become an economic zero, but it is the rule that the bhakta should look upon God as the source of all things, spiritual and temporal; for, according to the bhakta, bhakti is sarvābhiseṣṭha-phalapradā 49d; if it is tended by pure activity (satkarma-sarvāvardhitā 49d), what is hard for that mind which is abandoned to the worship of the Divine feet? (65d). So he asks: Yaceetas-tava pādapaḍma-bhajaṇāṃ tasyeha kiṃ durlaḥham? The worshipper of the Lord is never in distress. Certainly, God supplies nourishment to the body and goodness to the mind for such a person. The reverent supplicant who prays to the Deity for the firm prosperity of a king (sushīrāraja-lakṣmī 71d) and attractive power (ruciśāvarya 41a), and entertains no fear from want (dur- bhikṣa 40d), certainly recognizes the needs of body and mind as gifts from God, so that his gratitude and humility in relation to his Deity become deeper thereby and the feeling of belonging to God (tadīyatā) is strengthened, making his devotion well founded.

36. The sādhaka who has passed through suffering, agony, and doubt and gained the realization of a jīvanmukta is perpetually contented (nityaṃstita), and his high spirit of devotion carries him to a spontaneous contemplative calm in which self-abnegation and sincere and utter detachment become the prevailing moods of his mind. Niyatānamśrī (unbroken remembrance) becomes the pradhānāṅga (principal) and ītaravicikitsā (a holy indifference to the temporal) the accessory or gauṇāṅga. In this mechanism of his inner discipline, a defective accessory (aṅgavikālāṅga) cannot be of assistance to the principal (pradhānopakāra). A brief enumeration of these accessory factors is necessary here to make this study generally complete. The practice of divine communion is a graduated scale rising from acts of devotion (gauṇabhakti) and mature devotion (bhāva) to supreme love and adoration (ekāntabhāva). At every stage, removal of hindrance (pratibandhaka-dura-
ksaya) is necessary through acts of devotion. So, even when the highest stage is reached, acts of devotion continue as a side-dish or gap-filler (29,81). For the removal of disqualifying hindrances (pāpotpāa-vimocana 41a), the prescription is chanting powerful divine names and songs, meditation, salutation, circumambulating holy spots, worship, seeing divine objects, and listening to holy words (41b). The bhakta renews his resolve daily never to swerve from the true and right path (pratidivasasamārgagrañjita 21b), and when he attains religious maturity, he asserts confidently (69ab): 'O Lord, inertia, animality, stain, and crookedness have no place in me.' In 92ab, we read: 'I have driven out ill-luck, bad ways, difficulties, evil speech, and conceit of individuality.' The bhakta has no enemy except his own sins (kilbiṣa rīpu 71c) to battle against. Whether it is due to ignorance or perversion of will, sin is a fact given in experience; and the servant of God, who has a mind rendered sensitive by the exercise of purity and divine grace (viṣada-kṛpa 16c, karupā 17a), feels the need of getting rid of it the more.

37. According to the Śivānandalahari, all the ingredients of devotional discipline are summed up (42) as profundity (gāmbhirya), fixity of purpose (ghana-dhṛty), cluster of rising virtues (udyad-gupa-stoma), and reflective knowledge (vidyā). The accessories of devotion mentioned are: purity of body and mind (naïrmalyataḥ chādana 62a, niṭa-sarirāgarasa-suddhi 36c), chanting holy songs (stotra-phauiti or saṅkīrtana 7a, 28a, also 24, 25), listening to narrations about God (7ab), beholding divine representations with fascinated eyes (94d), humble prostration as illustrated in 1, 55, 56, performance of worship (saṣārya 41b), repeating divine names (śivāra-nāma-mantra 72b), unbroken meditation (parama-sadāśiva-bhāvanā 67d, bhāvanā-paryāvika 62c), and other devotional forms such as sanctifying the body by rudrakṣa and bhasma to keep up devotion uninjured 62c. Bhāvanā or fixing the heart and mind on the Deity is repeatedly referred to, because that is central to all the rest. To worship the trilokīguru (Director and Guide of the worlds) with suitable ingredients, even gods are insufficient (30). In a humorous vein, it is stated: I do not know how to worship you (57b); even possessing the 'know-how' of it, I do not get the means for it (85); granted I get them, I cannot locate you for worship (86); and if somehow I succeed in worshipping ceremonially, you may not be pleased with what I offer (89ab). And yet he worships in full form (karemi tvat-pūjām 23a). But all can offer the mind and say: Bhavatu bhavadarthaṁ mama manaḥ (27). When the supreme Lord is invoked in the heart, stanza 39 describes, one's dharma (duty) is fully discharged, sins are routed, craving, anger, and the rest drop off, and good time sets in. The reservoir of contemplation renders the impure heart serene by creating in it holy tendencies (kaluṣahṛt-sadvāsanāviśkṛtam 48b).

38. The general attitude of a person who is firmly established in believing love towards God, it may be said in conclusion, is that of detachment and unconcern with the world resulting from the attenuation of his ego. He is convinced that wretchedness and affliction (dainya 16b) and the forest of delusion (20a) man is subjected to cannot be wished away or terminated by mutually contradictory self-effort, because the wriit of Brahman is infallible (15, 16) and He is long-lived. Brahman cannot be done away with on the charge of predestining man to suffering. Nor the vision of a millennium for all humanity appeals to the bhakta, for he knows that the world teems with endless troubles (19b). His interest in the world is that it gives an opportunity for Śivabhakti-dhurya-janata-saṅgatyasambhāṣana (company and conversation of devotees possessing excellent piety 28b), and the first thing necessary for producing good company is to make oneself worthy of the company of the good and not reviling the bad. A person should cease to become a victim of durasā (vain hopes and false desires 15b). This he should achieve by leaving the mind in the Lord's keeping, as stated in 9, 84, and allied contexts. As for the temporal burden (bhava-
bhūra 11d), if the mind is completely offered to Him, the Lord will bear it for him. For the Lord is the fountain of mercy, the bearer of safety and prosperity, yogākṣema-durandhara, and an expert in saving all, and particularly the low. The devotee of God never despises the world; he takes it as an occasion to meditate on living and non-living beings as the body of God (28c). This holy and sweet hymn from the great philosopher and lover of God holds out to seekers of all succeeding generations a glimpse of the supreme Truth designated as Śiva in His acosmic transcendence and delectable meditative forms, outlines the methods of communion with Him, and presents divine hope through potent counsels couched in the language of high expressiveness, elevation, beauty, and artistry.

VEDĀNTA AS A SCIENTIFIC PHILOSOPHY—2

BY DR. PRAVAS JIVAN CHAUDHURY

(Continued from February issue)

3. THE SPIRIT OF MODERN SCIENCE

(i) Introductory

We have briefly described the philosophical creed of modern science underlying the scientific practice and marked by some self-conscious scientists and methodologists. We have also come across, in the course of this study, the prevailing scientific spirit. As we observed at the very outset, we shall reflect critically and constructively on the creed of science, following the scientific spirit, in order to develop a scientific philosophy. The spirit of science is characterized by (i) an urge for a wider or a more inclusive comprehension of the phenomena; (ii) an active search for bold and abstract theories in place of older mechanical models and causal hypotheses; (iii) its recasting of the natural language into an artificial or idealized one, more suited for scientific purposes; (iv) an admission of an element of contingency or historicity in nature, of fallibility in scientific endeavour, and of incompleteness of the scientific world-view; (v) an effort to sublimate individual points of view or relativity into an universal outlook on nature; and (vi) its deontological standpoint.

(ii) The First Three Features of the Scientific Spirit

The urge for greater comprehensiveness or scope of a theory is illustrated in physics by such theories as the kinetic theory of gases, electron theory of matter, relativity theory, wave theory, and the recent work on the unified field theory. The aim of science is to see if a theory devised to account for a certain range of data also applies to other ranges. This is known as the deployment or deductive fertility of a theory. As a theory gains in this quality, we can have a comprehension of a large area of observational field with greater logical simplicity or less number of gratuitous hypotheses. This urge for integration of wider areas of experience by fewer conceptual means led scientists in the past to think of a unitary science or a single all-comprehensive system of explanation in science in terms of some key-concepts. This has proved rather a visionary idea, and some recent scientists have replaced it by the idea of a unified science, which will interrelate the sciences through the use of a common physicalistic or 'thing' language. Every term of the different
sciences will have to be reduced to the physicalistic terms, or every science is to be reduced to the basic science, physics. The task is gigantic, and it is doubtful how far biology, psychology, and the social sciences can be reduced to physics. None the less, the move for such a unity of science illustrates the general spirit of science for effecting higher and higher synthesis of our experience.

This urge for greater synthesis of experience has resulted in the construction of very abstract theories which have no definite denotation, but are indirectly and partially interpreted and confirmed by a range of observational data. The idea that some scientists at one time entertained, namely, that an explanatory theory must be capable of direct observational verification, like the bacilli or Neptune, cannot be maintained in the face of our present scientific practice. The idea that these abstract hypotheses may be subsequently replaced by a set of observational terms, and therefore may be treated as a scaffolding to the scientific structure, is also not supported by the scientific practice of our day, which admits these abstract theories as unavoidably vague and indefinite in denotation, that is, in direct and explicit definition, and yet indispensable for scientific comprehension of experience.

This situation in scientific research has led to the reconstruction of the natural language. As the scientist operates with certain ordinary terms, like intelligence, social status, energy, field, etc., to correlate evermore effectively his increasingly wide and complex experience, he continually redefines these terms, endowing them with more import than they originally possessed. Thus there is a language-shift as the ordinary language is employed for scientific purposes, and it gains in theoretic import. The relation between the pre-scientific and the technical meanings of a term or statement becomes very tenuous, and sometimes the two are alienated. This produces much confusion in the mind of the layman. Thus the terms force, atom, electron, wave, space, time, and matter in physics have changed their meanings almost beyond recognition. Not only that old concepts are given new scope and meanings, but new modes of speaking are introduced. The logical rules and the constants of thought, like space, time, substance, and causality, have changed in new physics. The principles of knowledge, and so the linguistic frameworks, change with the contents of knowledge. Our imaginative and linguistic habits, which are formed to cope with a certain environment, for instance the macroscopic one, will fail outside this area, and will have to be modified if we become aware, through better and finer modes of perception, of a more extended environment, such as the microscopic and the megaloscopic ones revealed by new physics. The present crisis in physics, consisting in the conflicts with the ideas of classical physics, is due to the failure of old modes of thought outside their legitimate field of application.

We can easily see how these three elements of the scientific spirit discussed above, namely, moves for greater synthesis, abstract theories, and reconstruction of the older concepts and language, have philosophical potentiality. The scientist of our day cannot rest content with what is known as scientific integration of our experience, but must proceed beyond this towards the open horizon of an ideal comprehension by means of bolder and more abstract theoretical devices. Our scientific philosophy is the result of such a relentless extension of the scientific method in the understanding of our experience.

(iii) Elements of Contingency, Fallibility, and Incompleteness

Modern science admits an element of contingency in nature, which is a bit loose-jointed and vague or indefinite in the extreme details. Physics admits the intrinsic impossibility of determining the quantitative features of any individual datum. Quantum mechanics finds it impossible to use a deterministic language in the description of the micro-world and maintains the necessity of describing aggregates and probabilities of events in this region. These descrip-
tions are like statements in a game of chance. Yet a rational theory, and so science, is made possible because of the actual prevalence of order over chaos. The laws of the inanimate macro-bodies are practically deterministic, because they describe large masses of micro-bodies and, so, their average or mean behaviours. Scientific knowledge, thus, does not mean a strict rational ordering of the ultimate details of nature, but only a rough and idealized representation of the gross or statistical behaviour of these occurrences. The scientific or theoretic world-picture is thus different from the historical one which is experiential and, therefore, full of breaks and uncertainties, containing an element of spontaneity, as in the micro-bodies of organic matter, and of choice and decision, as in those of the higher centres of the human brain. Thus the ideal of a thorough mechanistic science has proved mythical, and the physicist has to supplement his physical reality by aspects of actuality or historicity. The physics of the micro-world gives us only a large-scale account of this region, which is historical or full of contingent incidents. The macro-world is more or less a deterministic one, because large numbers of micro-bodies co-operate here, and their individual differences are averaged out. But a contingency can, in principle, invade this region also; a single contingent behaviour in the micro-world underlying it, such as a random movement of an electron or a neutron, can result in a sudden click in a Geiger counter or burst of an atom bomb. Human preferences and decisions, which are ultimately irreducible facts, find their expression through the micro-bodies of the brain, which, through multiplication of effects, may be imagined to bring about a change in the macro-world. Since new physics allows a certain latitude of indeterminacy to the micro-bodies, it can admit human free will, which can now be pictured to manifest itself through the body in the manner described above. In the same manner, new physics can allow spontaneous and co-ordinated growth of organic matter, which shows that micro-bodies are ruled by some over-all plan, besides the deterministic physico-chemical laws which may be only serving this plan in its execution.

The theoretical world-picture of science is thus an idealized one, which helps us to expect certain average results from certain situations (as in weather forecasting) or from certain physical conditions deliberately brought about by our free efforts (as in experiments and engineering). We are always aware of the elements of randomness, spontaneity, and free will in the domains respectively of micro-physics, biology, and introspective psychology. These domains fall out of the theoretical picture and delimit its scope and validity. As we noted earlier, science cannot logically prove universal and strict causality; it merely shows that there are some regular coexistences and sequences of events. So that contingent and free purposive behaviours in the world are not forbidden by science, but rather made plausible by its developments in micro-physics.

Science also allows that it is ever open to error. This principle of fallibility or corrigibility is the consequence of the inductive method of science. Since a certain theory rests on a limited number of observations that indirectly verify it, the theory can never be a certainty. There is always the possibility of another theory being devised which can account for a wider area of observations in the field and, so, be more acceptable. This holds in the case of the physical geometries also which seem to be a priori true and incorrigible. Modern analysis and physical researches have shown that, in so far as the Euclidean geometry is a mere definitional system in pure mathematics, it is a priori, but only formally true; while, in so far as it claims to describe our physical world as an empirical theory in physical geometry, it is open to revision, and has been, in fact, replaced by a non-Euclidean geometry of the Reimannian form which does more justice to the empirical situation. Since the world of observable data is an open system, the scientist cannot be sure of his theories which take care of these data and
which, therefore, he offers not in the manner of a prophet as sure hits, but in that of a gambler as best bets. This element of uncertainty in scientific knowledge, instead of dampening the scientist, inspires him with the desire to improve his world-picture by continual revision. He is like one working at a sort of jigsaw puzzle, trying scheme after scheme to reach the most satisfactory one under the present set of observational data. No hard and fast rule can determine the course of his search and give him quick, inter-personally acceptable results. The rules of logical simplicity and comprehensiveness are there to help the scientist to choose amongst a number of rival theories in a field, but such rules are not very clear and unambiguous in their working, and an element of free choice always enters in this matter.

So that the scientist has to be tough-minded enough to admit this situation in his discipline; he has to work within the framework of an incomplete world-view. Knowledge for him is ever open to the infinite horizon, ever a reaching forward towards completion, but never an arrival at it. We shall see how significant this feature of scientific spirit is from our point of view. It leads science to philosophize, without a blind effort at absolute certitude and completeness in respect of the results. Such a blind predilection drives one to dogmatism and obscurantism and tends to produce in others a distaste for philosophy. Philosophy must be a free venture and a vision, and it must not be afraid of uncertainty of its results. The spirit of science helps this genuine philosophic spirit to develop. It teaches us that reality is not so much an antecedent and finished state of affairs to be discovered as a viewpoint or conceptual framework to be invented which may help one to place the so far observed data into the best possible order. Since the world of data is an open system and not a closed and finished affair, and since there is much scope for individual choice and decision in regard to judgement on the comparative worth of a certain viewpoint or conceptual framework, one cannot sensibly speak of certainty and incorrigibility of one's philosophical views. There is no end to one's continual efforts at improving one's philosophy in response to new data coming to light and fresh concepts or theoretical devices arising in the mind. And there can be no ultimate rational judgement on the rival philosophies, for much depends in this matter on one's taste and temperament rather than on any universally valid reason. Vedānta or any philosophy can be justified on rational grounds only up to a certain point, beyond which one's psychological and cultural factors enter to determine one's preference. Vedānta recognizes this human or existential element in philosophy, as it prescribes certain rules of conduct and psychological make-up of the mind for the fruitful study of Vedānta philosophy. We must note this important feature of any serious philosophy, and we have shown how modern science possesses this. So it is a fit prolegomenon to genuine philosophical enterprise.

(iv) Search for Universality

Science seeks objectivity not in the sense of immediate verifiability of its objects, but in the sense of their greater inter-personal validity or universality. This follows from the situation already noted that science seeks to construct abstract theories to comprehend our experience, and the gap between a theory and its indirectly verifying experiences is very big indeed. Now a theory gains in universality by virtue of its capacity to correlate and to be confirmed by a large number of experiential data distributed over many minds, while a single first-person experience has no such universality, though much feeling of immediacy and givenness is associated with it. Thus scientific method aims at sublimating, as far as possible, the individual points of view and developing a universal outlook. It stresses empirical import of theories and thus checks empty or idle theories that cannot be tested against observational data; but it is above any narrow empiricism and verificatory principle of meaning and truth of concepts, which demands a direct verification of a concept.

As we observed earlier in the essay, modern
science has liberalized the early empirical or positivistic notion of verification and has admitted a principle of confirmation or partial, indirect, and conditional verification. Thus, though the Relativity theory shows that one's reading of spatial and temporal distances and of mass differ with one's individual motion—since one cannot know any absolute motion, these readings are only relative to one another—still the theory has evolved a concept of public space-time, of which the different private space-times are but cross-sections. The general theory of Relativity offers us the concept of a curved space, whose structure depends on the distribution of matter in the universe and which allows us to interrelate and predict the different measurements of objects that may be made by different observers. So that the very abstract concept of space-time-matter advanced by Einstein is, in one sense, truer than the actual space, time, and matter given in common sense. It is truer by virtue of its greater capacity to order a large number of private spatio-temporal and gravitational experiences.

Science treats the physical objects like chairs and tables as more real than the sense-data because of the same principle of objectivity, namely, that the more inter-personally confirmable or acceptable concept is more objective than a less one, though the latter may be more immediately given in one's experience. In conceiving and accepting as more real the abstract concepts of science, the scientist rises above his individual point of view and realizes the power and scope of scientific knowledge that enables him to comprehend a mass of phenomena under some concepts. The aim of philosophy, too, is this transcendence of individual views to develop universal ones. However, as we noted before and shall explain in the sequel, philosophy, in our sense, also recognizes the element of individuality and freedom underlying any philosophical view. A philosopher of our ideal type recognizes both these moments in philosophic enterprise. He seeks to reach a universal point of view and yet respects his own and other's individual freedom. Therefore gentle persuasion and teaching through one's personal example and love are more important means of philosophical communication than either arguments or psychological compulsion.

(v) The Deontological Standpoint

We have already observed this feature of science. Science does not have any metaphysical commitment. It speaks of objects being real or unreal, existing or non-existing in the sense of their present fruitfulness or adequacy, or their opposites, in organizing the perceptual data in any sector of enquiry, under the existing aims and attitudes working in the particular field. Some logicians seem to believe in the ontological ground of logical laws, and they assert that these laws reflect the invariant traits of reality or of all possible worlds. But, as modern analysts have shown, we cannot prove this assertion, for the simple reason that this reality must be first conceived and, so, logic incorporated into it, in order to see whether it proves or disproves the logical laws. Since we cannot do without the logical laws, we cannot possibly prove or disprove them. The needs of our communication make these laws appear necessary, and we tend to interpret this necessity as suggestive of some ontological structure of the world. We cannot get out of our present logical mode of thinking to think of any possible world that may either support or falsify it, and this circumstance in our cultural history is misinterpreted as the result of our being acted upon by the permanent features of reality. At least, modern science subscribes to this deontological view of logic; and we know, Vedānta also treats all logic and empirical science as but names and forms, having no ultimate reality. We shall see how Vedānta may be said to hold the same deontological attitude to Brahman, which is, after all, an explanatory principle to be judged by its capacity to account for our experiences. At least, the Vedānta philosophers must offer this highest principle as a scientific one to the general student of philosophy, who cannot be expected to have either a starting faith in
the Upaniṣads or a first-hand experience of Brahman.

As in regard to logical laws, so in regard to other conceptual entities of science; they have no ontological import, but only a methodological one. They represent what are more or less acceptable in scientific discourse by virtue of their greater adequacy as devices for integrating experience in their respective fields. This adequacy is no evidence for the ontological import of the concepts concerned, for the ontological question can be answered by 'Yes' or 'No' (either the entities exist or do not), while adequacy is a matter of degree.

4. THE FIRST STAGE OF SCIENTIFIC PHILOSOPHY

(i) Introductory

As we said at the outset, we shall reflect critically and constructively, following the spirit of science, on the creed of science, in order to develop a scientific philosophy. Now the element of the creed of science that seems most significant for us, in view of its philosophical potentiality, is that relating to knowledge. Science believes in some extra-mental entities corresponding to its sense-data, physical objects, and abstract theories, though it does not posit these entities as absolute realities. Science seeks to integrate our sense experiences in terms of these entities, which are considered to possess physical characters, though we do not precisely know the latter. Now a scientist might as well seek to integrate experience in terms of some other kinds of entities. These may be postulated to explain the process of perception. A scientific or causal explanation of perception naturally leads one to imagine some non-perceptible objects at the back of our sense-data. These are the differential conditions of our perception, such that we sense different qualities with the same psycho-somatic apparatus or organs because of a difference in them. We see one thing red and another blue because of some difference in the nature of the underlying stuff of the things in question.

So that we can now explain the features of the sensible world in terms of those of this non-sensible one underlying it. Thus a realistic theory of knowledge being the implicit creed of science, and a search for conceptual device to comprehend any process being the essence of scientific enquiry, a scientist cannot but arrive at an account of the sensible experiences as indicated above. This is the representational realism of the British philosopher Locke, and is admitted by many modern thinkers. The inference to the unexperienced cause of experienced effects is logically gratuitous, no doubt, but quite in keeping with the scientific spirit which adopts the hypothetic-deductive method, which does not demand direct verifiability of the hypothetical entities. This representational theory of perception can be imagined after any non-symbolical representative mechanism we are acquainted with, such as the television. The theory also explains the situation of perceptual error, which, according to it, is due to the abnormal state either of the physical environment (such as hot desert air causing mirage) or of psycho-somatic conditions (such as jaundice producing pale vision or fear of snakes producing illusion and hallucination of snakes). It, of course, also explains the overwhelming inter-personal agreement in our perceptions, which situation makes a common world and communication possible.

(ii) Scope and Worth of This Philosophy

But this philosophical theory does not go very far towards unification of our experience, for it practically duplicates the sensible world and, so, multiplies, instead of diminishing, entities. The imperceptible world with certain structural properties is isomorphous with the sensible world, which is the mental correlate of the former. We can conceive of this background world as a very much condensed system, having one-to-one relation with our sensible world that represents it on a vast scale, but this simplicity in size and mechanism cannot bring about any significant philosophical implication or logical economy. Besides, there are some other diffi-
cultures in the view. First, the remote cause of a sense-datum is said to be where the latter is located, but its immediate cause is the movements in the brain cell. How can the mind transcend its immediate surroundings to leap to a remote terminal of a long chain of causation? Secondly, how can extra-mental objects cause sense experiences which are mental? The problem of mind and matter remains unexplained in this theory. Thirdly, the mind can form vivid sensible objects without any excitation from outside, as our imagination, dreams, and hallucinations prove. So that an extra-mental stuff does not seem to be the cause of perception.

Thus perception cannot be regarded as explainable in terms of some extra-mental physical reality, and even if it be allowed, the hypothesis does not serve us much to understand the perceptual world, its variety and unity. So this manner of thinking constitutes only the first stage of scientific philosophy, which, on further reflection, leads one to higher stages.

5. THE SECOND STAGE OF SCIENTIFIC PHILOSOPHY

(i) General Features of This Philosophy

Instead of postulating a physical entity behind the sensible world to explain its features, we may, more reasonably, postulate an over-mind, holding us under a hypnotic spell and making us perceive inter-subjectively and inter-sensually things in a regular manner. This regularity is such that the sensible objects follow some rule of correlation with our bodily positions and conditions of the sense-organs, nervous system and psychical states, and with other objects which are either actual or possible perceptions. This regular correlation leads us to think that our bodies and psychical states (e.g. attention and memory) have a causal part to play in perception, but we forget that the bodies and psychical states are themselves but perceived objects. As Berkeley showed us, the realistic faith that the objects exist outside the mind on their own account, whether we perceive them or not, is produced in us, because we find them beyond the control of our personal deliberation and will. This givenness or compulsion of the objects is the work of the universal hypnotizer.

The hypnotic influence consists in making the subject see an object and believe it to be really there, which is but projected by him under the promptings of a superior mind. To strengthen the realistic faith in objects, the universal hypnotizer produces them in such a regular and universal manner that the real existence of the objects becomes a natural thought to explain the agreement and difference of percepts of different persons in terms of the similarity and difference of their bodily positions and conditions of sense-organs. The free but consistent will of some cosmic mind, then, explains the regularity in the sense-objects, the laws of nature and the laws of perspective, and also the agreement and disagreement amongst our individual percepts. This mind causes hallucinations, so to say, in the individual minds in a systematic manner, so that they may learn from experience the signs for certain correlated sensible appearances and act accordingly. This is what Berkeley saw, and he, not without reason, identified this over-mind with God.

At the second stage of our philosophy, we are happy to find a like nature, a mind, as the cause of all things and their governor. Brute nature frightens us. We can now feel homely and embrace life with trust and hope, and may even worship and pray. For, now, we find in nature and in our own bodies the stamp of an all-knowing creative intelligence that has given ample evidence of its concern for its creatures. This world-view is much relieving to a scientific philosopher, for science, uninformed by this philosophy, pictures a vast and indifferent world into which man has stumbled.

(ii) Some Parallel Philosophical Views Offered by Modern Scientists

Sir James Jeans argues for a theistic philosophy raised on science thus. Modern physics is now mathematical, and, mathematics being
pure *a priori* thought, a super-mathematical mind, God, must be at the back of the world as its creator. This argument is defective, for, first, nature has not been exhaustively found to be mathematical; biological processes are not reducible to mathematical formulas, but show some element of spontaneity and contingency, and this, we saw before, is allowed by new quantum physics. Secondly, mathematical formula applies to nature which is not itself a formula, and, so, the argument at best proves a mathematical designer of the world, not its creator. However, since one could not design something according to one's own will unless the material worked upon is pliable like one's own imagination, we can think of God as the creator of the world. So that Jeans is very near our second stage of scientific philosophy. The proof of God he gave from the second law of thermodynamics and the theory of production of cosmic rays from the annihilation of matter need not be described here, for it rests on some controversial results of science.

Eddington argues that sensible objects are produced by the mind out of the meagre messages from a non-sensible one by means of its own *a priori* ideas. The scientific objects are also similarly constructed, for they are posited to explain the sensible data. The world of sense and science is thus a mental construct, and it must have a substratum which cannot be but consciousness, which alone we know immediately and which is active in sensible and scientific world-building. This manner of arriving at some spiritual reality underlying the world by an analysis of our perception is much like that adopted by our second stage of scientific philosophy. Only, Eddington has not made it clear whether this spiritual reality is man's own individual consciousness or that of some superhuman universal being. The mind that constructs out of the elements supplied to it must recognize some other reality, and, since it cannot conceive how a material object can act upon it, it is led to postulate an over-mind as this other reality. Since there is much agreement and interrelation in the experiences of different minds, this over-mind must be a single spirit, causing these experiences. Eddington has not seen this side of the problem and has fallen into empirical idealism, which is contradictory to his initial position that the mind knows the world. In knowing the world, the mind may contribute much to the latter, but the world cannot be its creation. Kant saw this point, when he declared that the mind makes nature, but does not create it. He was aware of an extra-mental thing-in-itself as the source of the sensuous material of knowledge. Eddington missed this realistic aspect of knowledge, because he confused the physical world with the world of physics and the object symbolized with the symbol. Science must be concerned with some extra-mental reality described by scientific symbols rather than with these symbols. This reality beyond the symbols may very well be conceived as a super-mind on the analogy of our own mind, for we can think of a mental cause of perceptual data rather than of a material one, and we have the experience of a hypnotizer prompting persons to perceive and think things as he chooses.

Thus Eddington could also reach the conclusions of the second stage of our scientific philosophy, had he consistently developed his line of thinking.

Einstein reaches certain idealistic conclusions by reflecting on one situation in scientific knowledge. He believes that the concepts of science are free creations of the scientist's mind and yet they apply to an alien world. So that there must be some pre-established harmony between the mind and the world, which is thus not essentially alien to the mind. But Einstein did not develop his thought in this line and did not speculate on the possible explanation of this situation. Had he done so, he might have offered the hypothesis of a divine mind which causes the sensible appearances in our minds and also the ideas to bring them to order; some of the ideas appear to be freely welling up in the mind, while others appear to be suggested by nature.
(iii) Scope and Worth of the Second Stage of Scientific Philosophy

The cosmic mind of this phase of philosophy is a postulate to explain certain features of our experience. It is not asserted as a necessary or metaphysical entity. This is in keeping with the scientific spirit that guides our present philosophical enquiry. The postulate of a cosmic mind serves to explain the non-necessary and provisional character of all natural laws and the elements of contingency, spontaneity, and purposiveness admitted by modern science. The laws are legislated by the free cosmic mind, and so cannot be necessary but only regular, depending on the sweet will of their author. The elements of contingency, spontaneity, and purposiveness express the freedom and intelligence of the cosmic mind. Science or empirical knowledge is the record of the existing rules, according to which the spirit causes certain systematic perceptions in our collective mind, while there are many other perceptions caused in our and animal minds which do not concern us, because they are unsystematic and biologically not so very important. So that what is real for us is decided by its relative expediency in our bio-social affairs, and it is not a matter of so-called apprehending the Truth or Reality in any ultimate sense. Again, we find, at this stage of our philosophy, that the perceptual objects are but hallucinations in our minds caused by the cosmic spirit, and, so, there is no material substance and no absolute space-time. Thus, our scientific philosophy of the second stage supports and explains some of the tenets of modern science, viz. those relating to causality, substance, space-time, and an open and provisional world-view.

The precise nature of this cosmic mind is not known, but it cannot be endowed with any particular character, such as mathematical, artistic, or ethical, for the mind itself should be apart from the qualities it creates. The cosmic mind is to be conceived as possessing potentiality to manifest diverse characters in the world, those observed so far and those that may be observed later on. So that this cosmic mind may be imagined as possessing inexhaustible potentialities, of which only some are seen actualized at the moment through the medium of our minds. This cosmic mind cannot itself be in space and time, which are its creations; only we, who live through or traverse them, find them to be extensive and successive respectively. The over-mind or God sees them in one aspect, as we imagine the path of the earth round the sun or the law of gravitation of bodies in a timeless sense.

This second stage of scientific philosophy, then, appears to support, co-ordinate, and explain in terms of the concept of a cosmic mind or God the otherwise loosely knit and superficial elements of the philosophical creed of science. The world is viewed as an expression of a supra-mental will in the medium of our mind, which must be treated as somehow akin and subordinate to this super-mind to be used by it. The modern researches in parapsychology make this hypothesis of a cosmic hypnotizer plausible. A whole group of minds is sometimes found to be telepathically united in a common image-making theme sharing a hallucinatory world. So that we can very easily picture God as a super-hypnotizer.

But the difficulties of this theistic sort of philosophy are patent, and become quite disturbing at a certain stage of critical reflection. God's mind may be regarded as self-existing or, in our deontological terminology, a first principle, but our individual minds have to be treated as dependent on, and derived from, it, for how else can God act upon us to produce the hallucinations? But if He is to act upon us in this manner, He must be somehow in our minds, for how can an external mind influence our minds? The hypnotizer's mind must be essentially at one with the minds of the hypnotized. Another difficulty is that this second philosophy does not advance our understanding of nature very far, for we have merely postulated a world of ideas in God's mind to explain our sensible world, and, so, have duplicated the latter world, instead of reducing it to some fewer principles. Of course, the postu-
late of God's mind, which produces and holds these ideas together, and His free will and creative joy may help us to understand how and why these ideas are collected and are at all there. But such understanding is not fully satisfying, for we are apt to ask, How can God be imagined to create the individual minds? The hypnotizer of our common experience does not produce the individual minds. So the analogy seems to break down. Critical reflection will take us beyond this second philosophy to a third one, where another analogical hypothesis will prove a better device to connect and understand the various features of our experience.

(To be continued)

SRĪ-BHĀSYA

By Swami Vireswarananda

(Continued from previous issue)

TOPIC 2

THE SOULS DESCENDING FROM HEAVEN HAVE A RESIDUAL KARMA, WHICH DETERMINES THEIR BIRTH.

इत्यतन्तोऽनुसारानां, हृदिस्पर्शितम्,
यथेतरंवेष च ||७२१८॥

8. On the exhaustion of (good) work, (the soul) with the residual karma (descends to this earth), as is known from śruti and Smṛti, along the path (it) went by (from here) and differently too.

The question is raised whether the soul that went to heaven from here by the path of smoke etc., when it descends, returns with any residual karma or not. The opponent holds that there is no residual karma, for residual karma means karma left over after what has been enjoyed. Śruti says, ‘Having dwelt there till their work is consumed, they return again the same way as they went by’ etc. (Chā. U., V.10.5). Vide Br. U., IV.4.6 also. These texts say that all the karma is exhausted and there is nothing left. So the soul returns without any residual karma.

The sūtra refutes this and says that the soul returns with residual good and bad karma, for Śruti says, ‘Among these, those who have good residual karma quickly reach a good womb, that of a Brāhmaṇa, Kṣatriya, or Vaiśya. But those who have bad residual karma reach an evil womb, that of a dog, or a hog, or a Cāṇḍāla’ (Chā. U., V.10.7). What is exhausted in heaven is only that karma which gave the soul a birth as god in heaven. So the enjoyment in heaven exhausts the results of good work like sacrifices etc., but there is other karma in store, according to which a man is born again in good or bad environment. The Smṛti also says, ‘With the remainder of their karma, they are born in a noteworthy place, caste, and family, with good appearance, longevity, knowledge, wealth, happiness, and intellect’ (Gautama Dharma-Sūtra II.11.12,13). So the soul is born with residual karma. By what way does it descend? Following the same way that it went by, but with some difference. That it returns by the same way as it went is known from Chā. U., V.10.5, which mentions ether in the path, and that there is some difference is known from the fact that the world of the fathers etc. are omitted (vide Chā. U., V.10.3), but wind, mist, etc. are mentioned (vide Chā. U., V.10.6).

चरणाधिति चेत, न, तद्वस्तुभध्यायेति
कार्निनि: ॥७२१९॥

9. If it be said that on account of conduct (the assumption of residual karma is unneces-
sary), (we say) not so, (for the word 'conduct' is used) to denote indirectly (karma). Thus (thinks) Kārṣṇājini.

The text cited in the last sūtra (Chā. U., V.10.7) says that persons of 'good conduct' get a good birth. 'Good conduct' and karma are two different things, and as Śruti says that 'good conduct' leads to good birth, the assumption of residual karma is unnecessary. The sūtra refutes this and says that the sage Kārṣṇājini thinks that 'good conduct' indicates good karma.

**Topic 3**

**THE FATE OF SOULS WHO ARE NOT ENTITLED BY THEIR ACTIONS TO GO TO THE LUNAR SPHERE AFTER DEATH**

**12.** The Śruti declares (the going to the lunar sphere etc.) of those also who do not perform sacrifices etc.

The question of those who do not perform sacrifices etc. is taken up for discussion. The opponent’s view is given in sūtras 12-16. He holds that all, even the evil-doers, that is, those who fail to perform what is enjoined and perform what is forbidden by the scriptures, also go to heaven. The scriptures say so: ‘All who depart from here go to the moon’ (Kau. U., I.2). Then, is there no difference between those who perform sacrifices and the evil-doers? The next sūtra answers this point.

**13.** But of others (i.e. the evil-doers), after having enjoyed (the results of their evil works) in the abode of Yama, there is ascent and descent (from the lunar world); for such a course is declared (for the evil-doers) by the Śruti.

For the evil-doers also, there is ascent and descent from the lunar world, but with this difference, that is, they first go to the abode of Yama, where they suffer punishment for their evil works. ‘The hereafter never rises before an ignorant person, ... thus he falls again and again under my sway’ (Ka. U., I.2.6).

**14.** The Smṛtis also declare thus.

That all these beings are under the sway of Yama is declared by Smṛti writers also.

**15.** Moreover, there are seven hells.

Seven hells like Raurava etc. are mentioned
by Smṛtis, to which evil-doers go to expiate their sins through suffering.

तथापि तद्विरागादिति: ||311911||

16. And on account of his (Yama’s) control even there (in those hells), there is no contradiction.

As the evil-doers are sent to the seven hells by the command of Yama, there is no contradiction. So the evil-doers, after undergoing punishment for their evil actions, ascend to the moon and again descend from there.

The view expressed in the foregoing sūtras is refuted by the next sūtra.

विशाक्षणोरितं व प्रकृतिलाभ ||311917||

17. But (the two paths, viz. of the gods and of the fathers are the results) of knowledge and work (respectively), on account of their being the subject under discussion.

The evil-doers do not go to the lunar world, for the text declares the path of the gods and that of the fathers only for those who have knowledge and (good) works. Knowledge and work are the two topics under discussion, and the two paths are declared as the results of these two: ‘Among them, those who know thus (the knowledge of the five fires) and those who are devoted to faith and austerity in the forest go to light’ (Chā. U., V.10.1); ‘But those who living in villages practise sacrifices and works of public utility and gift go to the smoke’ (Chā. U., V.10.3). The evil-doers therefore cannot go by the path of the gods, as they have no knowledge; nor can they go to the lunar world by the path of the fathers; for they have not performed sacrifices etc.

But, then, the text ‘in the fifth oblation, water is called man’ shows that this fifth oblation is the cause of a new body, and as this presupposes going to the sphere of the moon, it must be admitted that, for the attainment of a new body, the evil-doers also have to go to the moon. This view is refuted in the next sūtra.

न तृतीये तद्विरागमेव: ||311916||

18. Not in the case of the third (place), for so it is seen (from the scriptures).

The term ‘third place’ refers to mere evil-doers. These evil-doers do not depend on a fifth oblation for the origination of a body. This is known from the scriptures. To the question, ‘Do you know why the world (of heaven) is not filled up?’ the text says, ‘On neither of these two ways are those small creatures continually returning. Of them, it may be said: Be born and die. This is the third place. Therefore that world (of heaven) never becomes full’ (Chā. U., V.10.8). It is because the evil-doers do not ascend or descend from the world of the moon that that world does not get filled up. It follows therefore that the third place or evil-doers do not depend upon the fifth oblation for the origination of a body. They are born irrespective of this oblation.

स्यवेश्यं व तीव्रेऽऽवेशं ||311911||

19. And, moreover, (cases without the fifth oblation) are recorded in the world.

Cases like Drūpaṇa, who had no mother, and Draupadī and Dhṛṣṭadyumna, who had neither father nor mother, are recorded in the Smṛtis.

इष्टनाभ ||311910||

20. Also on account of observation. Śruti texts also declare that, in some cases, the bodies originate without the fifth oblation, i.e. mating: ‘Of the aforesaid beings, there are only three origins—those born from eggs, those born from living beings, and those which germinate (or plant life)’ (Chā. U., VI.3.1). Those which germinate require no fifth oblation for their birth.

स्यौत्सवायांशाङ्क्षुश्रोताहेतस्मादप्रायमाश्रयः ||311911||

21. The third term (i.e. plant life) includes that which springs from moisture.

The Chāndogya text enumerates the origination of only three kinds of life, i.e. viviparous, oviparous, and plant life, but does not refer to life springing from moisture (svedajā). The sūtra says that it makes no difference, as that which germinates from moisture is included in plant life, since both germinate, one from the earth and the other from moisture.

Hence it is a settled fact that the evil-doers do not go to heaven, but only those who perform sacrifices.

(To be continued)
TO OUR READERS

In ‘Sri Ramakrishna: A Life of Manifold Spiritual Realization’, Dr. S. C. Chatterjee, M.A., Ph.D., formerly Head of the Department of Philosophy, Calcutta University, describes in brief the manifold sādhanās practised by Sri Ramakrishna, whose ‘divine life presents a rare combination and synthesis of various types of religious experiences and spiritual realizations’. . .

In the second part of his article on ‘Śivānandalahari: The Wave of Divine Bliss’, presented in this issue, Swami Vimalananda, of the Ramakrishna Order, concludes his scholarly ‘analysis, interpretation, and appreciation of the poetic form and spiritual content’ of this well-known hymn of Śrī Śaṅkarācārya . . .

Dr. Pravas Jivan Chaudhury’s article on ‘Vedānta as a Scientific Philosophy’, continued from the February issue of Prabuddha Bharata, deals with the following points: (i) the chief characteristics of the scientific spirit; (ii) the first stage of scientific philosophy, where extra-mental entities are postulated to explain our sense experiences; and (iii) the second stage of scientific philosophy, where an over-mind is assumed as ‘making us perceive inter-subjectively and inter-sensually things in a regular manner’. The scope and worth of the postulates of these two stages are critically examined by Dr. Chaudhury, and they are shown to be inadequate and not fully satisfying.

‘THE PROPER STUDY OF MANKIND IS MAN’

Man occupies a unique position in the universe. He stands midway between two orders of things, the animal and the divine, marking the close of one and the beginning of the other. Being a product of the biological evolution like the animals, he naturally inherits some of their fundamental characteristics, which justify his being classified as an animal. But he is also the end product, the culmination, of the biological evolution, and has, during the course of that evolution, developed other capacities, manifested only in a limited way among the animals, which entitle him to be regarded as the ‘Nature’s supreme masterpiece’ and as ‘man’ himself. To think, to reason, to conceive of the morally good and right, to reflect on his past and future, are the prerogatives of man, which not only distinguish him from the animal, but also help him to evolve further, transcend his animal and human nature, and become divine.

This further evolution of man forms the subject of study by the religions and humanities. The sciences, on the other hand, particularly the science of biology, deal with the evolution that precedes his present stage. The study of the past is undoubtedly fascinating and useful; but it ceases to be purposive, if it obscures man’s vision regarding his future or fails to act as a guide for the future. The sciences reveal to man what he has already achieved in the world of nature—the stage of development he has reached; but it is the religions and humanities that point out to him what he has still to attain and how he can attain it. The sciences are concerned with only one aspect of man’s personality, viz. that which he bears in common with his animal ancestry, whereas the religions and humanities are concerned with man himself. So it is vital for the progress of humanity, even for the mere existence of man as a human being, that the study of the sciences should be supplemented by the study of the religions and humanities.

Of late, the call for a proper, harmonious blending of the sciences and the humanities has been coming from many quarters, and most significantly, from the scientists themselves. Three such calls were recently made by Sir James Gray, Sri P. Ray, and Professor
M. S. Thacker. Presiding over the annual meeting of the British Association for the Advancement of Science, held in York on September 2, 1959, Sir James Gray said this in his address ‘The Proper Study of Mankind is Man’: ‘In the public mind, science is largely associated with the study of physical systems and practical problems. Within this range, scientists are not concerned with moral principles, nor are they directly responsible for the social repercussions of their discoveries. But it is impossible to be a scientist without being a human being and recognize that life depends much more on moral principles than on scientific knowledge. So far as science is mainly concerned with our material environment, it tends to isolate itself from the main factors which determine human behaviour. So far as the humanities are mainly concerned with man’s reactions to past environments, we cannot be quite sure how far their judgements are relevant to modern life. Such limitations will not be overcome by keeping our own particular type of knowledge in a water-tight compartment, but by trying to visualize it as part of a wider picture; the sciences and humanities should seek common ground.’

In a similar vein, Sri P. Ray, in his presidential address to the annual general meeting of the Indian News Association, held in Calcutta on September 30, 1959, observes: ‘Science and technology, no doubt, improve the environment and body of the civilization, but they leave its soul untouched. It is the improvement of man himself or an appreciation of higher values of life that makes for a real advancement of human civilization. This is what passes by the name of culture. While the exclusive pursuit of science and technology tends to develop a feverish craving for power, wealth, comforts, and enjoyment, leading ultimately to competitions, conflicts, and clashes, as the past and current events of the world demonstrate, culture, in its truest sense, serves as a brake thereto and engenders a spirit of sacrifice. Sacrifice, therefore, seems to be a necessary condition of lasting progress in human society. ... Planning for the improvement of man (is) in no way of less consequence than planning for the multiplication of material goods.’ (Both excerpts quoted from Science and Culture, November 1959).

Professor M. S. Thacker, Director-General of the Council of Scientific and Industrial Research Department, Government of India, also emphasized the same point in his convocation address to the Andhra University on December 5, 1959: ‘The question arises, whether science is an end in itself. In so far as it is disinterested pursuit of knowledge for its own sake, it is. “Seek ye first the Kingdom of Heaven and all these things shall be added unto you.” Not all are so abundantly endowed as to make the pursuit of science an end in itself; there are also other things, besides natural knowledge, which claim attention. There are many human beings on this earth, and in our relations with them and in order to make our lives meaningful and satisfying, the understanding of moral, ethical, and aesthetic values becomes necessary. There is need to study the value judgements of philosophies and religions, and ideas and ideals that have swayed multitudes. The ability to appreciate in perspective the achievements of the human race is as important as the understanding of science and conceptual thinking, and the direction and content of education must be related to the attainment of both’ (quoted from The Hindu, December 6, 1959).

Sir James Gray, in the course of his address, raises one important question. ‘There is’, he says, ‘not the slightest doubt that the discoveries of physics have frightened mankind and that there are far too many intelligent people looking askance at science and wondering where it is leading. In presenting science to the public, our primary objective should be to depict man’s position in the world of nature as a source—not of fear or doubt, but of courage and inspiration. ... We have to recognize, however, that the factors which control human behaviour are not at present ame-
nable to the laws of physics and chemistry; we are forced to apply the less precise, but not necessarily less important, principles to be derived from the world of living organisms. The challenge is therefore to the biological sciences, especially those which deal, at the borderline of sociology, with the behaviour of organisms and their relationship to their environment. Can they yield broad principles which are applicable to man, or must scientists be content to see the law of the jungle take its course, except in so far as it can be restrained by political effort?” Further on, he makes some observations on how the knowledge gained by the study of biology can aid man in preventing the law of the jungle from overpowering him. One of them is particularly interesting: ‘How far ants can communicate with each other is doubtful, but it is tolerably certain that members of the same community recognize each other by a characteristic smell, and as the brain of an ant is about the size of the head of a pin, it is perhaps not surprising that ants should attack or kill an individual from another colony with a smell slightly different to their own. It is much less easy to understand why a man, with a brain of an entirely different order of complexity, should, at times, react almost equally violently to individuals with skin pigments slightly different to his own’ (the last italics ours). He refers to two instances of ‘territorial expansion and global warfare’ that took place between two species of ants on the islands of Madeira and Bermuda, early in the nineteenth century: An Eastern species, reaching there after overrunning North Africa and South Europe, exterminated the smaller native races, only to be exterminated later on by another species, which arrived on the islands from Argentina, after similarly overrunning the United States. Then he remarks: ‘In the world of ants, there is no place for small peaceful communities unless they can isolate themselves effectively from larger and more powerful neighbours, nor does there seem any lasting peace between large aggressive communities. This is the law of the jungle. Solomon’s advice has, I suspect, been misinterpreted. It should read: “Consider the ants, and, if you use your intelligence, you will see how not to deal with international problems.” ... Men really ought to be able to do something better than ants’ (closing italics ours).

It is, indeed, heartening to see this growing awareness among scientists of the dangers of an exclusive pursuit of science. Their eagerness to find ways and means for the betterment of man himself, morally and spiritually, augurs well for the future of humanity and for the growth of science itself.

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REVIEW AND NOTES

SUDRAS IN ANCIENT INDIA. By Ram Sharan Sharma. Published by Motilal Banarsidass, Bungalow Road, Jawaharnagar, Delhi-6 1958. Pages 318. Price Rs. 15.

This book substantially represents the author’s thesis approved for the degree of Ph. D. at the University of London, and is constructed in seven chapters tracing the social history of the Sūdras and drawing attention to their origin, position, disabilities, state control, and transformation for a thousand years.

Speaking of the ancient Indian distinction between the once-born and the twice-born, Sri Aurobindo says, ‘He (the once-born) does Nature’s inferior work; he assures the basis for the higher activities; but not to him easily are opened the glories of her second birth’.

The author’s thesis in some respects confirms this modern impression, and in other respects corrects it.
He points out that the Śūdras were not necessarily the conquered peoples of non-Aryan descent, but in all probability were the descendants of those Aryans who had no saṃskāra, either by virtue of the professions which they followed, or by reason of their admixture with the non-Aryan peoples and the comparative loss of racial purity. He points out that they formed in the main the labouring classes, that they were the mainstay of the agricultural population, that they practised such professions as required a certain amount of technical skill, and that by virtue of their economic independence they held an honoured place in society, even though it may be a secondary one, in so far as their well-being depended upon their contribution to the well-being of society as a whole. He also points out the liberal side of the Indian tradition which, though it did not permit the members of the fourth caste to perform the Vedic sacrifices, yet associated them with public acts of worship, and opened to them such consolations of religion which the study of the Ithāsas and the Purāṇas could afford, so that they, too, might lead a life of righteousness and gain the reward of the good life. We have here an objective study of the ancient social institutions from the Vedic times to about A.D. 500.

The author lays before us the living past based mainly on literary documents examined with scientific care. The earnest student of social institutions would find here a wealth of material for further investigation and study, skilfully collected and presented with judgement. All those whose function it is to give concrete expression to the yuga-dharma would do well to have a clear understanding as to what they mean by social justice. An objective, accurate, learned work like the present one has its importance in helping to work slowly towards the above objective in so far as the human material is capable of receiving the plastic impression of the Spirit. It is only by a true knowledge of the past that we may attain the cultural conquest of life in the present. The book has an index of non-English words and a valuable general index.

Professor V. A. Thigārājān


In the midst of the bewildering maze of scholastic works on the philosophy of Plato, it is a welcome relief to come across a monograph devoted to the place of religion in Plato. Mr. John E. Rexine examines the various references to religion found in Plato’s Laws and compares these with the views found in Cicero’s Laws and De Re Publica. There is no discussion or exposition here of Plato’s religious beliefs and philosophy; and this is regrettable. Instead the author takes Plato and Cicero to be legislators; and then he shows the ways through which these thinkers want to regulate religious practices. The immortality of the soul and the reality of Divinity are accepted by both these thinkers. But the legislation based on these tenets comes to assume a socio-ethical and legal form in the hands of Mr. Rexine.

DR. P. S. SAESTRI


The first book, prepared by Pyarelal under Gandhi’s instructions after their release from the detention camp at Poona in May 1944, contains Gandhi’s correspondence with the then Government of Bombay and Government of India during his 21 months of detention. The second book, also prepared by Pyarelal, takes up the thread from where it was left in the first, namely, from Gandhi’s release in May 1944, to the advent of Independence on August 15, 1947. A few letters exchanged after that date with some of the British functionaries, who had played an important role in the drama of the transfer of power, are also included in the second volume, which is mainly concerned with Gandhi’s correspondence with the representatives of the British Government alone. The detailed introductions to the book by Pyarelal give us a picture of the background of the whole correspondence and of their substance. The letters make very interesting reading in the retrospect, and they are of great historical value to the coming generations. Also, as Mahatmajji points out in his foreword to the first book, they have a deeper significance. He says: ‘The publication is not designed for the hasty reader... I want the readers I have in view to take me at my word. I have written as I felt at the moment as a seeker of long standing of Truth and Non-violence. ... If India has the coin with Truth on one face and Non-violence on the other, the coin has its own inestimable value which will speak for itself.’

S. K.

In 1901, Swami Abhedananda gave a lecture on the Vedanta philosophy before the Philosophical Union of the University of California, U.S.A. This lecture is important for more than one reason. It has now been published in a book form for the first time.

There is an erroneous view current about the Vedanta conception of the world among the people of both India and the West. A study of this valuable book completely removes such an idea. In fact, the salient features of the Vedanta philosophy have been dealt with in a lucid and charming manner.

The Vedanta has never denied the empirical reality and practical value of the phenomenal world. For the ordinary men of the world, who have not been able to attain true knowledge, the world is real and meaningful, and all worldly arrangements are concrete, positive, and significant. The world is necessary for the moral preparation of man, and its value from the practical and ethical standpoints has been fully recognized in the Vedanta philosophy. What is regarded as illusion in the Vedanta philosophy is the attribution of substantiality, permanence, independence, and consciousness to the phenomenal world. Ultimate reality and eternal value belong only to Brahman, the sole substantive basis of the world. Since we are all the children of one immortal Bliss, we are never strangers to one another. We should love our neighbours as ourselves. If the spiritual oneness of the Source becomes the foundation of ethics, then much of the conflict and tension that we notice in the world will cease.

The author has laid stress on the point that the Vedanta philosophy has never taught that man is a sinner. This is another notable aspect of the Vedanta philosophy. The Vedanta declares divinity in each one of us; but due to actions done under the spell of egoism and selfishness, we become ignorant of our true divine nature. The spell of ignorance can be broken through our own individual efforts. We are the makers of our own life and destiny. If we lead the right kind of life, we can certainly make our future better. It is the responsibility of each one of us to work for the full manifestation of this latent divinity in our life and character.

The presentation of these highly spiritually significant teachings of the Vedanta bears the stamp of the profundity of the Swami’s scholarship and learning. There is no doubt that the students of the Vedanta philosophy will greatly profit by a perusal of this important book.

DR. ANIMA SEN GUPTA

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NEWS AND REPORTS

THE RAMAKRISHNA MISSION SEVASHRAMA

KANKHAL, HARDWAR

REPORT FOR 1958

The Indoor Hospital: Consists of 50 beds, divided into 6 small wards according to the nature of diseases. Details of treatment: Total number of cases admitted: 1,704; number of cases cured and discharged: 1,557; discharged after treatment: 97; died: 31; remained at the hospital at the end of the year: 42. Medical cases: 1,508; surgical: 196 (major: 51; minor: 145).

Outdoor Dispensary: (i) General: Total number of cases treated: 95,339 (new cases: 27,823; old: 67,516).

(ii) Surgical: Total number of cases treated: 342.

(iii) Dental: Total number of cases treated: 550.

(iv) E. N. T.: Total number of cases treated: 2,756.

The Pathological or Clinical Department: 2,933 samples of urine, stool, sputum, blood, etc. were investigated.

X-ray Unit: The radiological department, with a powerful X-ray plant of 200 M.A., was started in January 1958.

Electrotherapy Department: It is equipped with
 ultra-violet, infra-red, diathermy, and sonostat apparatuses. Total number of patients treated: 766.

**Operation Theatre**: There are two modern operation theatres, one to deal with the septic cases, and the other to deal with the aseptic cases.

**Milk Distribution**: Milk powder, contributed by the Indian Red Cross Society, was distributed among the poor, ill-fed, and under-nourished children and expectant mothers, as also the patients in the hospital. Average number of daily recipients, excluding the patients: 250.

**Temporary Relief**: Some sweaters and other warm clothings were distributed among a number of poor children of the locality.

**Śādhu Sevā**: Apart from the treatment and nursing in the hospital, occasional help in the form of food and shelter was given to the śādhus. A special fund is maintained for this purpose.

**Religious and Cultural Activities**: The birthdays of important religious saints and seers were celebrated. There is a library, with 4,441 books; and the reading room receives 17 journals and 6 newspapers.

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**THE RAMAKRISHNA MISSION TUBERCULOSIS SANATORIUM, RANCHI**

**REPORT FOR 1958**

At present, the Sanatorium has 180 beds in all, including 14 in the cottages and 18 in the cabins. 90 beds are reserved by different organizations; 32 beds are maintained free of all charges for poor patients; the rest are part-free and paying beds. There are facilities for advanced thoracic surgery. There are four X-ray machines, and the operation theatre and one of the recovery rooms are air-conditioned. Radio sets, library, recreation hall with permanent stage and auditorium, plays staged by the ex-patients, convalescents, and members of the staff, film shows, indoor games, newspapers and magazines, annual sports, magic shows, and musical soirées are among the other amenities provided for the patients.

The patients publish a manuscript magazine of their own.

Number of patients treated during the year: 332 (newly admitted: 176; repeated cases: 156). Details of treatment: discharged with disease arrested: 105; quiescent: 12; improved: 15; stationary: 6; worse: 3; as non-tuberculosis: 13; died: 6.

**Surgical Operations**: Pneumonecotomy: 2; lobectomy: 3; decortication: 2; thoracotomy: 2; thoracoplasty: 20.

**X-ray Department**: Skiagrams: 1,809; screening: 611; tomograms: 559; bronchograms: 41.

**Clinical Laboratory**: Total number of specimens (blood, sputum, faeces, and urine) examined: 13,500.

**Outdoor Department**: 817 patients, a good number of whom were tuberculous, were given medical advice and assistance.

Sixty-six patients were maintained free of all charges, and 31 patients at concession rates, during the year.

**After-care Colony and Rehabilitation Centre**: Total number of ex-patients: 13. Three of them were given training in tailoring, and one in the X-ray department. Another was sent for training in poultry keeping. 4 ex-patients are employed in the Sanatorium as office assistants, and one is working as a homoeopathic doctor.

**Other Activities**: 14,306 patients of the locality and surrounding villages were treated in the free homoeopathic dispensary. 9,715 lb. of milk powder and 108 lb. of syrup, contributed by the people of the United States of America through St. Barabas Hospital, Ranchi, were distributed among the poor and the needy.

**Some of the Needs of the Sanatorium**:

1. Endowment for free beds Rs. 30,000 per bed
2. Endowment for ordinary beds Rs. 6,000 per bed
3. After-care and Rehabilitation Centre Rs. 1,00,000