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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

CONVERSATIONS OF SWAMI VIJNANANANDA

SRI RAMAKRISHNA MATH, ALLAHABAD

Wednesday, 18 February, 1920. In the course of conversation with a group of devotees assembled at the Math, Swami Vijnanananda recounted the anecdote of the devout hnnter (*vyādha*) (narrated in the *Mahābhārata*)—from which anecdote has originated the traditional observance of the *Śiva-rātri*. Continuing, the Swami said: 'The significance of auspicious and holy days lies in the fact that on each of those days some great saint or other had attained spiritual illumination. On such special days, there will be an extraordinary manifestation of intense spiritual power, the intensity depending on the height of spiritual illumination attained by the particular saint or seer (*mahāpuruṣa*) (after whom that day is sanctified).

'There is also another explanation regarding this. On account of the respective motion of the sun and the earth, three kinds of current—physical, mental, and spiritual—are said to be produced. By the (action of the) physical current, the winds and the seasons are caused; by the mental current, 'day' and 'night' are caused; the manifestation of the spiritual current cannot be (easily) perceived as it is very subtle. Nevertheless, it does work (and exert its silent influence on all). The physical current is subordinate to the mental and the mental to the spiritual. The hunter, having been influenced by the spiritnal current (on the *Śiva-rātri* night), realized that killing animals is not good. Since then he decided to give up killing animals as his regular profession, and instead renounces the world and take refuge in God and Truth. On this particular (*Śiva-rātri*) night, there must have been an extraordinary manifestation of spiritual power (all over). Hence the traditional observance of this holy day, when people attach great importance to the auspicious hours that night and remain awake and watchful with a view

to obtaining the benefits of the prevailing spiritual current. I do not know how far this theory is correct; I have told you as it just occurred to me.'

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Thursday, 31st January, 1935. In the course of conversation, referring to the divine vision of Lord Vishvanath which he had had at Banaras, Swami Vijnanananda said: 'Lord Vishvanath had graciously vouchsafed me His *darśan* at Banaras. Once I had to go to Banaras (from Allahabad) in order to supervise some building construction work in the (Ramakrishna Mission) Sevāshrama there. Arriving at Banaras railway-station, I hired a horse carriage (*ekkā*) and proceeded towards the Sevashrama. On the road, near a sharp bend, the carriage capsized. I had a severe fall and sustained serious injuries. However, I somehow managed to reach the Sevashrama. The doctors did what they could. I had high fever too. Feeling extremely restless and uneasy, I thought within myself, "O (Lord) Vishvanath! I came here to your domain, for the sake of the Master's (Sri Ramakrishna's) work—purely unselfish work. And it has happened thus! The (Master's) work is likely to suffer much (owing to this accident I have met with)." With such thoughts in my mind, I fell asleep. At about 1 or 2 a.m., Lord Vishvanath, with His matted locks and a sweet smile playing on his lips, appeared before me. When He came and stood near me, I told Him, "What, have you come to take me away? I shall not go now; there is much of the Master's work yet to be done, and that will have to be finished first." But He did not pay any heed to what I said. He came closer, still smiling, and affectionately embraced me. At once my whole body became cool, and the fever and all pain disappeared in an instant. Then the Lord Vishvanath went away, smiling sweetly as before. What a sweet, enchanting smile it was and what a shining and radiant countenance! Strange to say that when I woke up the next morning I found the fever had left me and the pain had subsided. The wounds too were healing up. Even now I can see that same Lord Vishvanath standing before me, with His serene and smiling face—and I converse with Him. What a great joy it is!

'Gods and saints and seers are known to come in their subtle body to the Triveni (the confluence of the three rivers Ganga, Yamuna, and Sarasvati) for bathing in its sacred waters. Dawn, noon, dusk, and midnight—these four are the most auspicious hours of the day (for performing spiritual practices and religious observances such as bathing at holy places, etc.). If gods and saints did not come to this spot (Triveni), it would not have been considered a *tīrtha-sthāna* (holy place of pilgrimage). I have often told you about my being blessed with the *darśan* of goddess Triveni. Once, when I had just finished my bath in the Triveni I presently saw the goddess in the form of a little girl with (her hair done into) three plaits.[1] Later on, Rakhal Maharaj (Swami Brahmananda) hearing of this experience of mine, said that the goddess (Triveni) had verily vouchsafed me her *darśan*. There is a method of verifying (and making sure) whether a divine vision is actually true or not—i.e. if the vision is a true one (and not a mere hallucination) it leaves a lasting (and extraordinary) impression on the mind; it brings infinite knowledge and bliss. Even now, whenever I recall that divine *darśan* of the goddess (Triveni), an indescribable spiritual bliss fills my heart.

'The soul (*jīva*) comes down to the earth from the stellar world (*nakṣtra-loka*). This can be seen only by those who are pure in heart. The Master (Sri Ramakrishna) had seen that Swamiji (Swami Vivekananda) (belonged to and) came down (to the earth) from the stellar region of the celebrated 'seven sages' (*sapta-ṛṣi-maṇḍala*). At the time of death, man is overpowered by violent throes (of body and mind). Notwithstanding this, if at that moment (of death), he can take the name of the Lord even but once,—well, he need not worry about anything else. The Lord will take over all the responsibilities of

[1] *Tri-veṇī* also means three plaits of hair, which here symbolizes the confluence of the three rivers.

such a person. Generally, a mortal goes to the world of the manes (*pitṛ-loka*) after death. As soon as a person breathes his last and life departs from the body, the 'messengers' of the other world escort his subtle body to the particular world to which it is entitled. In that world are his own former kith and kin, who welcome him. There everyone continues to live in supreme happiness in accordance with the fruits of his past *karma* and (when the proper time comes) he once again descends to the earth in seed form and takes birth, entering a suitable womb. If the circumstances in which it is born again are found to be unsuitable, then the soul gives up that body. It is said that human life is shortened by the influence of stars (and planets). The powers of the mind are much reduced by the soul being bound within the gross body. It is seen that after death, the mind, separated from the gross body, regains its wonderful powers. Then the mind is able to apprehend many (supernatural) phenomena, and also proceed to any other world of its own choice, with great speed, escorted by the divine emissaries (of those worlds).'

THE IDEAL OF LIBERTY

By the Editor

'Liberty of thought and action is the only condition of life, of growth, and well-being. Where it does not exist, the men, the race, the nation must go down.'

—*Swami Vivekananda*

None can deny that we are living in a very different age from any that preceded us. Though grave dangers surround mankind notwithstanding the great advance that civilization has made, it is becoming increasingly evident that this is nothing short of a new social age, a new era of human relationships, and a new stage-setting for the drama of life. A new economic and political revolution is sweeping over society, silently and gradually effecting a different set of adjustments than hitherto in the everyday relationships of men and nations. Life, liberty, and the pursuit of happiness have assumed a profoundly meaningful aspect for the common man. The man in the street today is filled with more public spirit, social purpose, and patriotic inspiration than ever before. There is discernible all round an increasing amount of sound knowledge of and intelligent interest in national as well as international affairs among the people of every country. Freedom of action and liberty of thought have become the axiom of every welfare State and are claimed by the individual citizen as his birthright. Something quite novel and very complex appears to have entered into the texture of all human relationships. The old order is changing under our very eyes, yielding place to the new, and only the blind cannot see or the perverse will not see that humanity is on the march, with the heat and tumult of reconstruction, determined swiftly to reach the goal.

But whither is man proceeding? What is progress in a one-track gradient if the summit is nowhere in view or is ever receding from us as we advance? Does man live by bread alone? Why are wars waged and what underlies the universal desire for peace? What is the goal of science and why does man strive for freedom and liberty even at the risk of his precious life? Will mankind ever be able to find satisfactory answers to these riddles and

uncertainties that dog the trail of human adventure? To many nothing seems certain except that men are for ever being born and for ever dying, flung up in the incomprehensible play of forces outside our understanding, with no guarantee whatever against disasters, man-made or otherwise. But to some mightier sort of men things do not appear so uncertain and chaotic. They believe in the old proverb, 'Where there is life there is hope'. Though the pattern of life is always changing, with the changes of prospects dreadful and delightful strictly even, 'Why should we not believe that amidst the stars ahead of us the world State will be born, and long ages of progressive civilization, ages of accumulating life and power open out before our kind?' 'Progress continues', writes H. G. Wells, 'in spite of every human fear and folly. Men are borne along through space and time regardless of themselves, as if to the awakening greatness of Man.'

The old dilemma whether freedom is our true nature or bondage of law, whether man is a spiritual being or a biological organism assails the minds of thinking men in every land. But where there is bondage there is liberty also and *vice versa,* for if one is a fact, the other is equally a fact. Even as where there is light there is shade and where there is good there is evil, the very fact of the existence of bondage shows that freedom lies hidden there. And freedom, not bondage, is ever man's goal. From the most civilized man to the most backward savage every one seeks freedom and is struggling after it. This longing for freedom is inherent in every living being down to the smallest worm. The striking contrast between a huge locomotive that rushes along on the rails and the tiny worm that struggles to move out of the path of the locomotive in order to escape being crushed to death lies in the fact that the locomotive is a lifeless machine bound by mechanical laws, while the worm is a living, intelligent being that struggles to defy law and attain freedom from fear and death. In the living there is freedom, there is struggle to break the bonds of law; in dull, dead matter that a machine is there is strict and unintelligent adherence to law, nothing more and nothing less. This freedom that distinguishes man from the machine is what all are striving for. To be more free is the goal of all human effort and struggle in life, for no man can rest satisfied until and unless he has reached perfection and true perfection cannot come except in and through eternal freedom.

Liberty, in the modern world, is the inalienable heritage of not this or that nation but the whole of mankind. The voice of freedom —freedom from want and from fear, freedom of thought, action, and expression—wells forth from the depths of the human heart in every corner of the earth. The demand everywhere is for securing the fullest possible scope for the development of the personality of the individual and the widest possible range of opportunity to follow wherever his powers or abilities lead him. In the words of Carlyle, 'Freedom is the one purport, wisely aimed at or unwisely, of all man's strugglings, toilings, and sufferings on this earth'. All social dissatisfaction and agitation arises from the persistent right of assertion and struggle against the repressive obstinacy of law, a right not inconsequential to the innate urge for freedom. The various manifestations of religion, science, politics, or economics, in whatever shape or form they have come to mankind, have the one common central basis—the preaching of freedom, the emancipation of the spirit of man.

The world today is divided by the rivalry between major ideological and economic systems all of which profess attachment to the value of freedom. Hence it is no wonder that no commonly valid concept of freedom can become acceptable to all nations and governments. However, the word 'freedom' is popularly understood in every country to mean liberty of the individual, freedom of society, and independence of the State. And whatever the meaning and relative importance of these three—the individual, society, and the State—there is no gainsaying the fact that the individual is the centre of focus of society and the

State, nay, of the whole world. A society or State can be said to be free to the extent the individuals that compose it are 'personally' free. The strength and power of a society or State depends on the strength and power of the individuals, who ultimately determine the nature of the social organization or the government of the State. Democracy means that the State recognizes and respects the dignity and freedom of the individual, irrespective of class or creed. There are other objective interpretations of liberty, such as the rights and privileges conferred on the individual to seek work, wealth, and happiness in the way that seems good to himself, provided he fulfils his responsibilities and obligations and infringes not the freedom of others.

Every State where individual liberty is respected and the right of the individual to live the life of his choice is granted cannot ignore the fundamental law of equality that men, though born with unequal temperaments and aptitudes, are all equal before God and the laws of the State and society. We read in the American Declaration of Independence: 'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness'. This spirit of equality, freedom, and justice, together with a spontaneous spiritual regard for the human individual, is more than evident in the Constitution of India which ensures to all citizens 'Justice—social, economic, and political; Liberty—of thought, expression, belief, faith, and worship; Equality—of status and of opportunity' and which seeks to promote among them all 'Fraternity—assuring the dignity of the individual and the unity of the nation'. True to her great ideals and lofty aspirations, India has ever stood as the unique symbol of such freedom—not only social, political, economic, and religious freedom but also cultural and spiritual freedom,—for every single human being throughout the world. It is to this ideal of liberty, of full freedom of the human spirit, —upheld and carried on by India in a more or less continuous manner through these vast ages,—that Romain Rolland gives expression when he says, 'In a world crisis it is in India I repose my absolute faith for the emancipation of the human race'.

Liberty, as it is widely understood, conveys a meaning equivalent to self-government or political independence as applied to a national State; for the individual it means complete freedom of thought, action, and expression within the bounds of law. Nowhere has it ever meant or could ever mean unlicensed and unrestrained self-indulgence of the individual or exercise of authority by the State. Civilized and orderly life is impossible without restraint, discipline, and law, for life is not at the mercy of blind chance or capricious fate. Freedom is the will to be responsible for oneself. Hence is it said that the government is the best which governs the least. Writes Thomas Paine, one of the high priests of the great American revolution, 'The more perfect civilization is the less occasion has it for government, because the more does it regulate its own affairs and govern itself'. Mahatma Gandhi said that Swaraj of a people means the sum total of the Swaraj (selfrule) of individuals. He always held that the liberty of the individual, the only natural sanction for authority, should be the main concern of every government which has the welfare of the people at heart. In his life he endeavoured to show that political self-government—which men and women of the modern age set great store by—is no better than individual self-government and, therefore, it is to be attained by precisely the same means that are required for gaining individual self-government or self-rule.

It is easily conceded by the protagonists of liberty that the freedom which man so ardently desires is not an empty and abstract form of *laissez-faire* or an unreal and negative absence of restraint. Nor is it a glorification of militarism and totalitarianism, howsoever solicitous of collective prosperity and security, which demands the sacrifice of the individual's fundamental selfhood and spiritual

personality, the ideal of liberty. What men want and have always struggled for is that *laissez-aller* which provides each individual with every legitimate and practicable means for procuring the essentials of life in all its variety and *pari passu* achieving the expansion and development of his innate divinity, the consciousness of himself as being Spirit, beyond body, mind, and intellect. Liberty has been defined as 'opportunity for right development, for self-realization and self-determination'. The objectively tangible political, social, and economic consequences apart, a deeper spiritual necessity marks the significance of our claim to freedom. It is a spiritual appeal from within the soul that moves alike the politician and the patriot, the Yogi and the commissar, though their understanding of the significance of this inner urge and their modus operandi are seen to vary. Unless we recognize in right time this spiritual basis of all struggle for freedom, it is as well possible that we grow into fanatics of liberty, becoming incapable of allowing to others what we ourselves are passionately fighting for. As it is, the world is not lacking in glaring instances of angular nationalism, racial discrimination, cultural aristocracy, and military hegemony masquerading as the 'ideal of democratic liberty'.

The Vedantic teaching that man is not a limited and bound body-mind configuration but the eternally free and imperishable Atman and that history is the grand process of unfoldment of the infinitude and omnipotence of the Divine in man, invests freedom or liberty with new meaning and fresh content. Freedom means independence of anything outside one's Self, freedom from fear and want which arise as a result of ignorant identification of the Self with the body and its adjuncts. It is the struggle of the 'divine man' to get out of the bondage of the body and the senses that belong to the 'animal man'. This struggle for expansion, this advance towards *mukti* (spiritual freedom) must go on in every walk of life until final and perfect liberty is achieved. Freedom in *all* matters—physical, mental, and spiritual—is the ideal, the supreme prize. To raise 'self by self' (*uddhared-ātmanā ātmanam*) and help others to do the same by giving freedom to each one to work out one's own salvation is the true nature and meaning of real freedom. Every religion preaches this freedom of the soul, this wisdom by which men may work out their own salvation, this ideal of liberty which seeks to preserve the sovereignty (*svārājya-siddhi*) it confers on the individual under all conditions and at all costs. 'Government over self is the truest Swaraj, it is synonymous with *mokṣa* or salvation'—observes Mahatma Gandhi. Self-government is better and more infallible than the best form of good government.

From the time of Aristotle down to the present day, the crux of the problem of the harmonious reconciliation of liberty and authority has remained unsolved. Man is thought of as a being, often no better than an animal, whose first need is to be well governed. Man, euphemistically called the worthy representative of the species *Homo sapiens*, is considered a mere cog in the giant and all-powerful wheel that the State is believed to be. In a society where the main energies are devoted to the pursuit of material values, it is but natural that there is likely to be much abuse of power and authority by those who possess them. All power, unless chastened by moral and spiritual ideals, corrupts in the end, and absolute power corrupts absolutely. Constant legislation and a strong government are, therefore, the more indispensable for such societies as are based on a materialistic view of man and a hedonistic ideal of life. But societies emphasizing spiritual ideals and guided by truly spiritual men utilize all power and authority for the pursuit of man's development and progress. Every person belonging to such a society has his great part to play by fulfilling his duties and moral obligations and simultaneously striving for his own spiritual realization.

Man can and does dominate over Nature and environment. Or else, all talk of freedom and progress would be meaningless. In him

lies infinite strength and power and he is an heir to immortality and Freedom that is the source of all freedoms. The moral, intellectual, and spiritual expressions of human civilization are but a conscious attempt to actualize the latent indomitable urge of the Spirit for expression and expansion. 'The stature of man', writes Dr. S. Radhakrishnan, 'is not to be reduced to the requirements of society. Man is much more than the custodian of its culture or protector of his country or producer of its wealth. His social efficiency is not the measure of his spiritual manhood. The soul which is our spiritual life contains our infinity within it.' Freedom is in the Infinite and the Imperishable; there can be no real freedom from want and from fear in the finite and the perishable. Man is required to free himself from the limitations of the body in which the soul lies apparently bound, like one confined in a gaol. Death may free the soul temporarily, but before long it becomes embodied again in a better or worse environment.

Every individual facing life is gifted with certain powers of body and mind. It is of vital importance to himself and the community that he be given full facility to develop his powers and to advance towards a consummation which he considers to be the goal of life. Freedom is not an end in itself but a means to an end. Man wants freedom to act, think, and express himself in order to achieve something he considers necessary and valuable for his progress which he undoubtedly desires. When man is under subjection he suffers materially, morally, and spiritually. Liberty rightly conceived and expressed in the individual's life makes for the security and happiness of all. Armies may fail, governments may collapse, but the Eternal Spirit of Freedom inherent in man's soul is unassailable. To the man who has attained to that state of supreme spiritual freedom where no honour or riches tempt him, where no success elates him and no failure depresses him, develops a spirit of equanimity, sagacity, and fearlessness which express the true ideal of liberty. 'He obtains self-rule' (*āpnoti svārājyam*) (*Taittirīya Upaniṣad,* I. vi. 2).

In India we have the great heritage of the Sanatana Dharma which has given our national life its indomitable spiritual power and vitality. Dharma expresses the ideal of liberty, both for the individual citizen and the State, nay, it expresses much more. It suggests law, duty, righteousness, and religion. A truer understanding and practice of Dharma is the great need of the present day. That alone can set at naught the constant clash that is seen to occur between the sense of rights and privileges and the sense of duties and responsibilities. The *Bhagavad Gita,* the greatest epitome of liberty and freedom for Man, says that it is better to pursue one's own duty, however imperfect, than to imitate another's, however perfect it may appear, lest there should be conflict and competition, consequently delaying the progress of all. Sri Krishna, who gave to humanity the greatest charter of liberty, says that the faithful performance of individual duty paves the way for the realization of the highest universal Dharma, which is the realization of complete freedom.

'Freedom in all matters, i.e., advance towards Mukti, is the worthiest gain of man. To advance oneself towards freedom, physical, mental, and spiritual, and help others to do so, is the supreme prize of man. . . . Those institutions should be encouraged by which men advance in the path of freedom.'

—*Swami Vivekananda*

THE VEDIC RELIGION: A TWOFOLD WAY

THE WAY OF PROSPERITY AND THE WAY OF SUPREME GOOD: HOW THEY MEET

By Swami Satprakashananda

(*Continued from the July issue*)

XI. The Four Orders or Stages of Life to reach the Goal. How Svadharma constitutes the Bridge between God and the World.

Just as the social life, according to Hindu view, has four orders (Varnas), so has the individual. The four orders or successive stages (Ashramas) of the individual life are the student's life (Brahmacharya), the householder's life (Gārhasthya), the retired and contemplative life in forest (Vānaprastha), and the monastic life (Sannyasa). A man's Svadharma depends as much on his stage of life as on his social order. The main duties of a student, whatever social order he may belong to, are the formation of character and study, religious as well as secular. In ancient India the students of the upper three classes lived with the teacher a strict life of discipline. The moral fitness of the student was an essential condition even for intellectual knowledge. Because knowledge is power, there is danger in its abuse. Obedience and service to the teacher and contact with his exemplary life developed the student's moral nature. The moral and the spiritual life do not grow without inspiration. For intellectual development instruction may be an adequate means but not for the moral and the spiritual. It is from living examples, and not from mere words, that one can draw inspiration. From books and talks a student may acquire lofty moral and spiritual ideas, yet they will not plant themselves on his mind as ideals until he finds them exemplified in the lives of the great. Direct contact with such lives is most helpful. The greater the reverence for them the greater the inspiration. The poet rightly says: 'Let knowledge grow from more to more. But more of reverence in us dwell.'[88]

After finishing his education a student can marry and lead the householder's life. The householder is the mainstay of society. He is, properly speaking, its full member. The student, the forest-dweller, and the Sannyasin (monk) are not members of society in the same sense. The Sannyasin actually does not belong to society. He is beyond all social orders. It is especially as householders that the Brahmanas, the Kshatriyas, the Vaishyas, and the Shudras have different social functions. In other three stages of life their duties are similar. But on all householders Hindu scriptures have enjoined two special type of work. These are the Ishta and the Pūrta.[89] The Ishta consists of five kinds of daily sacrifice or service: (1) service to the seers and the sages (Rishis) in the form of scriptural study, (2) service to the deities in the form of offering oblations, (3) service to the forefathers, (4) service to humanity, and (5) service to other living creatures.[90] It is worthy of note that the individual life is here conceived as an integral part of the universal life. Man is considered to be born debtor. He owes to the universe more than the universe owes to him. Throughout his life he should endeavour to discharge his debts to others instead of clamouring for his rights.[90a] The second type

[88] Tennyson, *In Memoriam,* Prologue.

[89] *Vide Manu-Smṛti,* IV. 226.

[90] *Vide Manu-Smṛti,* III. 70.

[90a] Cf. St. Paul's Epistle to the Romans, xiii. 7, 'Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom, fear to whom fear; honour to whom honour.'

of work, the Purta, denotes humanitarian deeds, such as founding reservoirs, digging wells, canals, etc., establishment of temples, alms-houses, rest-houses, and so forth.

In order to meditate on God and worship Him, free from the trammels of the worldly life, the householder may retire into the woods after he has completed his fiftieth year. He may leave his wife in the care of his sons or take her with him. As a forest-dweller he has to live in one particular place, practise austerities, perform certain rites and duties, and cultivate knowledge. In course of time when he is convinced that without complete renunciation of all earthly ties and obligations one cannot realize the identity of the self with the Supreme Being, which is the direct way to final Liberation, then he can be a Sannyasin (literally, a complete renouncer).

A Sannyasin is the typical follower of the way of renunciation. He does not identify himself with any particular family, society, race, or country. He owns nothing but the Self. He is always aware of his oneness with the Supreme Spirit. God is his all in all. He is a man of God. He belongs to the whole universe. He is a friend of all. No man, no society has special claim upon him. He is supersocial. His entire being aims at the attainment of Supreme Good. The nature of a Sannyasin is thus described by Sri Krishna:

'He should roam over this earth alone, without attachment, and with his senses under control. All his diversions, all his delight should be in the Self; with his mind on the Self he should look upon everything with the same eyes. Taking shelter in a secluded and congenial spot, and with his mind purified by rapt devotion to Me, the Sannyasin should meditate on the One Self as identified with Me. . . . The sage should not get vexed by people nor vex them himself. He should put up with insult and never insult anybody. For the sake of the body he should bear enmity to none, as beasts do. . . . He should strive to procure his food, for continuity of life is desirable. Through it one can reflect on Truth, knowing which one becomes free. The sage should eat food, good or not, which comes of itself, and use clothes and bedding just as he obtains them. He should observe cleanliness, wash his mouth, and bathe, and follow other rules of life, not because of scriptural prescriptions, but as I, the Lord, do everything out of free will. He has no perception of manifoldness (because he sees the One in all), and if he ever had any, it has been removed by his realization of Me; sometimes he has a semblance of it till the dissolution of the body, after which he is one with Me.'[91]

A graphic account of the realization of Brahman by the Sannyasin is given by the *Muṇḍaka Upaniṣad*: 'Having realized Atman the seers become satisfied with that knowledge. Their souls are established in the Supreme Self. They are free from passions, and they are tranquil in mind. Such calm souls, ever devoted to the Self, behold everywhere the omnipresent Brahman and in the end enter into it, which is all this. Having ascertained the Self, the goal of Vedantic knowledge, and having purified their minds through the practice of Sannyasa, the seers, never relaxing their efforts, enjoy here supreme immortality and at the time of the great end attain complete freedom in Brahman.'[92]

Thus, by living the four stages of life successively a man attains Liberation. This is the regular course. But everyone has not to live all the consecutive stages in order to reach the goal. There may be extraordinary students (Brahmacharins) who can live the life of a forest-dweller or a Sannyasin, as also exceptional householders who can enter into monastic life, without going through the intermediary stage or stages. As a matter of fact, there have been many such instances. And this view is supported by one of the Upanishads: 'After completing the student's life (Brahmacharya), a person should be a householder, after living the householder's life he should be a forest-dweller, and after being a forest-dweller, he should be a Sannyasin. Or, it may happen that he can be a Sannyasin from the student's life or from the householder's life or from the forest-life. The very day one has the spirit of renunciation one can be a Sannyasin.'[93] A similar

[91] *Bhāgavata*, XI. xviii. 20, 21, 31, 34-37.

[92] *Muṇḍaka Upaniṣad*, III. ii. 5, 6. (*The Upanishads*, a New Translation, Vol. I, by Swami Nikhilananda, Harper and Brothers, New York, 1949).

[93] *Jābāla Upaniṣad*, 4.

view is expressed by Sri Krishna: 'The qualified Brahmacharin,[94] with his mind devoted to Me, may become a householder, or a forest-dweller or a Sannyasin; or, he may proceed from one stage of life to another successively, but never reversely.'[95]

In process of time the old institutions have undergone a great change. At the present age the Hindus do not live the four orders of life (Ashramas) strictly in the same way as in ancient days. The systems of Brahmacharya (religious studentship) and Vanaprastha (forest life) hardly exist in old forms. Most of the Hindus, as it is everywhere, rest satisfied with the householder's life. Yet there are many who repair in advanced age to holy and secluded places to live the life of devotion and meditation; and Sannyasa is still prevalent.

An important point to note in this connection is that a man can attain Supreme Good from any of these four stages of life (Ashramas). Each of them is good enough to lead to the Goal if rightly practised. Yet a succeeding stage (Ashrama) is considered to be higher than the preceding one, because to enter it a greater advancement in life is needed than to enter the other. The fourth Ashrama, Sannyasa, is the highest because no other Ashrama requires such a high degree of spirituality to adopt it; and being the culmination of renunciation it affords the greatest facilities for the attainment of the supreme end. But the main point is the suitability of the Ashramas to varying tendencies and capacities of the seekers. The one condition for Liberation is complete renunciation of 'I-ness' and 'my-ness' culminating in whole-souled devotion to God or in the realization of the identity of the Self with the Supreme Being. The various rites and deeds, conventions and insignia of the different orders of life, have value so far as they conduce to spiritual unfoldment. Indeed, it is the one purpose of all of them. Swami Vivekananda rightly observes: 'To give an objective definition of duty is thus entirely impossible. Yet there is duty from the subjective side. Any action that makes us go Godward is a good action, and is our duty; any action that makes us go downward is evil, and is not our duty.'[96] The duties of the four Ashramas are so ordained that an individual, according to his psycho-physical constitution, may find full scope of spiritual development in one or another of them. Some of the duties, which are common to all of them, are solely intended for the cultivation of the moral and the spiritual nature of the followers. These are enumerated by Sri Krishna as follows: 'Cleanliness, ablution, regular worship in the morning, at noon, and in the evening, straightforwardness, visiting the holy places, repetition of the sacred word or formula, avoidance of things not to be touched or eaten and of persons not to be accosted, looking upon all beings as Myself, and control of mind, speech, and body,—these, O Uddhava, are the observances meant for all the Ashramas.'[97]

Therefore, in order to attain Liberation it is not imperative on a Brahmachari (a celibate student) to become a householder or a forest-dweller or a Sannyasin. One may remain a life long (Naishṭhika) Brahmachari and reach the goal. Similarly, for God-realization it is not obligatory on a householder to leave the world. He has option in this matter, as Sri Krishna says: 'A devotee, worshipping Me through his household duties, may lead a householder's life, may retire into the forest, or, if he has progeny, may embrace Sannyasa.'[98] That a person can reach the goal from any one of these four stages or Ashramas has also been affirmed by Manu: 'Of all these Ashramas, one or more being rightly pursued according to the directions of the scriptures, lead the true

[94] The text uses the word 'Dvija' which means 'twice-born'. A member of the upper three classes of the society is so called after the purificatory rite of Upanayana (investiture with the sacred cord), when he is initiated into Brahmacharya Ashrama (religious studentship).

[95] *Bhāgavata*, XI. xvii. 38.

[96] *Karma Yoga*, Chapter IV.

[97] *Bhāgavata*, XI. xvii. 34, 35.

[98] *Bhāgavata*, XI. xvii. 55.

follower, the seeker of Brahman, to the supreme goal.'[99]

To sum up, the various duties of all the different orders of the social and the individual life (Varnas and Ashramas) are efficacious for the attainment of Supreme Good. This has been very clearly stated by Sri Krishna:

'Worship of Me is a duty for all. He who thus worships Me constantly and exclusively, through the performance of his duties, knowing My presence in all beings, soon attains to a steadfast devotion to Me. O Uddhava, through his undying devotion he comes to Me, the Great Lord of all beings, the beginning and end of all, and their cause, the Brahman. Having his mind thus purified by the performance of his duties and being aware of My divinity he gains knowledge and realization and soon attains to Me. All this duty, consisting of specific practices, of those belonging to different social orders (Varnas) and stages of life (Ashramas), if attended with devotion to Me, become supreme and conducive to Liberation.'[100]

So we find that Svadharma constitutes the bridge between God and the world.

XII. Conclusion. The Spiritual Ideal indispensable to Right Living. Man's Sensuous Outlook has to be transformed into the Spiritual. The Whole Process is the Key to His Material as well as Spiritual Greatness.

Thus man can advance towards the highest goal, while doing his duties in life. As long as he has sense-desires he can proceed towards it indirectly, that is, through his search for material welfare. This is the way of activity, Pravritti-marga, characterized by desire. On this way the regulative principle of the seeker of prosperity is virtue, which directs his course and enables him through the fulfilment of his desires to realize their futility. Without virtue this insight does not grow. Each and every seeker of prosperity is not, therefore, a follower of the way of activity (Pravritti-marga), which is a religious course intended to lead to the way of Supreme Good. Uncontrolled by virtue, the search for prosperity does not turn into religious discipline. Being convinced of the deceptive and harmful nature of sense-desires, the seeker of prosperity tries to get rid of them by the practice of Karma Yoga, by the performance of his duties with a dispassionate attitude. When his mind is purged of them, then he can seek Supreme Good directly, that is, he can make it the primary object of his life. This is the way of renunciation, Nivritti-marga, characterized by desirelessness. In pursuing the way of renunciation a seeker of Supreme Good does not necessarily give up his worldly activities. He may continue his duties (Svadharma) with the spirit of renunciation, in whatever sphere of life he may be. Knowing the divine Being to be the one Self of all, the devotee finds Him within himself and in others and gives up all egoistic thoughts and feelings. Thus resigning himself completely to the Lord, he serves and worships Him through all his activities, finally realizes his complete unity with Him and becomes free for ever.

The whole scheme of life has been drawn up by the Vedic seers with the ultimate goal in view. Apparently, their purpose is to lead men and women from all levels of life to the highest end. Even the man in the lowest pit can proceed step by step towards the mountain top and eventually reach there along proper ways. But the deeper purpose of the seers is to make man's entire life safe and sound. The supreme ideal is as necessary for this life as for the life beyond, as essential to the temporal life as to the spiritual. Unless directed to the spiritual goal, the life in the sense-world cannot succeed. As an end in itself it is bound to be a failure. It will collapse of its own excess. It is a truism that material life without the support of the moral, cannot hold its own. When material well-being becomes the very ideal of life, then inveterate sense-desire, insatiable by nature, dominates human reason and will and makes all other phases of life—intellectual, aesthetic, moral, and even religious,—subservient to the material. When the moral life is unsound, how can it support the material? Only the

[99] *Manu-Smṛti,* VI. 88.
[100] *Bhāgavata,* XI. xviii. 43-47.

spiritual ideal, which has control over man's sense-desire, can make his moral life secure. Then the moral life can sustain the material. The various aspects of life find right directions only when they turn towards the realization of the spiritual self, the centre of human personality.

Broadly speaking, men have viewed life from two extreme positions: from the standpoint of the physical body and from the standpoint of the spiritual self. It is the inborn tendency of man to take the first view-point. No philosopher is needed to teach him this. To take the second view-point requires culture. Those who take the view-point of the body naturally consider physical well-being and comforts to be the principal objects of life. Their feelings, thoughts, and activities tend to sense-gratification. They have, in short, a sensuous outlook on life. Those who can take the standpoint of the spiritual self hold the realization of the true nature of the self and its unity with the divine Being to be the supreme ideal. Their feelings, thoughts, and activities are directed to that end. They have a spiritual outlook on life. A man's moral nature is weakened or strengthend by the emphasis he puts on the one or the other of the two ideals. It is true that between these two extremes there are other ideals, such as the pursuit of knowledge, aesthetic culture, humanitarianism, and so forth. But the seekers of these ideals also are found to be disposed to the one or the other of the two view-points. Whenever the sensuous outlook on life prevails man's uncontrolled emotions motivated by the desire for sense-pleasure create many complications in his private and public life. Little do we think that most of our present-day problems,—domestic, social, national, and international—have their origin in the sensuous outlook predominant in the modern mind. The social, the economic, and the political troubles of the modern age are mostly symptoms of the disease and not diseases in themselves. They cannot be effectively cured simply by the readjustment of the conditions of their respective fields. As long as the disease persists the symptoms will re-appear in some form or other. The basic need of the world for the effective solution of its problems is the change of outlook on life. Man's sensuous outlook has to be transformed into the spiritual. The whole process is the key to his material as well as spiritual greatness. On this depend his strength, wisdom, freedom, peace, progress, and perfectibility.

(Concluded)

KALIKRISHNA'S JOURNEY ONWARD

By Swami Atmasthananda

The inmates of the Baranagore monastery were overpowered with an intense ideal of renunciation. They were dead to the external world. Privation or hardship, however great, could not stand in their way. Character-building according to the ideal of the Master and realization became the watchwords of their life. It was Swami Ramakrishnananda who had all along single-handed conducted the worship of Sri Ramakrishna and served his brother disciples. To quote Swami Vivekananda, 'Without him life in the monastery would have been impossible. Often the monks would be lost in prayer and meditation, with no thought of food, and Sasi would wait with their meals ready, or even drag them out of their meditation.' This spirit of worship and service that made Sasi Maharaj (Swami Ramakrishnananda) the 'main pillar of the Math' appealed to Kalikrishna (Swami Virajananda). And he

did all that he could to help Sasi Maharaj. From early morning till night Kalikrishna was ever alert not to lose any moment nor to miss any chance of serving these men who became mad after God. And this he considered to be his most sacred duty. In his presence it was not possible for any of the children of the Master to do any work; he would at once run up to the latter and relieve him. Kalikrishna won the hearts of all by his unstinted service and enjoyed their heartfelt blessings. When Swami Saradananda returned to the Math after a prolonged suffering from blood dysentery, Kalikrishna, though hard pressed by his daily round of duties, would now and then snatch away a few minutes and look to the needs of the Swami. Impressed by his affectionate care and service, Swami Saradananda remarked, 'Who is this boy? He is taking care of me like a mother!' Thus through worship and service Kalikrishna tried to feel his kinship with those spiritual giants who were determined to find Truth and hold on faithfully to the sacred ideal laid before them by their beloved Master. Being in their company, he caught the contagion and was gradually metamorphosed. Later, how he used to brighten up when reminded of his days at Baranagore, and how gratefully he would acknowledge his indebtedness to the children of Sri Ramakrishna! In short, it was during his early days at Baranagore that he treasured up the richest possessions of his life.

Greater events of his life were to come. From the mine of gold, he was led to the diamond mine by Swami Saradananda. He had already completed the first year of his monastic life. He was told that the Holy Mother would soon worship Mother Jagaddhatri in the image in her paternal home at Jayrambati. Swami Saradananda was making the necessary purchases to carry there. On the eve of his departure for Jayrambati, Swami Saradananda surprised Kalikrishna by saying, 'Well, if you so desire, you may come along with me.' Kalikrishna was overwhelmed with joy at this great opportunity and accompanied the Swami to Jayrambati. It was October, 1892.

On their way they halted at Kamarpukur, the birthplace of Sri Ramakrishna, and visited the places associated with the Master. Their sacred memories stirred up Kalikrishna's soul. His mind soared to a different world. But the stay was very brief. He however used to visit Kamarpukur occasionally while staying at Jayrambati, and it was such a pleasure for him to get vegetables, sweets, etc. for the Mother from there. Next day, they walked up to Jayrambati, and Kalikrishna was at the feet of the Holy Mother. 'Touching my head', he said afterwards, 'the Holy Mother blessed me. What an embodiment of affection and sweetness she was, and how happy she was to see us! She busied herself to make us comfortable, and did everything herself. She would prepare delicacies for us and sit by to feed us. We had nothing to do there. It was a life of ease under the care of Mother. I was very young and therefore had the rare privilege of helping her in little household chores and thus could associate with her more frequently than others. In this way days passed at Jayrambati. The worship of Mother Jagaddhatri was celebrated with great success. The Holy Mother along with others took part in conducting the worship. What a sight it was to see her stand in front of the image with folded hands and tearful eyes, offering prayers! For us it became difficult to distinguish between the worshipper and the worshipped.

'Unfortunately, however, we were laid up with malaria soon after the Puja. And what anxiety it caused the Mother! She would move from door to door collecting milk and preparing nourishing food for us. She was grieved to see her children suffering. But for us, what could be more painful than to see Mother taking so much trouble? Luckily we got over the attack soon and decided to return to the Math as early as possible so that the Mother could have some rest'. But the Mother insisted that we should stay for some more days. With great difficulty she could be consoled, and we were permitted to take leave. And who can describe how affectionately she bade us good-bye! She walked with our cart

for a pretty long distance, and when at our entreaty she stopped, she stood extending her benign look at our gradually disappearing cart. What a love it was! Did one's earthly mother possess this kind of love? Of course she loved us and none was dearer to us than she; but this was our Mother Eternal—our very own. She was incomparable.

With empty hearts we returned to the Math—no, not exactly empty—we rather came back full, our hearts filled with the unbounded, perennial love of the heavenly Mother. From the little I had heard about the Mother, I never knew that this was our real Mother—I never dreamt that she would thus win my heart and soul, would completely make me her very own. I had not the opportunity of touching the holy feet of the Father (Sri Ramakrishna), but I was blessed that I had the grace of the Mother. Unfathomable was the depth of Mother's love for her humble children; unaccountable was her mercy on them. They only know what it was, who possessed Mother's Grace.' On hearing the above one could understand what happened to Kalikrishna at the magic touch of the Mother. Was he not consumed by the divine touch? Surely, he now had a glimpse of something other-worldly. And what else is God but love?

Swami Saradananda and Kalikrishna came back to the Baranagore monastery. But they were repeatedly suffering from attacks of malaria. Swami Niranjanananda, who took great interest in Kalikrishna, took him to the house of Balaram Bose and placed him under expert medical care. While there, Kalikrishna used to visit Girish Babu with Swami Niranjanananda, and there he learnt many things about the Master. Swami Saradananda was also there. Slowly both of them recovered. Kalikrishna now noticed that Sarat Maharaj used to nurse the sick, whenever necessary. When he knew that Swami Saradananda was nursing a gentleman suffering from galloping Tuberculosis, he joined the Swami. No fear of contagion could dissuade them. Swami Saradananda's example of fearless and loving service to the suffering God in man instilled the spirit of service as worship to the sick in the mind of Kalikrishna. In later years, he could not rest contented in his secluded retreat in the Himalayas, living a life of prayer and meditation. The appalling distress of the local people moved him, and he founded the Shyamalatal Charitable Hospital.

In 1892 the Math was shifted to a rented house at Alambazar. Kalikrishna resumed his duties in the monastery. But he had not yet been restored to his normal health. So he was not allowed to do as much work as he liked to do. This kind of idle life, as he thought it, was painful to Kalikrishna.

In 1893, the Holy Mother was brought to the garden house of the late Nilambar Mukherjee at Belur. One day in July Kalikrishna went to see the Mother, who was very much shocked to see his broken health. She said, 'Ah, my son, I am very much pained to see your present state of health. You had such a healthy physique, and what mischief has been done to it by repeated attacks of malaria! They are Sannyasins living on alms and what nourishment can they get for you? Go home, stay there for some time, and arrange for proper treatment and diet so that you will get back your normal strength.' These kind words of advice were like a thunderbolt to Kalikrishna; he was completely upset. The very thought of going back home was galling. He could not say anything to the Mother in reply. Finally he said, 'Mother, you have advised me to go home, but how shall I spend my days there?' Mother replied, 'Why, you will spend your time in worship, meditation, prayer and study of the Scriptures.' He felt helpless and miserable, and quietly came down the staircase weeping. Seeing him seated in the visitors' room, Golap Ma said to Swami Yogananda, 'Mother has been very much pained to see the present condition of Kalikrishna's health and has asked him to go back home, where he could recuperate. But she is equally grieved that she had to instruct him that way. She said, "Ah! I shuddered to see Kalikrishna so run down. Poor boy!

He was born and brought up in a well-to-do family. But here in the Math, owing to repeated illness and malnutrition, he has been so much reduced. That is why I have advised him to go home. I know how painful it will be for him, and I feel so sorry.'' '

Swami Yogananda heard everything from him and consoled him. Kalikrishna did not yet know that the Holy Mother blessed aspirants by giving them initiation. Swami Yogananda inquired if he was already initiated. Knowing that he was not, he said, 'Then why did'nt you ask Mother how you will pray and meditate? After finishing your bath tomorrow morning, approach her for proper instructions about these.' Accordingly, next morning Kalikrishna went to the Mother and said, 'Mother, you have instructed me to spend my time in prayer, meditation, etc. while at home. But I don't know how to take the name of the Lord,, neither do I know how to meditate. So what shall I do? On hearing this, the Holy Mother initiated him and taught him how to pray and meditate. But there was something revolutionary in her instructions regarding Kalikrishna's attitude to his chosen deity. He was confused and unburdened himself to her. The Holy Mother said, 'This is better'. Words falling from the lips of those who have seen Truth are not dead words. They are living and carry conviction. The Mother's words cleared Kalikrishna's mind of all doubts. He gave up his previous ideas and accepted wholeheartedly what the Mother had told him. Not only that, after initiation he no more felt distressed at the thought of going back home. His whole outlook changed. Now he thought that the Mother was sending him home so that he might have enough time and favourable circumstances for a meditative life. He made up his mind to lead an intense life of prayer and meditation till Truth was revealed to him. Fired with this idea of dedication to the Lord, Kalikrishna decided to return home late in the afternoon.

It was drizzling when Kalikrishna went to take leave of the Mother. Yes, he had accepted everything, and the mother had reassured him of her ever-abiding blessings, but in spite of all these, this going away from one world to another brought misgivings to his mind. In intense agony, he bowed down to the Mother. The Mother blessed him, saying, 'My boy, come here now and then and take good care of your health.' Kalikrishna crossed the Ganges in a boat with his gaze fixed on Nilambar Mukherjee's house, and on the roof of that house stood the Holy Mother in rain, casting her gracious look at the young aspiraut going home.

Kalikrishna's return gladdened his parents. Trailokyanath, his father, arranged for his regular treatment and nourishing food. In about a month Kalikrishna recuperated his lost strength. The words of the Mother were reverberating in his ears. With iron determination and unflinching devotion he now engaged himself in doing spiritual practices as instructed by the Holy Mother. One could hardly meet him; he had confined himself within a room and would come out only when it was unavoidable. Japa and meditation became a passion with him. The slightest distraction proved to be irritating. To describe how he felt during those days he quoted afterwards a a couple of lines from a song: 'In the name of the Mother I drink nectar. Thus have I been maddened by the Mother'. 'After prayer and meditation my mind was absorbed in thoughts of the Mother; spontaneously I would mutter and sing to the Mother and in this way I composed many songs to the Mother', he added. When tired, he used to relax by reading the *Ramayana,* the *Mahabharata,* etc. In the evening, however, his old friends would call on him, and there would be discussions about the Master and his spiritual experiences and lofty ideals. Sometimes, these lasted for hours, with the result that his normal routine was disturbed. Kalikrishna was a man of strong principles and wonld not compromise on any account. He was thorough in all work, however small, and never did anything haphazardly. So, when he found that his routine was disturbed, he curtly told them that it would not be possible for him to sit with them

for more than five minutes. 'During those days I was so absorbed in spiritual exercises', he said afterwards, 'that I felt a kind of intoxication in it, as it were. Nothing else could interest me. In fact, I have hardly practised with such one-pointed devotion in my life.'

The path of success is not strewn with roses. When Kalikrishna was thus completely occupied with sādhana, his father would now and then wish him to do some little things for him. Like the thin end of a wedge, more and more duties were allotted to him each day. Kalikrishna, though reluctant, could not say no, but his routine was very much upset, and his peace of mind marred. His mother understood everything, but could not help him.

Just then Trailokyanath secured a garden house about a mile away from his residence. His idea was to get fresh vegetables from there for the daily consumption of the family. Kalikrishna was interested in gardening. Shrewd Trailokyanath considered this garden house to be a fine trap for the boy and said, 'You desire to live quietly and practise sādhana. I think the garden house will be very congenial to you. So, if you go there every afternoon after your meal, you can very well do your sādhana there till the evening. It will also be a great help to me, if you occasionally supervise how the gardeners work there and direct them. I don't think this will impede your progress. It was a temptation for him. He accepted his father's proposal.

The first few days in the garden were spent very happily. Kalikrishna also spent some nights there with his friends in doing Bhajan etc. But as the *Gita* (II. 62) says: 'The man dwelling on sense-objects develops attachment for them; from attachment springs desire and from desire ensues anger.' Gradually he berame more and more interested in gardening, and unconsciously he was allowing more time to it. He felt that proper gardening was not possible hnless he could himself take charge of it. But how long could Kalikrishna, the blessed child of the Mother, continue like that? He could no more practise sādhana steadily and he felt that his mind was wavering. He was depressed. He analysed himself and detected how attachment had developed and was making him recede from his ideal. He was startled. It became impossible for him to continue there any longer. How to get away from this net? Kalikrishna wrote an appealing letter to the Holy Mother, telling her the whole episode. He prayed that the Mother might kindly liberate him. In that letter he asked permission to come back to the Math, and in consultation with the Swamis of the Baranagore Math, also expressed his desire to go to Vrindavan, where he would practise austerities under the guidance of Swami Premananda. On receipt of the letter, the Holy Mother understood everything and was full of sympathy for him, and Kalikrishna's prayer was granted.

A new chapter of his life was opening. He would soon be far away from the monastery and the Holy Mother. He felt sorry to think that he would not be able to see her for a long time. So before starting for Vrindavan, he came to the Mother at Jayrambati and stayed there for some days. The Mother was very happy to know that he would be living with Swami Premananda and said, 'That's very good. It is not advisable to move about alone in the early years of the monastic life.' Before taking leave, Kalikrishna touched the feet of the Mother and prayed for her blessings. The Mother said, 'May you have unwavering devotion to the Master—God bless you!'

Kalikrishna took the life of a wandering monk. On his way to Vrindavan, he stopped at Banaras. There he lived with Swami Advaitananda in the house of late Bansi Dutta in Bengali Tola. At that time Swamis Yogananda, Abhedananda, Sachchidananda and others were practising sādhana, living in the garden house of late Pramadadas Mitra. In the company of Swami Advaitananda, Kalikrishna went there and also met Pramada Babu. And of course he visited all the holy temples, and was living on Madhukari (alms). Swami Advaitananda loved this young companion and wished him to stay in the city of Vishvanatha instead of going to Vrindavan. A

man of steady mind that he was, Kalikrishna could not change his decision. After about a month, he left Banaras for Ayodhya. There he visited the temple of Sitaram and Hanuman and had his bath in the Sarayu. He then journeyed for Vrindavan.

Reaching Vrindavan, he began his life of intense Tapasya. Encouraged by the Holy Mother and under the inspiring guidance of Swami Premananda, he again dived deep in meditative life. Abandoning all desires of the mind, welcoming austerities and enduring the anguish common to aspirants, Kalikrishna was treading the traditional path of saints and sages. Monotony was avoided by visits to the temples and occasional pilgrimages to the distant places associated with the hallowed memory of Sri Krishna and Sri Radha. Vrindavan being one of the most holy places, one could meet here spiritual aspirants of different calibres. Comparing notes with them, Kalikrishna learnt much about the monastic life. Above all, the company of Swami Premananda opened his eyes and pointed out many secrets of a dedicated life. He was astonished to see people's regard for Sadhus and their hospitality. On more than one occasion he found that even the poorest and the most distressed householder would not hesitate to deprive himself of his hard-earned food, if a Sannyasin guest knocked at his door. Vrindavan was really an eye-opener to Kalikrishna, and he learnt his lessons well, chiselling out a Sannyasin out of himself in the fulness of time.

Kalikrishna's mind was strengthened and his longing for realization was increased by that intense life of sādhana. But the weak flesh failed him. His heart became weak and caused palpitation. Swami Premananda took him to the Civil Surgeon of Mathura, who diagnosed the defect to be a functional one. He was advised to avoid strain, take rest, and have nourishing food.

Hariprasanna Chatterjee (later Swami Vijnanananda) was then working as District Engineer (P.W.D.) at Etah. Swami Premananda went to him with Kalikrishna for the latter's proper treatment and diet. At the instance of their host, Kalikrishna's heart was examined by the Civil Surgeon of Etah, who said that nothing serious had happened, and that it would be all right if the patient took some rest, for it was all due to weakness only. Within a month Kalikrishna picked up his normal strength by taking riding exercises and having very nourishing food.

At Etah, they received the good news of the home-coming of Swami Vivekananda (December, 1896). Swami Premananda became very eager to meet Narendra, their beloved leader and they decided to come back to the monastery. They first came to Jayrambati, where they saw the Holy Mother, after a long time. Living there at the feet of the Mother for a few days, they came to Antpur, the birthplace of Swami Premananda, and then came to the Alambazar Math.

Swami Vivekananda was already in Calcutta. They were very sorry that they could not join the first reception of their illustrious leader. But a great event awaited Kalikrishna. He had heard so much about the Swami. He was, however, worshipping his hero only in imagination. Now he was to meet him face to face.

'Oh, is this the boy?' asked the Swami pointing to Kalikrishna, when they first met at Alambazar. Describing his first impression of Swamiji, Kalikrishna later said, 'At first sight, I was overwhelmed simultaneously with a feeling of love, reverence and awe. He was a dazzling personality. The complexion of his body was bright; his eyes were hypnotic, and so shining that they appeared to throw light all round. His whole physique was a marvel. How wonderfully it combined exceeding charm with great power! When he used to stroll on the roof, he looked like a Napoleon of the spiritual world. At every footstep of his the world was slipping from under his feet, as it were. We did not dare to go near him, but used to see him from a distance. In the evening when he chatted with his brother disciples and other inmates of the Math, I too joined them, but always found my place in some safe corner. But our hearts were

ever full, being within the orbit of the Swami.'

Kalikrishna had renounced the world to attain God for his salvation. But from Swamiji he heard new things. 'The ideal of renunciation and service—the ideal of the liberation of one's own self and the welfare of the world. The life of the Sannyasin, though aimed at Self-knowledge, is also for the good of the many. Work for a monk is worship. Those who have given up all attachments must mitigate the misery of the suffering, knowing the sufferer to be God Himself. . . . A Sannyasin must have implicit faith in his Guru, and he must always unhesitatingly obey him. No matter how illogical may be the words of the Guru, no matter how impossible may be his demands, the disciple must carry them out—even at the cost of life. Those who are bold enough to accept such pledges, alone deserve to be monks. The faltering have no place. Renunciation—renunciation, absolute renunciation, renunciation even of the desire for heaven, complete self-abnegation, that is the key-note. There is no alternative for those who want devotion and knowledge. Those who forget this ideal have all their life in vain. This is our ideal—this is why we are here. What are you doing? Awake, arise and help others to awaken and arise, and thus make your life a success. Awake, arise and stop not till the Goal is reached!' These words touched the heart of Kalikrishna and those of his friends like Khagen, Sudhir, Haripada and Sushil. They expressed their readiness to follow the ideal of Swamiji.

Swamiji trained his soldiers and made them fit for the work before him. In intimate contact with him, Kalikrishna and the other young aspirants prepared themselves to be sacrificed at the altar of the Mother.

The senior Swamis of the monastery requested Swamiji to initiate Kalikrishna and three others into the sacred vows of Sannyasa. Swamiji gladly agreed. The long-cherished desire of Kalikrishna was fulfilled; he was dressed in ochre robes. Swamiji named him Virajananda.

SOME ASPECTS OF INDIAN PHILOSOPHY

By A. Norman Marlow

The reader of extracts from the vast literature of Indian religion and philosophy may be first struck by a literary characteristic that is a part of the inmost being of Eastern thought—repetition and incantation. In one of the most colourful Vedic hymns it occurs:

'Where the son of Vivasvat reigns as King, where the secret place of heaven is, where these mighty waters are, make me immortal.

'Where life is free, in the third heaven of heavens, where the worlds are radiant, there make me immortal.

'Where wishes and desires are, where the bowl of the bright Soma is, where there is food and rejoicing, there make me immortal.

'Where there is happiness and delight, where joy and pleasure reside, where the desires of our desire are attained, there make me immortal.'

This age-old device for lulling the senses and haunting the mind of the reader or listener is revived and exploited to the full by Tagore in his Gitanjali or 'Song-offerings'. It has a poignant effect in the poem on the outcast:

'There is Thy footstool, and there rest Thy feet where live the poorest, and lowliest, and lost.

'When I try to bow down to Thee, my obeisance cannot reach down to the depth where Thy feet rest among the poorest, and lowliest, and lost.

'Pride can never approach to where Thou walkest in the clothes of the humble among the poorest, and lowliest, and lost.

'My heart can never find its way to where Thou keepest company with the companionless among the poorest, and lowliest, and lost.'

Again in a prose poem describing the sense of personal relationship and responsibility to God, there is an ancient authentic ring in the repeated incantation as well as in the reserved dignity of the language :

'Day after day, O Lord of my life, shall I stand before Thee face to face? With folded hands, O Lord of all worlds, shall I stand before Thee face to face? In this laborious world of Thine, tumultuous with toil and struggle, among hurrying crowds shall I stand before Thee face to face? And when my work shall be done in this world, O King of all kings, shall I stand before Thee face to face?'

There is a hypnotizing magic about this device that one feels in some mysterious way is part of the very philosophy of India. It is so much a matter of states of mind and soul, of stillness and posture and concentration, and the very manner of its expression in the works of men like Debendranath Tagore, Dr. S. Radhakrishnan and others conveys an almost numinous sense of sweetness and compelling power.

Indian philosophy, although it becomes involved in the subtlest conceivable dialectic concerning knowledge, is to begin with unlike Western philosophy in that it requires a preliminary ascesis of body and mind as part of the system itself, inextricably interwoven with the truth and essence of it. The element of Yoga is present in all systems of Indian thought. In the introduction to his work on Indian philosophy Dr. S. Radhakrishnan stresses this : 'The student is enjoined to acquire tranquillity, self-restraint, renunciation, patience, peace of mind, and faith. Only a trained mind which utterly controls the body can inquire and meditate endlessly so long as life remains, never for a moment losing sight of the object, never for a moment letting it be obscured by any terrestrial temptation. . . . So is he required to undergo hard discipline, spurn pleasure, suffer sorrow and contempt.'[1]

The lesson which moderns would find most healing and appropriate in Indian thought is that of quietness and inwardness. In our life of sick hurry and divided aims the one thing which is able to draw us back from our extroversion, our riotous but unhappy pursuit of money and food and priority and popularity is this realization of the vastness of our inner being, the joy that comes from withdrawal into ourselves, from quietness and meditation. Nearly all systems of thought in India enjoin this as an integral part of, indeed as an essential preliminary to, their several disciplines. 'The outward mind, if allowed free scope, gets dispersed in the desert sands. The seeker must draw it inward, hold it still to obtain the treasure within.'[2] 'What hides the truth from our vision is not merely the fault of intellect, but also the passion of selfishness. *Ajñāna* is not intellectual error, but spiritual blindness. To remove it, we must cleanse the soul from the defilement of the body and the senses and kindle the spiritual vision which looks at things from a new angle. The fire of passion and the tumult of desire must be suppressed. The mind, inconstant and unstable, must be steadied into an unruffled lake, that it might mirror the wisdom from above. Buddhi, or the power of understanding, and discrimination, needs to be trained. The way in which this power operates depends on our past habits. We should so train it as to bring it into agreement with the spiritual view of the universe.'[3] 'When the individual withdraws his soul from all outward events, gathers himself together inwardly and strives with concentration, there breaks upon him an experience, secret, strange, and wondrous, which quickens within him, lays hold on him, and becomes his very being.'[4] The unanimity of all the Darśanas or systems on this point is remarkable. It is stressed by the Sāṅkhya: 'Our ordinary lives are bound up with our selfish desires and give rise to pain mixed with some amount of uncertain pleasure. If we purify our Buddhi, get

[1] Radhakrishnan: *Indian Philosophy*, Vol. I, p. 45.

[2] *ibid.*, Vol. I, p. 262.

[3] *op. cit.*, I. 556.

[4] Radhakrishnan: *Eastern Religions and Western Thought*, p. 37.

rid of our past tendencies, then we shall be in a position to look at things, not as related to us, but as related among themselves, i.e. absolutely.'[5] The main aim of the Yoga system of Patañjali, which seems so fantastic to most Europeans on account of its postures and practices, is to achieve this 'inward bliss of solitude' : 'Yoga assumes that we have all reservoirs of life to draw upon of which we do not dream. It formulates the methods of getting at our deeper functional levels. With faith and concentration, we can even rid ourselves of our ills. Most of us go through life with eyes half shut and dull minds and heavy hearts, and even the few who have had those rare moments of vision and awakening quickly fall back into somnolence. It is good to know that the ancient thinkers required us to realize the possibilities of the soul in solitude and silence and transform the flashing and fading moments of vision into a steady light which could illumine the long years of life.'[6] The Buddhists, the Naiyāyikas, the Vedāntists, the Vaiśesikas view the world in different ways and from various standpoints but are one in requiring this discipline of personal concentration.

'Except the Pūrva-Mīmāmsā, all systems aim at the practical end of salvation. The systems mean by release (Mokṣa) the recovery by the soul of its natural integrity, from which sin and error drive it. All the systems have for their ideal complete mental poise and freedom from the discords and uncertainties, sorrows and sufferings of life, "a repose that ever is the same," which no doubts disturb and no rebirths break into.

'We are like children stranded in the darkness of samsāra, with no idea of our true nature, and inclined to imagine fears and to cling to hopes in the gloom that surrounds us. Hence arises the need for light, which will free us from the dominion of passions and show us the real, which we unwittingly are, the unreal in which we ignorantly live. Such a kind of insight is admitted as the sole means to salvation, though there are differences regarding the object of insight. The cause of bondage is ignorance, and so release can be had through insight into the truth.'[7]

The resulting experience is described by Indians themselves with a richness and sweetness that Western mystics have rarely if ever been able to achieve. With Suso and Ruysbroeck we feel the presence of God as a person and their mystic experience as a vision; their subjection of self becomes an active mortification of the flesh. The inner experience of the finest kind of the Hindu mystic is not dependent on the vision of a supernatural person, but is a state of soul, an inward warmth, which is more appealing to and seemingly more attainable by those who cannot induce in themselves a strong faith in a personal God. Writing of his own experience Debendranath Tagore says: 'Again I turned my gaze towards the infinite sky, studded with innumerable stars and planets, and saw the Eternal God, and felt that this glory was His. He is Infinite Wisdom. He, from whom we have derived this limited knowledge of ours, and this body, its receptacle, is Himself without form. He is without body or senses ; He did not shape this universe with His hands. By His will, did He bring it into existence. On looking at the starry sky we feel that He is infinite.'[8] This inward bliss, though felt by a modern and unorthodox Hindu, is in the direct tradition and very similar to experiences described in the Upanishads and the *Bhagavad Gita.*

The ancient thinkers of India, by virtue of their practice of contemplation, early discovered what modern psychologists are apt to regard as their own greatest contribution to knowledge—the depth and importance of the subconscious mind. 'The Ālaya is sometimes the actual self, developing and ever growing. It receives impressions, and develops the germs deposited in it by Karma, or experience, and is continually active. It is not merely the

[5] Radhakrishnan: *Indian Philosophy,* Vol. II, p. 311 *f.*

[6] *ibid.,* Vol. II, p. 373.

[7] *ibid.,* Vol. II, pp. 26-7.

[8] Debendranath Tagore: *Autobiography,* p. 18. (Macmillan).

superficial self, but the great storehouse of consciousness which the Yogins find out by meditation. Through meditation and other practices of self-examination, we realize that our waking and superficial consciousness is a fragment of a wider whole. Every individual has in him this vast whole of consciousness, the great tank, of the contents of which the conscious self is not fully aware.'[9] This is said of the Yogāchāras, a school of Buddhism which arose at or near the time of Christ. A modern popular manual of psychology says the same thing but not often so persuasively.

It is in a way one of the paradoxes of Hindu thought that this enhancement of being, this realization of the depths and possibilities of personality, should be so often considered as a step towards the complete surrender of individuality and the immersion of self in the Brahman or Absolute. Indeed the greatest of all systems of Hindu thought the Advaita Vedanta or non-dualism of Śankara, regards the Absolute or Brahman as the only reality and the emergence of individual selves as an inexplicable problem, while to Buddha the main obstacle to the attainment of Nirvāṇa was the fault or error or sin of selfhood, an evil to be got rid of by the strictest non-attachment to things of sense. Yet the practice of contemplation, concentration, and withdrawal does in fact enhance the force of personality, and is responsible on the one hand for the incredibly increased powers of mind and intuition which have given to the Hindus a reputation for magical and miraculous feats ranging from the manipulation of the *linga-śarīra* or astral body to the Indian rope trick, and on the other for the tremendous impact on the Western mind of people like Rabindranath Tagore, Aurobindo Ghose, Keshab Chandra Sen, Swami Vivekananda, Sadhu Sundar Singh, and others. Western philosophers and statesmen have seen in the sweetness—for there is no other exact word for it—of the words and actions of these men a power of love and depth of quiet understanding, an absence of fret and bitterness which they themselves cannot achieve. Almost all these men speak with personal experience of the bliss that comes from contemplation. Debendranath Tagore speaks of God, but in spite of the term his experience was much more than that of the Brahman of the Hindus: 'A divine voice had descended from heaven to respond to my heart of hearts. I wanted to see God everywhere and I found just what I wanted. . . . The very mercy of God descended into my heart. Enjoy that which He has given unto thee! What is it that He has given? He has given Himself. Leave everything else and enjoy that supreme pleasure.'[10]

His son Rabindranath speaks many times of a similar feeling of peace and fullness of heart. He lost his wife, then his daughter, and his youngest son in quick succession; but 'this death-time was a blessing to me. I had through it all such a sense of fulfilment, as if nothing were lost'; and finally one morning as he was gazing at the sunrise, 'suddenly a covering seemed to fall away from my eyes, and I found the world bathed in a wonderful radiance, with waves of beauty and joy swelling on every side. This radiance pierced in a moment through the folds of sadness and despondency which had accumulated over my heart, and flooded it with this universal light. Everyone, even those who bored me, seemed to lose their outer barrier of personality, and I was full of gladness, full of love for every person and every tiniest thing. . . . That morning in the Free School street was one of the first things that gave me the inner vision, and I have tried to explain it in my poems. I have felt ever since that this is my goal in life: to explain the fullness of life, in its beauty, as perfection.'[11]

Keshab Chandra Sen, the disciple of Debendranath Tagore and leader of the Brāhma Samāj, became a Christian, but his inner experience of Christ is the exact parallel of that described by the Tagores and is

[9] Radhakrishnan: *Indian Philosophy*, Vol. I, p. 629.

[10] *op. cit.*, p. 20 *f.*

[11] Quoted by R. E. Welsh in *Classics of the Soul's Quest*, p. 288.

obviously as typically Indian as theirs: 'About the year 1867 my inward travail had reached a crisis. It was a week-day evening; gloomy shades had thickened into darkness. I sat near the large lake in the Hindu College compound. A sobbing, gusty wind swam over the water's surface. I was meditating on the state of my soul, on the cure of all spiritual wretchedness, the brightness and peace unknown to me which were the lot of God's children. I besought heaven; I cried and shed hot tears. . . . Suddenly it seemed to me, let me own it was revealed to me, that close to me there was a holier, more blessed, most loving personality upon which I might repose my troubled head. Jesus lay discovered in my heart as a strange, human, kindred love, as a repose, a sympathetic consolation, an unpurchased treasure to which I was freely invited. The response of my nature was unhesitating and immediate. Jesus from that day, became a reality whereon I might lean. It was an impulse then, a flood of light and love. It is no longer an impulse now. It is a faith and principle, it is an experience verified by a thousand trials.'[12]

Englishmen of course are familiar with this sense of fulfilment and happiness in contemplation, and have written of it. Sir Thomas Browne, for example: 'Be able to be alone. Loose not the advantage of Solitude, and the Society of thy self, nor be only content, but delight to be alone and single with Omnipresency. He who is thus prepared, the Day is not uneasy nor the Night black unto him. Darkness may bound his Eyes, not his Imagination. In his Bed he may ly, like Pompey and his Sons, in all quarters of the Earth, may speculate the Universe, and enjoy the whole World in the Hermitage of himself.' John Cowper Powys comes nearer still to the Hindu and Buddhist conception of bliss: 'When a person is liberated from possessiveness, from ambition, from the exigencies of desire, from domestic claims, from every sort of authority over others, he can enjoy sideways and incidentally—most exquisite trances of absorption into the mysterious essence of any patch of earth-mould, or any fragment of gravel, or any slab of paving-stone, or any tangle of weeds, or any lump of turf that he may come upon as he goes along.'[13] Here we have the Hindu ideal of non-attachment expressed, which makes the resemblance more striking.

This lesson of the increased sanity, control, and depth of life to be gained by contemplation is pushed to extremes by some Indian ascetics, who regard all phenomenal existence as a burden, an intolerable illusion from which one must obtain Mokṣa or release by denying the senses, by quenching all attachment (and this includes every feeling, however transient, of desire for or aversion from the minutest thing), by stilling all thought even, so that we arrive at a state which is a virtual suspension of consciousness. Thus some Western critics see in Buddhism the weird paradox of a religion which offers to its adherents as a reward for the most intense self-discipline and renunciation a goal of annihilation; so that one endeavours, as it were, to anticipate death without killing oneself. This ecstasy of annihilation is of course bound up with the doctrine of rebirth and the desire to escape from the wheel of existence, a doctrine full of the subtlest torment to many Eastern minds, who think with J.N.B. Barbellion that 'it is not death but the dreadful possibilities of life that are so depressing'. Most Europeans take a more humanistic view of life, which needs this doctrine of withdrawal and contemplation to leaven it without lapsing into the more extreme forms of nihilism in theory and practice. What we can and must learn from Indian philosophy is to deepen our perceptions and sympathies and refresh our brains and bodies by directing our gaze inward in quietness, so that with the poise and comprehension thus gained we may face and deal with the actual world, preserving a lake of inner calm which cannot be ruffled; following the advice of Epictetus, who says to us when overcome by

[12] *Keshab Chandra Sen and the Brāhma Samāj* by P. E. Slator. (London, S.P.C.K.).

[13] J. C. Powys: *A Glastonbury Romance,*— quoted by R. Sheppard in *Sheppard's Pie,* p. 93.

grief or pain : 'Do not groan within'. Half the nervous break-downs of today are for want of the *inane tempus*, the quiet time when we may know ourselves.

There is one lesson which the ascetics can teach us although they carry it to extremes, and that is the necessity of renunciation. This is a doctrine which we shall not learn from Greece, where the nearest approach to it is in the Epicurean doctrine of abstention and moderation in order to enhance the sharpness of the perceptions. It is the core of Christ's teaching : 'Whosoever loseth his life shall find it', which even an atheist like A. E. Housman pronounced to be 'the most important truth that has ever been uttered'—but no Western mystic has interpreted this doctrine with the kindred and profound understanding with which it is presented and lived in India. From the Sānkhya thinkers to Tagore the necessity of renunciation of home, friends, possessions, even the senses and thought are from time to time insisted on. With Tagore, steeped as he was in Hindu lore, the idea is a refrain in all his writings. 'We have, however, to pay a price for this attainment of the freedom of consciousness. What is the price? It is to give oneself away. Our soul can realize itself truly only by denying itself. The Upanishad says, Thou shalt gain by giving away, thou shalt not covet.'[14] 'The consciousness of the infinite in us proves itself by our joy in giving ourselves out of our abundance. And then our work is the process of one renunciation, it is one with our life. It is like the flowing of the river, which is the river itself.'[15] 'Whatever we treasure for ourselves separates us from others—Renunciation is the law of life, the soul saying of things, "I do not want it for I am above it".'[16] 'We have to conquer the world by caring nought for it. Self-denial is the path to self-realization.' Tagore expresses as well as any one the end to be attained by this process : it is fulfilment 'by winning mastery over self, by rising above all pride and greed and fear, by knowing that worldly losses and physical death can take nothing from the soul. When we attain to that universal life which is the moral life, we become freed from the bonds of pleasure and pain, filled with unspeakable joy that comes from measureless love.'[17]

This setting at a distance of the world and of our emotions does enhance their colour and significance. It is the 'gospel of bareness in materials' which T. E. Lawrence believed to be the secret of happiness, and which he practised to the extent that pages of the *Seven Pillars of Wisdom* glow with the colours and sounds and scents which came to his senses in the austerity and emptiness of the desert and when he was eating and drinking little; the gospel which gave him such sharpness of discrimination that he could detect in water a wider range of taste than in wine. When we deny our clamant senses and our urgent passions this denial sets up a conflict between our innermost selves and them, and this clash heightens the senses and sharpens the thoughts to certain pitch, beyond which of course excess brings destruction. It is or should be the aim of life to reach that pitch of sensibility so that the simplest of actions and the simplest of habits, such as walking and bodily cleanliness and the practice of truthfulness and honesty, conduce to the greatest possible well-being. This ideal cannot be attained without renunciation, and it is in Indian writers that renunciation is inculcated with the greatest gentleness and sweetness of persuasion.

One of the commonest criticisms urged against Hindu thought is the sketchiness and slighteness of its ethics. This is largely true, for the ideal of most Indian philosophers was release from the burden of this world of illusion, so that they could not be expected to develop a complex system of ethics as a means to accommodating the individual within it. 'The ideal of the systems is practically to transcend the merely ethical level. The holy man is compared to the fair lotus unsullied by

[14] Tagore: *Sādhanā*, p. 19.
[15] *Personality*, p. 163.
[16] *ibid., passim.*
[17] Radhakrishnan: *Philosophy of Rabindranath Tagore*, p. 59.

the mire on which it grows. In his case the good is no more a goal to be striven after, but an accomplished fact. While virtue and vice may lead to a good life within the circle of Samsāra, we can escape from Samsāra through the transcending of the moralistic individualism. All systems recognize as obligatory unselfish love and disinterested activity, and insist on *cittaśuddhi* (cleansing of the heart) as essential to all moral culture.'[18]

As might be expected, the code of ethics is much the same in all the systems : renunciation, non-violence to living things or Ahimsā (this doctrine is characteristic of and carried to extreme by the Jains, but is found in more than one of the six orthodox Hindu systems), purity, devotion, and the performance of the duties required in the various stages of life. These duties are sometimes referred to in a list and in a rather perfunctory manner, and the impression one receives is that they are an aside from the serious business of philosophy which is an account of the theory of knowledge, and an attainment of oneness with absolute being; they are a concession, as it were, to the necessity of contact with this phenomenal world of Māyā. But two things must be observed here. In the first place these precepts, though apparently perfunctory, yet from one view-point contain all the law and all the prophets. The doctrine of Ahimsā, for instance, or non-violence to living creatures, is in essence the same as the 'reverence for life' which appears to Dr. Albert Schweitzer to be the sole basis and principle on which we can build up any sort of philosophy, and the secret which was revealed to him after a lifetime of brilliant and profound scholarship. We can read in accounts of his life the lengths to which Ahimsā takes us if we observe it faithfully. Again, personal purity and devotion are qualities that demand all our strength.

[18] Radhakrishnan: *op. cit.*, II. 27.

Secondly, Western literature, indeed the Western outlook in general, has suffered from an overdose of ethics. In the words of Walt Whitman we are very apt to 'sweat and whine about our condition'. What we now need, instead of elaborate codes of conduct, is a state of mind akin to the 'Love God and do as you like' of Augustine. It is not so much outward observance as the inward radiance which leads to right conduct without taking thought. As Tagore says, 'He who wants to do good knocks at the gate; he who loves finds it open'.[19] One could not have a more succinct expression of the lesson Indian thought has for us. The gentle radiance which suffuses the finest Indian thought and writing is perhaps seen at its best in the personality of Buddha, which is a paradox since Buddhism has died out in India. 'The sublime grandeur of Buddha's teaching may be gathered from the following utterances of his : "Never in this world does hatred cease by hatred—hatred ceases by love." "Victory breeds hatred, for the conquered is unhappy." "One may conquer a thousand men in battle, but he who conquers himself is the greatest victor." "Let a man overcome anger by kindness, evil by good." "Not birth, but by his conduct alone, does a man become a low caste or a Brahmin." "Hide your good deeds and confess before the world the sins you have committed." "Who would willingly use hard speech to those who have done a sinful deed, strewing salt, as it were, upon the wound of their fault?" No voice like Buddha's ever thundered into our ear the majesty of the good.' 'Buddhism succeeded so well because it was a religion of love, giving voice to all the inarticulate forces which were working against the established order and the ceremonial religion, addressing itself to the poor, the lowly, and the disinherited.'[20]

[19] Tagore: 'Stray Birds', 85.
[20] Radhakrishnan: *op. cit.*, I. 475.

EXPERIENCE AND CONSCIOUSNESS

By Prof. P. S. Sastri

'With such barren forms of thought, that are always in a world beyond, Philosophy has nothing to do. Its object is always something concrete, and in the highest sense present.'[1] These are the words spoken by one of the greatest among the Idealists, and they express the quintessence of human thought. The subject-matter of philosophy is the concrete human experience. This experience welds the subject and the object into one concrete unity. The world of objects exists in and through the subject in the sense that there is nothing outside of experience that we can affirm. The individual consciousness is the medium through which the world becomes explicable. In other words the cosmos is an interrelated and interdependent whole. Knowledge affirms the nature of this universe. It affirms an idea, the meaning of an idea. This meaning is a real quality of the object cognized. And the real world is only an extension of this immediate feeling, for the essence of the knowledge-situation is to effect and sustain such an extension.[2] In the act of judgment the meaning of the idea or the meaning we refer to refers to some point in the real universe. That is, the real to which we refer and the meaning we express must be vitally related to one another. This relation can be explained only in terms of the existence of the object, or in terms of the value which that object has for a perceiving mind. And in terms of this meaning or value, the European Idealists have given us their theory of Judgment, while the Idealists in India were busy in constructing a theory of *akhaṇḍārtha*.

Leaving aside these metaphysical theories, let us go to the solid external universe and find out what it has to convey. The world is extended in space and is dynamic. It is constantly fluctuating or fleeting. It is a historic process. But at no place and at no time does the universe reveal to us particles, points, and instants. There are no mathematical hypotheticals. The relations between things are matters of direct particular experience. And as James tells us, 'All portions of our phenomenal world are continuous, one with another, without any foreign principle being necessary to serve as their cement or support'.[3] In other words, everything in the world is both subjective and objective; the distinction as such arises only later.[4] The stuff of the world is pure experience, which involves fact, life, and self. All these three are immediately related to one another in such a way that we cannot separate the one from the rest.

Continuity is the chief principle in experience. Any experience carries us beyond the given and the reference to the wider context assigns meaning to the given. This reference is the work of thought which is implicit in every act of perception. And the essence of experience is this nisus towards the whole, whence all things appear harmonious. This is freedom which is at the core of thought and at the heart of all experience. Hence the external universe is complementary to mind. It is continuous with our minds. The content and the values of the universe are made expressive and are communicated through the mind. In other words the external universe gives us our determinate being and content. But what does the universe of experience convey to us regarding the nature of the vital element? We have agreed in holding that experience has in itself the nisus towards the whole. The reference we have accepted is the work of thought. But this thought cannot be

[1] Hegel: *Logic*, translated by Wallace, p. 150.
[2] Bosanquet: *Logic*, I, p. 72.
[3] W. James: *Meaning of Truth*, Preface, xii.
[4] See W. James: *Radical Empiricism*, p. 23.

discursive thought. For instance, we are aware of feeling as such in the aesthetic experience. Any amount of analysis will uot reveal the existence of thought in this act of experience. Here, instead of thought we have a higher intuition, and it is called Feeling or *anubhava*.

But human activity is purposive or motivated. Purpose involves the foresight and the desire. This urge to activity is the urge to self-development or self-expression. This is inherent in every organism. And human conduct is traceable to the primary impulses that appear to be irrational, because we cannot analyse or disintegrate them further. An impulse is, however, closely connected with emotion. It is a complex fact which includes the vague or clear knowledge of the goal, an emotional excitement, and a desire to achieve that goal. And our experience is determined by such complex factors which we term sentiments. Human sentiment is attached only to an object that is valuable to the given individual. These values are operative and effective in and on human minds and in human action. They find themselves embodied in the objective institutions of society. As such they claim to be true ideals; they are valid, real. And it is the values that give us a clue to the nature of Reality. Values, therefore, live in our midst and make things explicable, not in terms of pure reason or thought but in terms of feeling. Hence it is that not only are values inseparable from life, but value turns out to be the same as existence. As Pringle-Pattison observes, 'It is from the ideals present and operative in man's life that we draw our criterion of value, and our conviction of the nature of the system in which we live'.[5] Existence, therefore, must correspond with our ideas of value. Thus purposive activity means the activity of an individual who is organically related to the universe, to the system of Reality. 'What a man has to do depends on what his place is, what his function is, and all that comes from his station in the organism.'[6]

[5] *Idea of God*, p. 243.
[6] F. H. Bradley: *Ethical Studies*.

Our experience is vital, for it alone gives us an insight into the universe. And this experience is at the bidding of the values we cherish. All the values can be grouped round the three highest appearances—viz. truth, goodness, and beauty. A glance at these is necessary to arrive at a correct understanding of the nature of the Self. We begin with truth. Truth is based on conceivability, and conceiving means the ability to grasp many things together as having a significance or meaning. The constituent elements of this significant whole determine one another and involve one another. The elements do not have an independent existence of their own. They fulfil the existence of the whole under the bidding of the whole. This process leads to the self-fulfilment of the parts which constitutes the very substance of the moving elements. Thus these elements are the constitutive moments of the coherent system of truth, much in the same way as the individuals are the constitutive moments of the self-fulfilling universe. Like the individual, therefore, truth is a moving and living whole. For instance, a poem is a combination of words, sentiments, feelings, thoughts, metre, rhythm, and the like. Taken by themselves they have much to tell us. Their permanent truth does not lie in any one of them, but in all of them taken collectively as forming one system. And the system as such is conditioned by an internal necessity governing the parts. And truth, therefore, takes us back once again into the nature of the relation in which the individual is caught. And this relation affirms the self to be striving after perfection, a state in which thought, reason, and intellect are only elements along with others.

Closely allied to truth is its complement error. Error is a fact of human experience. The content of error cannot be true, for it is sublated later on; nor can it be unreal, since the erroneous experience generates in us all the feelings and thoughts which a real object does. But error must be objective, it must have an objective reference. For, to know is to know something other than knowledge.

Hence does Shankara observe: *'jñāyate artho anena iti jñānam.'* The object during the erroneous cognition cannot be unreal, for it can be unreal only when cognition is absent. In erroneous knowledge we have a ground, *idam,* which stands uncontradicted. But we predicate something extraneous to this one. That is, we dissociate the content of the object from its existence. The relation between these two disparate elements is mysterious. Yet the new relation is effective in the sense that it has a profound influence on the life and thought of the individual. In other words, though logic might reject error, life is shy. Life admits error, precisely because there is only a thin partition between truth and error. And in the analysis of the nature of experience, considerations of truth and error do not arise; for experience transcends these distinctions.

The 'good' too cannot be independent of human consciousness. 'Good' is that which is desirable and which has to be desired. That is, it refers to an end, an object; it qualifies an existent. And this qualification is arrived at with the help of the mind. It is the human attitude that determines the character of an object as good or bad. In this the mind has always before it the struggle towards perfection. In other words, the element of utmost importance in a good end is the element of value which that object has for the human mind. And the good, like the true, lies embedded in the heart of the universe. Thus truth and error, goodness and evil, are united with one another in the universe, and they are distinguished only in the act of analysis. Otherwise it is immaterial whether a particular experience is good or bad in so far as we view it as an experience alone. These distinctions have only a pragmatic value.

But the case of 'beauty' is slightly different. Here the emotional sensibilities are awakened. The experience of the 'beautiful' is primarily one of feeling, which transcends reason or thought as these are popularly understood. Such an evocative experience stirs us profoundly to the realization of the unity with the rest of creation. As such the aesthetic experience is the prototype of all other experiences. And the clue to the real nature of experience is therefore to be sought in the aesthetic.

But how do we cognize or experience? Here the philosophers provide us with a good list of categories. Some like Aristotle consider these categories to be the forms of Reality, i.e. Reality reveals itself to us through these categories. Others like Kant have derived these categories to be the forms of Reality, i.e. Hegel and his followers trace these categories from the mind. Does Reality manifest itself through the categories? Or do we arrange the things in such a way? Reality, to begin with, is not so simple as to reveal itself through a few channels. And yet our experience of Reality reveals certain patterns. But wherefrom do these patterns come?

Let us consider the mind. The mind of man is a complex one. And all knowledge comes from experience as such. If so there cannot be any *a priori* or innate ideas in the mind or soul. But how do we experience causality? Advaitins and Idealists have long ago established beyond any shadow of doubt that the notion of causality is self-contradictory. We are aware of a succession almost impulsively. In such a case we can safely proceed further in our rejection of all innate ideas, thus agreeing with Locke. This can be strengthened if we can logically and experientially deny the existence of *a priori* ideas. Suppose there are innate ideas. What is the nature of the relation between these ideas and the mind or soul? Where are these ideas with reference to the soul? How do they reside in the soul? These considerations point to an endless series of difficulties. Ideas, acts, states of mind, feelings, and thoughts represent certain capacities which are fulfilled by the soul in its manifold activities. Ideas cannot be taken as objects residing comfortably in the soul. The soul, by agreement, cannot be a system of ideas. In other words, it is evident that there can be no innate ideas. All ideas are derived from experience, past or present. And the denial of innate ideas reduces the soul to the

form of Consciousness in which all things breathe. Ideas and the like are therefore the forms assumed by Consciousness when it is brought into relation with objects.

Consciousness is thus the foundation and the principle of all knowledge and experience. All ideas, thoughts, and the like emanate from this consciousness. But there is still the problem of the individual experience. The individual is born into a certain context and whatever he does is in this given context. It is a cross-section of the universe with which we are always concerned. And the laws that govern our conduct are not merely ethical values but essentially human values. These values are unique elements that transform our outlook on life and shape our varied destinies. In other words, they are able to influence primarily because they are of the nature of human consciousness. Hence these values are permanent and unalterable. And these values alone teach us that good and bad are made of the same stuff, much in the same way as truth and error.

Conduct in the light of human values reinforces the contention that the human individual cannot be an individualist, for pure individualism is either pure egoism or idleness. The real individuality to which all human action leads is the realization of the Pure Self. Hence it is that Green makes a subtle and fruitful distinction between consciousness and self-consciousness. And our experience for ever strives towards this ideal.

BERTRAND RUSSELL ON KNOWLEDGE*

By Dr. P. Nagaraja Rao

Bertrand Russell is the most conspicuous, national representative of the British philosophers of today and the recent past. None has made himself talked of so much or raised so great a cloud of dust by his writings, opinions, and life. He is the most controversial and problematic figure, standing in the focus of contemporary English philosophical interest and inquiry. In all he has some thirty-five books to his credit. He surpasses all his contemporaries in productivity and indefatigability and in the range of literary output. His books cover researches in the field of Pure Mathematics and General and Social Philosophy. No fewer than seventeen of his books are translated into Continental languages.

In his long life of varied interests and vivid intellectual activities, he has also stuck to his rationality and humanism. He is one of those unrepentent rationalists who always work in the daylight, with their analytic consciousness, but never forgetting the nuances and half-lights. His glittering brain dazzles all the time, his paradoxes stun us, and his ruthless logic vanquishes us. Irony and argument have been the chief weapons in all his writings. There is always an undiminished vigour in his thought and an arresting originality and genius to explain clearly the most abstract and difficult questions in the most lucid manner. He is a really gifted writer, the brilliant broadcaster of our age. His splendid clarity of exposition is coupled with a gay light-heartedness of manner and a levity of tone. His philosophy, when summed up, is a strange mixture of acuteness, depth, and frivolity.

* Human Knowledge: Its scope and limits. By Bertrand Russell. *Published by Simon and Schuster, Inc., Rockfeller Centre, 1230, Sixth Avenue, New York 20, N.Y., U.S.A. Pages 540. Price* $5.00.

Russell's book, *Human Knowledge: Its Scope and Limits,* is a comprehensive account of the relation between individual experience and the general body of scientific knowledge. It is critical examination of the problems of knowledge, and as 'to how we come by our knowledge and about the world'. We all know that the data of our experience are private and individual. What each man knows is, in an important sense, dependent on his own individual experience. From this data one infers the existence of objects. In this, one is required to pass from the data to the objects through *inference*. Knowledge has a subjective basis, and from this the conclusion 'that all knowledge is private and individual' is sometimes drawn. Russell admits the *thesis* but not the *conclusion*. He believes that scientific inference requires the postulation of some principles anterior to experience. The postulates justify us in inferring laws from a collection of data. A detailed discussion of the *five* postulates is found in Chapter IX, Part VI. It is too technical and full of complexities for a plain statement. Russell justifies induction, not on the principle of causality which he finds defective in many ways and at times too stringent, but on the strength of his five postulates. These postulates confer a high degree of probability on the conclusion of induction that satisfy certain conditions. We need only to assume that events occur *frequently* in some order and not that such and such an event occurs always. Russell wants to justify induction by non-empirical postulates.

In Part I, Russell gives us a brilliant survey of the main features of the Universe which scientific investigation has made probable. The Chapter on 'The Science of Mind' is profound and lively. All the generalizations are guarded and moderate. There is no streak of dogmatism and the conclusions are tentatively stated. Speaking about 'conditioned reflexes' he says: 'There are reflexes, where the response is automatic and not controlled by volition. From unconditioned reflexes, by the law of habit, conditioned reflexes arise, and there is every reason to regard habit as physiologically explicable. Conditioned reflexes suffice to explain a great part of human behaviour. Whether there is a residue that cannot be so explained must remain, for the present, an open question.' 'Until more is known about the brain than is known at present, it will not be possible to answer this question confidently (Page 40).

In another place, Russell expresses his views about Physics: 'Now Physics is only deterministic as regards microscopic occurrences, and even in regard to them it asserts only high probability, not certainty. It might be that without infringing the laws of Physics, intelligence could make improbable things to happen, as Maxwell's demon would have defeated the Second Law of Thermo-dynamics by opening the trapdoor to fast-moving particles and closing it to slow-moving ones.' He concludes the Chapter on 'The Science of Mind' with an agnostic note: 'The apparent publicity of our world is in part delusive and in part inferential; . . .' (Page 53). The Chapter on 'Fact, Belief, Truth, and Knowledge' is full of Russell's ideas on Epistemology. He has already covered much of his ground in his previous works, specially his views on language in his *An Enquiry into Meaning and Truth, Our Knowledge of the External World,* and *Problems of Philosophy*.

Russell examines the limits of empiricism and at this ripe old age confesses a certain sceptical attitude. The book concludes with a profound remark: 'In this sense, it must be admitted, empiricism as a theory of knowledge has proved inadequate, though less so than any other previous theory of knowledge. . . . *that all human knowledge is uncertain, inexact, and partial.*' (*Italics ours*). This conclusion is not dissimilar to that arrived at long ago by Shankaracharya, and it will heartily be endorsed by all post-Shankara dialecticians of the Advaita Vedanta school, though they arrive at this conclusion through a different technique.

Russell must have had a very learned lay-

man in view when he says that his book is intended for the 'average man'. The style is easy and there is plenty of wit in the book. But one finds, lamentably, the usual lack of spiritual sense in this work as in others. We find the same old Russell but ever new. In every page of the book, we meet the clever, ingenious, witty, logician ignoring higher considerations that transcend mere logic. When we look at the grand life of Russell, we are reminded of the encyclopaedic knowledge of Nārada seen conversing with the sage Sanatkumāra, as narrated in the *Chāndogya Upaniṣad*. Russell's knowledge is fragmentary and is not consummated into wisdom. With T. S. Eliot, another Nobel prizeman like Russell himself, we feel like asking Russell,

'Where is the life which we have lost
in wisdom?
Where is the wisdom which we have lost
in knowledge?
Where is the knowledge which we have
lost in information?'

STUDIES IN THE BRIHADARANYAKA UPANISHAD

By Dr. Nalini Kanta Brahma

(*Continued from the July issue*)

VII

The Life of the Liberated

Liberation, according to the Upanishads, is not a far off event, an event that results after death, but is a state that is realized and enjoyed even while holding this mortal frame. It is true that the Upanishads also speak of *videha-mukti* or liberation that results on the dissolution of the body, but the *jīvan-mukti* or liberation that is enjoyed while holding the body is the central theme of and special to the Upanishads. No other system of philosophy excepting the *jñāna-vāda* of the Sānkhya and the Vedanta and no other religion excepting Hinduism preach such a theory. There is nothing that distinguishes *videha-mukti* and *jīvan-mukti* and those who think that *videha-mukti* is real *mukti* and is a higher state than *jīvan-mukti* have hardly understood the doctrine of the Upanishads. The *jīvan-mukta* is one who enjoys *mukti* even while living, i.e. holding the body (*jīvanneva muktah*). Liberation implies a state where there is no identification of the Self with the body and there is perfect resting in the Brahman Consciousness, in the Absolute Consciousness. There is no sense of limitation, no sense of finitude, no sense of division, no sense of the doer or the agent, no sense of any 'other'. There is the feeling of perfect freedom, of absolute fearlessness, and of absolute transcendence (asangatva).

The Upanishads declare that one who knows Brahman becomes Brahman (*Brahmaveda Brahmaiva bhavati*). It is to be remembered that there is nothing intervening between this 'knowing' and 'becoming'. The 'knowing' or the 'realizing' is here identical with 'becoming' and it has been repeatedly stated that this becoming Brahman happens 'here' (*atra*) in this world while holding this mortal frame. There is no scope for ambiguity here and it is clear that the Upanishads want to present a very simple view. Limitation is bondage and liberation merely means the elimination of all limitations. The limit-

less infinitude, the perfect freedom, the elimination of all *upādhi* or finitude, the perfect resting in the Absolute—this is all that is meant by liberation and if this state is not realized or enjoyed here with the mind and the Buddhi and the sense-organs all wide awake, it is a poor conception of liberation. That the Pure Self or the Absolute is free at all stages is a truth preached by the scriptures. But this teaching by itself has no value unless it is realized by the mind or the Buddhi. It is the Buddhi or the mind that puts an obstacle in the realization of the freedom and infinitude of the Pure Self and therefore realization of the Pure Self and liberation require purification of the mind and of the Buddhi. Bondage really means the impurity of the mind and the Buddhi offering hindrance to the realization of the Self, and liberation therefore implies nothing more than the perfect purification of the mind and the Buddhi and the consequent removal of the hindrance. Any conception of liberation involving the absence of the mind and the Buddhi is not only not welcome to the Vedanta but is positively misleading. The Pure Self or Brahman is never bound and therefore its liberation is unmeaning. It is the impure mind that brings in the appearance of the bondage of the Self and the mind must be absolutely purified in order that the appearance of the illusion of the bondage of the Self may be removed. The Vedantic *mukti* is not a thing to be realized in darkness after death, not a thing happening behind the screen, but is perfect illumination resulting after the removal of all darkness and ignorance and is experienced with the mind and the Buddhi and the sense-organs working consciously. There is no inducing of these organs into sleep, there is no hypnosis or trance, no stilling of the disturbing factors into silence, no transition or passing from dynamis or movement into calmness, no process at all involving any action, but the realization of a transcendental serenity where there is no opposition between dynamis and silence, where silence is not disturbed by movement, where silence is not to be achieved by stopping or stilling the movement, where all duality and opposition are seen to be only on the surface, not touching the perfect calmness and serenity of the immeasurable depths, where the transcendent Beyond is found to be in no way disturbed and touched by what happens below. It is the realization of a perfect harmony between the transcendental or noumenal freedom and empirical or phenomenal mechanism. The experience of absolute freedom is bound to reveal that it is not at all affected by anything in the chain of causes and effects. If there is any feeling of any hindrance or resistance, it is a sure indication that it is still roaming in the sphere of duality and division. The sure test of reaching the Absolute beyond all duality and difference is the feeling of unresisted freedom, the feeling of perfect detachment, the feeling that nothing that happens in the sphere of duality can touch it. That something beyond duality has been reached can only be understood when it is fonnd that neither of the members of the opposition, no opposing categories do apply to it. The Vedantic *mukti* is definitely described to be such a realization, the realization of this *asangatva* (detachment) and the realization of this perfect freedom (*abhaya*). It is a unique conception, the beauty of which is missed by all those who think that it is a category admitting of opposition and fail to realize its transcendence. The liberated man walks and talks like an ordinary man, takes his meals and performs other actions like other human beings, still he has his habitation fixed in the Absolute. The Absolute Consciousness never leaves him and he feels and experiences directly that the affairs of the world do not resist him at all. It is a poor conception of Vedantic *mukti* which thinks that the world consciousness has to be eliminated in order that Brahman Consciousness may emerge, for this would imply that Brahman is opposed to the world and would interfere with the absoluteness of Brahman. The world consciousness is an appearance that has its substratum and support in Brahman

and as such it can never be in opposition to Brahman. Those who think that there is an opposition between Brahman and the world fail to understand the real absoluteness of Brahman and in their anxiety to keep the Absolute transcendent really make the Absolute finite and limited and thus misinterpret the Vedantic position altogether. Perfect freedom and want of resistance or hindrance from any quarter are the prominent features of the Absolute and the *jīvan-mukta* who becomes Brahman through the realization of Brahman also acquires these characteristics. The distinction between *laya-samādhi* and *bādha-samādhi* should be clearly understood. In the former, the stopping of the one is necessary for the emergence of the other; that is, there is an unreconciled opposition between the two. In the latter, on the other hand, there is simultaneous presence of the two and the truth of the one establishes the falsity of the other. As soon as Brahman is perceived to be the Reality, the world is understood to be a false appearance, and the reconciliation is made by recognizing that the Reality of the one is not inconsistent with the false appearance of the other. One is not opposed to the other, because the two belong to two different orders of reality—*pāramārthika* and *prātibhāsika,* one is absolutely real, the other only relatively so. A relative truth is hardly distinguishable in essence from error, because error also has an appearance of truth.

There cannot be death or destruction of the liberated soul who identifies himself with Absolute Consciousness. There is no waxing or waning, no increase or decrease of this Consciousness which continues the same for ever or rather which is beyond the scope of all temporal categories and relations. Death happens because of identification with adjuncts (*upādhi*) which are limited. Where identification with upadhi ceases, death becomes an impossibility. The liberated soul cannot even understand when his body falls, cannot have any awareness of the moment when his body leaves him, just as the dead drunkard cannot know whether the piece of cloth which he wears is on the body or not. What is claimed by the Vedantist is a perfectly intelligible and logical conception, repeated births and deaths owing their origin to identification with limited adjuncts and the overcoming of the cycle of births and deaths being due to identification with the Absolute, with the Whole. That which is beyond the division of time cannot be subject to temporal processes and it is perfectly logical to hold that the one way to rise above birth and death is to get hold of the One Absolute which transcends all partial and temporal processes. Those who can conceive of the Absolute as beyond time altogether speak of *sadyo-mukti* or direct realization; those, on the other hand, who conceive of the Absolute as holding time in its bosom, have to believe in a *krama-mukti* or the path of gradual emancipation. The Absolute transcends time, not because it embraces all time—the past, present, and the future—within it, not because it is not subject to the limitations of time, not because it is Eternity embracing all time-divisions within it, but because the temporal divisions do not apply to it at all, because it is beyond time-conception altogether, because the transcendence is qualitative and not quantitative. The Absolute is not an aggregate of all temporal divisions but it represents a different category, a higher category than that of time. Those who cannot get rid of the time-conception and *think* of the Absolute as condensed or unmanifested time, fail to understand the *sadyo-mukti* of the Upanishads based on the conception of the Absolute as beyond time. *Mukti* is identical with Absolute Consciousness (*Brahmabhāvaśca mokṣah*), and, therefore, the passing from one state to another of the liberated soul cannot be justified. As there is no longer the working of any limited adjunct, movement implying limitation of the liberated soul cannot be conceived. It is to be clearly understood that the Vedantic *mukti* does not come as the result of any process or action. What is produced is temporary and non-eternal and therefore *mokṣa* cannot be supposed to be generated by any process. It

cannot be said that *mukti* implies something like the breaking of a chain—the removal of obstruction, because in reality there is none other than Brahman. It cannot also be held that in *mukti* there is the manifestation of a unique bliss and consciousness, because in the Atman non-manifestation of consciousness and bliss cannot be conceived at all and no interval can be supposed between the presence of bliss and consciousness and their realization. It cannot be said that prior to manifestation of bliss and consciousness there is bondage or *jīvatva* and posterior to the manifestation of bliss and consciousness there is liberation or *Brahmatva,* for that would imply that the *jīva* and Brahman are not identical and that would go against the entire doctrine of the Vedanta. The fact is that nothing new is achieved in liberation; only what was erroneously conceived or superimposed is eliminated. There is no touch of *avidyā* or the working of ignorance in the Atman. All that is seen to be performed by the Atman is only an appearance, a seeming and nothing more. When the Atman feels that it is ignorant, it is thereby established that it transcends ignorance. As ignorance is felt by the subject, it cannot be an attribute of the subject. Had it been a characteristic of the Atman, it could not have been experienced by it as an object. The Atman is always the same, homogeneous, unchanging, immortal reality which gains or loses nothing either in liberation or in bondage.

A question is very often raised as to whether any consciousness remains in the state of liberation. As the division between the knower and the known is transcended, it is doubted whether there can be any consciousness at all and whether at that stage there can be any experience of bliss. Maitreyi asks Yājñavalkya the very same question, when the latter says that at the stage of liberation all particular consciousness ceases. There is residing in the Absolute Consciousness where all that is meant by ordinary consciousness disappears. Even at the stage of dreamless sleep there is absence of ordinary consciousness; how then can particular states of consciousness - remain when *avidyā* or ignorance with all its attendants has been completely eliminated? Duality or division is due to *avidyā* and this cannot persist after the disappearance of *avidyā*. Maitreyi's question is unambiguous. How can there be absence of consciousness in the Absolute Consciousness? Can it be supposed that fire is hot as well as cold? Yājñavalkya's answer is simple and convincing. By absence of consciousness is meant the absence of ordinary dual consciousness, absence of ordinary modalized or particular states of consciousness merely; otherwise there cannot be absence of Absolute Consciousness at any moment. The Atman is *vijñānaghana,* solidified Consciousness or All-Consciousness. The modalized states are all due to *avidyā* or ignorance and with the extirpation of *avidyā* they all disappear, but the fundamental Consciousness, the Pure Consciousness which is the substratum and foundation of them all persists. The reconciliation is to be effected by realizing that the *vijñānaghanatva* refers to the nature of the Self, i.e. that in its essence it is All-Consciousness and that the absence of consciousness merely refers to ordinary dual consciousness which is the creation of ignorance. Those who seek ordinary worldly enjoyment even at the stage of liberation only deceive themselves. If desire for enjoyment persists, if the division between the enjoyer and the enjoyed is still considered a necessity, it is clear that it is not liberation that is sought. Vedantic liberation is above all *eṣaṇa*s, all desires, and the faintest shadow of any desire is an obstacle in the way of its attainment. Those who become disappointed by finding that Vedantic liberation does not provide for the division between enjoyer and enjoyed and argne that it cannot therefore be of the nature of bliss, unenjoyed bliss being a contradiction in terms, do not understand what they assert. The bliss which is to be enjoyed as an object by a subject falls far short of the Vedantic Absolute, the *ānandam, abhayam* of the Upanishads, and is not the transcendent

Reality that is beyond all duality and division. The Vedantic Absolute is the All, the Whole, yet nothing in particular. It is *vijñānaghana,* yet there is *sanjnā-bhāva.* It is All-Consciousness, yet no consciousness in particular. It is bliss, yet no enjoyment implying a division between the enjoyer and the enjoyed. So long as this epigrammatic statement is not fully comprehended, the transcendence of the Vedantic Absolute remains an unsolved mystery. The attempt to find the particulars in the Absolute and the fear of missing the particulars in the Upanishadic Absolute are clear indications that the transcendent category has been mistaken for a dead abstraction and that having failed to grasp the Reality that is beyond particulars, an attempt is made to find and establish a reality that is nothing but an aggregate of particulars.

It is to be clearly understood that duality and non-duality, *karma* and *jñāna* cannot exist simultaneously. If there is the consciousness of division and duality as real, it is the sphere of *avidyā,* and *karma* is possible only at this stage; but when division and duality are perceived to be unreal and the One Self is realized to be the only Reality, *karma* can no longer persist because duality and division are its necessary pre-conditions. It is not meant, however, that the liberated soul or the *jñāni* sits motionless and is without any action whatsoever and is a stone statue. It is surprising to note that this is the impression not only of many Western scholars but also of many Indian scholars. It should be borne in mind that this is fundamentally opposed to the Vedantic doctrine. *Karma* does not mean the movement of organs (*vyāpāra*); it means only what proceeds from the sense of duality and division. That *karma* and *jñāna* cannot exist simultaneously only implies that duality and non-duality cannot both be supposed to be absolutely real at one and the same time. *Karma,* implying division, owes its origin to *avidyā* or ignorance and as such it cannot coexist with knowledge which eliminates the reality of all duality and division. The liberated *jñāni* performs all actions without any hindrance to his *jñāna.* His actions do not proceed from the consciousness of division *as real.* He realizes that division and duality are illusory and his actions therefore cannot interfere with his knowledge or consciousness of non-duality as real. There is no opposition between *jñāna* and *karma* in this sense, one being taken as real and the other as mere appearance. Opposition results when both are taken to be equally real. Śankara fights against this supposition and declares that both cannot be real.

The liberated *jñāni* lives and behaves in this universe taking Brahman to be real and the world to be appearance and there is no contradiction. The mistaken notion of the *jñāni* being a motionless statue or a dead stone owes its origin to the wrong interpretation of the opposition between *jñāna* and *karma.* For the *jñāni* the world is not real, the movements of the body are not real and therefore they can never be in opposition to the Self which alone is real. The right understanding of this central doctrine of the Vedanta also helps to solve an important difficulty. It is a common belief amongst the Vedantists that the *jñāni* can rise above the seeds of past accumulated (*sañcita*) actions and above those of future (*āgāmi*) actions, but he cannot rise above the seeds of actions which have already begun to bear fruit (*prārabdha*). The instance of the arrow which has already been shot is very often cited and it is held that the fruits of the *prārabdha-karma* have got to be reaped and that there is no escape from these actions. The continuance of the body of the *jivan-mukta* is sought to be explained by reference to his *prārabdha-karma* and even Śankara in many places says definitely that *jñāna* overcomes all actions and turns them to ashes, but that the *prārabdha-karmas* are excluded. They are not overcome and there is no escape from them. In his commentary on the *Bṛhadāraṇyaka Upanisad* he dismisses the pertinent objection viz. that if *jñāna* cannot overcome *prārabdha-karma,* there is no guarantee that it will rise above *sañcita* and *āgāmi karmas,* by saying that in these matters ordinary logic is of no avail and the scriptural texts have got to be accepted because they are

our only guides in these cases. It is a very serious matter. Really if *jñāna* cannot rise above all *karmas*, if *prārabdha-karmas* are excluded from the operation of *jñāna*, the Upanishadic *jñāna-vāda* collapses. The liberated soul rests in Brahman Consciousness. There is the abiding consciousness of the Self or the Absolute and there is no scope for any partial consciousness. How can *prārabdha-karma* affect the *jñāni* for whom there is no *priya* (pleasant) and no *apriya* (unpleasant)? The Śruti definitely states, *'aśarīram vāva santam na priyāpriye spṛśataḥ'*—'The pleasant and the unpleasant do not touch the soul who has transcended the body-consciousness'. If there be no touch of the pleasant and the unpleasant, if there be no enjoyment and no suffering, what would the working of the *prārabdha-karma* mean? If there is even the slightest identification with the body, there is no *ātma-jñāna;* if there is no identification with the body, there cannot be any *bhoga*, any working of the *prārabdha-karma*. It may be said that the body enjoys and the body suffers; the *jñāni* does neither enjoy nor suffer. It is clear in that case that the *prārabdha* has no authority over the *jñāni*. Śankara says this clearly in his *Aparokṣānubhūti*. The Śruti speaks of the *prārabdha* for the ignorant only (*ajñānijanabodhārtham prārabdham vakti vai śrutih*). This is the real solution of the difficulty. At the stage of transcendental *jñāna* all talk of *karma*, including that of the *prārabdha*, becomes meaningless nonsense; below that stage, the *prārabdha* is certainly very powerful.

Maṇḍana Miśra, in his *Brahmasiddhi*, has definitely rejected the case for the *prārabdha-karma* persisting after *jñāna* and the fact that this view of Maṇḍana has not been attacked by any of the Vedantists after him proves that this was not in opposition to the esoteric doctrine of the Vedanta, although for the mass a somewhat different view was preached. The *jñāni* is not affected, not touched at all by what happens to the world, including his own body. For him there is no distinction between his body and other things of the world, for, identification with the body, i.e. body consciousness, has altogether ceased for him. In the language of modern psychology, we may say that for the *jñāni* although there may be a *sensation* of pain, there is no *feeling* of pain. As there is no feeling, there is no *bhoga* and therefore no working of *prārabdha*. As, however, there is a sensation, there is something happening to the body and it is something happening to the body and it is something that happens in the world order and it may be supposed to be the working of the *prārabdha*. This perhaps is the reconciliation of the apparently differing doctrines of Śankara; empirically speaking, the *prārabdha* works; transcendentally seen, the *prārabdha* and, for the matter of that, everything is reduced to unreality.

(To be continued)

'He who has attained this Knowledge of Brahman is a Jivanmukta, liberated while living in the body. . . . Then one feels that Atman and body are two separate things. The kernel of a green almond or betel-nut cannot be separated from the shell; but when they are ripe the juice dries up and the kernel separates from the shell.'

—*Sri Ramakrishna*

NOTES AND COMMENTS

TO OUR READERS

This month, crowded with scintillating memories of India's unique struggle for Independence and of its successful culmination, our thoughts are turned to a calm reflection on *The Ideal of Liberty*. The celebration of the Independence Day anniversary is an occasion not only for national rejoicings but also for thoughtful consideration of what true freedom stands for and how political and economic freedom can enable man ultimately to realize his undying spiritual freedom. . . .

With the present instalment of *The Vedic Religion: A Twofold Way,* this illuminating and instructive series of articles, expounding the much-needed synthesis of the Way of Prosperity (*abhyudaya*) and the Way of Supreme Good (*nihśreyasa*), is concluded. Swami Satprakashananda of the Ramakrishna Mission is carrying on Vedanta work in the U.S.A. and is the Head of the Vedanta Centre of St. Louis. . . .

Kalikrishna's Journey Onward continues the narration of the life of Swami Virajananda, the late President of the Ramakrishna Math and Mission whose demise took place on 30th May last. The first instalment, *Kalikrishna at the Baranagore Monastery* which appeared in the June 1951 issue, recounted the circumstances that led him to the life of a Sannyasin. Swami Atmasthananda who writes this sketch had the privilege of serving the Swami for a number of years. . . .

Prof. A. Norman Marlow of the Department of Classics in the University of Manchester, in his learned and dispassionate exposition of *Some Aspects of Indian Philosophy,* emphasizes the importance of the most appealing features of Indian thought to Westerners—particularly, its depth of inwardness and vastness of sympathy, which, he rightly feels, no Westerner has so far interpreted with the kindred and profound understanding with which they are presented and lived in India. It is well known that the sphere of influence of Indian thought is gradually expanding in the West, especially in America where some of the best intellectuals have begun to recognize the excellence of Vedanta and follow the way of life disclosed therein. However, while a new chapter of reawakened Western interest in Indian thought is being added to human history, it is unfortunate that not a few scholars of the West still continue to hold the increasingly untenable view that Hinduism 'insists on life and world negation, making men fugitives from life', and that the Hindu system of ethics is 'inadequate and not complex enough'. Such criticism has long been proved baseless. The Hindu ideal, which aims at the complete development of the individual through the elaborate scheme of the four ends (*puruṣārtha*), the four classes (*varṇa*), and the four stages (*aśrama*) of life, and affirms that man can attain his immortal destiny here and now, is not only deeply ethical but also intensely practical. . . .

All human knowledge proceeds out of experience, past or present. Again experiences in the waking state are different from those in the dream state, and both these are different from those in deep sleep. But then how do we experience or cognize and who is the real agent of perception who persists untouched and changeless, as the common experiencer, through all the three mental states and illumines the activities of the senses and the mind in the first two states as well as their inactivity in the last? He is the Self or Atman, non-different from Brahman and of the very essence of Absolute and Pure Consciousness (*cit*). Writing on *Experience and Consciousness,* Prof. P. S. Sastri, M.A., M.Litt., discusses the subject-object relation that underlies all knowledge, elucidating the Vedantic view that Pure

Consciousness, unlike the ordinary individual consciousness which is bound by the senses, is the foundation and the principle of all knowledge and experience.

RELIGION IN PRACTICE

'The story of Ramakrishna Paramahamsa's life is a story of religion in practice', wrote Mahatma Gandhi. Of the saints and seers of the nineteenth century, the name of Sri Ramakrishna is most widely known and adored even to the present day. He is not only the consummation of the eternal spirit of India but also a powerful, living spiritual force in the world. 'No spiritual saint since the beginning of the British rule in Bengal has so profoundly influenced the younger generation of Bengal as Bhagavan Ramakrishna Paramahamsa'—thus observed His Excellency Dr. M. S. Aney, Governor of Bihar, in the course of his illuminating speech delivered at the Ramakrishna Mission Ashrama, Patna, on the occasion of his visit to this Branch Centre of the Ramakrishna Mission. Recounting, in a pleasantly reminiscent mood, how he himself drew much inspiration even while young from the life and teachings of Sri Ramakrishna and Swami Vivekananda, Dr. Aney said:

'As a young boy studying in College, I felt fascination for two persons in India—Lokamanya Bala Gangadhar Tilak and Swami Vivekananda of revered memory. I read his (Swami Vivekananda's) lectures on Raja Yoga, Jnana Yoga, Karma Yoga, and Bhakti Yoga, which were then translated in Marathi. I had the benefit of hearing from one P. L. Nagpurkar a first-hand information of the Parliament of Religions held at Chicago. Mr. Nagpurkar was one of the Indians present at the Conference and saw with his own eyes the deep impression produced by Swami Vivekananda on that august assembly. Since those early days I was attracted by the activities of the Ramakrishna Mission. Even as a student I visited the temple of Dakshineswar and the Belur Math. I had not the good fortune to have the *darśan* of Swami Vivekananda in spite of my deep devotion to him.'

Expressing his kind appreciation of the various activities carried on by the members of the Ramakrishna Mission, Dr. Aney said that 'the continuous growth and expansion of the Order of Ramakrishna Mission and its ever growing field of activities to serve humanity are enough to show on what solid foundation of spiritual faith they have been raised'. He further observed:

'One thing that I found very striking in these messengers of peace and goodwill was that they are never deterred from taking up a humanitarian work by considerations of financial difficulties. They have tremendous faith in the inherent goodness of man. A good cause will not suffer for want of money if some sincere, earnest, and honest soul will make it his own. God will help him, they think, in some mysterious way and relieve him from his anxiety to get sufficient money. I saw some of them planning big projects and actually making a start with very slender resources. But as the work progressed, it appealed to some philanthropists, who promised to give substantial donation to finish it. God is behind those who are marching on the path of righteousness to help suffering humanity physically, mentally, morally, and spiritually.'

Laying emphasis on the spiritual teachings of Sri Ramakrishna and Swami Vivekananda, and exhorting the people at large to draw inspiration from and derive the full spiritual benefit of the pure and sacred atmosphere of the institutions of the Ramakrishna Mission, Dr. Aney said:

'Here their souls will feel at ease in being brought in contact with the Eternal Soul, of which they are manifestations. Here they can realize vividly how all human beings, nay, the whole universe is one whole and indivisible entity. *Here they will understand how the foundations of all forms of worship are one and the same. And here they will know toleration is not merely a good and salutary principle but a divine rule—a law of nature indispensable for the onward march of humanity from one higher plane to another.* Here they will see that it is a continuous march which human

beings as pilgrims have to carry on till, by the grace of *sad-guru*, they happen to be at the feet of the Great Soul, the Cause Eternal of all that is known as phenomena. It is necessary that a man should know this. That alone can stabilize the equilibrium of creation, which every being or society or group of people without this knowledge unwittingly and unknowingly disturbs.

'Swami Vivekananda got knowledge from his Guru Bhagavan Ramakrishna Paramahamsa. But he started the Mission to spread the spiritual truths learnt by him after he saw the world and the forces that were operating in various ways to shape its destiny. He saw in the message of Bhagavan Ramakrishna Paramahamsa a sovereign remedy for the malady or maladies humanity was then suffering and likely to suffer from. He founded the Mission and charged the inmates to go out and teach and serve humanity in all humility and meekness. *The Mission has been working not only in India but all over the world. They are creating a tie to bind humanity together very much stronger than any organization that the politicians of the world may create for the purpose.*

'I appeal to the people to lend their help liberally to these selfless volunteers of humanity for the success of the work undertaken by them.

'I conclude with a quotation from *Srimad Bhāgavata*: "I desire the elimination of suffering of beings who are afflicted". This is the essence of the practical religion as explained in *Srimad Bhāgavata*. That is the beacon-light which guides the Ramakrishna Mission in its philanthropic and humanitarian activities.

'That ought to be the motto of every man who stands for peace, prosperity, and progress.' (*Italics ours*).

REVIEWS AND NOTES

INDIA'S CULTURE THROUGH THE AGES. By M. L. Vidyarthi *Published by Tapeshwari Sahitya Mandir, Kanpur. Pages 184. Price 5.*

'I claim no originality either of interpretation or of expression'—says the learned author. The reviewer, naturally taking the above lines as an expression of every author's conventional modesty and being interested in the title of the book, turned through the pages with some keenness to find, if not a new exposition of the cultural trends in India, at least an earnest study of the long and continued turning away of the Indian mind from grosser to subtler things, which formed the genesis of a unique culture in this land. The author has been stumbling rather unnecessarily in his Introduction over the distinction between 'culture' and 'civilization', which is not unnatural in view of the considerable unavoidable overlapping of the two, which, however, did not matter if after the introductory pages he came out freely into the open to give an account of his studies. But there one thing that caused disappointment at frequent turns was his rather elaborate references to and copious quotations from other writers. These often have a very different effect from what an author wishes. They confuse the author's mind as much as the reader's and make the elucidation of a point hazy and uncertain. In respect of a subject like Indian culture such an approach is likely to be harmful even, because the quotable books are mostly by European scholars or by their unquestioning Indian pupils, whose natural outlook and angle of vision have often been a major hindrance, in spite of their sincerity and earnestness, in their understanding of Indian cultural drifts and development.

For instance, following the European way the author has given an extra significance to geographical effects on human culture-development The Western approach being from the material to the subtle, environmental influence is taken as all-important; but the traditional Indian view is that the *Jīva*, in following the link of his *karma*, takes a body in a suitable environment, and further brings its own *karma*-formed nature (*samskāra*) with it in this birth. That explains strange diversities in similar and very same environment.

During the long period of Hindu decadence, when India went under foreign rule, a pitiably few Indian thinkers devoted themselves to any deep and independent study of Sanatana culture and all that it contained and implied; and the few who did generally followed the track beaten by European scholars. And what was worse, they used cheap and commonly known yard-sticks to compare and measure the ancient yarn with the modern. The whole thing was thus obscured and mixed up and a study of Indian culture turned into more or less a dogmatic historical survey of Indian ways of living and doing, with lots of even unwarranted interpolations and supply of speculative stopgaps where breaks and gaps were found wide and unbridgeable. Won over rather overwhelmingly by Western culture-propaganda, the Indians educated hopelessly lost their traditional esoteric outlook, and so, often when they took up a pen to write on the culture of their forefathers, they kept a pile of foreign reference books by their side for their inspiration and guidance.

The present author would have done himself greater justice if he had not done the same, and if instead, he had looked more within than without, sitting all by himself, to let his own thoughts sweep over the hoary background of his ancestral culture. He could then have paid more attention to the subtler cases of India's developing a distinct outlook on life, which has mystified the world and which is yet far from being adequately assessed and comprehended. It may not be quite correct to call this the general Indian outlook, for certainly it has not been in the past nor is it today the outlook of all born in Indis. It was rather the outlook of those romantic ancient Seers, the Rishis, whose thoughts and personality have profoundly influenced the country. A study of Indian culture must start with a deep study not only of the Vedic and post-Vedic literature, but also of the life and personality of the Rishis, who wrote or interpreted them, without any *vikāra* and prejudice. And such unprejudiced and appreciative study of Indian culture must follow the ups and downs and lapses of it through succeeding centuries, with a devoted enquiry into the possible and probable causes of such lapses. Many a modern critic would lightly and even reprovingly point to so many institutions of Hindu tradition, which are inconvenient to impulsive men, as the causes of Hindu decadence, without attempting to see if rather the neglect and unfaithful adherence to Shastras and *ṛṣi-vākya* were not the fundamental causes. An appraisement of Hindu culture cannot be complete or edifying without a penetrating enquiry into all these.

But that probably did not strike the author when he undertook just to supply the need of his students for a cultural history of India. Students will find the subject classified into different periods and under suitable heads, and these will no doubt be useful to them for examinations. The references to Indian art and architecture and the description of ancient temples at different places should excite interest in the readers in their land of birth. They will also find in the book much useful information about the interaction between Hindu and foreign ways and outlooks when foreign rule was gradually set up one after the other in India, though they will rather miss such information regarding the influence of Hindu culture outside India.

The author has shown keenness and grasping power in sifting and assimilating the mass of scholarship and information on the subject with which he has launched on his own commendable attempt. As a text-book for study, universities can profitably recommend the work under review for undergraduate classes.

J. M. GANGULI

HINDI

PATRAVALI (PART I). *Pages 246. Price Rs. 2-2*

PATRAVALI (PART II) *Pages 239. Price Rs. 2-2.*

JÑANA YOGA. *Pages 325. Price Rs. 3.*

SARALA RĀJA YOGA. *Pages 42. Price As. 8.*

SWAMI VIVEKANANDAJI SE VARTALAP. *Pages 154. Price Rs. 1-6.*

ALL BY SWAMI VIVEKANANDA. (*Translated by various eminent scholars*). *Published by Sri Ramakrishna Ashrama, Dhantoli, Nagpur.*

The *Patrāvali,* Parts I and II, contain a large number of Letters of Swami Vivekananda, translated into lucid Hindi from the original. The Letters are arranged chronologically, in both the parts. The first part comprises letters written by the Swami during the period February 1888 to January 1898; the second part includes those written up to 14th June 1902—just three weeks prior to the Swami's Mahāsamādhi—besides some more letters of the period 1894 to 1898. The immortal and inspiring Letters of Swami Vivekananda possess a unique charm of their own and are of perennial interest to young and old alike. They are not only an infallible and authoritative guide to spiritual life but set out, in soul-stirring language, the Swami's plan of work for the regeneration of India and the means he wanted to adopt for the fulfilment of his mission The Swami's utterances, every one of which is bold and forceful, though expressed over half a century ago, contain the original fire of inspiration hidden in them As such they embody a great message for India and the world, which is of immediate consequence even today. In many of these Letters, the

Swami makes a comparative study of the ideas and ideals of India and the West and urges either to come closer to and assimilate the best that is to be found in the other.

The *Jñāna Yoga* lectures of Swami Vivekananda have been well rendered into lucid and forceful Hindi. Most of the lectures were delivered in London and the rest in America For the first time the essential aspects of Indian philosophy have been put in these lectures in simple and clear language, with special reference to modern scientitic knowledge, so that even a laymen can grasp the principles of Advaita Vedanta and draw inspiration from them. There is a unique freshness and vigour in the Swami's presentation and one is not lost in a maze of words and arguments.

Sarala Rāja Yoga is the Hindi translation of *Six Lessons on Rāja Yoga,* being composed of Notes of class talks given by Swami Vivekananda to an intimate audience in America, for the benefit of a select group of sincere aspirants. These Notes were taken down and preserved by Mrs. Sara C. Bull, a devoted American disciple of the Swami. They present the essence of practical Rāja Yoga in a succinct form and will be of much help to serious students of practical religion

Swami Vivekānandaji Se Vārtālāp contains the Hindi rendering of accounts of several interviews and illuminating answers to questions given by Swami Vivekananda to the Press and the public, both in India and in the West. The topics raised in these discussions concerned, among others, Hinduism, Indian culture, Indian women, education, and the Swami's work in the West. The Swami throws a flood of light of these subjects, so very vitally important to the country's progress today.

NEWS AND REPORTS

RAMAKRISHNA MISSION, BOMBAY

Report for 1949 and 1950

During the period under report, the Ramakrishna Mission, Khar, Bombay, completed construction of new buildings for housing its students' home, charitable dispensary, and library and reading-room, and the Vivekananda Hall was added for conducting lectures and other cultural activities therein. These were declared open by Hon'ble Sri Jawaharlal Nehru, Prime Minister of India, on 4th March 1951.

The dispensary treated 1,43,137 cases in 1949 of which 44,607 were new, and 1,45,412 cases in 1950 of which 44,115 were new. The new dispensary building, built at a cost of about Rs. 1,50,000, has three sections—allopathic, homoepathic, and Ayurvedic—and is equipped with an X-ray plant and an operation theatre.

The students' home admitted 19 students in 1949 and 23 in 1950. Of the 1949 batch 1 student passed B.Sc. (Tech.) in 1st class securing 2nd rank, 2 in B.A., 1 in Chartered Accountancy, 2 in I. Com., and 1 in I.Sc. examinations. The examinations for the 1950 batch of students had not been beld till the time of publication of this Report. The new building for the students' home has 25 double-seated rooms with accommodation for 50 boys.

The library and reading-room contained respectively 4,111 books and 33 periodicals in 1949 and 4,665 books and 35 periodicals in 1950; the numbers of books issued dnring the two years were 2,116 and 2,069 respectively. The new building provides for the expansion of the library and reading-room.

The Swami-in-charge of the Centre conducted 201 religious classes dnring 1949 and 183 dnring 1950, and delivered 85 public lectures in all dnring the two years, at the Mission premises, in the city of Bombay and its suburbs, and also in other provinces. Private interviews to earnest seekers were granted by the Swami-in-charge. The Centre observed the birthday anniversaries of Sri Ramakrishna, Swami Vivekananda, and other great prophets of the world, with a suitable programme on each occasion.

The Mission took active part in several relief works and undertook collectious in cash and kind for the purpose. The Punjab Refugee Relief Work, which was started as early as September 1947, was continued till April 1949. The total receipts in cash were Rs. 11,282-7-0 and the total expenditure was Rs. 11,271-8-3, besides rendering help by distributing vessels and clothing. In 1949, Gujarat was affected by famine; the Mission contributed a sum of Rs. 1,000 to the Government Relief Fund. To assist in the East Bengal Refugee Relief started by the Headquarters of the Ramakrishna Mission, this Branch centre collected Rs. 1,45,145-7-6 besides 105 bales of cloth. Rs. 2,071 were collected and sent for the Saurashtra Flood Relief, started by the Rajkot Centre of the Ramakrishna Mission, to help the sufferers in the floods due to the heavy rains in July 1950. For the Assam Earthquake Relief a sum of Rs. 20,613-5-6 was collected and sent to the Headquarters.

Contributions, however small, to any of the activities of this Centre may be sent to the President, Ramakrisbna Mission, Khar, Bombay-21.
