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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

STEPS TO THE GOAL

SEEK a true Teacher, resort to a true Teacher, take refuge in a true Teacher, O intelligent man! By this you will attain the end of the round of births and become liberated.

GIVE UP the demonic qualities which are the source of all troubles and which are condemned by the sages. Then acquire those well known divine qualities extolled by the sages and dear to the Lord.

GURU-RĀJA-STAVA
(of Kṛṣṇānanda Saraswatī)

Sad-gurum bhaja, Sad-gurum bhaja,
Sad-gurum bhaja buddhiman!
Yena saṁsṛti-pāram-eṣyasi mukta ityapi gāyase;
Āsurīm tyaja sampadam
vipadām-padam muni-garhitam;
Tarhi tām bhaja sampadam
muni-saṁstutām bhagavat-priyām.

AMBROSIA

5. Because these people never tried to do good deeds themselves, they do not know the cost they entail. So they cannot appreciate the excellences of the good; their eyes fall only on the dark spots of their character. Just see the difference. Lord Śrī Kṛṣṇa showed his Cosmic Form to both Arjuna and Duryodhana—to the latter, when he went to the Kaurava court with his peace proposal. Arjuna saw the blessed form and sang hymns in adoration, whereas Duryodhana took it to be a piece of black magic. Duryodhana's disbelief brought about his ruin. And revered Vyāsa chronicled it in such a way that even now Duryodhana gets nothing but curses from the people.

6. As you feel your own miseries so should you do others'. But the worldly-minded do just the opposite. Instead of helping others in their difficulties, they go about picking holes in their character.

7. If you go on seeing defects in others, you get so much habituated to it that you will fail altogether to see their merits. This leads one to forget the good turns of one's benefactors and makes one ungrateful. What of that if your benefactor does something wrong? Should you treat him ill, should you forget his first kindness unto you? If you do so you shall have to repent. It is better you give up picking holes.

8. To cast doubt on others without reason is equally bad. It gives you unnecessary worries. It reflects on your character.

9. Master has warned us against passing or even hearing uncharitable remarks against parents and the *guru*.

10. Are you thinking of watching *sādhus* at night? This is bad. They are absolutely free. They will meditate at will. If they feel like that, they will not. What business have you to observe all that? A night's observation may give you a wrong impression of a *sādhū*.

11. You do not know the Lord's chosen. It is not easy to understand them. If you

speak ill of them you incur His displeasure, you invite miseries.

12. I say, never look at others' faults; learn to appreciate their good points. You should know there is hardly anyone without blemish. Someone's blemish may remain undetected. But it should not be your business to dig it out.

13. Do you know the idea behind running another down? It is to show one's superiority over him. How mean!

14. Lord's children, those whose hearts ache for Him, do not pay any heed to others' words of praise or censure. Gossiping and whispering are the normal occurrences in the world. You have taken up the ochre robe. If you fall a prey to them, what is the use of your accepting *sannyāsa*? Scriptures have laid down special injunctions for *sannyāsins* against gossiping and whispering.

15. To put on ochre garb to get honour and respect is very bad. Learn first the worth of the thing before you use it. To do anything without proper understanding is not freedom but licence.

* * * *

THE WORLD AND WORLDLINESS

1. Just look at our perversity. If ever we feel like resigning ourselves to God we at once try to reason out who will take care of our family, who will feed us and give us shelter, and hundred and one such things. Our reason will not lead us to see that there are thousands of monks who have renounced their all for the Lord's sake and are being supplied with all the necessities of life. They do not suffer from any want. Whoever renounce for His sake are personally taken care of by God. Not only does He look after their physical needs but He gives them the necessary courage and strength to withstand temptations and overcome difficulties. He removes all thorns from their way and makes it easy for them to keep their vow of renunciation. Only they are to take the first leap.

GOAL AND PLAN OF INSPIRED GUIDES

BY THE EDITOR

“May He, the Lord of all strengthen me with wisdom. May I be the possessor of the wisdom that leads to immortality. May my body become fit. May my tongue become extremely sweet. May I hear much (auspicious and helpful) with my ears. . . . Protect that which I have heard.”

This is a prayer from the *Taittirīya Upaniṣad* (I. iv. 1). It will not be difficult to find in the extant literature of every religion prayers containing these or similar ideas. There are, no doubt, some systems that do not accept God, Personal or Impersonal, and therefore do not prescribe prayers in the sense of petitions addressed to any extraneous Power. Instead of stressing an attitude of supplication, they lay down various disciplines and affirmations calculated to purify the stream of thoughts and emotions. The underlying principle is that when the mind is kept clean and unruffled, truth shines in it, as in a mirror free from dust. Rightly has it been said that “neither father nor mother nor kindred can confer greater benefits than does the well-directed mind.”¹

I

In Buddhist teachings, particularly, “there recur continually three categories, to some extent like the headings of three chapters on ethic: uprightness, self-concentration, and wisdom.”² The wise ones are described as “ever meditative and ever putting forth strong effort” to attain Nibbāna, “the incomparable (state of) security.”³ “Wakeful among the heedless, keenly vigilant (*bahujāgaro*) among the sleeping ones, the wise man (*sumedhaso*) forges ahead, even as a charger outdistances a horse of lesser strength.”⁴ The earnest seeker is instructed to consider his mind to be strong like a fortress and to fight the Evil One

with the sword of knowledge, and to guard his conquest without hankering.⁵ Such a person alone can be respected as a knower of truth, “who is pre-eminent, superior to all others, a hero (*dhīra*), a great sage, a conqueror, free from craving, cleansed of sin, an Enlightened One.”⁶ Indeed in this world there is nothing purifying like knowledge.⁷

Taking the Buddha and Jesus as two representatives of the great founders of religions, let us make a reverent study of them from two important angles. First as regards their advent and illumination: That the Lord Himself came down, or that He sent His own Son and Messenger for guiding mankind, or that the Time-Spirit or Cosmic need evolved personalities of such extraordinary power and wisdom, are some of the ways in which devotees have tried to account for the manner of their births and the nature of their precepts. Why they appeared among men can be judged only from what they did and from the creative forces that streamed from their teachings. One thing that stands out clearly is that they had nothing to do with wars of aggression or of retaliation. In fact they did not enter into any kind of struggle to overcome enemies and secure their own survival. In a way the dangers created by foreign invasions have a great share in whipping up heroism among the defenders and in evolving the skill and tactics of their commanders in the field. To that extent we may say that military abilities are evolved by the struggle itself. In a similar sense we may concede that the pressure exerted by the pitiable sight of sinners made these large-hearted

¹. *The Dhammapada*, 43.

². *sīla, samādhi, or citta, pañña. Buddha* by Oldenberg, II.iii.p.288.

³. “. . . *dhīra. . . yoga-kṣemam-anuttaram.*” *The Dhammapada*, 23.

⁴. *Ibid* 29.

⁵. *Ibid* 40.

⁶. *Ibid* 422.

⁷. *Bhagavadgītā*, iv.38.

prophets retire into solitude and struggle for insight—for a “revelation” that naturally expressed itself as a special formula for teaching and as the power to transform those who were sensitive enough to respond. But this theory will leave many points unexplained. For example, it fails to show why they turned “inward” for a solution, resolutely avoiding every conventional source of strength or redress—relatives, wealth, arguments, military organization, and the like. They not only rejected these readily available supports but considered them as great impediments and steered their sense organs and intellect in a direction altogether different. Compassion can be accepted as one of the reasons for the main drive, for the determination not to relax their efforts till a solution came. But it does not account for the conviction that all energy, attention, and aspiration should be mobilized and concentrated to probe the very foundation of life and thought. If such a swing of the entire personality is also to be included in the category of the struggle for successful existence, that struggle certainly belongs to a rare variety, since it is absolutely uncontaminated by the least trace of the usual competition for personal enjoyments, safety, or survival.

The outside environment is undoubtedly a challenge. It demands new responses. These, in their turn, lead to new outlooks and new habits, resulting gradually in appropriate changes in the physical and other levels of existence. We can grant this and at the same time incorporate the lives of great prophets into a more comprehensive principle of evolution. To do this we have only to ask ourselves why we inwardly revere these Saviours of old as well as those among our contemporaries who risk their precious lives to rescue others from danger. Our honest reply would be that “progress in the rational human kingdom cannot be achieved like that in the animal kingdom, by the destruction of others.” The highest evolution of man is effected through sacrifice alone. “A man is great among his fellows in proportion as he can sacrifice for the sake of others, while in the lower strata

of the animal kingdom, that animal is the strongest which can kill the greatest number of animals.” The truth, thus, is that the struggle theory is not equally applicable to both kingdoms. We find that man’s struggle lies in the mental sphere and that his struggle is measured in terms of the control he has over his feelings and emotions. “The struggle which we observe in the animal kingdom for the preservation of the gross body obtains in the human plane of existence for gaining mastery over the mind or for attaining the state of balance.”⁸

At the back of important conscious efforts, there is always the perception of a gap between what is actually secured and what is expected to give greater satisfaction if got. In the early stages of the growth of the personality, these gaps relate mostly to the numerous objects found in the environment. Even the feeling of love is, at this stage, prompted by the motive of drawing the attention of others to oneself than by the joy, that a maturer man has, of dedicating his best to serve everyone coming within his orbit. Let us suppose that all desirable objects and relationships are somehow obtained. Will this be a guarantee against the opening up to view of fresh and more serious gaps in subtler fields? We know that the framework in which our life is cast is limited in many ways. Thus, even if by ingenious tricks we manage to make our surroundings conform more or less to our tastes, we shall not be able to retain that state for long. Nature has in her stock the forces of decay, separation, and death to play havoc with our nice arrangements. And the result is that sooner or later gaps will appear, compelling us to learn new lessons. It is not without sufficient reason that when scripture wishes to make us see that there are grades of joy and bliss, it takes the lowest unit to be the sum total of those very conditions which men without discrimination ordinarily regard as ideal. “Let there be a good youth,” says the *Taittirīya Upaniṣad* (II, viii) “a student

⁸. *Compl. Wks. of Sw. Vivekananda*, VII. pp. 152-3.

of the sacred texts, well disciplined, very firm, and very strong. Let the whole earth be full of wealth for him. This is one joy of man." The idea is that the joy of a prosperous ruler of men can very well be taken as a standard unit for comparisons. We can conceive of many other units, each later one a hundred-fold more intense than its predecessor, in an ascending order. All of them would have this similarity that they depend upon a continuous struggle to bring about a sort of relationship between the perceiving ego and particular objects found in its field of perception. The intention of scripture is to show that all these joys must be placed over against the unbroken bliss of a wise man, which is unaffected by the duality involved in the normal processes of perception and reflection. The utmost we can do is to plot a series of points to indicate the increasing manifestations of this abiding Perfection in different observable fields, and from them frame our law of evolution, recognizing at the same time that this Perfection does not evolve at all.

II

So much about the theory; but the more important question is: How can we make it practical, so that we can experience that evolution in our own personalities? What falls within our competency in this matter is to provide the most favourable conditions for manifesting more and more of it. Our own normal ways of reacting can give us some useful clue. We do not evolve a better formula for our aspirations and conduct in exact proportion to the harassment that our neighbours give us; they too will not start a campaign of that kind, imagining it to be the proper means to make us evolve! The chances of their success are brighter if they can show us the essential worth and utility of a better pattern, especially if it be the one they themselves follow. Education has ever been the best and safest remover of all obstacles. Competition and struggle, in which one survives at the cost of another, only create setbacks and throw in hindrances, whose elimina-

tion would call for additional effort. Still, even today, "some say that if man did not fight with man, he would not progress"! Actually, however, "every war has thrown back human progress by fifty years, instead of hurrying it forwards. The day will come when men will study history from a different light and find that competition is neither the cause nor the effect" of progress, but "simply a thing on the way, not necessary for evolution at all."⁹ "In man there is the potential god, kept in by the locks and bars of ignorance. When knowledge breaks these bars, the god becomes manifest." "Even when all competition has ceased, this perfect nature behind will make us go forward until every one has become perfect."¹⁰

It was on this inward Perfection that the prophets, impelled by their inborn temperaments, focussed their thoughts and aspirations till they became established in it. The majority of us, on the contrary, continue to be in the thick of the competitive scramble for sense pleasures. To us it appears as if there is plenitude only in the familiar functioning of awareness. Hence we imagine the moves of the prophets towards spiritual harmony to have been a misguided retreat into a narrow aloofness, in which many of the beauties of life as well as chances of dynamic action were sadly shut out! Because of our holding fast to the idea that their attitude was negative, we find it hard to explain how what is claimed to be "revelation" in their case could result in a downpour of unsurpassed power, wisdom, and love, for which their personalities became effective channels forthwith. We are not right in regarding these determined souls as exceptions. Their disciplines meant, in reality, an extension in awareness, a transcendence of the limitations under which our ordinary cognition works. If we could learn to use our mental apparatus, as they did, there is nothing to prevent us from getting the illumination they had. The fact is that they did not fritter away their energies, as we do. So, within a

⁹ *Ibid* V. on Evolution, xvii.

¹⁰ *Ibid* I. Rāja Yoga, ch. iv. Sūtra 1.

short time they achieved the maximum possible evolution, and they became able to manifest in their daily life the Fullness latent in every one of us. Our progress cannot but be slow, since we aim only at such knowledge as may help us to run after perishable goods. The object of well thought out disciplines is to reduce the period of evolution. In this sense the prophets have indeed set a model for us. For, "in one span of life they lived the whole life of humanity, traversed the whole length of time that it takes ordinary humanity to come to perfection."¹¹ They are truly our standard-bearers. Having marched ahead and reached the goal of inner development, they are beckoning to us to advance. If we are earnest and prudent, we can adopt their plan and pace, as much as our inborn temperaments require and permit.

III

The second angle for observation is intended to cover the methods of teaching the great Masters have followed. Their medium of instruction was almost invariably the spoken word, made living by their personal example. It was impossible for them to have a "closed fist" policy. Their vision of the unity and sanctity of all life was so intensely real that petty ideas of reserving certain secrets for themselves and some favourites, while presenting only diluted principles to others, could never find entrance into their minds. The wisdom they received, they freely gave. They always remained well poised in the midst of those creative forces which expressed themselves as the changing tastes and intellectual powers of different individuals. So they could spontaneously adjust their movements and talks to benefit those who were at heart willing to co-operate. There were in their days, as there are even today, many who stood behind self-made mental barricades, and peeped and listened, only to mock or find fault later. After every contact they took back just what they had brought with them! But there were large numbers of others, who were familiar with the

rituals and traditions current at the time, but who longed to have new formulas to rouse their faith and give them certainty. Of the diverse approaches that could be employed to make them grasp spiritual truths, a few at least were sure to answer, now and then, the pressing problems of individual listeners. Each approach gained a sanctity to the extent that it aided the awakening of deeper insight, and the consequent clearance of badly-associated opinions and emotions. Abstract truths have a limitation; they do not directly enable all students to neutralize the pictures of false values that imagination conjures up by sheer habit. Counter imaginations have to be created; and this can be easily done through stories and parables. Ancient Masters knew this perfectly well. What the Buddha is said to have felt within himself, while discoursing to such people, may be taken as fairly representative of the methods which most teachers adopted. The Blessed One had taught the truth, excellent in the beginning, middle, and end; but simple as it was, the people, he thought, might not understand it. "I must speak to them," said he to himself, "in their own language; I must adapt my thoughts to their thoughts. They are like children, and love to hear tales. Therefore I will tell them stories to explain the glory of the Dharma. If they cannot grasp the truth in the abstract arguments by which I have reached it, they may nevertheless come to understand it, if it is illustrated in parables."¹² This is the excellent teaching principle behind all religious stories and mythologies. People often study them exclusively from the standpoints of history, or geography, or of political or social institutions, and reject as worthless those portions that do not fit into their departmental pursuits. By such a study we ruin the chances of utilizing those books as aids in the assimilation of moral and spiritual values, which they were originally intended to inculcate.

The majority of religious people lived in

¹¹. *Ibid* I, Rāja Yoga, ch. on Prāṇa, iii, p. 157.

¹². *The Gospel of Buddha* by Paul Carus, Introduction to Parables.

their own homes, and as is the case now, contacted teachers whenever they appeared in public and gave discourses. But as the latter, in their large-heartedness, willingly went in search of "lost sheep" and freely taught, it was possible for sincere seekers, irrespective of wealth or social position, to meet them individually and get spiritual help. Under suitable conditions words could be minimized. For the consciousness of spiritual unity, which the teachers habitually enjoyed, created a specially charged field around them, facilitating the transmission of faith and virtue as easily as the ordinary atmosphere permits the transmission of sound, heat, or light. The economy effected in the lifting up of values can be roughly indicated by the story of the centurion who got his servant healed through an inflow of grace. His own share in it was to carry with him the firm conviction that there was no need for Jesus to walk and go "under" his "roof"; it was enough if the Master only "spoke the word."¹³ Not unoften a devotee's need of urgent help, inwardly felt but impossible to convey orally owing to various causes, became automatically registered in the teacher's mind and made him, either through conscious deliberation or otherwise, proceed to give the required help. The *Mahābhārata* illustrates this where it describes Yudhiṣṭhira finding Kṛṣṇa wrapt in deep meditation. The king wondered what could have happened in the world, necessitating such a complete withdrawal of the Lord's senses and mind from their usual spheres. After a time Kṛṣṇa returned to the normal waking consciousness. He then explained that Bhīṣma, lying on his "bed of arrows" had been intently thinking of him, and that he had therefore gone to his side to bless him. In a reminiscent mood, he continued to enumerate the virtues of the fallen hero, each time adding significantly, "Mentally I was with him."¹⁴

¹³. St. Matt. 8.8

¹⁴. "... tam-asmi manasā gataḥ . . tato me tad-gatam manaḥ. . ." Śānti Parvan, ch. 41.

IV

Leaving such extreme cases aside, it is possible to get from the *Mahābhārata* and other Indian books, including the Upaniṣads, a few useful glimpses into ancient educational arrangements. We see from them that some of the illumined persons lived as whole-time teachers, while others occupied different places in the social order. The latter, among whom were eminent kings and dutiful wives, also taught aspirants as and when situations arose. As the whole of life was looked upon as a God-given occasion for realizing and manifesting perfection, there was no time bar for starting on the path leading to it. The usual custom was to entrust fairly grown up children to the care of wise elderly men, or to retired couples who lived in "hermitages," which in a sense functioned as educational colonies. All the students whom any teacher could conveniently look after became members of his household and actively participated in the duties pertaining to its upkeep. These duties formed part of what was called "attendance upon the teacher." To show that this "attendance" was "more important than all other duties," the *Chāndogya Upaniṣad* (VIII. xvi) specially points out that formal study of sacred texts was to take place only "during the time that is left after the performance of the duties to the teacher."¹⁵ The idea was that education received in such centres should be a complete preparation for leading an active and worthy life. Care was, therefore, taken to see that the students combined their intellectual appreciation of moral and spiritual values with the ability and resourcefulness to translate them into practice in their daily life as citizens. The discharge from the teacher's household could normally take place only when the teacher was fully satisfied that the student was fit to be entrusted with the responsibilities of domestic life and of tea-

¹⁵. *Ācārya-kulād-vedam-adhītya yathāvidhānam guroḥ-karmātiśeṣeṇa. . .* and Śāṅkara's commentary thereon.

¹⁶. *bhūya eva tapasā brahmacaryeṇa śraddhayā samvatsaram samvatsyatha, 1.2.*

ching his children as well as those who might go to him. As princes too in general followed the same routine, provision was made in such centres for instruction in important subjects like military science.

Middle-aged people, well versed in different fields of knowledge, also repaired to the retreats of perfected souls. But they too had, like the younger pupils, to undergo purificatory disciplines and "attend upon the teacher" in order to heighten their capacity to realize subtler truths with minimum outside help. In this work of opening up higher vision by self-effort, older aspirants, like Śaunaka, "the great householder" of *Muṇḍaka Upaniṣad*, had a definite advantage over younger ones, in whom a certain amount of playfulness was bound to persist. Hence within a short period elderly men could achieve substantial inner evolution. This can be seen from the *Praśna Upaniṣad*, where the sage is described as suggesting to his six students only one year's extra "attendance."¹⁶ As for the variety of subjects in which a diligent student might obtain proficiency, without a corresponding improvement in spiritual satisfaction, we find in the *Chāndogya Upaniṣad* quite a good long list given by Nārada to Sanatkumāra, whom he chose as his preceptor. In addition to the Vedas, this list is found to include mathematics, astronomy, logic, ethics, politics, all the fine arts, and the sciences of time and of war.¹⁷ One could go to different teachers to learn different subjects. Śrī Śuka, for example, is shown as having got his wisdom by attending upon his own father, upon Brhaspati, and, finally, upon king Janaka.¹⁸ To him in whose heart humility and purity reside, the

joys of the receiving and transmitting poles of wisdom appear like equally delightful manifestations of the play of Supreme Bliss.

In most of the examples cited above, there were more or less permanent establishments where the teachers and the students lived together. But available religious literature also gives us pictures of teachers who had no fixed abode. Jesus, and in his early days of preaching, the Buddha, for instance, kept moving from place to place. Attracted by their wisdom and greatness, some went into homelessness like them and plunged themselves into the pursuit of spirituality. From the start they were fully convinced that the Hand that protected the birds of the air and clothed the lilies of the field would supply them with the little that they needed for daily maintenance. Freed from anxiety they could, therefore, throw themselves heart and soul into the task of inner transformation wherever they liked to stay or wander. In this small compact group the teacher played the part of a loving elder brother who had ample opportunities for moulding their personalities through graded disciplines. Love and trust provided a most enjoyable setting, speeding up the assimilation of higher values by the disciples even when their conscious attention was engaged only in serving the Master or sharing with him the alternating comforts and privations that homelessness carried with it.

Generation after generation of earnest people, from all walks of life, have thus been engaged in perfecting themselves and accumulating creative energy. It is this total inner wealth, got by the fusion of mastered values, that has become expressed not merely as the well known religious movements of the present day, but also as the spirit of dedication behind the advances made in almost every field of human activity.

Is there any aspect of life that wisdom and illumination cannot ennoble or enrich?

'These great Teachers are the living Gods on this earth. Whom else should we worship? . . . They are higher than any conception of God that I could ever form.'

—Swami Vivekananda

¹⁷. VII. i. 2.

¹⁸. *Brhaspatim tu vavre sa . . . upādhyāyam . . .* (ch. 310) and *sa mokṣam-anucintyaiva Śukah . . . adhīhi putra . . . Uvāca gaccheti tadā Janakam . . . Sa te vakṣyati mokṣārtham nikhilena viśeṣataḥ . . .* ch. 311) Śānti Parvan.

SCIENCE AND RELIGION

BY SRI JAIWANT RAM

We are ushering into a new era—imperceptibly and noiselessly. The angularities in every sphere are being gradually levelled on a scale unprecedented in the history of the world. The internecine struggles between religion and religion and sect and sect which have written many a crimson page in the history of the world have not only been toned down but are on the point of complete disappearance. Despite differences and suspicions never was the understanding between different countries of the world so great as it is today. No more is a foreigner looked upon with that mysterious suspicion and scornful contempt which made travelling in other countries such a risky and adventurous thing in olden times. The spread of education has rendered it possible not only to understand divergent points of view but even to appreciate them. If in the face of a common danger, all the peace-loving men of every country make sincere, earnest and persistent efforts, the danger of complete annihilation with which the atom bomb and the hydrogen bomb threaten us will not only be greatly reduced but as a result of the awakened conscience of humanity, the very conception of the use of these bombs for the purposes of destruction may be looked upon as one belonging more properly to a very remote barbarous past.

While the strife between science and religion which raged furiously during the early part of the 19th century has largely abated, yet it is surreptitiously and insidiously working and at this stage to the detriment of both. There was a time when this was perhaps necessary; the time has come when it is standing in the way of further progress—a new promise of which is being held out vaguely by the trend of the times. The new age cannot fully come into being as long as science and religion are kept apart in water-tight compart-

ments each claiming superiority over the other. It will be inaugurated in all its glory after understanding the sphere of each and their possible relationship. Physical science contemplates the world with the conscious mind alone which is only one phase of the mind, the other two being sub-conscious and unconscious. Thanks to Freud, Jung and Adler, the last-named two phases of mind have not only been brought into prominence but it has been shown that the inexplicable portions of the conscious mind can only be comprehended taking the sub-conscious and unconscious as their background. But centuries before the above-named psychologists were born the Vedic Seers had built up their philosophy, theosophy and cosmogony on the basis of these three states in which the mind exists and operates; and the present writer has all along felt that any conception of the universe which does not fully take into account all these three states of mind will not only not solve the riddle of the universe but will complicate it and will present us a picture which will be a caricature of the truth.

Different laws operate in different spheres interrelated however by a deeper nexus which is the substratum of them all. To look on the universe comprehensively—taking into account all the three states—is to cultivate harmony both in the inner and the outer world: to view it partially is paving the way to terrible and inexplicable disharmonies, to foster interminable strifes.

It is wrong to suppose that religion which is apparently declining will go on declining until it will disappear. This supposition betokens a lack of the proper comprehension of human history. In the march of history a movement is initiated; in the course of time, it becomes littered with useless encrustations, it declines, it disappears. But it disappears

to re-emerge in a more unified and therefore more potent form; sometimes no doubt the change is so great that it cannot be recognized. We go from imperfection to perfection. The new psychology, which is the old psychology in a new form, embracing some of the truths of science and at the same time enlightening science itself and guiding it to get out of the narrow old rut, will succeed in re-orientating religion in a form in which science and religion will not only stand reconciled but in which they will be supplement and complement to each other.

This conception will explain the apparently inexplicable. There are physical laws; there are mental laws; there are spiritual laws. They sometimes seem to contradict one another e.g. a man cannot fly in his conscious (waking) state but this is quite possible in the sub-conscious (dream) state. It is in fact the one law acting on the different phases of existence.

The fundamental and eternal law of all these states is the spirit in which the scientific truth and the religious truth co-exist. When properly understood, here science and religion will meet. The cultivation of a new, comprehensive and proper spirit of enquiry is necessary. Due place must be assigned to each in the hierarchy of all branches of knowledge.

What is the objective of science and of religion? In the last analysis science constitutes a search for the ultimate truth in the external world and religion is a search for the ultimate truth in the internal world. The times when each party declared that they have found the whole truth and that the other party is floundering in fallacies are long past. This attitude betokens narrow-mindedness and weakness.

It is wrong to suppose that fanaticism flourishes in the sphere of religion alone. Fanatics are to be found in the domain of science also. When scientists refuse to take into consideration spiritual phenomena or spiritual experiences or condemn them outright they are far from exhibiting that open-mindedness which

should be the hall-mark of a scientist. Religion should similarly endeavour to recast such of its tenets as are capable of modification in the light of scientific discoveries.

It should also not be forgotten that Sabbath was made for man and not man for Sabbath. Human life becomes richer, more meaningful and fuller to the extent that different sciences, arts, and religion contribute towards creating a beautiful mosaic, harmonious in all its parts. The ever-expanding human life was not made to be pinned down for ever to certain dogmas, whether of religion or of science, but like a bee it sucks nectar from various flowers and flies heavenward.

Mind has a double aspect, one directed to the internal world and another to the external world. The science dealing with mind is therefore best fitted to bridge the gulf that now exists between science and religion. While physical and biological sciences seem to have reached their acme, the future of psychology is full of promise.

If the science of psychology, both theoretical and practical, continue to progress, as it is bound to do, it will throw searchlight on those obscure points which separate science and religion in water-tight compartments. Professor James in his introduction to the Text-Book of Psychology has stated that there is but one science. It is a very pregnant observation. So far no progress has been made in this direction. The time has come that such a science be evolved. In the form of a broad outline such a science already exists. It is Vedānta. Vedānta is primarily a science and only secondarily a philosophy. Vedānta is a universal science. It is all-embracing. Nothing is left out. The physical, the mental and the spiritual are all assigned their proper place in the scheme of existence. The higher explains the lower as it ought to be, and forced and grotesque efforts to explain the higher solely by means of the lower are not made. Different sciences are reconciled, different religions are reconciled. The inter-relation between the spiritual, the physical and the mental is clearly

brought out. The stream of Vedānta has been flowing from the time of the Upaniṣads, gaining accession in every age, appropriating the final results of other sciences as they develop from age to age, from other religions and sects in so far as they contribute to the universal truth, from the first-hand experiences of the saints and seers, to whatsoever religion they might belong, right upto the present times when great intrepid reformers like Swami Vivekananda have tried to incorporate the

results of modern sciences into the universal science of Vedānta.

If on the lines adumbrated by these great reformers the science of Vedānta is re-orientated, so that it comprehends the final results of principal modern sciences, a great vacuum will be filled, many fissiparous tendencies avoided, a core for integrating different sciences will be provided, and a mighty stride in the future progress of humanity will have been taken. A spirit of new emancipation will dawn.

JESUS CHRIST

BY PROF. J. N. DEY

When we think of an entity like Lord Jesus, we generally think of him as a God, a being endowed with supernatural powers, whereby his doings are great. We honour him and worship him. It is all very well to do so. But there is to my mind, a great drawback in this. We cannot directly gain anything from their lives and doings—for, the thought is always in the background of our mind that, had they been only men, they would have succumbed to adverse conditions like us, and so, would not have risen to such heights of eminence. But, thanks to the coming of Sri Ramakrishna and Swami Vivekananda, Swami Brahmananda, Swami Saradananda, Master-mahashaya and others, we now know that an entity like Jesus comes to the earth verily as a man. For, unless he does this, the object of his coming would not be fulfilled, viz. to set a living example before man, following which, he also can rise to the same height.

Fortunately for me, at the call from Rev. Gurudas Maharaj*, I turned my attention to

the first book on Jesus that I could lay my hand on, and it happened to be that by J. Middleton Murry. Here I found what my heart had always been wishing for, namely, to study the life of Jesus as man, and see how he ultimately transformed himself into a God, or rather, how he entered into the Kingdom of Heaven and became the first Son of the Father.

Very little is known about the life of Jesus before he was thirty. We can simply reconstruct it from what he said about this period of his life from time to time, and what our imagination can add to it from what we see of him in the later period. From this, the picture that presents itself is, that he was born in a poor family, and had brothers and sisters and playmates, all brought up in poverty. He was quite at home with want, knew what it was to go hungry, had seen the patching of a coat so threadbare that the piece of new cloth tore the old away, knew widows whose entire wealth consisted of a few half-pennies!

has been residing for years in the quiet Ashrama at Barlowgunj. This talk was given by Prof. Dey when Christmas Eve was celebrated at the R. K. Mission Sevashrama at Kankhal. Swami Atulanandaji, who had come to spend the winter months there, presided.

*Swami Atulanandaji Maharaj, who has contributed several articles to the *Prabuddha Bharata*. *With the Swamis in America* contains a vivid description of his early contacts with some of the direct disciples of Sri Ramakrishna. Swami Atulanandaji

This environment was to a great extent responsible for two contradictory characteristics of his manhood, viz. his power of physical endurance and his constitutional frailty. For weeks he bore the hardships of the desert where, along with starvation, he had to flee from place to place without any rest; and yet, on the cross he died within six hours, whereas the ordinary criminal frequently endured forty-eight hours or more! Much of his final physical weakness, however, must have been due to the great demands made by his spirit on his body.

Again, during this period of thirty years, especially during the latter part of it, he must have suffered a great deal. No man learns infinite love, save through infinite suffering. Then, according to his own judgement, he must have sinned; or else, he would not have gone out to be baptised by John the Baptist. Nobody despised mere rituals and empty ceremonies more profoundly than he. But then, the sins of great men are not like the sins of little ones. Jesus' sins were the sins of a man of supreme spirituality, of a man who knew and taught that the outward act was less significant than the inward attitude. However that may be, he went from Nazareth to a desert place by the side of Jordan to John who was preaching the imminent end of the world and a baptism for the remission of sin.

This baptism marks the turning point in Jesus' life. During this ritual as he came out of the river Jordan, he saw 'the Heavens parted above him, and the Spirit descending like a dove towards him, and he heard a voice sounding out of the Heavens and saying "Thou art my beloved Son. I have chosen thee".' Nobody else, not even John saw or heard anything. John knew of a stern and awful God, the God of wrath. But Jesus' heart sought for a God of love, whom he could love with all his heart—and in this, was his difference with the rest of the Jews. What really took place was that Jesus had a revelation now. It was a spiritual experience brought about by his simple faith in the Lord and his sincerity. Jesus, as a result of this experience, now

directly knew that the God whom he had sought, existed, and that he and the God were one—he and this God were in a relation of unity, so complete and so peaceful, so far beyond all that the intellect could comprehend of union between two. There was only one relationship that was almost similar to it, that of 'Father and Son'. "The Son had found the Father and the Father the Son". How similar is this experience of Jesus with that of Sri Ramakrishna! And hence it is so easy for us to appreciate it. The only difference is that in the case of the latter it was that of 'Mother and Son'.

This experience was followed by a great struggle within himself. All his previous ideas had to be adjusted in relation to what he now saw as the Truth. It is described in the Bible as: 'The Spirit drove Jesus away into the desert and Satan tempted him.' This struggle naturally came to every one of the great souls who had had realization. With the new revelation, the angle of vision is completely changed. That which had been considered as real, no longer remains so. Even the very idea of 'I' undergoes a change. That 'I' has, as it were, to die and a new 'I' has to be born. The very conception of the losing of this 'I' fills one with the greatest of fright. It is this fright that is the last stumbling block in the path of one's realizing the ultimate Truth. And, this fight has to be fought within oneself, unaided by anybody!

So Jesus went away into the desert. He stayed alone in the desert for many days, eating only what the desert gave. Wild beasts cried around him in the night, but he was quite oblivious of this. His soul grew faint with wrestling with the burden of his knowledge and his purpose, till night became as the day, and day as the night. The grandeur of his revelation and the meaning of it were becoming more and more clear to him,—possessing him all the twenty-four hours. The 'Spirit' was simply that power of God which abided with Jesus, or any man, after his union with God. It was not God, for God was other than himself; it was not himself, for

it was other than he had been. It was the God who was henceforward in himself. Continuing in this strain Jesus found that he was the Son of the Father. But, all men did not know that they were Sons of God. If he, Jesus, could know that he was the Son of God, why should not all men know that they were also Sons of God? It was not impossible. They had only to do what he himself had done. It was blindingly simple! The end as predicted, was indeed at hand. But what an end! Not the Wrath as predicted by John, but the Love of God was to come. All men were to be the Sons of God. No, not to be; they were his Sons already, if they would only know it! All men were to know themselves as the Sons of God. The world, all life, would be changed in the twinkling of an eye, as it had been changed for him. Yes, the Kingdom of God was upon them, now, at this very moment. And the secret of the Kingdom was that there was no King, only a Father. He must go and proclaim it, the wonderful news. No human life had such a message for mankind. But the Devil tempted him. It said: What you are going to do, is only a dream. Kingdoms are of the Earth. 'God's Sons' indeed! They are my sons.—Jesus said "They are God's Sons if they would but know it." The spirit of Evil said 'How do you know it?' Jesus replied 'Because I know that I am a man like them, and because I know that I am the Son of God.' The spirit of Evil said 'And, how do you know that?' Jesus said "I know." The spirit of Evil said 'Are you sure?'—Night after night, in that lonely place the spirit of Evil whispered to him "Are you sure? Still sure?" Night after night Jesus answered 'I am sure.' Then the spirit whispered to him the word that he feared, 'Prove it.' Jesus was momentarily at a loss to answer. He prayed to the Lord. And, it was ultimately from his own depths of understanding that he fetched the victory. 'If I try or seek to prove that I am that which I know myself to be, I betray my Knowledge, my God, and myself. I cannot prove that God is, and is my Father, because

I know. What I have known, I know, now and for ever.' And so Jesus answered "I must not prove the Eternal, my God." The word of victory was spoken. The spirit of Evil, who is the spirit that for ever denies, left him and never returned.

Jesus now stayed in the desert waiting for the signal for his work to begin. The signal came when John the Baptist had been put into prison by Herod Antipas for having called upon him to repent. The forerunner had run his course. He had done his work. He had proclaimed the imminent coming of the End, had baptised Jesus into the knowledge of what the End was to be—not the Wrath, but the Love of God. So Jesus went from the desert into Galilee proclaiming the wonderful news of God and saying 'The time is fulfilled, and the Kingdom of God is at hand. Repent and believe in the wonderful news.' And, it was wonderful news indeed! Very few of the millions, who in some way or other have believed in Jesus, have really understood or cared to understand this message of his. The way to their understanding has been barred by their belief in Jesus as God, as the Son of God in some peculiar and transcendental sense. This he was not and never claimed to be. He believed that he was the Son of God in precisely the same sense as he believed all men to be Sons of God. The difference between them and him, in his eyes, was simply that he knew that he was the Son of God while they did not. Therefore he was God's first born, or first re-born Son. His wonderful message was that all men were God's Sons, if they would but become his Sons, and that he was sent to show them the way. All that the men had to do, was to believe it. For Jesus, to *Believe* was to *Know*. The substance of what he said was 'The Kingdom of God is coming now. To enter it you must become a Son of God. To become a Son of God you must believe you are a Son of God. To believe you are a Son of God, means you must act like a Son of God. To act like a Son of God, means many things. But chief of all, it means this: that you must trust your Father utterly, and behave to every

man as to a beloved brother, knowing that he also is a Son of God.' Again, knowing Sri Ramakrishna and his disciples, it is not difficult for us to understand this message of Jesus.

But the people were not yet ready for the great message. They had heard and believed that a great Messiah would come, who would be no other than the Son of God, and who would take them to the Kingdom of God. The Jews waited in great expectancy for this one to come. They thought that by serving him they would get big positions in the said kingdom, which, to their mind was an earthly kingdom, the Jews being the favoured ruling class as the Son of God would be one of them. So, when they heard Jesus, they could not understand what he meant by his Kingdom of God. It was diagonally opposite to what they thought and believed. The Pharisees were religious in their own way. They took what Jesus said and did as blasphemy. How could they understand the actions of Jesus like the curing of a leper on a Sabbath day, eating on days set apart for fasting, mixing with tax gatherers and sitting at the same table with them, etc.? How could they know that this freedom from the avowed laws of the Jewish Church that Jesus claimed, came solely from a knowledge of God? Freedom without this knowledge was license and sin. He had done what he had done because he knew himself to be God's Son, more closely bound to Him than by any Law; and, any Son of God, who knew himself God's Son, might do the same. But not otherwise. What hurt Jesus most was that his own disciples failed to understand him. They followed him believing him to be the Son of God, but their expectations were earthly ones. They often fought and argued amongst themselves as to who would be more favoured than others, and why. Again and again Jesus tried to explain it to them, but it was mostly in vain. There were many a man and woman that Jesus cured of incurable maladies. In every one of these cases it will be found that Jesus did not do it just as a miracle and thereby gain more power for himself, but simply because the recipient had faith in Jesus

and had sincerely repented the sins that he or she had committed. These, to Jesus, were acts by which his Father in Heaven was glorified. From among these Jesus had many friends. They did not understand him, and they did not want to understand him. They simply loved him and had infinite faith in him.

Though the Pharisees did not take to him, they found that the common people were doing so and that as a result of it Jesus' popularity was growing amongst them. They tried to undermine his popularity or hold on the masses, by putting to him awkward questions to be answered, and on many an occasion getting him into arguments about scriptural injunctions. But Jesus being what he was, a true Son of God, had the better of them in every engagement. This embittered them to such an extent, that they became his mortal enemies. They manœuvred to get the Law of the land on their side and so Jesus became practically a fugitive from Law. His love for the common man would make him come to them whenever he could, and talk to them, and, at the slightest sign of the soldiers coming, his followers would take him away into the mountain or the desert. These talks of Jesus, mostly in the form of parables, are real gems and have given peace and solace to countless men and women through the ages, and will continue doing so for ever. The main theme of these is that the Kingdom of God is in truth a deep mystery—impossible to understand, simple to know. It is as true today as it was when Jesus spoke to his disciples on the mountain, 'To him that hath, it shall be given.' Only the reborn man, or the man in whom rebirth has begun, can comprehend Jesus' teaching of the mystery of the Kingdom of God. In the mind and speech of Jesus the Kingdom of God, and the Word of the Kingdom of God, were indistinguishable. The Kingdom of God was the family of the reborn Sons of God. For a man to be reborn into the knowledge that he was the Son of God, was to be assured of the membership of the Kingdom when it came. The beginning of this rebirth was to recognize the Word of the Kingdom when it

was spoken, and to receive it as a seed into the dark earth of the soul. If that were done, a swift and total change would come. The will of the reborn man was identical with the will of God.

Jesus was very sad because nobody understood him. He thought that he was not being of real service to his Father. For this he prayed and prayed till it was revealed to him that, in order to make the people understand and follow him and thereby to do the Will of the Father, he will have to fulfil the prediction about the Messiah in every detail, whereby they would know that he, Jesus, was the Messiah. This was the last act of his Father that he will have to do. This meant sacrificing himself on the Cross! When this revelation came, his first reaction was to cry out 'Take the cup away from me if possible.' But soon his personality prevailed and he said, 'Not my will, but Thy will.' And he accepted the inevitable.

He now turned back and went towards Jerusalem. Where could the Son of God die but on God's Altar? During this journey his sayings were more authoritative. His disciples, who were with him, often found him full of a Divine Presence, and, they could not always approach him. It was during this period that he said, 'To him that hath, it shall be given, and from him that hath not, it shall be taken away even that which he hath.' Again, 'Love your enemies, and pray for them that do you harm, that thus you may be the sons of your Father; for He makes the sun to rise upon good men and bad, and His rain to fall upon the just and the unjust.' The utterance is crucial; for it reveals that to know the Father is to know, and to be filled with love for, the Power which makes no distinction between good men and bad, just and unjust. Again, he denounced the attachment to wealth. 'You cannot serve God and Mammon.' It is all-

important to realize that this ruthless rejection of all attachments is simply a means to the great end, the preparation of the good soil into which the mystery of the Kingdom may be received, and the swift and sudden growth into the knowledge that God is the Father and men the Sons. There is an ascetic side to Jesus' teaching; but this asceticism is, as it were, the preliminary technique of attainment. The Goal once attained, the element of self-constraint immediately disappears; as Jesus fasted in the wilderness, but never again. A new rich spontaneity of life is achieved: the living water wells upwards from the depths and flows gaily through the newborn man; in this newness of life attachments are not refused, the condition of attachment becomes simply impossible. The reborn Son of God moves with an utter freedom through the worldly life. He does not need to hold himself aloof from it. No tension of the will, no rigour of denial is required of him. He is become simply incapable of attachments, because he is become wholly the living and conscious instrument of God's Will.

Perhaps his most important saying is: The Kingdom of God will not come by watching for it; nor will man say 'Here it is' or 'There it is'. For behold, the Kingdom of God is within you. So, 'Seek ye first the Kingdom of Heaven and all these things shall be added unto you.'

The spiritual body of Jesus exists and is immortal. Some make their life-giving contact with it through the Eucharist; for others that contact is impossible. But they, through the effort of making the earthly life of Jesus real to themselves, find their souls possessed by love and veneration for the Prince of men. A fount of living water is unsealed in them. And it may be that this, and this alone, is the great Christian experience, ultimate and eternal.

'Let us, therefore, find God not only in Jesus of Nazareth but in all the great Ones that have preceded him, in all that came after him, and all that are yet to come. Our worship is unbounded and free.'

FREEDOM'S RELIGIOUS FOUNDATIONS*

BY DR. ARNOLD J. TOYNBEE

Perhaps the best way to open up my question is in the form of a question to ourselves. What does our Western civilization stand for? Let us suppose that today we were to put this question, first, to a non-Westerner and then to our Western selves. What would be the answers that we should get? Today, I believe, the two answers would be very different from one another. I think the non-Westerner's answer would be 'Oh, the Western civilization stands for technology.' And I fancy our own answer would be that the Western civilization stands for the sacredness of the individual human personality.

Now, let us imagine the same question being put several hundred years ago to our Western ancestors and to their non-Western contemporaries. In the past, let us say, three hundred or more years ago, I think the answers that those two parties would have given would not have been different. I think they would have been identical with one another. And I think this identical past answer would have been different again from either of the two answers that our question would receive today. I think in the past, non-Westerners and Westerners would have agreed with each other in answering that the Western civilization stood for Christianity. No doubt they might have disagreed, both about the merits of Christianity and about the standard maintained by the West in the practice of Christianity. Look at it from the standpoint of medieval Mohammedan, for instance. I think he would have said that though Christians were admittedly people in the book they had one of the revealed scriptures—of course, the Revelation given in Christianity was only partial as compared to the Revelation given in Islam. And he would have gone on to say that the precepts of this Christian partial Revelation were practised very imperfectly by his Christian neigh-

bours. A medieval Western Christian, on his side, would have made, of course, prior claims both for Christianity and for his practice of it. But the medieval Christian and the medieval Moslem would, I think, have agreed that Christianity was what the Western civilization did stand for in their day, according to the Western Christian peoples' lights. The Western Christian would have thought that his lights were rather brighter than the Moslem's view of them; the Moslems would have thought them rather dimmer than the Christian thought them; but, subject to that, I think they would have agreed and I should say they would have been right in holding that the West stood for Christianity in their day in the sense that Christianity was, at that time, the West's avowed and genuine ideal, however far the West might fall in its practice from attaining its Christian ideals.

Then I could come to the point which leads us to the present day. I would say that during the recent age, when our Western society has been enjoying a temporary ascendancy in the world, the West has been remarkably indifferent to the religious foundations of its freedom. This unchallengeable ascendancy that the West did enjoy within living memory in the world lasted for more than two hundred years, I believe two hundred and fifty years. If one wants to find conventional dates for it, one would reckon that it began with the failure of the second Turkish siege of Vienna in 1683, which definitely gave Christianity the ascendancy over Islam, and that it ended in 1914 with the outbreak of the first World War because these World Wars have been really Civil Wars within our Western World and, of course, have quite changed the relation of

* By courtesy of "America's Town Meeting of the AIR".

power between our Western world and the rest of the world.

Since 1914, the situation has changed. Within these last forty-one years, the West has lost its previous ascendancy in the world—anyway, its unchallenged ascendancy—and, at the same time, it has lost its previous confidence in itself. Today, the West is confronted by formidable new challenges from outside which it has not the power to meet by the old simple method of imposing its will on all outsiders by force. When one does not command a decisive superiority of force over one's neighbours, one's only alternative is to argue one's case with them if one is not willing to resign oneself to see one's case go completely by default. And this is the position in which the West finds itself today. We can no longer command the ascent of Asia and Africa by armaments—we have to win their consent, if we can, by arguments. We have to try to persuade the non-Western majority of mankind that the Western outlook and the Western way of life are better than the rival systems which are, now, once again, competing with our Western system for the allegiance of the human race.

And one cannot, of course, put a case to other people, unless one has first examined it oneself. And then further, we should now find ourselves, I think, compelled to re-examine the foundations of our belief, even if we had no external challenges to meet—let us try and think away communism, think away Russia—I do not think that abolition of communism in Russia would let us off having to re-examine the foundations of our own beliefs. Because, why is our Western way of life being challenged once again by non-Westerners today? Because within these last forty-one years the West has lost power and the Western way of life has lost credit. And behind these two losses that we have suffered is one and the same cause; what has enfeebled the West and has, at the same time, discredited it, is the atrocious—you might call it fratricidal—warfare within the bosom of our own Western society which we have been fighting since 1914.

The record of this betrayal has been written by us into the history of these last forty-one years. It is plain to the rest of the world and it stares us, ourselves, in the face. The great security of our Western civilization has been our belief in the sacredness of the individual human personality and yet, we have allowed freedom to be overthrown and abused and derided in several great Western countries by native Western rulers, to whose rule the peoples of those countries have submitted for long periods of years. So today we cannot any longer avoid asking ourselves in all the countries of the West: What are the foundations of our Western freedom? Are these foundations firm? If they are not firm now, have they perhaps been firm in the past? And if they have decayed, is it possible for us to restore them? What are the conditions for keeping individual human beings free? I think that the first and the most fundamental of these conditions looks, at first sight, rather, paradoxical. I could put it this way—that man cannot be free unless he recognizes the truth that he is not the sovereign independent lord of creation. It is put in the 6th and 7th verses of the 82nd Psalm—'I have said, Ye are gods; . . . But ye shall die like men, and fall like one of the princes.' When man mistakes himself for God, he is sounding the death knell of human freedom, because when man comes to believe that he is God, he falls to worshipping himself; and when man worships himself, his human idol is not the individual human being, it's the collective power of corporate humanity—the great beast, Leviathan. You remember that semi-mythical beast—that half a whale and half a hippopotamus in the Old Testament—and you remember how that name, Leviathan, was taken by an English philosopher, Thomas Hobbes, three hundred years ago, for the title of a famous book. He wrote that book in a time which, like our own time, was a painful time to live in. He wrote it with a sense of consternation at the demonic character of the spiritual forces that had been let loose by the seventeenth century Civil War in England between the Parliament

and King Charles I. So I would say, when man worships himself, he loses his freedom and he loses it because what he worships is not his individual freedom, but his collective power. The idolization of collective human power turns all the idolators into slaves and I would add that the most abject slave of all is the nominal despot in whose person this idolized collective human power has so often been symbolized.

Technology, instead of religion, is what our Western civilization has, in fact, come to stand for by our time, some three hundred years after the seventeenth century beginning of our revolutionary Western transfer of spiritual values. That would be the diagnosis of any non-Western observer of our Western civilization today. And, in making that diagnosis, would not the non-Western observer of our twentieth century Western civilization be substantially right? And yet, at the same time, we ourselves are speaking the truth when we declare that, for our part, as we see it, what our Western civilization stands for today for us, is not technology, but is still the sacredness of the human individual personality. We, twentieth century Westerners hold personal freedom just as sacred as our predecessors did, but here is the paradox of our present position. We still place supreme value on this traditional Western spiritual treasure. In becoming devotees of science and technology, we have not ceased to be devotees of freedom; but in relinquishing our hold on Christianity, we have deprived our belief in freedom from its religious foundations. And if I have been right in finding those foundations in Christian beliefs about God and man as a part of Christianity's heritage from Israel's, our present position in the West is not merely a paradoxical one, but also one that cannot last. We are, in fact, confronted, I believe, by two alternatives between which, sooner or later, and most probably sooner rather than later, we shall find ourselves forced to choose. Either we shall lose our freedom or else, if we preserve it we shall preserve it by re-establishing it on

the religious foundations without which, in my belief, we cannot permanently stand.

I am sure that I am speaking for Westerners on this side of the Atlantic as well as on the other side, if I say that today all Westerners are determined to preserve that respect for the freedom of the individual human personality that is so precious a part of our Western cultural heritage. But mere determination, however strong and however sincere, does not, of course, carry with it automatically the power to put our will into effect. If it is our will to preserve our Western heritage of freedom, then it must also be our will to re-establish this freedom's religious foundations. Supposing that it is true, as I have contended, that human freedom cannot stand permanently without having these foundations to support it. But here we find ourselves willing something that a sheer act of human will cannot accomplish, because religion is one of man's spiritual treasures that is not entirely at man's own disposal. Religion is not like a dog we can first drive away with a kick and then call back to heel by a whistle, just as the fancy may take us or our human convenience may demand. It may be convenient for non-religious purposes to revive religion. It might be convenient for us Westerners in the plight in which we find ourselves today, but it is never possible to revive religion just for non-religious, utilitarian reasons. The only motive for reviving religion that has any chance of bringing religion back to life is a sincere and disinterested thirst for religion for its own sake, and not for any incidental, useful consequences. We may hope and pray that with the help of God's grace this pure thirst for religion, for its own sake, may spring up again in our hearts, but that is a miracle that cannot be performed by any form of social engineering. The miracle may be a necessary prelude to the execution of the social engineer's plan for social reconstruction, but he cannot perform the miracle himself just because it would be convenient to him if it had happened.

The truths of religion are apprehended at

a deeper level of the soul than the intellectual surface. They spring out from the same deep level as the truths of poetry. None of us would think of trying to translate an inspired poem into the language of either philosophy or science. We should be deterred from doing that by our foreknowledge that if we did try our hand at translating the language of poetry to the language of science or philosophy, all that we should achieve would be to empty the poem of its poetry. We shouldn't turn it into science or philosophy. And I believe what holds good for poetry holds good for religion too. When we try to translate religious inspiration into the language of science or philosophy, we simply drain the inspiration away. The truth is religion, like poetry, has a language of its own and it cannot be translated out of its native language into any other. But this intellectual stumbling block is not the most formidable, I fear, that a Western revival of Christianity will meet with. Let us remind ourselves once again what element in Christianity it was that first caused the miscarriage of medieval Western Christendom and, in the end, brought about the seventeenth century Western spiritual revolution first against fanaticism, then against Christianity, then against religion itself, and is still going on today. If I have been right in my diagnosis, the baneful element in Christianity is its fanaticism and Christian fanaticism, like the Christian beliefs about God and man, that are the foundations of our Western freedom is, unhappily, also part of Christianity's heritage from Israel. Christianity, I will put it, inherited from Israel a field in which a crop had already been sown, and this crop is a mixture of wheat and tares. Christianity inherited from Israel the revelation that man's freedom is precious

to God because it is God's gift to man as man's distinctive human birthright, but Christianity, at the same time, inherited from Israel another picture of God and man which is so different that the two pictures seem really to be incompatible. In this other picture God stands not for love, but for jealousy. He has revealed the truth about himself and about man, not to all mankind but to a chosen people—for one, chosen people may be Israel, for another it may be the Christian Church, for yet another it may be the Islamic community; but the idea is always the same and this revelation of the truth is unique and exclusive. It alone is valid and its recipients alone are true believers. That is the element in Christianity that made Christianity a source of strife and scandal in Western Christendom from, I would say, the thirteenth century to the seventeenth century of our era. And the tragedy of our own past history warns us that if a revival of Christianity were to bring with it a revival of this traditional exclusive and intolerant element in Christianity, the same cause would almost certainly once again produce the same tragic effects. So can we re-harvest the wheat in Christianity without re-harvesting the tares? Can we re-enter into communion with the God who is love, without relapsing into the worship of the jealous God whose fanatical devotees have worked such havoc in the past—whether they have been Christian devotees, or Moslem devotees or Jewish devotees of that vision of God?

This, it seems to me, is the question on which our future hangs because, in my belief, we cannot preserve our freedom without re-establishing its religious foundations, and God's love is the only foundation on which man's freedom can stand.

'All that we see in the universe has for its basis this one struggle towards freedom; it is under the impulse of this tendency that the saint prays and the robber robs. When the line of action is not a proper one we call it evil, and when the manifestation of it is proper and high we call it good. But the impulse is the same, the struggle towards freedom.'

PANCHA SHĪLA

BY PROF. SUDHANSU BIMAL MOOKHERJI

Every age adds its "bundle to the granary of human spirit" and says "its word in civilization." Ours will go down in history for novel experiments in human relations, among others. The acceptance of 'Panch Shīla' (Five Principles) as a cardinal principle of international relations is an experiment of the kind.

Centuries ago, Lord Buddha laid down five rules of conduct for his lay disciples. These, collectively known as the 'Panch Shīla', enjoined abstinence from killing, stealing, impure love (adultery), lies and liquor. The 'Panch Shīla' of the Buddha, it is clear, was intended to guide human conduct on the individual plane. The concept was, however, given an altogether new import and raised from the individual plane to the socio-national by Dr. Soekarno of Indonesia a little over eleven years ago. In a broadcast to his people on June 1, 1945, when Indonesia was still under Japanese occupation, Dr. Soekarno enunciated five basic principles—the 'Pantja Shīla'—which would form the foundation of free Indonesia's socio-political philosophy. Free Indonesia, he declared, would accept nationalism, internationalism or humanism, representative government, social prosperity or social justice, and belief in God as the cardinal principles of its State policy. These, Dr. Soekarno explained, could be reduced to three principles, viz. socio-nationalism, socio-democracy, and a belief in God. They in their turn, the learned Doctor continued, could be reduced to a single principle: one which the Indonesians call 'gotong rojong' (mutual co-operation). "The State of Indonesia which we are to establish," he concluded, "should be a state of mutual co-operation A Gotong Rojong State."

The 'Panch Shīla' concept was given a wider interpretation and raised from the national to the international level more than two years ago when on April 29, 1954, India

and the People's Republic of China came to an agreement on cultural and commercial intercourse and on facilities for trade and pilgrimage between India and Tibet.

The 'Pantja Shīla' of Dr. Soekarno's conception and the 'Pancha Shīla' of the Indo-Chinese agreement over Tibet seem to have little in common with each other at first sight. A little reflection, however, reveals that the same spirit of live and let live, of love for all, malice for none, is writ large on them, that mutual co-operation is the very essence of both.

The Indo-Chinese Agreement of 1954 is based on a full, frank, and unqualified acceptance of five principles incorporated in the Preamble to the Agreement. These principles are:

- a. Mutual respect for each other's territorial integrity and sovereignty.
- b. Mutual non-aggression.
- c. Mutual non-interference in each other's internal affairs.
- d. Equality and mutual benefit.
- e. Peaceful co-existence.

These five principles, collectively known as the 'Pancha Shīla' had, however, a rather limited scope. They were placed in a wider setting on June 28, 1954, when Prime Ministers Nehru and Chou En-lai of India and China, respectively, issued a joint statement from New Delhi on the mutual relationship between their two countries. The statement reiterated the firm faith of the two Premiers in the 'Pancha Shīla'. The signatories further believed that the application of the 'Pancha Shīla' to international relations in general would form a stable basis for peace in our times.

A challenge of resurgent Asia, to the world at large, the 'Pancha Shīla' has been accepted by not a few sovereign peoples as the guiding

principle of their foreign policy. The five principles have been incorporated in letter and spirit during the last two years and more in joint statements by China and Russia, China and Indonesia, India and Yugoslavia, India and Russia, Burma and Yugoslavia, India and Poland, India and Saudi Arabia, China and Vietnam (Northern) and Russia and Vietnam (Northern), among others. China has offered her friendship to all nations on the basis of the 'Pancha Shīla'. President Mao Tse-tung has declared that his government is willing to open "diplomatic relations with all governments willing to observe the principles of equality, mutual benefit and mutual respect for territorial integrity and sovereignty."

The Geneva agreement of 1954, which stipulates "respect for the independence, sovereignty, unity and territorial integrity of the three states involved (Cambodia, Laos and Vietnam) and non-interference in their internal affairs" is a grand victory for the 'Pancha Shīla' ideology.

Yet another victory—more significant perhaps—was to follow. Twenty-nine Afro-Asian nations met in the historic Bandung Conference in April, 1955, and issued a joint declaration on the promotion of world-peace and co-operation. The ten principles of the Bandung declaration are only an elaboration of the 'Pancha Shīla'. The Big Four Summit Conference at Geneva in July, 1955, followed by the Big Four Foreign Ministers' Conference later in the year were also attempts to reduce, if not to resolve, international tension in a genuine 'Pancha Shīla' spirit.

Recent happenings in the Middle East and in Eastern Europe are no doubt violations of the five principles. But they may very well be the birth-pangs of a new world order to be based on the 'Pancha Shīla'. Let us not forget that "progress is real if discontinuous. The upward curve resolves itself into a series of troughs and crests" (*What Happened in History* by V. Gordon Childe, p. 282).

If every age makes its contribution to man's spiritual heritage, it has its peculiar problems at the same time. The great chal-

lenge—greater than any other—of our century is that of war and "In every country", as Corliss Lamont puts it, "the living generations of today have the chance . . . of bestowing on their direct descendants and all posterity the greatest boon in the records of the race: the permanent abolition of the scourge of war. That is the supreme challenge of these fateful times" (*Soviet Civilization*, p. 411). The challenge can best be met by an acceptance of the philosophy of peaceful co-existence, which presupposes mutual respect for one another. In the political context, this implies respect by the nations of the world for the integrity and sovereignty of one another. Such a respect can be maintained and demonstrated by a determination to refrain from acts of aggression against one another. That, however, is not enough. We must prove our *bona fides* by allowing all—great and small—to order their lives in their own way. The principle of mutual non-interference aims at removing, among others, the suspicion of the democracies that the totalitarian countries infiltrate their own philosophy into the former through seemingly "innocent organizations." An agreement between India and Russia sometime back defines the scope of non-interference in internal affairs and covers economic, political, and cultural fields. Non-interference by others in internal affairs, needless to say, is the most effective guarantee of preserving the sovereignty of a nation from external encroachments.

The principles of non-aggression against one another and non-interference in one another's internal affairs are but *negative* in scope. They are by themselves of little value in ensuring co-existence, which is the only alternative to co-destruction with which we are threatened today. The principles of non-aggression and non-interference must be followed up by *positive action*. Hence the acceptance of the principle of equality and mutual benefit as one of the basic principles of the 'Pancha Shīla'. The nations of the world should adopt measures as are likely to benefit them all as equals in all respects.

To meet effectively the threat of war, which,

as noted above, is the supreme challenge of our era, we must set before ourselves the ideal of peaceful co-existence. The ideal can be realized by following the four principles detailed above.

The 'Pancha Shīla' is the sheet-anchor of new India's foreign policy. It is a policy of peace and amity among nations. India's policy of non-alignment with either the Eastern or the Western Power bloc is a logical outcome of her desire for peace. It has been argued by interested parties and individuals that India's desire for peace is not sincere, that it is due to her industrial backwardness and military weakness. They ignore altogether the past history of India—remote and recent. "A country's foreign policy," Prime Minister Nehru points out, "ultimately emerges from its own traditions, from its own urges and more particularly from its recent past." The 'Pancha Shīla' ideal admirably fits in our historical and cultural heritage. "It (the 'Pancha

Shīla' way) has been," to quote Nehru again, "our way of life and is as old as our thought and culture." It is, in the last analysis, the philosophy of "live and let live." India has, throughout her long history, always striven to evolve a grand and soul-stirring symphony out of jarring and discordant notes. Little wonder that India alone could give birth to the lofty idealism of the Upaniṣads and of Buddhism. Both preach the gospel of tolerance, of mercy and friendship, of love for all, malice for none. These constitute the essence of 'Pancha Shīla'. Emperor Ashoka Priyadarshi of Magadha, the saint-seers of Medieval India, Swami Vivekananda, the patriot-saint of Modern India, were all exponents of the 'Pancha Shīla' way of life.

The words of the Father of the Nation still ring in our ears: "... end cannot justify the means and everything must be fair in politics." Nothing in inter-human relations can be fairer and juster than the 'Pancha Shīla'.

DEVOTEE POONTHANAM

BY SRI K. M. SRIDHAR

It is well known that Narendranath (Swami Vivekananda) asked Sri Ramakrishna whether he had seen God and got the straight reply, 'Yes, I have; and I see Him more tangibly than I see you.' The history of the Bhakti movement in India furnishes numerous instances of true devotees who passionately loved the Lord and were blessed with the vision beatific. Each of them cultivated a special attitude towards Him. Tulsidas, for example, worshipped the Lord as his master and considered himself as His servant (*Sevya-sevaka bhāva*); Mīrābāi worshipped Him as her lover (*Mādhurya bhāva*); Sūrdās worshipped Him as his great friend (*Sakhya bhāva*); while Poonthānam the great devotee of Kerala, worshipped Him as his own little child (*Vāt-*

salya bhāva). Has not the Lord said in the *Gītā* (iv. 11), 'In whatever way men worship Me, in the same way I fulfil their desires'?

Poonthānam, the great devotee of Kṛṣṇa, belonged to an old orthodox Brahmin (Namboodiri) family of south Malabār. From his childhood he was of a very pious nature and he spent most of his time in devotional singing (*bhajan* and *kīrtan*). Even when he was in his later fifties, he had no children. He and his equally devoted wife prayed to Lord Kṛṣṇa, and at last they were blessed with a child. Both were filled with extreme joy. But in the sixth month, on the day of the 'rice-giving' ceremony (*annaprāśa*), when all arrangements for the great feast had been completed and many invitees had already

arrived, the dear child suddenly passed away! Who can describe the agony of the aged couple? Poonthānam for a time seemed to lose all his faith, and he exclaimed, 'The Lord is so unkind. Why should I care for such a heartless God?'

The mother may beat a child, still the child cries out only, 'O mother'. After the first effects of the shock were over, Poonthānam walked to the famous Guruvāyūr temple and began daily prayers to Lord Kṛṣṇa. The Lord became pleased with his devotion and granted him His vision. Poonthānam sang out in ecstasy, 'When Baby Kṛṣṇa is in the mind, why should I desire any other child?'

In addition to being an eminent devotee, Poonthānam was one of the greatest of Malayalam poets. His *Jñānapāna* contains many beautiful lines extolling renunciation, stressing the futility of remaining attached to one's relatives, and the folly of indulging in festivities or craving for riches and landed property, when death is sure to appear without warning and snatch us away from them all. He reminds us in his sweet verses that the Lord makes a beggar a king, or a king a beggar in no time. When we are born, we come alone; so too, when we die, alone we have to go. In between these two poles, during such a short span of human life, why should men enter into quarrels with one another? If man can think of God, or at least hear His name, but once a day, salvation would be within his reach!

While at Guruvāyūr, Poonthānam came into contact with the famous devotee and Sanskrit scholar, Meppathoor Nārāyaṇa Bhaṭṭa, the author of *Nārāyaṇeeyam*. Though a lover of God, Bhaṭṭa was proud of his knowledge of Sanskrit. Once, in a weak moment, he happened to fall in love with a girl within the temple premises! The Lord, it is said, appeared before him and asked him, 'Should you have done this within the temple?' Bhaṭṭa is said to have replied, 'Show me a place, my Lord, where You are *not present*.' Such was the nature of Bhaṭṭa; the Lord had no reply! But soon after Bhaṭṭa had an

attack of rheumatism, and he became unable to move about. He was advised to 'begin with the fish'. He understood the real meaning; it was to begin *kīrtan*, praise of the Lord, commencing from His incarnation as the Fish. This led to the composition of *Nārāyaṇeeyam*, which contains a little more than a thousand verses in excellent Sanskrit, divided into a hundred sections (*daśakas*). The book is so named mainly because it deals with the glories of Viṣṇu (Nārāyaṇa)—in fact it is a condensed *Bhāgavatam*—and partly also because it is the outcome of Nārāyaṇa Bhaṭṭa's devotion to the presiding Deity of Guruvāyūr. According to tradition, when he finished composing the last stanza, the Lord appeared before him and removed his pains.

Poonthānam was not a master of Sanskrit, but his devotion to the Lord was more intense than that of Bhaṭṭa. Once Poonthānam wrote a book of verses in praise of Lord Kṛṣṇa and requested Bhaṭṭa to correct it. But Bhaṭṭa refused and said in scorn, 'It is after all in the local language, not in Sanskrit. Please show it to some one else!' Poonthānam was much put out. He fell before the Deity, and wept and prayed. The very next day a young Brahmachārin came to Bhaṭṭa and said, 'There are so many mistakes in *vibhakti* (case-endings) in your *Nārāyaṇeeyam*. Don't boast that you are perfect. Go and apologize to Poonthānam. I like his *bhakti* more than your *vi-bhakti*.' Bhaṭṭa apologized.

After returning home, Poonthānam led a quiet and pious life. But every month, on the first Monday, he used to go on foot to the temple at Guruvāyūr, forty miles away, to have *darśan* of the Lord, though often he was blessed with His vision even while remaining at home. Once, while he was thus going, some robbers suddenly pounced upon him. Poonthānam closed his eyes and prayed, 'O remover of sorrows, O ocean of compassion! That speed with which You rushed for protecting Draupadi, that speed with which You went to rescue the king of elephants,—where has that speed vanished when the time has

come to save me from this affliction?''* Suddenly, it is said, the Commander-in-chief of the Zamorin of Calicut appeared there and drove away the robbers. Poonthānam was so pleased that he took out his ring and presented it to the Commander. When Poonthānam reached the temple at Guruvāyūr, the priest gave him back the ring, saying that it was the Lord's order. It was really the Lord Himself who had come in the guise of the Commander to save His devotee!

Once Poonthānam was conducting his prayers in a Śiva temple. He used to read the *Bhāgavatam* inside this temple too, and place a book mark to indicate the page at which he closed his reading each day. One day he found that the mark had been placed at a much earlier page. So he read the intervening portion over again. Next day he found that the mark had been pushed back as before. He was sure that some one was playing mischief and so prayed to Śiva. At once there was a voice saying that it was Śiva Himself who did it; for He wanted to hear Poonthānam reading the same pages again and again!

When he grew too old, Poonthānam said to the Lord at Guruvāyūr that hereafter he would not be able to walk the forty miles on the first Mondays as before. The Lord said to him in reply, 'Hereafter it is enough if you build a small temple in your own courtyard and worship Me there.' Poonthānam did as he was told.

One day Poonthānam was given to under-

**Yā tvarā Draupadī-trāṇe,*
Yā tvarā Gajā-rakṣaṇe,
Mayyārte Karuṇā-sindho!
Sā tvarā kva gatā Hare?

stand that the Lord would come the next day to take him to Vaikuṇṭham (the abode of Viṣṇu). He made preparations for a grand welcome and invited many people for a big feast. When all had assembled, Poonthānam was heard to say: 'Oh! I hear the sweet flute of the Lord!' He ran to the gate, received the Lord, made Him sit on a stool and duly worshipped Him. None other than Poonthānam could see the Lord. All thought that these were the old man's whims and fancies. Suddenly Poonthānam began to dance with joy, singing a famous song, called *Ānanda-kīrtan*. He praised the Lord of Gokula ('Ambāṭi' in the local language), the boy Gopāla with butter in both hands, the enchanting player on the flute. Poonthānam was heard to exclaim, 'The Lord's aerial car has come to take me to His abode. Does anyone want to come with me?' The friends who had gathered thought that the old man was crazy. Even his wife felt that he was half-mad. But the maid-servant, who was a great devotee, came running and said that she was desirous of going with him. As soon as she reached the front portico, she fell down,—dead! Poonthānam's soul too rose up; the devotee had become one with the Lord!

The story of Poonthānam's life is a story of a true devotee's success in coming face to face with the Supreme Power through the force of heightened love. *Yādṛṣī bhāvanā yasya, siddhir-bhavati tādṛṣī*. An aspirant gets a realization appropriate to the attitude he adopts in his practice. The value of *Iṣṭa*, the Chosen Ideal, has been stressed in the teachings of Sri Ramakrishna and Swami Vivekananda. Let us take any aspect of the Truth that appeals to our temperament, give up doubting, and try to realize It.

'The final idea is that my religion cannot be yours, or yours mine. Although the goal and the aim are the same, yet each one has to take a different road, according to the tendencies of his mind, and although these roads are various they must all be true, because they lead to the same goal. It cannot be that one is true and the rest not. The choosing of one's own road is called in the language of Bhakti, *Iṣṭam*, the chosen way.'

—Swami Vivekananda

THE PHILOSOPHY OF YOGA

BY DR. PREM NATH

One of the six systems of Indian philosophy, the Yoga, fathered by Patañjali, is one of the richest contributions to the world thought. The Yoga of Patañjali is in the form of *sūtras* or aphorisms, all of which can be easily covered inside a foolscap page. And yet what a treasure of knowledge, what a dive into the oceanic depths of human mind and what a scaling of heights!

Generally, the Yoga is considered as queer mysticism or, at best, metaphysical acrobatics. But besides metaphysics and mysticism it is a distinctive science of human culture and knowledge. It is psychology, morals, physical culture and education, all rolled into one. What could this hybrid philosophy of the Yoga be like?

Of course, like any other philosophy, the Yoga too, has a metaphysical background. That it inherits from the Sāṅkhya, another of our systems of philosophy. To understand the principles of the Yoga, it is necessary to have an acquaintance with the metaphysical and cosmological components of the Sāṅkhya. They may, therefore, be mentioned in brief. Firstly, there are two orders in the universe, that of the Prakṛti or Nature and Puruṣa or Soul. Nature does not exist in her own right but for the enjoyment of soul and its eventual liberation. Secondly, mind and body, like Nature, are material having been constituted of three *gunas* or elements namely *Sattva*, *Rajas* and *Tamas*, which are always in motion. Thirdly, there is a plurality of souls, one soul inhabiting one body. Souls are immortal. When a man dies, the soul leaves to inhabit another body. Hence there is a future life. And fourthly, human beings are what they are on account of the inexorable operation of the universal Law of Karma whereby one is bound to reap the conse-

quences of one's actions in this life or in the next.

Now the Yoga believes, very rightly, that an average man, unless trained and disciplined, cannot understand the reality of things. A school boy, for example, has to sit through long hours of concentration and self-denial before he can have an elementary knowledge of three R's. A scientist in the laboratory has to forgo many comforts of life and apply full concentration to the problem at hand. In fact for any worthwhile achievement in life and in the realm of knowledge a sustained concentration and high-level moral character are essential. If that is true in the minor branches of knowledge, it should be the more true in the case of the supreme knowledge of self or soul. The Yoga maintains, therefore, that in order to gain proper self-knowledge and self-realization the impurities of both body and mind should be washed off, which would unmistakably need an elaborate course of discipline in physical, mental, moral, and intellectual culture. The mind of man, it goes without saying, is restless and rather difficult to control. There is a poignant truth in what Napoleon, the warrior, says: "The only conquests which are permanent and leave no regrets are our conquests over ourselves." But the mastery over self cannot be established by just a part of our energies. It can be so achieved if all our energies and potentialities are joined to the task. Hence the reason for so elaborate, hard and long a discipline laid down in the Yoga. Let us first turn to the physical culture as one of the steps on the ladder of yogic knowledge and self-realization.

So long as man is prey to flesh he cannot utilize his energies to his best advantage. Even a minimum concentration needed for

ordinary tasks of workaday life hardly comes forth. So the body must be tamed for higher purposes of life. The bodily lusts must be curbed gradually and intelligently. The first requisite for that is an extreme simplicity in the matter of eating and drinking. The simplicity in this context means that not only should the food be taken at proper times and in proper quantities, but it should be *sāttvik* or such as does not cause passion in body and mind. A vegetarian diet is recommended on the supposition that it keeps the human temper in control. The influence of diet or chemicals on human mind is increasingly being realized today on the basis of scientific experiments. Specific types of diet and chemicals turn out different temperaments. It is common knowledge that the secretions of different glands of the human body not only produce changes in the body but also in mental qualities. That the body has a way of influencing the mind and vice versa is a basic position common to medicine and psychology. Psycho-somatics, a new and common branch of medicine and psychology, has already brought to the fore, in a short time, the incredible influences of body and mind on each other.

To eliminate poisons from the body and to keep body and mind in good health different methods are suggested by the Yoga. Mention may be made presently of *Prāṇāyāma* or breath control which is of as many as nine types. The aim is twofold: first, to inhale as much fresh air as possible and to hold the breath for as long as continuous practice helps to do and second, to gain more of concentration. The prophylactic value of *Prāṇāyāma* or deep breathing and breath control both for body and mind is greatly realized by physicians and psychologists. Tuberculosis, heart diseases, nervousness, blood pressure and a host of other ailments are being treated with the aid of exercises in deep breathing and breath control. Dr. Eustace Mils, an eminent physician, recommends the practising of deep and full breath at frequent intervals throughout the day. "The ordinary breath

of the ordinary civilized person," he says, "is neither deep nor well." Such exercises relieve the tensions in the mind, improve concentration and lead to mental poise. Any agitated man has only to try this method to find how soon his anger melts. Dr. Volgyi in his book 'A Message to the Neurotic World' observes, "Prāṇāyāma is a necessary means to the attainment of bodily and mental equilibrium."

Similarly *Āsanās* or bodily postures are recommended, which have a remarkable effect on human health, which energize bodily and mental activities and are conducive to celibacy. For example, *Śīrṣāsana* or standing on head, legs upward, has been found to be a specific for longevity and for overall equilibrium of the body and mind. Wrong postures, on the other hand, cause "special curvatures and physical deformities and interfere with physical and mental efficiency throughout life tending to lower the resistance to disease." To this observation of Dr. Fisher may be added his remark that "pains erroneously ascribed to rheumatism or sciatica are often due to faulty posture."

By way of a preliminary moral culture, the Yoga enjoins on the neophytes to have full faith in themselves and in the efficacy of Yoga in the attainment of the spiritual knowledge, the knowledge par excellence. All attitudes and actions that cause damaging emotions are to be scrupulously avoided. As a general rule, the path of moral restraint (*yama*), and observance of moral principles (*niyama*) is to be adhered to—an observance of perfect truth and non-injury in thought, word, or deed. This saves the Yogi from lots of enervating emotions; and energies thus gained can be directed to self-knowledge.

Patañjali is fully conscious of what is known in modern psychology as individual differences. Appreciating fully the differences in individual abilities and tendencies, he suggests different paths for different persons in keeping with their total personality make-up. Thus in the later yogic philosophy and practice three well-marked approaches to Yoga

emerge. *Jñānamārga* or the path of knowledge is for those whose intellectual susceptibilities are high and who, as such, are capable of seeing the truth from non-truth, reality from illusion. But for those whose tendencies lie in the direction of *Bhakti* or devotion and *Karma* or action, the *Bhaktimārga* and *Karmamārga* are laid down respectively. By devotion to God or any godly object the devotee can control his lower instincts and stamp in the lofty qualities of the object of devotion. This helps him to forget his ego and merge in higher consciousness. Similarly a dedicated and detached action, as for instance, preached in the midst of the greatest activity finds the spiritual qualities. Says the *Gītā*, "He who in the midst of the greatest activity finds the sweetest peace, and in the midst of the greatest calmness is most active, he has known the secret of life."

From preliminary mental culture to its pinnacle, the Yogi's consciousness goes through a long process of evolution before he reaps the fruits of his long-drawn out practice. To begin with, he has to overcome the minor *kleśas* or hindrances which are responsible for his bondage in his cognitive, emotional and volitional life. Five in number these are *Avidyā* or ignorance, *Asmitā* or egotism, *Rāga* or attachment, *Dveṣa* or aversion, and *Abhiniveśa* or love for life. But the source of all these troubles is ignorance. It is not without reason that the refrain of philosophy all along has been 'Know thyself'.

Avidyā or ignorance causes many illusions and weans us away from reality and from facing the situations of life squarely. Students of Adlerian psychology know how lack of proper knowledge of one's own self leads to the formation of wrong self-image and to the constructing of a wrong picture of society, which together are eventually productive of neurosis. Therefore it is necessary for the Yogi to have proper knowledge of himself and the spiritual reality. According to the Yoga, the ultimate reality, to be sure, is *Puruṣa* or soul which alone is the witness of bodily and mental phenomena. As a matter of fact, nothing be-

longs to body and mind, for they are only the unconscious instruments for the enjoyment of the soul and its final liberation.

Asmitā or egotism, according to the Yoga, is due to the unconscious compensation for the lack of proper knowledge, even as Adler maintains that the inflamed ego is mostly due to inferiority complex. At any rate, it is a great disintegrator of personality. It is necessary, therefore, to get over this very common human weakness.

Rāga or attachment to anything material or living is known to be a great source of many mental conflicts and pains. The more we cling to a thing, the more we have a state of anxiety about it and feel proportionately grieved at its loss. Mentally feeble persons have been found by Hollingworth, a noted psychologist, to show more of attachment than the more thoughtful and disciplined ones.

Dveṣa or aversion, implying hostility, to fellow beings is one of the most damaging emotions. It saps human energies altogether. Karen Horney, a leading psycho-analyst, in her clinical observations has found that hostile reactions of various kinds are particularly to be found in neurotics.

Abhiniveśa or attachment to life, will to live, causes undue anxieties and fear of death. The students of abnormal psychology are aware of a large number of patients developing all sorts of abnormalities on account of the excessive attachment to life and consequent fear of death. No one can live gainfully unless one overcomes the fear of death.

Mastery gained over the aforesaid afflictions, the Yogi is ready to move to the higher steps of Yoga. He has to go through, one by one, three disciplines of *Dhāraṇā*, *Dhyāna* and *Samādhi*, backed by *Vairāgya* or dispassion and *Abhyāsa* or practice.

Dhāraṇa or concentration means fixing of mind on some object to the exclusion of all others and is recommended for a number of reasons. Firstly, it helps stop the intellectual processes with all their false meanings and illusory associations and thus helps see the

'thing in itself'. That is to say, it increases clarity of vision, for it is not caught up in intellectual analysis of little consequence. Pillsbury, the celebrated author of 'Attention' remarks. "... The function of analysis is not essential to the attention..... 'Increase in clearness' is the only change which can certainly be affirmed to be the result of attention." Secondly, it weeds out all the undesirable *samskāras* or impressions and *vyrttis* or tendencies of the mind and fills it with the qualities of the object of concentration. For mind has the capacities to 'empty' itself of the old impressions and tendencies, including those of the previous births and 'fill' itself with the new ones. Such concentration is possible because the Yogi has already learnt to control his bodily and mental movements to a great extent. That explains why the yogic concentration can last for a pretty long time as against the finding of the modern psychologists to the effect that one can attend to a thing at a stretch for not more than a few seconds only. The *Prajñā* or intuition of things is the fruit of this long-drawn-out concentration when the "mind itself becomes the object it contemplates, and the consciousness of 'I' is absolutely obliterated. This is borne out by those psychologists—on the authority of Sprot—who have taken exercises in contemplation and have subsequently affirmed that there is oneness with the objects contemplated and the vanishing of egos. As a result of contemplation on *cakras* or centres of spiritual energy in body and on other mighty objects, great many *siddhis* or powers come to a Yogi but he must not be overwhelmed by them or misuse them in order not to fall from the spiritual heights.

Samādhi or trance or communion is the fruit of meditation. There is no fluctuation of the mind at this stage and the mind sub-

sists in the form of the contemplated object alone. Each state of *samādhi*, in the course of evolution, is a qualitative improvement over the first till the Yogi reaches the height of purity of the mind where the element of *sattva* or passionlessness masters the sensuous and infatuating elements of *rajas* and *tamas*. The element of *sattva* itself undergoes a process of purification to the last degree. This experience has been differently labelled as *Mokṣa*, *Mukti*, *Nirvāṇa* and the like after various philosophies and is said to be indescribable in words. Such a master of language as Tennyson, who was given to trances occasionally, confessed to his inability to put the experience into words. At this stage when there is perfect knowledge of the Reality and the purpose of the soul is served, Nature ceases to function. It does not imply that there is an end of Nature all over. It is only with regard to a particular soul that Nature ceases to act. It still continues to work for those who have not yet attained the discriminative knowledge.

The Yoga philosophy carries some of the modern psychologies with it upto a certain point. Both Yoga and modern psychology are generally agreed on broad outlines of the Unconscious, Habits, Tendencies, and Concentration. But when the Yoga enters the higher states of the mind and enjoins rigorous discipline for the attainment of the final knowledge, modern psychology shrinks back in despair. But with some interest and studies in extra-sensory perception and other higher or at any rate newly discovered states of the mind, who knows if the psychological science in the coming years will be marked by the study of, and investigation into, the supra-conscious of the pattern of the Yoga, as its past scene during the last few decades has been dominated by the unconscious.

'These prophets were not unique; they were men as you or I. They were great Yogis. They had gained super-consciousness, and you and I can get the same. They were not peculiar people. The very fact that one man ever reached that state, proves that it is possible for every man to do so. Not only is it possible, but every man must, eventually, get to that state, and that is religion.'

—Swami Vivekananda

WHAT DRIVES ME TO VEDĀNTA

BY SRI J. M. GANGULI

I hear and I have heard that my 'I', your 'I', his 'I' and the 'I' of all the rest,—they are one and the same, the same One, the same Brahman. There is nothing else besides and without Him. That One Who is the cause and the effect of all; Who works, processes, and interlinks them one to another, that One is all this and that, in big and small, known and unknown.

But how can that be? So many buts and hows rise nervously in my mind, and they are not answered. I am more confused than ever. The blue sky, the twinkling stars, the blazing sun, this earth with all its ups and downs, colours and sparks,—are these then just unreal and illusions? Or, as they would perhaps say, am I exciting and befooling myself by appearing in different forms before my own self?

So'ham, I am told. But to the man crying in pain, to the one sinking in a current, or to the one shivering in cold loneliness shall I say 'What can I do? I am one and the same with you. *So'ham*', and then indifferently walk away?

Indeed *So'ham* does not freeze my instincts and lay down my senses flat. My senses remain and so I remain too, and so I have a consciousness, which makes me feel the External, and distinguish myself from it. This attempt to reduce all things to One, to One Cause, One Origin seems to be rather due to the difficulty in tracing the infinite diversities of Nature and its functions to different indefinite causes and origins than to any realization that they are fundamentally one and that they all originate from the same thing. It is surely easier to account for one pre-existing cause than to explain an infinite number of them. But when we make such a supposition the separate consciousness of our own selves and of the Externals remains; for it is such con-

sciousness which makes me investigate into them for the original cause. The approach to the One is thus not through realization but only on a slender and shaky line of reasoning, which snaps when we look upon the realities of our surroundings.

In such a state of mind we hear some say 'Take things as they are. You and I, and they and those are all different, but our Creator is one, though He is not the same as we and is different from us. We readily listen and accept. This seems to be comforting and easier to grasp. I can look up to our Creator in wind and tide, in trouble and distress; I can get someone to pray to for deliverance. Doubts are lifted off my mind; whys and hows are kept well at bay; and the weight of any ultimate responsibility for my actions is shifted from mine to the shoulders of the Almighty Creator. Right and wrong; sin and virtue I need not trouble to judge, but may just accept them as they have been classified for me. If I do the right I shall get a heavenly reward; if I incline to wrong I can pray for His forgiveness, and then He will do the rest.

Is this not the life we like to live, the way we love to think, the manner we explain and argue, and the method we adopt to humour and console ourselves? With such assurance enthusiastically we push on in the heat and excitement which always come from our active senses. How can all things be one and the same, with God moreover merged into the same? I brush aside the question or rather that drops off without my knowing sometime somewhere on the way during my ceaseless activities. That the scene changes and the concert breaks I do not notice in the hours of thrill and excitement. Someone on my right has gone and another has come; a new face attracts me from the front; the smile on one's face has turned into a frown, and the frown,

on another's into a smile; light and darkness have been interchanging places. All these are beginning to tell on my nerves. Experiences are repeating, and their monotony is deepening. Why, I wonder, if they are all different they do not ever appear to be new and bright and thrilling? He and she should always be able to amuse me for I am so different from them. Why their voice seems at times to have a ring similar to what I have heard before; similar even to what comes out of my own throat,—similar shout of joy, similar moan, similar touch in them all? In moments of deep quiet I can even hear the voice of the ancients, of the great-great-great-grand fathers as it comes echoing from the distant stiff tall cliffs, from the leaves of the old age-watching banian trees, and from the unfading blue sky overhead. I cannot mistake it as different from what I hear today. The same voice expressing the same feelings, the same sound of coming and going, the same clatter of footsteps, and the same vibration of movements and actions prompted by same and similar impulses.

Worried and perplexed and somewhat ill at ease I move on through the differences and varieties, which I have been accepting and believing in till I come to the wide expanse of a sea-shore where I sit down for a long breath. My mind is roving. I am wondering how the various things which I have grasped in my hand have all in turn staled and been reduced to the same dead load which I have discarded for a fresh one. Each one has appeared new and fresh, and bright and charming, but only for a while. Different faces and figures also have thinned away into the same shadow.

As I extend my legs on the sandy beach my vision stretches over the unbroken sameness of the watery surface in my front. Water, deep blue water, nothing but water there and beyond and beyond to the earth's end. All colours merge into its blue; all sharpness, acuteness, bends and corners, spires and minarets of distinctiveness sink into the leveling, rolling waves. My distractions are going

as the edges and cornices on which they were hanging are crumbling down on the dead flat surface of the sea. The many forms and figures and images which I have been handling, playing with or talking to are dwindling away in the distant blue, and they do not now very much stir and excite my desires and hankerings, likes and dislikes, because a sameness seems to be breaking through the outside surface of them all. As past recollections fleet past my memory, I ask myself which of those waves which are forming and subsiding, re-rising and re-sinking yonder should or could I like or dislike. I do not see them different; they are one and the same, the same eternal Same. I see there a baby wave growing and swelling into vigorous boyhood which I have passed through myself. The boy wave then rises to youth, and as a maiden wave passes by he flings a glance and dashes headlong at her. I laugh at the fun, for I can see no he and she difference between the two, both being just the same water waves rising from the same depth and both going to sink back into the same depth. Yet as they rise and rush one thinks the other to be different, and one makes another a playmate in boyhood, a sweetheart in youth, a comrade-companion for a time thereafter, and then as each breaks they form into the same one again. In their intimate and inseparable embrace no exclusiveness, no egoistic individualism, no sense of distinction is left in them. As I watch the waves on all sides I see there on the watery screen so many mysteries of life unfolding and revealing themselves. A drama similar to that of our life is being played there. One thing, one material, one water, and yet so many waves, so many formations and transformations. The flashy self-consciousness of the waves,—is that not similar to and even the same as that in us which makes us move, work and function? When I see one wave rising and running after another wave, I recall to mind how I did and do the same,—following, catching and leaving this and that, never realizing that all those things were not different from me, just as no wave is essen-

tially different from another. The rising and changing impulses in me, as in the waves, have been creating illusions and differences by making things appear in different forms and colours. Their changing shapes and appearances, their smile and looks,—those have been no more than mere images and projections of my own impulse-generated thoughts, desires, cravings, and feelings.

When I hold my life and all its activities in one picture before me I am surprised at the creating power of my impulses, the power to make and convert the same thing into different forms, into he-s and she-s, good and bad, sweet and bitter, ugly and beautiful, just to satisfy their urges, after which distinction goes, monotony which brings distaste and indifference comes and sameness engulfs them all. Turning over the stretch of the past, of the remotest past, I see the same thing rising and falling, forming, reforming, and mingling and merging again. I hear the same story, the same music, the sound of the same marching, coming and going, just as out there on all sides and in the far distance where the sky and the sea faint away into one continuous azure curve that holds the world I see the same and similar waves rising, playing, dashing and breaking, each one stimulated by a passing impulse which excites it, generates illusory differences, and causes various feelings towards each other. How the impulses come, how the force is generated in the depths of the ocean I cannot comprehend, but what strikes me to the point of stupefaction is the sight of the waves rising from the same ocean, and forming into different self-conscious units and then acting all the acts of a full-story drama from the birth and growth of the hero to his decay and disappearance back into the same water. The dance and the song, the rush and the roar, the laugh and the cry, the fight and the love-making, and all which make a full drama are being performed by one and the very same thing, the same water of the same ocean. Through the eternity of the past, through this exciting present, and down through the depths of the

future I and all the rest have been bubbling up like waves on the surface of the ocean of Sameness, and stimulated by a multitude of impulses, feelings and emotions we have been featuring each other variously for tickling and satisfying our own passing fancies and hankerings. How wonderfully we have been creating diversities out of one and the same thing; how like a potter out of the same mud and clay we have been moulding and shaping different figures and idols, some to deify and worship, some to love and be loved by, some to comfort me in distress, some to excite me onward till I, you and all those creatures, mouldings and castings break and subside down on the same surface and get submerged in the same ocean!

This revealing realization is startling. The gulf between this and that, me and you, my self and the external world which seemed definitely to exist, because it was that which alone could, as I thought, cause and generate my consciousness now seems to be closing its gaping mouth. The whole thing, the whole show appears to be one and the same thing, just mere formations and transformations of that same thing. Duality is crumbling and falling into pieces down on the bosom of the One, of the Same,—call It Atman, call It Brahman, call It whatever you choose. It is just that Same all over and nothing else. I may never be able to comprehend how and why the bowels of the ocean labour to cause bubbles and waves on its surface, but it is these bubbles and waves on its surface which form and constitute all that we are, all that we feel and perceive, all that we see and think about.

The same, the same One, seems to be engulfing all in its tremendous embrace; and as the ebbing waves spread over the ocean's surface, so I seem to be also spreading and expanding into the thinness of the Same. *So'ham, So'ham*,—I have heard that said and quoted; but how that confused me all the more when I stood dry and separate in the midst of what I found and took to be multi-

faced External! I do not understand the *Aham* ('I') because I am still holding on to my 'I,' to my separateness, my individuality. Its distant realization can come only when we are driven by deeper observation and subtler experiences to probe into the depths of all things and see for ourselves that they all originate in the same One into which they all merge and disappear again. *So'ham, Advaitam*,—its sense is not a matter of argument; it is beyond the scope of reasoning which is based on superficial experience. It is a realization to be had through an ultimate experience of an underlying sameness in everything and all around. It is a realization which the realizer cannot share with another, for

this realization and the utter destruction, or call it disintegration, of the realizer's self-consciousness are one and the same thing.

I am far, quite far from that realization, for I am too conscious of my self and of the externals, but under the surface of them all I see the peeping out of the face of One Same. This Sameness in everything is driving me to discard my attachments to things, my likes and dislikes. They appear all so meaningless. And it makes me wonder if I am also not one with that Same. *So'ham* is no more confusing and distracting me; rather it seems to be sounding in rhyme with 'Yes, I am the same too, same as the rest', which inner chords in me are more and more vibrating.

ŚRĪ-BHĀṢYA

BY SWAMI VIRESWARANANDA

(Continued from previous issue)

Topic 3: THE PERSON WITHIN THE EYE IS BRAHMAN

अन्तर उपपत्तेः ।१।२।१३॥

13. (The person) inside (the eye is Brahman) on account of (the attributes mentioned therein) being appropriate (only to Brahman).

'This person that is seen inside the eye is the Self. This is immortal and fearless; this is Brahman' (*Ch.* 4.15.1). The question is whether this person referred to here is the reflection of a person in the eye, or the individual soul, or the deity which presides over the function of the eye, or Brahman. As the 'person' is referred to as something well known, by the words 'is seen', which shows that it is directly seen, it can be the reflection of a person, or the individual soul. Or it may also be the presiding deity of the eye, according to the text, 'The former (i.e. the person seen inside the sun) rests on the latter (i.e. the person inside the eye) through the rays' (*Br.* 5.5.2). This view the *sūtra* refutes, and

says that the person inside the eye is Brahman. For the text says that He is 'immortal' and 'fearless', which can be true only of Brahman. It further says, 'They call him Samyadvāma, for all blessings go towards him. He is also Vāmani, for he leads all blessings. . . He is also Bhāmani, for he shines in all worlds' (*Ch.* 4.15.2-4). These qualities also enumerated here can be true of Brahman only.

स्थानादिव्यपदेशाच्च ।१।२।१४॥

14. And because abode etc. (i.e. ruling the eye) are attributed to It (by other scriptural texts also).

He who abides in the eye and rules it is the Supreme Self. 'He who inhabits the eye, . . . and who controls the eye from within, He is your Self, the Internal Ruler, the immortal' (*Br.* 3.7.18). That Supreme Self is recognized in the *Chāndogya* text also. That the reference is to something well known is true of the Supreme Self also, and the words 'is seen' which hint at direct perception are

equally true of the Supreme Self as It is so perceived by Yogis in their meditation. Therefore the person in the eye in *Ch.* 4.15.1 is the Supreme Self.

सुखविशिष्टाभिधानादेव च ।१।२।१५॥

15. And on account of the reference (by the text) only (to Brahman) characterized by bliss (mentioned at the beginning of the Section).

The subject matter of the Section is only Brahman characterized by bliss. 'The vital energy is Brahman, bliss is Brahman, the ether is Brahman' (*Ch.* 4.10.5); so taught the Fires to Upakosala Kāmalāyana about Brahman, and the same Brahman is further elucidated by his Teacher as the person in the eye, where the abode in the eye is prescribed for the purpose of meditation as also some qualities for the same purpose.

An objection is raised here that between the *Chāndogya* text 4.10.5 and 4.15.1 the Fires taught Upakosala meditation on themselves, which yields certain results like long life. Therefore this instruction cannot be said to be a part of the teaching on Brahman. So, on account of the break in the continuity of the subject, the person in the eye cannot reasonably be connected with Brahman in the text at the beginning. This objection is not tenable as the word 'Brahman' occurs in both the *Chāndogya* texts, 4.10.5 and 4.15.1. So the intervening topic, viz. the knowledge of the Fires, is subordinate to the same subject matter, viz. Brahman, particularly as the Fires also say, 'The Teacher shall tell you the way,' which shows that the instruction in the knowledge of Brahman is not complete without the instruction in the knowledge of the way. Moreover Upakosala is a fit aspirant after knowledge, for he is disgusted with the world and desires freedom from all bondage. So the final words of the Fires, 'Upakosala, this, friend, is our knowledge and the knowledge of the Self; but the Teacher will declare to you the way' (*Ch.* 4.14.1) shows clearly that the knowledge of the Fires is subordinate to the knowledge of the Self which leads to liberation.

Therefore the other results enumerated of this knowledge of the Fires are only by way of praise (*Arthavāda*). Thus, the knowledge of the Fires being a member of the knowledge of Brahman, there is no reason why the Brahman referred to in the *Ch.* text 4.10.5 cannot be connected with Brahman in 4.15.1, the object of which is only to mention an abode for meditation on Brahman and certain qualities of Brahman to be included in this meditation. Therefore the person in the eye in *Ch.* 4.15.1 refers to Brahman mentioned earlier in 4.10.5.

अथ एव च स ब्रह्म ।१।२।१६॥

16. Therefore verily is that (ether) Brahman.

An objection is raised here: In the text, 'Bliss is Brahman, the ether is Brahman', how can one be sure that it refers to Brahman, on the basis of which you can say that the person in the eye is Brahman? It looks more like a *Pratīka Upāsana*, or meditation on a symbol as Brahman, as for example, in 'Name is Brahman, Mind is Brahman' etc. This objection the *sūtra* refutes by saying that the *Ch.* text further says, 'What is bliss is ether, and what is ether is bliss.' Though worldly pleasure is ephemeral and the element ether is insentient, yet these two words *Ka* and *Kha* determine each other and give one idea, viz. infinite bliss, which is true only of Brahman. Therefore the Supreme Self alone is taught in that text, and consequently the 'person in the eye' also is Brahman.

श्रुतोपनिषत्कगत्यभिधानाच्च ।१।२।१७॥

17. Also on account of the statement of the way (after death) of those who have known the Truth of the Upaniṣads (i.e. knowers of Brahman) (with reference to the knower of the person in the eye).

In the *Ch.* text 4.15.5 it is said that the knower of the person in the eye goes by the *Devayāna*. 'Now (if one who knows thus dies) . . . he goes by light, from light to day' etc. It is well known from other scriptural texts, like *Praśna* 1.10, that only the knowers of Brahman go by this path after death.

Therefore the person in the eye here must be Brahman only.

अनवस्थितेरसम्भवाच्च नेतरः ।१।२।१८॥

18. (The person in the eye is the Supreme Self) and not any other (i.e. reflection in the eye, etc.) as these do not exist always; and on account of the impossibility (of the qualities of the person in the eye being attributed to any of these).

As the reflection in the eye, etc. do not exist always, or as a rule in the eye, and also because qualities like immortality, etc. cannot

be appropriately attributed to them, none of these besides Brahman can be this person in the eye. The reflection in the eye is there so long as the eye is near to the person reflected. The individual soul which directs all the senses can have its seat only in the heart from where all the organs can be directed. The presiding deity, as the text says, 'rests with the rays on the person inside the eye (*Br.* 5.5.2), and so need not necessarily reside in the eye. Moreover, qualities like immortality etc. cannot be predicated of them. So the person in the eye is Brahman only.

NOTES AND COMMENTS

TO OUR READERS

The teachings of Prophets are not meant to be weapons in the hands of their followers to overthrow the faiths of those whom they choose to regard as their rivals. The one and only purpose of any teaching is to help in transforming the life of the person who accepts it as a guide to his own conduct. And he can do it most effectively by taking Jesus Christ as his Chosen Prophet if, as Prof. J. N. Dey, M.Sc., L.T., of St. George's College, Mussoorie, shows, he can 'study the life of Jesus as man, and see how he ultimately transformed himself into a God, or rather how he entered into the Kingdom of Heaven and became the first Son of the Father.' Seen from this angle, events like the baptism of Jesus or his retirement into the wilderness get an added meaning. We are shown, for example, how 'simple faith and sincerity' led up to a revelation that Jesus and 'the God whom he sought' were one,—a relationship to which that of 'Father and Son' is the nearest—and this resulted in a 'struggle' since 'all previous ideas had to be readjusted in relation to what he now saw as the Truth.' . . . The article abounds in ideas helpful to all sincere seekers. 'If Jesus could know that he was the Son of

God, why should not all men know that they were also the Sons of God? It was not impossible. They had only to do what he had done . . . All men were to be the Sons of God. No, not to be; they were His Sons already, if they would only know it! . . . The world, all life, would be changed in the twinkling of an eye, as it had been changed for him . . . Yes, the Kingdom of God was upon them . . . there was no King, only a Father! ' . . . He must go and proclaim it, the wonderful news.' It is the same news that the sages of India have proclaimed from very ancient days . . .

'Freedom's Religious Foundations' is described as 'A Conversation', with 'Dr. Thurston J. Davies presiding', in the Bulletin of America's Town Meeting of the AIR, some time back. Introducing the speaker, Dr. Davies said: "Dr. Arnold Toynbee has distinguished himself in many fields—as a teacher, as a writer, a servant of his Government. We know him best, of course, for his monumental ten-volume work, 'A Study of History', the last four volumes of which were published...by the Oxford University Press. In 1921, on half a sheet of paper Dr. Toynbee listed a dozen headings which constituted his

plan for the work which took him twenty-five years of research and writing." The last half of the programme, then, was devoted to questions from religious leaders representative of the Protestant, Catholic, and Jewish faiths.

. . . The Doctor has recently been speaking in many important places in India, including our Mission at New Delhi...At a speech under the auspices of the Srinivasa Sastry Endowment Lectures, with Dr. C. P. Ramaswami Aiyar in the chair, Dr. Toynbee spoke of the "East-West Relations—Lessons of History." One of his remarks was: "I am convinced that the human beings cannot live without religion. But they cannot at the same time accept religions which are unconvincing or morally shocking to them. I think there is a spiritual vacuum in the world and I think it is likely to be filled either by the traditional religions reforming themselves or by some new faiths." . . . Dr. Aiyar in his concluding remarks said among other things: ". . . in his survey of some of the religions of the world (Dr. Toynbee) had perhaps restricted it so far as India was concerned, to the period after 322 B.C. The Prof. had stated in his books that the development of the Theology of India had been largely due to the efforts made by Śrī Śaṅkarācārya whom he described as the 'Father of the Hindu Philosophy and Theology'."

Dr. Ramaswami Aiyar appealed to him to reconsider the position and suggested that Śrī Śaṅkarācārya was perhaps the last or the penultimate of the great philosophers who flourished 1500 years before him. Taking the Upaniṣads and the Vedas together, they would find that certain different perspectives might be gained. . . The Professor had indicated that the conflict between Viṣṇu and Śiva had been unresolved. Dr. Ramaswami Aiyar said that monotheism had suffered to the extent that there had been tolerance and added that assimilation rather than extermination was characteristic of Indian philosophy and Indian history. . . He expressed the view that taking a survey of Christian life and Christian history, if the attitude of the Christian nations had been a little less aloof, perhaps a synthesis of religions might have taken place in the world, as it took place in India. In India they had avoided these conflicts by a system of wise assimilation. . . To the extent they adhered to the

lessons of the past, of tolerance and assimilation and eschewal of differences on doctrinal grounds and the philosophy of 'live and let live,' they might still be able to survive the welter of turmoil of the present-day Armageddon. (*Hindu of Madras*, 8-1-'57)

. . . Most of the Western nations had an initial advantage owing to the progress they made in science and technology. For a long time they have used it to extend their sway over the less advanced countries of the East, and—what is strange—to combine in strange ways to fight periodically against one another! Some of the enslaved countries have now shaken off their yoke and are engaged in reviving the cultural ties that existed among them before the conquerors created artificial barriers to prevent their reunion. These countries wish to maintain peaceful conditions so that they may henceforth utilize their earnings for raising the general standard of life of their teeming millions. 'Pancha Shīla' is a convenient formula for focussing attention upon this constructive attitude. Prof. S. B. Mookherji, M.A., Head of the History Department of the Khalsa College, Amritsar, has traced the evolution in the significance of this term, originally used by the Buddha to cover certain rules he framed for the conduct of his lay disciples. He shows that Dr. Soekarno of Indonesia raised its meaning from the individual to the socio-national plane, while the present Government of India has raised it from the national to the international level. 'Recent happenings in the Middle East and in Eastern Europe', says the Professor, 'are no doubt violations of the five principles. But they may very well be the birth-pangs of a new order', characterized not merely by 'non-aggression' or 'non-interference' by one nation in the affairs of others, but by *positive action* through acceptance of the principles of equality and mutual benefit . . . 'India has throughout her long history always striven to evolve a grand and soul-stirring symphony out of jarring and discordant notes.' . . .

If we take the trouble to unearth the stories about the founding and the growth of most of the important temples of our land, we shall

find, preserved as local traditions, various instances of aspirants who struggled hard to get a vision of the Lord in the form in which He is adored in each place. We shall also find that in spite of their attempts to remain hidden from public view, these devotees became so changed after their visions that they became the source of cheer, comfort, and inspiration to many of their contemporaries and later generations. Kerala has a few such temples, one still resorted to by large numbers of pilgrims being that of Guruvāyūr. Śrī K. M. Śrīdhar, M.A., Lecturer in Hindi in the Vivekananda College, Madras, has given a brief but vivid account of the struggles of the great devotee Poonthānam, who was the contemporary of the scholarly devotee who composed *Nārāyaṇēeyam*. Both of them drew inspiration from the Boy Gopāla, installed in the shrine at Guruvāyūr. The writer has stressed those incidents in the life of Poonthānam which show that the Lord loves the humble and their out-pourings more than the proud and their scholarly compositions. Pain has a share in accelerating devotion; and when it leads to genuine love and self-surrender, the Lord appears in suitable ways to confer a spiritual insight and certainty, in which earthly sorrows are eliminated or relegated to a position that does not demand serious attention. Śrī Śrīdhar has made the final scene of Poonthānam's life most appealing by drawing the contrast between the mental workings of the maid-servant and of the rest of the people present. . . .

In his article on 'The Philosophy of Yoga' Dr. Prem Nath rightly points out that 'a sustained concentration and high-level moral character are essential' for 'any worthwhile achievement in life and in the realm of knowledge.' 'If that is true in the minor branches of knowledge, it should be more true in the case of the supreme knowledge of self or soul.' His explanation of the various steps in the practice of Yoga is enriched by his references to the views of eminent scientists and psychologists. Specially

worthy of note is his hope that 'psychological science in the coming years will be marked by the study of, and investigation into, the supra-conscious of the pattern of the Yoga', just as it has been by the study of the Unconscious in the last few decades . . .

Sri J. M. Ganguli, M.A., is a regular contributor to our journal. In 'What Drives Me to Vedānta' he describes how the grandeur found plentifully in external nature can awaken in sensitive minds an intense awareness of the unity of all existence. He starts by showing the inner workings of a mind that passionately clings to varieties of sensual beauty and entertains a corresponding scorn of the idea of spiritual oneness. The next stage is marked by a lukewarm acceptance of a Creator, to whose shoulders 'the weight of any ultimate responsibility' for actions may be conveniently shifted. Last comes the gradual deepening of the consciousness that all phenomena are fleeting, that they rise up from an indefinable Sameness, and return to it when their play is ended. . . Indian religious disciplines have made full use of art in all its forms to enable aspirants to achieve mental harmony. Morning and evening baths in a river or a tank, followed by prayers to the Deity as manifested in the rising or setting sun, have been some of the simplest devices which even children are made to adopt as part of their daily routine. The location of majestic temples on seaside or hill tops, and the provision of periodic pilgrimages to various beauty spots, turned into places of worship, charity, and meditation are all intended to make every favourable factor of the external world exert its influence on the spiritual development of sincere seekers. It is clear, however, that these can create a lasting benefit only on the person whose mind is more or less ready to assimilate them by *conscious effort*. Study of scriptures, reflection on their meanings, and a burning desire for realizing perfection are potent factors in making the mind capable of perceiving higher values.

REVIEWS AND NOTICES

THE ASTROLOGICAL MAGAZINE : 1957 ANNUAL NUMBER. EDITED BY SRI B. V. RAMAN. Published by the Raman Publications, "Sri Rajeswari," Seshadripuram, Bangalore 3, India. Pp. 222 Price Rs. 3/12/-.

We are glad to receive this article-packed magazine which is the chief protagonist of the modern Indian astrological studies. This subject was once held in high esteem in the Indian society of yore, long before the birth of Christ. References to this branch of knowledge, to give a few only, are found in the *Taittirīyasamhitā* (7.4.8), *Śatapathabrāhmaṇa* (2.1.3.13), and also in *R̥g-Veda* (1.1.61.13; 10.86.4-5). Of course the erudition and the profound insight which the saints like Vasiṣṭha, Atri, Paulastya, Romaśā, Marīchi, Angirā, etc. of those ancient times, and Parāśara, Bhāskarācārya, Varāhamihira, Munīśwara, Viṣṇucandra, Brahmagupta, Āryabhaṭa, Lilāvati and others of the era following, are very difficult to find in these days when the study of astrology has become decadent. We are grateful to Sri B. V. Raman for his unceasing efforts to discover new potentialities in this important field.

There was a time when people would pay due respect to an astrologer, and so we come across the instruction : *dr̥ṣtvā jyotiṛvīdo vaidyān dadyād gāḥ kāñcanam mahim* (Yājñavalkya Smṛti 1.331 Anandashram Press, p. 583). Seeing an astrologer and a physician one should offer cows, gold and land as presents. Moreover, not merely the power of prediction, but an intimate knowledge of the mathematical calculations, and logical inferences in answering questions, are deemed necessary for the proper making of a good astrologer; for we read in Bhāskarācārya's book *Siddhāntaśiromaṇi*, in its chapter, Gaṇitādhyāya, that the astrologer who, instead of having the essential knowledge of mathematics or the ability to solve questions, only takes to the prediction side of the subject, is like a figure-head of the king seated on the throne or like the dummy lion made of wood : (*Jānan jātaka-samhitā-saṅgātiskandhaikadeśā api, jyotiḥśāstra-vicāra-sāra-catura praśneṣva-kīñcithkaraḥ yaḥ siddhāntamananta-yukti-vitatam no vetti bhittau yathā, rājā chitramayothavā sugaṭita kṣāṭhyasya kaṇṭhiravaḥ*). In this context, the articles by Dr. C. T. K. Chari and Dr. Tucker are very well written. Dr. P. S. Sastri's article on 'Astrology, Character and Profession' demands careful perusal, and offers an interesting study. There are many other articles which cover a wide range of theme and presenta-

tion. 'Krishna and Buddha,' 'Music and Astrology,' 'Astrology and Para Psychology,' 'In the valley of your Palm,' 'Prašna Lāṅghana,' etc. are a few of such articles where the writers have harmonized their knowledge of different Sciences with their own vast experience. Articles by 'Mihira', Pt. Asutosh Ghosh, Pt. Gopesh Kumar Ojha, and Rao Saheb K. Gopalakrishnamacharya are percious with practical suggestions and will certainly repay their perusal with pleasure and profit. There are several articles, again, which will interest even uninitiated readers.

With tasteful get-up and necessary illustrations, the magazine deserves to be in the hands of everyone interested in this ancient science of our land.

SWAMI MAHANANDA

SOVIET CIVILISATION. BY CORLISS LAMONT. New and enlarged (Second) edition; published by Philosophical Library, 15 East 40th Street, New York 16, New York; pages 447; price \$ 5.00.

Corliss Lamont, already well known as the author of "The Peoples of the Soviet Union," "Humanism as a Philosophy," "The Illusion of Immortality," "The Independent Mind" and the editor of "Man Answers Death : An Anthology of Poetry" needs no special introduction to the reading public as the author of "Soviet Civilisation." His great fame as a scholar and a foremost humanist as also his long association with the movements for civil liberties, racial equality and East-West amity are likely to evince great interest in the readers about the Soviet life and achievements.

Mr. Lamont has titled his work as "Soviet Civilisation." The reviewer, however, does not know if the Soviet evaluation that he has made and the Soviet progress that he has described in his book can be imposingly termed "Soviet Civilisation." The term "civilisation", he believes, has a much wider connotation. The civilisation of any country is based on some very enduring concepts and age-old traditions peculiar to the genius and characteristics of its people. It grows spontaneously and is never made to order. Its springs lie deep in the hoary past. The Soviet land is still passing through a period of transition, a period of struggle and travail. So it is a bit presumptuous to call what the Soviets have achieved a "Civilisation"—something which is yet highly unstable in its formative stage. The 'Stalin myth' is exploded; the 'cult of personality' is abjured by the Official Party Organ; much of the trumpeted chronicle of

Soviet achievements in Stalin regime has to be summarily rejected; and the history of the U.S.S.R. has to be rewritten in keeping with the newly evolved principle of "Collective leadership." At this critical and shifting moment Mr. Lamont's assertion that "the Soviet Russians, during their first thirty-five years laid the foundations of a great new civilisation of enduring achievement and high promise ranking in World historical significance with the outstanding civilisations of the past" seems a little high-sounding.

The reviewer, however, cannot doubt the sincerity of a man who is not an arm-chair politician, nor a blustering pamphleteer but a man who has studied Soviet Russia unceasingly over the past twenty years and has undertaken two extensive tours in that country. He frankly confesses that he is also repelled by the dictatorial and repressive features of the Soviet administration. But he is unwilling to join in wholesale condemnation of it. The author has, for this, been thoroughly objective, dispassionate and unbiased in his evaluation of Soviet achievements. The reviewer cannot deny that to be misinformed about the Soviet Union is to misjudge its purposes. Therefore, the author has definitely done a great service to the general readers by dealing with a variety of fundamental questions concerning the Soviet Union, concerning what is going on in the Soviet Union and what its intentions are in the sphere of international relations.

Unfortunately ignorance and prejudice play an unusually large part in our attitudes towards the U.S.S.R. The reviewer would like to recommend to the reader to go through minutely the different articles of the Soviet Constitution mentioned in the chapter on Soviet Constitution. Much of the misconception and misunderstanding about the Marxist System may be removed if unbiased thought is given to it. For example, Article 10 corrects the wide-spread misconception that collective ownership under socialism covers literally everything. The author has made a feeling reference to the basic principles behind the Soviet minorities policy, Soviet attitude to religion may be clearly understood from the Government Decree of February 5, 1918 entitled "Separation of the church from the State and the school from the church." And our author has rightly referred to the thirteen important sections in this connection.

As regards planning Mr. Lamont has made significant remarks. "The Soviet planning has achieved economic stability by maintaining a proper balance between production and consumption, between supply and demand. . . . The fundamental point is that the Soviet people always have

sufficient wealth to buy back the goods which they produce."

The chapter on "Soviet Foreign Policy" is purposely made clear and informative. The democratic world is always suspicious of Soviet design of aggression and international revolution. Against this wide-spread distrust Mr. Lamont has supplied copious extracts from the speeches and writings of eminent men all the world over and these go to prove that the Soviet people do not and cannot want war. Dwelling on the possibility of Soviet Russia going to war, the author opines that to the Soviets war would be too costly to spread socialism when they are confident that it will come in due course.

Mr. Theodore White, a correspondent of the Reporter, may say, "I loathe that word 'co-existence'. . . . It is nothing but a Marxist jargon." But Mr. Lamont has clearly pointed out that 'peaceful co-existence' must take the place of constant hatred and cold war. "In a war to death between the American-led bloc and the Communist-led bloc will not both sides essentially be losers, no matter who wins?"

On the whole, Mr. Lamont's book is a highly interesting study and it is expected that the readers will be definitely benefited by the reading.

PROF. SACHINDRA MOHAN MUKHERJI

BEYOND OUR LIMITATIONS. BY TRACY H. LAY. *Published by the Philosophical Library, New York. Pp. 144. Price \$ 3.00.*

It is a truism that man does not live by bread alone. Man is apparently the only creature that says: 'Life has a meaning, to find its meaning is my meat and drink.' Thus comes philosophy. One of the perennial problems of philosophy has been that regarding the place of human will in the universal scheme of things. That the universe is not chaotic, that there are laws, that, in short, it is a cosmos, is accepted. But what is the place of human will in that law-governed universe? Thus the debate between free will and determinism still goes on.

The book under review makes a powerful case for determinism. Here freedom of human will is exposed as no more than a gratuitous assumption wholly unwarranted by facts. Basing his arguments on the notion of causation, the author pictures a universe in which all phenomena are linked through the mechanism of cause and effect. The universe is a vast causal process of which man himself, with his being and becoming, is an inseparable part. Therefore, man with all his much-vaunted freedom is no more than a tiny cog in a gigantic wheel, and forces that control his destiny lie beyond not only his control but also his comprehension.

The case for determinism as made out in this book rests no doubt on a rather wider base of learning but still is not free from defects. Like all pleas for determinism, this book also betrays an uncritical acceptance of the notion of causation. This is evident in the fact that the author takes no account of the developments that have taken place in the notion of causation; he does not show his awareness that the idea of causation which is now accepted by the scientists and philosophers is not the same idea which Hume criticised so effectively.

Again, it must be mentioned that the case for determinism is certainly not as plausible as the author would have us believe. All deterministic doctrines suffer from some logical defects and this book fails to find a satisfactory answer to these logical queries. A deterministic doctrine, to the extent that it is true must apply to itself also and in this way its bottom is knocked off. And secondly, if determinism is true, how can it account for what it calls the illusion of free will?

And finally, the author gives away his entire case by launching on a plea for determinism with a quotation that speaks about duty. Duty is something that is dealt with in Ethics and the first result of any deterministic doctrine is the destruction of any basis for Ethics. In a completely determined universe, we cannot talk about individual responsibility and without individual responsibility, the question of choice between alternatives does not arise. And since, in the ultimate analysis, this choice between alternatives is what Ethics is concerned with, the whole edifice topples down inasmuch as where everything is determined, praise becomes as irrelevant as blame impertinent.

PROF. BISWANATH BANERJEE

POSTULATES AND IMPLICATIONS. By RAY H. DOTTEREA, *Philosophical Library, New York*. Pp. 509. Price 7.50 dollars.

The growth of non-Euclidean Geometries in the realm of mathematics, and of multi-valued logics in epistemology has led to the re-examination of the deeper foundations of human knowledge, and to the re-evaluation of the assumptions made in thinking. Too long have we taken far too many things for granted, and this has led not only to undetected errors in thinking on the purely theoretical level, but also to strange misunderstandings and consequent conflicts on the practical behavioural level. It is high time that a careful examination were made of the uncritical assumptions of human thought and behaviour, and the book under review rightly undertakes this task in 36 chapters which comprise the main body of the treatise.

In dealing with a difficult abstract theme like "Postulates" in numerous chapters, some kind of orderly grouping is necessary. The author does

make an attempt at such grouping by marking off chapters X and XXI as halting points for presenting partial summaries of results which are finalised in chapter XXXVI. But the reviewer feels that a more fruitful method of dividing the chapters will be to take those dealing with the cognitive, conative and applied aspects of the theme separately, and to group them into integrated sub-wholes for purposes of evaluation. Two lines may thus be tentatively drawn, the first at chapter XVII and the second at chapter XXX, marking off the cognitive, the conative and the practical aspects of the problem of *Postulates and Implications*.

In the first part the author attempts to make explicit the postulates presupposed by our efforts to give a rational account of reality. Nine of these postulates are specifically formulated in Chapters I to IX, and some of their implications are worked out. A few of these are familiar to us such as the law of parsimony, the absence of internal contradictions, the fundamentals of hypothesis in science etc. The others given below, however, are novel, though they are really assumed in our thinking.

1. I existed prior to the moment which I now experience.
2. I am not the only self which exists.
3. Communication between selves is possible.
4. All ideas of all selves should be treated as equally worthy of acceptance.

We see here evidence of the desire on the part of the author to create a democracy in the realm of ideas, and in Ch. IX he develops the theme of no. 4 in such a cogent and convincing manner that he is able to deliver a crushing blow to the claims of authoritarians and totalitarians in the political realm.

The main thread of the argument continues to be cognitive, despite the digression noted above. Struggling with all the evidence available, the author is forced to the conclusion that the universe is not completely rational, though our thinking about the universe has got to be fully rational.

The opening chapter of the second section deals with the Good Will which is identified with God. This Good Will is benevolent, and in fact is existent as altruistic love in the universe. This results in the formulation of additional postulates, eight in number, several additional implications and definitions—all of which are listed in Ch. XXI. Thereafter the author enters into a discussion of ethical concepts of Good and Right, the Desired and the Desirable, Rights and Duties, and finally Immortality. The section concludes with a discussion of the means for reconciling human wills. Very practical considerations revolving round freedom are brought in, and the path is prepared for the last and intensely practical section dealing with

current problems. Democracy. Government for Human Welfare, National States and World Government—all these come under the searching scrutiny of the author, and throughout the survey we are invited to examine the postulates and assumptions of behaviour—individual or group as the case may be—of human beings. And fittingly enough the author concludes his book with a study of human happiness.

A tough book, by no means easy reading even for those accustomed to grapple with the forbidding treatises in Epistemology. But this is just the kind of book that I should like to recommend to young men and women in our universities today who are getting into solvenly habits of mind and into intellectual lethargy by having everything done for them in this press-button age. The book is of great practical importance. It is a hard nut to crack, but if you can get your teeth into it, you will enjoy it and your mind will be wonderfully refreshed.

PROF. P. S. NAIDU

BENGALI

UPANIṢAD (First part) Īśa, Kena, Kaṭha. By BASANTA KUMAR CHATTERJEE, M.A.

The author has rendered a good service to the Bengali reading public by publishing this edition of the Upaniṣads. It will enable the readers to have a comparative study of the interpretations of Śaṅkara and Rāmānuja-schools. Rāmānuja himself did not write any commentary on the Upaniṣads. But some later scholars interpreted the Upaniṣads according to the philosophy of Rāmānuja. The interpretation of Madhva has also been added in the verses of Īśopaniṣad, and in some other verses. The translation is accurate and faithful. The edition will be helpful to the general readers of the Upaniṣads. There are many gross printing mistakes, even besides those mentioned in the errata.

ADHYAPAKA DINESH CHANDRA BHATTACHARJI, SASTRI

NEWS AND REPORTS

RAMAKRISHNA MISSION (CEYLON BRANCH)

REPORT FOR 1954 & 1955

This Centre has its headquarters at Ramakrishna Road, Colombo 6. During the years under report it conducted, as usual, in addition to the daily worship and weekly classes in Tamil and English, lectures in and outside the Ashrama, sometimes along with documentary film shows. It celebrated the birthdays of the great World Teachers. The Library and Reading Room, having 2080 books, 25 monthly magazines, 6 Daily, 2 Bi-weekly, newspapers, catering for the intellectual needs of the local people who frequent it. A beginning has been made to publish some of the Mission books in Sinhalese. The Holy Mother's Centenary was observed with great rejoicings in many parts of Ceylon. The inaugural Address was delivered by Srimati Vijaya Lakshmi Pandit. The then Finance Minister (later Governor-General) of Ceylon presided. The Centre also celebrated in a grand and fitting manner the 2500th Anniversary of the Mahaparinirvana of Bhagavan Buddha. The Madam at Kataragama, started in 1953, has been serving pilgrims of all denominations,—the average on week days being more than 100, and on week end days nearly 500. The Mission provides for the education of 7265 children with the assistance of 253 teachers in 24 schools. Of these 24, (a) two are First Grade Boys' English Schools, (b) one is a First Grade Mixed English School, (c) one is a Senior Secondary Girls' English School, (d) eight are Senior Secondary Mixed Tamil Schools, (e)

three are Senior Secondary Tamil Boys' Schools, (f) three are Senior Secondary Tamil Girls' Schools, (g) one is a Junior Secondary Mixed Tamil School, (h) one is a Junior Secondary Tamil Girls' School, and (i) four are Primary Mixed Schools. All the schools continued to show steady progress both in curricular and extra-curricular activities. Physical training and the teaching of some handicraft and religion are regular features. Special provision is made for instruction in music and dancing in Girls' schools. A distinctive feature of the leading educational institutions is the endeavour to establish a happy and intimate relation between the teachers and the students. Orphanages attached to various schools (with a total of 125 inmates) form separate units. The Government gives a grant towards the expenses of maintaining orphans, but this is hardly adequate. These Homes of Service depend upon donations from the public. The immediate needs are:

1. Building Fund for Colombo Centre	Rs. 5,50,000.
2. Permanent Fund for Temple & Ashrama at Colombo	50,000.
3. „ Orphanage at Batticaloa	1,50,000.
4. „ Educational activities	1,00,000.
5. Kataragama Madam Reserve Fund	2,50,000.
6. Swami Vipulananda Memorial Trust Fund	10,000.
7. „ Hall	15,000.