PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

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

FORMAL WORSHIP*

BY SWAMI VIVEKANANDA

ALL of you who are students of the Bible . . . understand that the whole [of] Jewish history and Jewish thought have been produced by the two [types of] teachers—priests and prophets, the priests representing the power of conservatism, the prophets the power of progress. The whole thing is that a conservative ritualism creeps in; formality gets hold of everything. This is true of every country and every religion. Then come some new seers with new visions; they preach new ideals and ideas and give a new push to society. In a few generations the followers become so faithful to their masters' ideas that they cannot see anything else. . . . The most advanced, liberal preachers of this age within a few years will be the most conservative priests. The advanced thinkers, in their turn, will begin to hinder the man who goes a little farther. They will not let anyone go farther than what they themselves have attained. They are content to leave things as they are. . . .

The power which works through the formative principles of every religion in every country is manifested in the forms of religion. . . . Principles and books, certain rules and movements—standing up, sitting down—all these belong to the same category of worship. Spiritual worship becomes materialized in order that the majority of mankind can get hold of it. The vast majority of mankind in every country are never to worship spirit as spirit. It is not yet possible. I do not know if there ever will be a time when they can. How many thousands in this city are ready to worship God as spirit? Very few. They cannot; they live in the senses. You have to give them cut-and-dried ideas. Tell them to do something physical: Stand up twenty times; sit down twenty times. They will understand that. Tell them to breathe in through one nostril and breathe out through the other. They will understand that. All this idealism abont spirit they cannot accept at all. It is not their fault. . . . If you have the power to

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worship God as spirit, good! But there was a time when you could not. . . . If the people are crude, the religious conceptions are crude, and the forms are uncouth and gross. If the people are refined and cultured, the forms are more beautiful. There must be forms, only the forms change according to the times.

It is a curious phenomenon that there never was a religion started in this world with more antagonism. . . [to the worship of forms] than Mohammedanism. . . . The Mohammedans can have neither painting, nor sculpture, nor music. . . . That would lead to formalism. The priest never faces his audience. If he did, that would make a distinction. This way there is none. And yet it was not two centuries after the Prophet's death before saint worship [developed]. Here is the toe of the saint! There is the skin of the saint! So it goes. Formal worship is one of the stages we have to pass through.

Therefore, instead of crusading against it, let us take the best in worship and study its underlying principles.

Of course, the lowest form of worship is what is known as [tree and stone worship]. Every crude, uncultured man will take up anything and add to it some idea [of his own]; and that will help him. He may worship a bit of bone, or stone—anything. In all these crude states of worship man has never worshiped a stone as stone, a tree as tree. You know that from common sense. Scholars sometimes say that men worshiped stones and trees. That is all nonsense. Tree worship is one of the stages through which the human race passed. Never, really, was there ever worship of anything but the spirit by man. He is spirit [and] can feel nothing but spirit. Divine mind could never make such a gross mistake as [to worship spirit as matter]. In this case, man conceived the stone as spirit or the tree as spirit. He [imagined] that some part of that Being resides in [the stone or] the tree, that [the stone or] the tree has a soul.

Tree worship and serpent worship always go together. There is the tree of knowledge. There must always be the tree, and the tree is somehow connected with the serpent. These are the oldest [forms of worship]. Even there you find that some particular tree or some particular stone is worshiped, not all the [trees or] stones in the world.

A higher state in [formal worship is that of] images [of ancestors and God]. People make images of men who have died and imaginary images of God. Then they worship those images.

Still higher is the worship of saints, of good men and women who have passed on. Men worship their relics. [They feel that] the presence of the saints is somehow in the relics, and that they will help them. [They believe that] if they touch the saint's bone, they will be healed—not that the bone itself heals but that the saint who resides there does. . . .

These are all low states of worship and yet worship. We all have to pass through them. It is only from an intellectual standpoint that they are not good enough. In our hearts we cannot get rid of them. [If] you take from a man all the saints and images and do not allow him to go into a temple, [he will still] imagine all the gods. He has to. A man of eighty told me he could not conceive God except as an old man with a long beard sitting on a cloud. What does that show? His education is not complete. There has not been any spiritual education, and he is unable to conceive anything except in human terms.

There is still a higher order of formal worship—the world of symbolism. The forms are still there, but they are neither trees, nor [stones], nor images, nor relics of saints. They are symbols. There are all sorts [of symbols] all over the world. The circle is a great symbol of eternity. . . . There is the square; the well-known symbol of the cross; and two figures like S and Z crossing each other.

Some people take it into their heads to see nothing in symbols. . . . [Others want] all sorts of abracadabra. If you tell them plain, simple truths, they will not accept them. . . . Human nature being [what it is], the less they understand the better—the greater man [they think] you are. In all ages in every country

such worshipers are deluded by certain diagrams and forms. Geometry was the greatest science of all. . . . The vast majority of the people knew nothing [of it. They believed that if] the geometrist just drew a square and said abracadabra at the four corners, the whole world would begin to turn, the heavens would open, and God would come down and jump about and be a slave. There is a whole mass of lunatics today poring over these things day and night. . . . All this is a sort of disease. It is not for the metaphysician at all; it is for the physician.

I am making fun, but I am so sorry. I see this problem so [grave] in India. These are signs of the decay of the race, of degradation and duress. . . . The sign of vigor, the sign of life, the sign of hope, the sign of health, the sign of everything that is good, is strength. As long as the body lives, there must be strength in the body, strength in the mind, [and strength] in the hand. In wanting to get spiritual power through [all this abracadabra] there is fear, fear of life. I do not mean that sort of symbolism.

But there is some truth in symbolism. There cannot be any falsehood without some truth behind it. There cannot be any imitation without something real. . . .

There is the symbolic form of worship in the different religions. . . . There are fresh, vigorous, poetic, healthy symbols. Think of the marvelous power the symbol of the cross has had upon millions of people! Think of the symbol of the crescent! Think of the magnetism of this one symbol! Everywhere there are good and great symbols in the world . . . . They interpret the spirit and bring [about] certain conditions of the mind; as a rule we find [they create] a tremendous power of faith and love.

Compare the Protestant with the Catholic [Church]. Who has produced more saints, more martyrs within the last four hundred years [during which] both have been in existence? The tremendous appeal of Catholic ceremonialism—all those lights, incense, candles and the robes of the priests—has a great effect in itself. Protestantism is quite austere and unpoetic. The Protestants have gained many things, have granted a great deal more freedom in certain lines than the Catholics have, and so have a clearer, more individualized conception. That is all right, but they have lost a good deal. . . . Take the paintings in the churches. That is an attempt at poetry. If we are hungry for poetry, why not have it? Why not give the soul what it wants? We have to have music. The Presbyterians were even against music. They are the "Mohammedans" of the Christians. Down with all poetry! Down with all ceremonials! Then they produce music. It appeals to the senses. I have seen how collectively they strive for the ray of light there over the pulpit. . . .

Let the soul have its fill of poetry and religion represented on the external plane. Why not . . . .? You cannot fight [formal worship]. It will conquer again and again. . . . If you do not like what the Catholics do, do better. But we will neither do anything better nor have the poetry that already exists. That is a terrible state of things! Poetry is absolutely necessary. You may be the greatest philosopher in the world. But philosophy is the highest poetry. It is not dry bones. It is essence of things. The Reality itself is more poetic than any dualism. . . .

Learning has no place in religion; for the majority learning is a block in the way. . . . A man may have read all the libraries in the world and may not be religious at all, and another, who cannot perhaps write his own name, senses religion and realizes it. The whole of religion is our own inner perception. When I use the words "man-making religion," I do not mean book, nor dogmas, nor theories. I mean the man who has realized, has fully perceived, something of that infinite presence in his own heart.

The man at whose feet I sat all my life—and it is only a few ideas of his that I try to teach—could [hardly] write his name at all. All my life I have not seen another man like that, and I have travelled all over the world. When I think of that man, I feel like a fool,

because I want to read books and he never did. He never wanted to lick the plates after other people had eaten. That is why he was his own book. All my life I am repeating what Jack said and John said, and never say anything myself. What glory is it that you know what John said twenty-five years ago and what Jack said five years ago? Tell me what *you* have to say.

Mind you, there is no value in learning. You are all mistaken in learning. The only value of knowledge is in the strengthening, the disciplining, of the mind. By all this eternal swallowing it is a wonder that we are not all dyspeptics. Let us stop, and burn all the books, and get hold of ourselves and think. You all talk [about] and get distracted over losing your "individuality." You are losing it every moment of your lives by this eternal swallowing. If any one of you believes what I teach, I will be sorry. I will only be too glad if I can excite in you the power of thinking for yourselves. . . . My ambition is to talk to men and women, not to sheep. By men and women. I mean individuals. You are not little babies to drag all the filthy rags from the street and bind them up into a doll!

"This is a place for learning! That man is placed in the university! He knows all about what Mr. Blank said!" But Mr. Blank said nothing! If I had the choice, I would. . . . say to the professor, "Get out! You are nobody!" Remember this individualism at any cost! Think wrong if you will, no matter whether you get truth or not. The whole point is to discipline the mind. That truth which you swallow from others will not be yours. You cannot teach truth from my mouth; neither can you learn truth from my mouth. None can teach another. You have to realize truth and work it out for yourself according to your own nature. . . . All must struggle to be individuals—strong, standing on your own feet, thinking your own thoughts, realizing your own Self. No use swallowing doctrines others pass on—standing up together like soldiers in jail, sitting down together, all eating the same food, all nodding their heads at the same time. Variation is the sign of life. Sameness is the sign of death.

Once I was in an Indian city, and an old man came to me. He said, "Swami, teach me the way." I saw that that man was as dead as this table before me. Mentally and spiritually he was really dead. I said, "Will you do what I ask you to do? Can you steal? Can you drink wine? Can you eat meat?"

The man [exclaimed], "What are you teaching!"

I said to him, "Did this wall ever steal? Did the wall ever drink wine?"

"No, sir."

Man steals, and he drinks wine, and becomes God. "I know you are not the wall, my friend. Do something! Do something!" I saw that if that man stole, his soul would be on the way to salvation.

How do I know that you are individuals—all saying the same thing, all standing np and sitting down together? That is the road to death! Do something for your souls! Do wrong if you please, but do something! You will understand me by and by, if you do not just now. Old age has come upon the soul, as it were. It has become rusty. The rust must be [rubbed off], and then we go on. Now you understand why there is evil in the world.Go home and think of that, just to take off that rustiness!

We pray for material things. To attain some end we worship God with shopkeeping worship. Go on and pray for food and clothes! Worship is good. Something is always better than nothing. "A blind uncle is better than no uncle at all." A very rich young man becomes ill, and then to get rid of his disease he begins to give to the poor. That is good, but it is not religion yet, not spiritual religion. It is all on the material plane. What is material and what is not? When the world is the end and God the means to attain that end, that is material. When God is the end and the world is only the means to attain that end, spirituality has begun.

Thus, to the man who wants this [material] life enough, all his heavens are a

continuance of this life. He wants to see all the people who are dead, and have a good time once more.

There was one of those ladies who bring the departed spirits down to us— a medium. She was very large, yet she was called medium. Very good! This lady liked me very much and invited me to come. The spirits were all very polite to me. I had a very peculiar experience. You understand, it was a [seance], midnight. The medium said, ". . . I see a ghost standing here. The ghost tells me that there is a Hindu gentleman on that bench." I stood up and said, "It required no ghost to tell you that."

There was a young man present who was married, intelligent, and well educated. He was there to see his mother. The medium said, "So-and so's mother is here." This young man had been telling me about his mother. She was very thin when she died, but the mother that came out of the screen! You ought to have seen her! I wanted to see what this young man would do. To my surprise he jnmped up and embraced this spirit and said, "Oh Mother, how beautiful you have grown in the spirit land!" I said, "I am blessed that I am here. It gives me an insight into human nature!"

Going back to our formal worship, . . . it is a low state of worship when you worship God as a means to the end, which is this life and this world. . . . The vast majority of [people] have never had any conception of anything higher than this lump of flesh and the joys of the senses. Even in this life, all the pleasures these poor souls have are the same as the beasts. . . . They eat animals. They love their children. Is that all the glory of man? And we worship God Almighty! What for? Just to give us these material things and defend them all the time. . . . It means we have not gone beyond the [animals and] birds. We are no better. We do not know any better. And woe unto us, we should know better! The only difference is that they do not have a God like ours. . . . We have the same five senses [as the animals], only theirs are better. We cannot eat a morsel of food with the relish that a dog chews a bone. They have more pleasure in life than we; so we are a little less than animals.

Why should you want to be something that any power in nature can operate better? This is the most important question for you to think about. What do you want, this life, these senses, this body, or something infinitely higher and better, something from which there is no more fall, no more change?

So what does it mean. . .? You say, "Lord, give me my bread, my money! Heal my diseases! Do this and that!" Every time you say that, you are hypnotizing yourselves with the idea, "I am matter, and this matter is the goal." Every time you try to fulfil a material desire, you tell yourselves that you are [the] body, that you are not spirit. . . .

Thank God, this is a dream! Thank God, for it will vanish! Thank God there is death, glorious death, because it ends all this delusion, this dream, this fleshiness, this anguish. No dream can be eternal; it must end sooner or later. There is none who can keep his dream forever. I thank God that it is so! Yet this form of worship is all right. Go on! To pray for something is better than nothing. These are the stages through which we pass. These are the first lessons. Gradually, the mind begins to think of something higher than the senses, the body, the enjoyments of this world.

How does [man] do it? First he becomes a thinker. When you think upon a problem, there is no sense enjoyment there, but [the] exquisite delight of thought. . . . It is that that makes the man. . . . Take one great idea! It deepens. Concentration comes. You no longer feel your body. Your senses have stopped. You are above all physical senses. All that was manifesting itself through the senses is concentrated upon that one idea. That moment you are higher than the animal. You get the revelation none can take from you—a

direct perception of something higher than the body. . . . Therein is the goal of mind, not upon the plane of the senses.

Thus, working through the plane of the senses, you get more and more entry into the other regions, and then this world falls away from you. You get one glimpse of that spirit, and then your senses and your sense enjoyments, your clinging to the flesh, will all melt away from you. Glimpse after glimpse will come from the realm of spirit. You will have finished yoga, and spirit will stand revealed as spirit. Then you will begin the worship of God as spirit. Then you will begin to understand that worship is not to gain something. At heart, our worship was that infinite-finite element, love, which [is] an eternal sacrifice at the feet of the Lord by the soul. "Thou and not I. I am dead. Thou art, and I am not. I do not want wealth, nor beauty, no, nor even learning. I do not want salvation. If it be Thy will, let me go into twenty million hells. I only want one thing: Be Thou my love!"

CATCHWORDS FOR CORRECTING PERSPECTIVE

By the Editor

Each age has its catchwords. They help to focus public attention on the most pressing problems of the day. Hearing them causes a quick recollection of the essentials, and a serious attempt, however short-lived, to drop the non-essentials for all round progress. During the last War, as everyone knows, one positive formula was 'Grow More Food'. Even the supply of paper decreased considerably during the period. So most people learned to open envelopes carefully and use them again by pasting economy labels. In fact 'War economy' affected every field of life.

Brief, attractive formulas have had extensive application in times of peace as well. Some commonly used now are Export Drive, Technical Aid, Five Year Plan, programme for Heavy Industries, encouragement of the Private Sector, Nationalization, Cultural Missions and so on. Each implies the presence of certain factors which prevent orderly development within the country or in its relations with its neighbours. A Literacy Campaign, for example, shows that large sections of the population cannot read or write, and that an organized attempt has to be made to carry education to their doors. The object is to give them the benefit others have been enjoying, and to enable them to contribute their full quota to the advancement of the country as a whole. Education too can give rise to a 'problem' if its recipients find it hard to get a decent living. The 'Educated Unemployed' will then rise up and pull down the obstructive sections of the social framework in order to make a reasonable and nseful place for themselves. The significance of any catchword will be badly missed unless we clearly see the defective condition which it tries to remedy through a conscious direction of popular energy into constructive channels.

Let us have a look at some aspects of modern life. Except in a few out-of-the-way villages, people mostly live in the midst of a veritable flood of 'reports', news broadcasts, advertisements, and propaganda. This is brought into everyone's house,—and even poured into his ears—by nnmerous agencies like daily papers and radio transmissions. A small proportion of what is thus supplied deals with the progress made in science and technology and in social welfare activities in different countries. Another small fraction is related to art, literature, and cultural movements.

These have great educational value for one and all. But side by side we also get descriptions, sometimes deliberately distorted and one-sided, and at other times painfully accurate, of political intrigues, pressure tactics, war preparations, or bloody revolutions resulting from selfish group loyalties, national pride, race prejudice, or religious intolerance. In ancient times too these ugly features existed and caused suffering to millions of people. Probably, owing to difficulties of communication, the affected areas remained for long beyond easy observation and the approach of relieving parties. Nowadays we have better and faster means of communication and transport. In a way these enable an aggressor to swoop down upon vast areas of the victim's lands in a quickly made surprise assault. But the same conveniences can be used for the spread of information and the rushing in of the necessary assistance by friends from all over the world. Natural calamities or sufferings caused by organized violence are detected, and, within a few hours at most, presented to the reading or listening public by ever-vigilant news agencies. From the information made available hour after hour, the leading men of each country can take adequate steps either to increase its wealth and internal solidarity during times of peace, or to safeguard its and its neighbours' territorial integrity and vital interests during times of danger. Terms like 'Security Council', 'Armistice Commission', 'Refugee Rehabilitation' imply that thoughtful people have studied certain pressing problems or recurring dangers, and decided to face them promptly by combining their wills and material resources. We now hear constantly of the 'freedom of the individual' or 'the right of self-determination', because in many cases, in the name of 'vital interests' or economic and industrial advancement, there is the danger of the citizens being crushed by State policies, or of the standard of life of vast masses of people being kept below decent levels by alien domination. Each term or formula is a call for efforts to see that justice is done to all and welfare enhanced.

II

All are not equally wise or fit to be leaders. It is no use saying that, the world being what it is, some of its scenes are bound to be sensational or blood-curdling, and that the ability to be perfectly balanced must be gained, and often demonstrated, by forcing one another to the edge of a precipice. Information of this and similar kinds exercises a very unhealthy influence on immature minds. The tendency to imitate older people is inherent in the young. And we know that it is easy for them to admire and copy the swagger, the defiant airs, and the clever deceptions that unscrupulous power-seekers sometimes exhibit on the well-lighted world stage. There is genuine heroism in the steady and patient labours of people on the farms, in the workshops, factories, research institutions, and centres dedicated for the promotion of peace. Prosperity and culture rest upon the work of the willing hearts and tireless hands engaged in those places. Every passerby can see them. But to what extent growing minds everywhere are positively encouraged or trained to recognize and emulate the heroism involved in their regular activities is not easy to say. If, however, such wise guidance is not given in time, younger people will become unduly impressed with the prominence given to the tours, fights, utterances, and periodic splits and feuds of the men at the top. That which is considered 'Big' or 'High' will continue to haunt them, and they will progressively leave off what they infer to be small, low, or undignified. Experienced people know that no work is ignoble. All services are interrelated. Without production and increase of wealth there will be no material for the politician and the administrator to work upon; and without the proper functioning of the latter there will be no security for anyone, or facilities for greater output. It is in this context that formulas like 'Back to Villages', 'Dignity of Labour', or 'Production Targets' attain significance. The best teaching has become Audio-visual. With suitable material, this method can succeed in creating the correct perspective in the minds of the

young and the old. It can present them with unforgettable pictures of the 'heroism' involved in creative work of every kind.

In one of our school text-books there was an interesting story of a father who announced to his children that he would arrange for them a pudding made by a hundred men. The little hearers imagined that it must be enormous in quantity as such a large number of persons would be needed to prepare it and carry it to the dining hall. They were shocked to find that it was after all just what their small plates and stomachs could hold! It was then explained to them that the pudding got its final shape as a result of various processes,—ploughing to harvesting so far as the grain was concerned, and similar relevant activities connected with the other ingredients that went into its preparation. All these meant the work of men and women who were not, and could not afford to be, present to share the pleasure of eating it. It was not necessary for the story-teller to specifically mention that the same drama was responsible for the production of their dress, their home, their furniture, and indeed of everything else that made living possible and profitable for them in a quiet place.

This brings us to the importance of education in its twofold function: the giving of information, and the training in the art of acquiring a correct perspective in every context. Of these, information of all types is available in abundance, though poverty may prevent many from gaining access to the higher variety which requires heavy payment in cash. To get a true perspective is difficult. For emotions distort values, and even if the truth is seen intellectually, uncontrolled emotions prevent its expression in the field of action. Each individual and community must coin its own catchwords to indicate and facilitate the controls appropriate for different contexts.

III

All desire Pleasure and Power, *Bhoga* and *Aiśvarya*. These cannot be acquired without a certain amount of intelligence. So we seek Knowledge. But we want it to be practical and useful,—belonging to the kind that promises us the enjoyment and influence which are our immediate goals. We proceed on the assumption that Knowledge has no independent value; its function is to be the willing servant of Pleasure and Power.

We see, however, that the frontiers of knowledge are widened by research workers whose sole object is to discover the truths related to the fields which interest them. They do not pause from their labours,—often life-long and risky—to indulge, as we might, in speculations about possible personal gains. They unreservedly leave it to others to incorporate their discoveries into various devices *useful* to the 'consumer' and certainly *profitable* to the 'manufacturer'. Enquiries can be brought under two main divisions according to the motives behind them: First, what is the truth? Second, How can subtle principles be made useful and profitable to the individual and to communities? While both are necessary, it is clear that if the energy that ought to go into pure research is reduced or cut off, the position of utilities would become stagnant and, in the long run, untenable. This holds good whether the truths sought belong to arts or science, economics or politics, matter or mind. Ancient Indian sages made a distinction between the search for Truth, *Satya*, and the hankering for results, *phala*,—not because truth cannot be *made useful*, but because craving for personal gains drains away into a totally different channel the energy that should properly be used for opening up the way to Truth embracing matter and mind, the individual and the community. Pleasure-seeking and Power-seeking being universal, the Truth-seeker can confidently close the utility tap in him and plunge whole-heartedly into the pursuit of Truth, relaxing himself periodically to teach others whenever he 'strikes' anything worth knowing. The formula has been: Know and Teach.

We do not ordinarily integrate with the rest of our programmes this awareness that the

pursuit of Knowledge for its own sake is,—and if we want, will be for us also—an independent and highly satisfying activity. Looking in another direction, we find that much of the misery of the world has been due to the unchecked exercise of Pleasure and Power by individuals and groups having an initial advantage over others. The remedy lies in making Knowledge the *dominant* factor of our lives. That knowledge has to include, among other things, such questions as. What are the most dignified ways of acquiring Pleasure and Power? What is the limit individuals should voluntarily impose on themselves? How are Pleasure and Power to be shared among all, so that all can gain from the superior talents of the fortunate few? What is this human personality which has so much creative ability locked up within it? From the creative energies that can be 'released' from it, is it not possible to move into the Supreme Source of all virtuous impulses in such a way that there can be a general intensification of intelligent activity in greater numbers of people? In other words, what is that Wisdom gaining which every item of knowledge, emotion, and action falls into its proper place in a harmonized Whole? Such a Wisdom must be the most purifying agent (*pavitram*) we can possess. In accordance with the degree in which we have it, it will behave like a fire (*jñānāgni*) and reduce selfish action to ashes, or like a raft (*jñānaplava*) prevent us from sinking in the ocean of sin and sorrow. Depth and co-ordination being its very essence, it is not right to add restrictive adjectives to it and irrevocably label it, as some critics do, as 'mere contemplation', 'mere idealism', or 'mere individualism'. It has to be considered as 'Full'. *Jñāna* or Wisdom cannot fail to grasp the scope of a process like contemplation or the furthest reaches of what constitutes an individual. We, as individuals, may be found at different levels in its pursuit, at particular times; but Wisdom, as a Goal, must be such that it cannot be transcended or exceeded. When Indian sages spoke of it (*jñāna*, or *vijñāna*), they meant it in its Fullness, as the most necessary *corrective* to the dangerous formula of Pleasure and Power. Modern problems may be different and more complicated than ancient ones. But the need for this all-inclusive Wisdom to dominate our thoughts and actions remains the same,—if not more urgent.

Anyone conversant with driving a vehicle knows that mastery of driving can never mean the rigid holding of the steering wheel in the same position all the time. The tilting of the vehicle owing to ups and downs on the road, however slight, will demand corresponding adjustments to the right or left to maintain the correct direction. The pursuit of Truth, both in the attempt to understand it and to express it in daily life, may be looked upon as a sort of driving in difficult areas where traffic rules are seldom observed. We know how often our good intentions are thwarted by our own faulty observation, emotional outbursts, and deep-seated prejudices. What happens in us happens in others too; and where many people rush about with clouded vision at the same time, collisions are bound to occur. The remedy lies in each one of us keeping in front a chart for ready reference. After some efforts we can learn to use it for adjusting ourselves properly to every situation confronting us internally or externally. In other words, we must cultivate the habit of quickly estimating two things: the forces playing outside our personality, and the variety of reactions we can make to them. We have to ask ourselves: Which of these alternative reactions is harmful and which helpful to us and to others,—which tends to *lokāpakāra* and which to *lokopakāra*? Out of the different values that can be upheld now, which is impermanent, *anitya*, and worthless, *adhama*, and which relatively permanent, *nitya*, and worthy, *uttama*? After making a thorough survey we can then decide what is to be done, *kārya*, and what avoided, *akārya*. In the beginning every new lesson must appear difficult, but practice will make it easy. As Patañjali points out, success is speedy to those who are intensely energetic in their application

to the means of achievement, *Tīvra-saṁvegānām āsannaḥ* (*Y.S.* I. 21).

IV

When Mahatma Gandhi was shot, one prominent person remarked that the world is not yet safe for saints. In fact the conditions which caused the death of Socrates and Jesus have not materially altered in spite of our progress in many directions. But undeterred by the possibility of personal sufferings, man carries on the pursuit of Truth and of noble ideals. In each generation there arise some whose sole aim is to transform themselves into embodiments of unwavering love and good will for all. During the process they are sure to shed all fear, and with it, the thought of defending themselves or of retaliating, as we understand such terms. If, as scriptures say, they see nothing but the Infinite inside and outside, if they become fully identified with the Creative Heart that not only brings into existence millions of human beings but also opens their inner eyes when the time is ripe,—then they will not swerve even by a hair's breadth from enlightened Love to worry about the preservation of their physical bodies which must perish sooner or later. Each one of them will let himself float in the midst of world forces, caring only to awaken those found sleeping yet. What does it matter to him if others learn from him or cut his body to pieces? That represents one aspect of the ideal,—the man of Vision who loves and teaches.

Nature does not remain unresponsive as often as someone approaches perfection. She throbs, as it were, with readiness to supply vitality to every movement to use his insight for the welfare of all. It is the duty of thoughtful people to take note of the great man's message as well as the potentialities and needs of the hour, and to create the machinery to translate his powerful 'drive' into appropriate aspirations, struggles, and achievements of the masses in general. Herein comes the importance of the administrator.

Indian writers used the term *Brahma* and *Kṣatra* to denote, not particular hereditary castes, but the roles of the teacher and the ruler, both representing a single ideal,—true Illumination or Wisdom. That Wisdom is surely not the monopoly of those whose inborn talent, when released from egocentricity, spontaneously expresses itself in teaching and preaching. It is possible for anyone to use his (or her) daily duties as a parent, trader, official or ruler, or as wife and mother, to *attain* the heights of illumination, and *express* it afterwards through the faithful discharge of those very duties, and through whatever taste for art, literature, or the sciences is possessed as special gifts from earlier days. Persons in all these stations of life form limbs of a vast administrative network. To supplement the parent's work and adjust it to a wider standpoint there is the officer; and to supplement, correct, and co-ordinate the officers' actions there is the King or the Head of the State. It does not mean that the spiritual preceptor's work does not have an administrative side at all, or that people in the domestic or political spheres do not instruct anyone in their respective fields. But such shares are limited. The main purpose of a comprehensive study being to see how Wisdom can be *gained* and its results *shared*, the dominant functions alone are taken into consideration,—like the storage of water in a reservoir, and the construction of the canal system in the department of irrigation.

Old Indian books extolled the *Brahmarṣi* and the *Rājarṣi*, the preceptor-saint and the administrator-saint. Each paid due respect to the other. The work of promoting public welfare was divided between them. This could never be achieved if either of them tried to exclude or dominate the other. The only correct method was to whole-heartedly co-ordinate their respective functions. Through stories, narrated from the platform or presented as dramas from the stage, society managed to keep alive this tradition of a happy synthesis.

We may turn even to one of the minor scenes in the drama, *Śākuntalam*, to get a general idea of the cordiality that existed, and

should exist, between the ruler and those whose wealth consisted of their self-control alone.

Two hermit youths are introduced. They admire the radiant but trust-inspiring form of Duṣyanta. One of them says in effect: 'This is what we expect in a king who is after all little different from the *Ṛṣis* of the hermitage. No doubt he is in the household stage. But it is an Āśrama, like that of the retired teachers, —the support and the source of benefits for all. He has his purificatory action, *Tapas,* too. He accumulates its virtue by dedicating his energies for the protection of his subjects. Control, certainly, is the essence of *Tapas*. The only difference we can note is that before this one's title, *Ṛṣi,* there is the addition, of the term 'Royal' to mark the way in which he exerts himself for the welfare of all.'

As in duty bound, they have brought some fruits as a present to the king. He rises up from his seat, salutes them, accepts the gift, and asks for 'a command'. What they have come for is really to seek the aid of the king to drive away the disturbing elements prowling about in the neighbourhood. So they start by saying that the elders have 'a request' to make. Quickly, but sweetly and indirectly, the king corrects them and asks, "What do they *command*?"*

Mutual respect expressed itself not only in the actual work of protection when occasions arose, but also in speech and general demeanour. And this could have become habitual only because reverence and the spirit of co-ordination must have formed parts of an integrated Vision accompanying and sweetening every movement of thought while within a prayer-hall or outside it.

Brahma-kṣatra combination is a model that the modern world can profitably accept and extend to any other relationship that it considers vital for the good of all, whether individuals or communities.

*'Aho! Dīptimato'pi viśvasanīyatā asya vapuṣaḥ. Athavā upapannam etadasmin ṛṣi-kalpe rājani. Kutaḥ:

Adhyākrāntā vasatir-amunāpyāśrame sarva-bhogye,
Rakṣā-yogād-ayam api tapaḥ pratyahaṁ sañcinoti;
Asyāpi dyām-spṛśati vaśinaś-cāraṇa-dvanda-gītaḥ.
Puṇyaḥ śabdo munir-iti muhuḥ kevalaṁ rājña-pūrvaḥ.

phalāni upaharataḥ. . . sa-praṇāmam parigṛhya, 'Ājñām icchāmi.' 'Vidito bhavān āśramasadām ihasthaḥ. Tena bhavantam prārthayante.' 'Kim ājñāpayanti?' Act II.

DO NOT SEEK GOD—SEE HIM

By Swami Nikhilananda

I shall read to you a few lines from the *Gospel of Sri Ramakrishna*:

A devotee asks the Master : 'Sir, how can one see God?'

Master : 'One cannot see God without purity of heart. Through attachment to lust and greed, the mind has become stained—covered with dirt, as it were. A magnet cannot attract a needle if the needle is covered with mud. Wash away the mud and the magnet will draw it. Likewise, the dirt of the mind can be washed away with the tears of our eyes. This stain is removed if one sheds tears of repentance and says: "O God, I shall never again do such a thing." Thereupon God, Who is like the magnet, draws to Himself the mind, which is like the needle. Then the devotee goes into samādhi and obtains the vision of God.

'You may try thousands of times, but nothing can be achieved without God's grace. One cannot see God without His grace. Is it an easy thing to receive the grace of God? One must altogether renounce egotism; one cannot see God so long as one feels, "I am the doer."

'God doesn't easily appear in the heart of a man

who feels himself to be his own master. But God can be seen the moment His grace descends. He is the Sun of knowledge. One single ray of His has illumined the world with the light of knowledge. That is how we are able to see one another and acquire varied knowledge. One can see God only if He turns His light toward His own face.

'The police sergeant goes his rounds in the dark of night with a lantern in his hand. No one sees his face, but with the help of that light the sergeant sees everyone's face and others, too, can see one another. If you want to see the sergeant, however, you must pray to him: "Sir, please turn the light on your own face. Let me see you." In the same way one must pray to God: O, Lord, be gracious and turn the light of knowledge on Thyself, that I may see Thy face.'

We seek God if God is outside us. We see God if He is inside us. We seek God if we think of Him as dwelling in Heaven—outside onrselves—above this earth. We see God if He is our innermost self. The question is: is God really outside us? Or is He our innermost self? Mystics and prophets of all religions speak of God as dwelling in man. There is the beautiful passage in the Bible: "The Kingdom of Heaven is within you." I shall try to explain this idea of God's being within us from the Hindu standpoint.

Just what does it mean when we say that God is in man, that He is inside us? Let me give you a few teachings from the Upaniṣads. We read in the *Chāndogya Upaniṣad,* of a young religious student, Upakośala, who lived with his teacher, Śvetaketu, as was the custom at that time. In olden times, in every Hindu household, the sacrifice was made in the fire. Worship throngh fire has now been supplanted by temple worship. For twelve years Upakośala tended the fire in which oblations were made every day to please the gods. It was the custom in ancient India that after a certain number of years, when their education was completed, students were permitted to go home, marry and settle down as householders. Śvetaketu gave permission to all his students except Upakośala to go home. When Śvetaketu's wife saw that Upakośala was not permitted to leave, she said to her hnsband: "This student has served you faithfully for twelve years. Why don't you let him go home?" But Śvetaketu ignored her request and went away on business. Upakośala began to fast. He would eat nothing.

In the Hindu tradition fasting is a form of spiritual austerity. People take the vow of fasting in order to purify their minds. The most recent follower of this, as you know, was Mahatma Gandhi. Once I went to see him just after he had fasted for twenty-one days. He was extremely weak; he could hardly move in his bed. I said to him: "This is a very dangerous thing for you to do—to fast for twenty-one days. After all, your life is no longer your own, but belongs to all India. You should not take such a risk with yourself." He answered: "I do this fasting, not for my own sake, but for the people. Whenever I feel confused and do not see the light, I fast. And somehow, through this fast, I see the solution of my problem. I see the inner light."

So, following the Indian tradition, the boy Upakośala fasted. Śvetaketu's wife asked him to break his fast, but the boy said he was so deeply distressed because his teacher had gone away without giving him permission to return home, that he could not relish food.

Then the fires which he tended—of course, the Upaniṣads are written in symbolical form—said: "Ah, this boy has served us faithfully all these years. Let us give him some instruction." Addressing the boy, the fires said: "Prāṇa, or the life-breath, is Brahman—God, or Spirit." The fires added: "Happiness is Brahman, and ākāśa, or space, is Brahman, the Spirit."

Now the boy understood that the life-breath is Brahman because one cannot live without this vital breath, as one cannot live without food. So it is quite reasonable to think that the life-breath is Brahman. But how can happiness be Brahman? How can space be Brahman? By happiness we generally mean the pleasant sensations that one experiences when the sense-organs come in contact with agreeable objects. This is material or physical happiness. But how can material happiness

be Brahman or God? By space, we generally mean the lifeless, physical space which pervades everything. How can that inert space be Brahman or God? The fires anticipated these doubts in the mind of the student and said: "That which is happiness is space. And that which is space is happiness." The fires meant that one qualifies the other. Happiness is qualified by space and space is qualified by happiness. Then the fires said to Upakośala: "When you think of space, don't think of the space you see outside, but think of the space in your heart which is filled with happiness." In the Indian tradition the heart is considered to be the symbol of Brahman, or the temple of Brahman. Inside the heart, we believe there is a space which is radiant and luminous. That space is the symbol of Brahman.

We experience happiness within. So when you think of space, think of the space as being filled with happiness and when you think of happiness, think of it not as the ordinary happiness—the material or physical happiness—but as associated with the space in your heart. This space in the heart, which is the source of happiness, is the symbol of Brahman, the symbol of the Godhead. That is what Christ meant when he said: "The Kingdom of Heaven is within you." In other words, you are to think of God or the Kingdom of Heaven as in your heart, of which the symbol is the space—the radiant space within the heart.

Someone once asked Sri Ramakrishna: "Where shall we meditate on God?" Sri Ramakrishna answered, in his beautiful way: "The heart is the dwelling place of God. The master of a house may be found in any part of the house because the whole house belongs to him. But he is generally found in the drawing room or living room."

God dwells everywhere. He permeates our bodies from the roots of our hair to the nails of our toes. But His presence is usually felt in our hearts. Likewise, when we seek God, we should not look outside the world; we should not seek God outside or above this earth. We should seek Him in this space in our hearts.

How does God dwell in our hearts? We read in another Upaniṣad about the Creation. God, in the beginning, created the various worlds. Then he created what are called the world-guardians, or the deities; then the individual bodies and sense-organs. After creating all these things, the Lord said to Himself: "How could this body live without Me? How shall I enter this body?" Then, according to the Upaniṣad, He pierced a point at the top of the head and through that hole He entered into each body and came to the heart; and He dwells there in the space in the heart, controlling all our thoughts and activities. Of course, this description is symbolical. Brahman, or the Ultimate Reality, is explained in symbols. You cannot explain by reason that which is supramental. The mystics of olden times, in their deepest meditation, realized the identity of the human soul and the Godhead and they expressed that realization through various symbols and through various theories of creation. So when it is said that He pierced a hole in the head and entered into the body, we must not take it literally. The purpose of this story is to show that God dwells in us.

Now let me refer to another beautiful instruction given in the *Chāndogya Upaniṣad*. (I am quoting from the Upaniṣads to explain how the Hindus realize that the Kingdom of Heaven is in man.) This instruction is given by means of a dialogue between a teacher and his disciples. The teacher says:

"The body is a city, the heart is the palace and Brahman is the emperor who dwells in the luminous space in the palace of the heart, which is located in the city of the body." Brahman is to be realized inside the heart. Brahman is called the space or ākāśa because of certain similarities between the attributes of ākāśa and the attributes of Brahman. Both are incorporeal—not physical—subtle, not gross, and all-pervading. The yogis and mystics, through purity and non-attachment, see Brahman in the heart. They close their

eyes in meditation and feel the presence of Brahman within. We close our eyes in meditation and look within, but we see only darkness. We do not see Brahman inside. If He dwells in all of us, why do we not feel the presence of Brahman, or the light, when we close our eyes? It is said in the *Bhagavad Gītā* that that which is darkness to all beings is light to the mystics, and that which is darkness to the mystics—that is light to the worldly people.

Worldly people see light in the outer world. In this active life, this noisy, competitive life, the worldly man feels completely at ease. It is his own element. But when you bring a mystic into this competitive world, he feels confused. When the mystics or yogis close their eyes, they see light. When they retire into solitude they feel deeply happy. But the worldly man feels confused when he closes his eyes or goes into solitude. What is the reason for this? The Upaniṣad says that those who cultivate purity of heart, self-control and non-attachment will see the light when they close their eyes. But if we are attached to the world, if we are greedy, if we have no self-control, then when we close our eyes we shall see nothing but darkness.

It may appear that the heart of man in which we are expected to see Brahman is limited. After all, it is a small organ. It is confined. Yet it is said that the Infinite Brahman dwells in the heart. So the disciples in the Upaniṣad asked their teacher this question: "What can one see in the tiny space in the heart? What can we see by closing our eyes? How can the Infinite Spirit dwell in this little space? How can the unlimited God dwell in the limited space of the heart?"

The teacher replied: "The space within the heart is of the same size as the space outside. The space outside is without limit, infinite. In the same way, the space inside the heart is infinite and without limit." The teacher continued: "The earth and the heavens dwell in the space inside the heart; fire, air, the sun, moon and stars all dwell in the space inside the heart. Whatever we see and whatever we do not see—all dwell there inside the heart." This is a very beautiful statement.

From Immanuel Kant, the great German philosopher, we learn that whatever we see—the sun, stars, a house, or a man—whatever physical objects we see are really "X" plus our minds. The thing outside comes into our minds; the reflection of the things or vibrations of the things outside, enter our minds and become colored by our consciousness. What we really see is inside our minds. Outside objects, the outside world, this wall, for instance, is unknown and unknowable. I touch this piece of furniture, which we all think exists outside. What I really feel is a sensation in my brain. So what we imagine to exist outside—the sun, moon, stars—all really exist in our consciousness. The difference between the scientific view and the Vedāntic view is that science says there is something outside which creates this vibration; it may be "X" or unknown and unknowable, but it does exist.

Vedānta says that the existence of an outside thing need not be admitted. For instance, when you dream you see a whole world without any outside stimulation. It comes from your mind. That is what the teacher says: that the space, or consciousness in the heart is not really limited. It is the same size as the infinite space outside. How can that be?

Visualize an ocean or a lake in which we have submerged a number of pots, big and small. The water of the ocean or lake has entered into the pots; so we say: "This is the water inside the pot and this is the water outside. The water inside is limited, but the water outside is unlimited." Actually, the water inside the pot is the same as the water outside. It is only the pot that creates a distinction between the water inside and outside. And if you remove the pot, the water becomes one. The water inside becomes the water outside.

The same is true of space. Take, for instance, a jar or pitcher. There is space inside it, but the space is limited. And out-

side the jar, the space is unlimited. But in reality the space inside and the space outside are the same. It is only the jar or pitcher that creates this apparent difference. In the same way, the space inside the heart is the same as the space outside it. When we meditate deeply on that space inside the heart—space is given as a symbol; this is necessary for the beginner because we cannot meditate without a symbol—we have to visualize the heart and inside the heart that luminous space. As our meditation becomes deeper, the heart, the physical barrier, disappears; all that remains is the effulgent light. When the barrier of the heart is removed it is realized that the space is no longer limited. It has become the infinite light, the effulgent light, and that is Brahman. So the Upaniṣads ask us to use the symbol of the heart because the unlimited space, the Infinite Brahman, cannot be grasped by our finite mind. They ask us to think of the space in the heart as a symbol of Brahman because, as said before, both the space and Brahman are incorporeal, subtle and all-pervading. By meditating through this symbol, at last we see the inner Spirit.

All meditations, all worships are performed through symbols. For instance, in the Christian religion, one sees the cross or certain images. But the cross is not the Spirit. Christians think of God through the cross or images of Christ. We cannot look at the brilliant sun with open eyes. So we use colored glasses at first; then when the eyes get used to the strong sunlight, we discard the glasses. In the same way, symbols are necessary.

Next the disciple of the Upaniṣads asked his teacher this question: "If the worlds and all beings dwell in the city of the body, in the heart, what remains when the body becomes old or the body dies?" The teacher answered: "By old age or death, that radiant Spirit in the heart remains unaffected." In other words, the Spirit inside the body does not change when old age or death comes to the body. It is not contaminated by our good or our bad deeds. A man through his body can perform a wicked deed; or a man, through his mind, can think of a wicked thought; but that does not contaminate the Spirit. The Spirit does not become wicked. What does happen? By our wicked action or our wicked thought we create a barrier between the inner Spirit and ourselves. Therefore when we close our eyes we see only darkness because of that thick barrier. The space in the heart is really the city of Brahman.

The teacher continued: "All objects, all desires, are there in that space in the heart." It is the real self of man, and that radiant Spirit is God and is the Kingdom of Heaven. It is free from old age, from grief, from good and evil, from hunger and thirst. The body is corruptible because it is physical; but the luminous space inside the heart is not corruptible.

The Spirit that dwells within us is, in the words of the Upaniṣad, "true desire." Whatever desire we cherish is fulfilled within us. Men without self-knowledge, for the fulfilment of their desires, go to a different place after death. They seek a different heaven for the fulfilment of these desires. But those who are endowed with self-knowledge are free from desires. They obtain everything from within.

If a man endowed with self-knowledge, the Upaniṣad says, wishes to meet his dead friends, his mother or grandmother, his brother or sister, or any of his relatives or ancestors who are dead, he looks within his heart and finds them there; because, as said before, everything, sun, moon, stars—all beings, have come from God, the God that dwells within us.

When our mother dies, or our child, or a dear friend, we always ask: "How can I find him or her?" Sometimes we are told they are in heaven and we shall meet again. Or we go to a spiritualistic medium and try to contact them. We shall never find them if we seek them outside, either in heaven or through a medium. But we shall surely find them if we look within ourselves. We say we do look within but do not find them. That is because we do not really look *within*. We are always looking *outside* for them—in heaven, else-

where. We do not find them and we grieve. If, instead of seeking outside, we look within our hearts, we shall find there our friends or relatives who are so dear to us and who are no longer here in the outside world. But the condition is that we must have attained self-knowledge; we must be free from desires, free from attachments; we must be like the mystics and yogis, who look within.

It is now easy to understand what Christ meant when he said: "Seek ye first the Kingdom of Heaven and its righteousness, and all other things will be added unto you." First realize that Kingdom within yourselves. Then whatever you want, friends and relatives, dead or alive, near or far, will all come to you. All objects of desire are in our hearts, but we seek them ontside. That is why we never find them.

We don't have to go to the Upaniṣads to learn about these things. In our everyday experience we know that all objects, all creation, exists within. When a poet writes a poem, a musician composes, a sculptor creates his art, or an architect designs a building, everything first exists in the mind of the poet, the musician, or the architect. First the thing is created in the mind and then it is projected outside. If we try to write a poem without first thinking about it, it will not be good poetry. If we try to paint a picture without first giving thought to the subject, it will not be a good painting.

The Upaniṣad says that gold is hidden under the earth, say, two inches below the surface. We walk over this gold but we do not see it because it is covered by earth. In the same way God dwells in our hearts. All that exists—sun, moon, earth, friends, relatives, all that we desire—exists within our hearts, like the gold under the earth. We do not see them because the truth is covered by untruth, as the gold is covered by earth.

What is untruth? It is the desire, the attachment, that makes us look for things outside ourselves. We seek God outside ourselves but we do not find Him. We shall never find him if we seek Him outside. This is also true of peace, happiness, and freedom. If we seek these things outside ourselves we shall never find them. If we want real freedom, peace, and happiness, we shall have to look within ourselves. The Spirit of God, the Kingdom of Heaven, is within us.

Wise men do not seek God outside of themselves. They see Him constantly in their hearts. The Spirit dwells in the hearts of the wise and the ignorant alike. The ignorant do not see Him because of desires—desires created by the identification of the Spirit with the body. But the wise separate the Spirit from the body as the kernel of a fruit is separated from the shell, and enjoy the majesty of the Spirit. This is the Self, the space in the heart. It is immortal, fearless; and this is Brahman, or Ultimate Reality.

People, as said before, seek God outside of themselves. They seek God through reason, through the sense-organs, and in the scriptures. We seek God through reason—we argue, we discuss, we try to find out by reason how God exists or what He is like. Someone once asked Holy Mother, Sri Ramakrishna's wife: "How can one prove the existence of God? How can one be sure that God exists? Can one prove by reason that God exists?" And Holy Mother smiled and in her sweet way answered: "Does one really reason about a thing which one sees existing?"

Now, I see all of you here in this room. Do I reason to prove that you are in this room? We reason about those things concerning which we are not sure. But if we see a thing clearly we no longer reason about it. So Holy Mother said: "I see God clearly; I do not seek Him. I see Him. So why should I reason about whether or not He exists?" By reason you can never come to the finality of a thing. You can never find the answer by reasoning, because whatever conclusion yon arrive at by means of reasoning can be negated by counter-reasoning. Reason is based on sense-data, and God is not an object of the senses. Therefore by means of reasoning we can never realize God. Should we, then, give up reasoning? No, we should not.

Reasoning plays an important part in the development of our spiritual life. The proper function of reasoning is to guard us against errors or pitfalls. By means of reasoning we can save ourselves from these.

Then we seek God through our senses. You have seen pictures, in the museums, of a devotee with his eyes turned to heaven. We seek God with our eyes turned to heaven. We do not see Him. We strain our ears to hear the voice of God; we do not hear it. The Upaniṣad says the sense-organs of men are so created that they always turn outward; they never look within. Why has God created the sense-organs with this outward look? We do not know. God did not consult us when He created the world. He created it in His own way. He did not take any of us into His consideration! So we do not see God through our senses, the eyes, the ears, the skin, because they are always turned outward. If we want to see what is within, we must look within. Then we do not *seek* God—we *see* Him in our heart. But in order to see Him the mind must be pure, must be free from attachment and hatred. We are told of mystics' hearing the voice of God or seeing the form of God. Of course, there are cases of self-deception, but the mystics who do have these inner experiences are only trying to express them through an outer symbol. They are trying to express a supramental experience through an outer experience. Sri Ramakrishna said: "As the heart becomes pure and free from attachment, delusion, and hatred, we develop a love-eye, a love-ear—all made of love—and through them we can see God, we can hear God, we can feel God."

Then we seek God through the scriptures. We read book after book. If knowledge of the scriptures could give us the vision of God, then all professors, scholars, and philosophers who write about God would have been great mystics. We cannot find God in the scriptures. They may indicate where God is to be found, but the pages of the scriptures do not contain God. We read in the moruing newspapers that tonight there will be rain. We can squeeze the newspaper with all our strength, but we will not get one drop of rain from it. Likewise, we may squeeze the scriptures, but we will not find one drop of Reality. The scriptures serve the purpose of a letter, as Sri Ramakrishna said. You receive a letter asking you to bring a box of candy when you go home for the weekend. On Friday, when you are about to leave, you search for the letter because you have forgotten what you were asked for. Having found it, you know the contents and can then throw it away and buy the candy. Likewise, the scriptures indicate where God is to be found—in the heart. And when you have gotten that information, you close the scriptures, and to see God, you practise spiritual disciplines—contemplation, meditation.

It is said there are three steps in spiritual progress. We must read the scriptures to get the information—but only information. Then we must reason whether the information is correct or not. And finally we must contemplate. There is a beautiful story about the musk deer. This deer becomes completely infatuated with the fragrance which grows in his navel. But he does not know where it is coming from. He thinks it is coming from outside, and so he runs miles and miles over hills and mountains trying to find its source. Then, when he is completely exhausted, he lies down to rest and suddenly discovers that the fragrance is coming from his own body. He does not seek any more. He lies still and enjoys the fragrance.

We practise spiritual disciplines to find God; we read the scriptures, we indulge in reasoning, we give up this or that habit—to find God. But we do not succeed. Not even through spiritual disciplines does one realize God, because behind spiritual disciplines is the ego: "I have meditated today for three hours; tomorrow I shall meditate for four hours. I have given up smoking. I have given up this and that. Am I not becoming holy?" Always behind the practice of spiritual discipline we have this tremendous ego, this

thought of "holier than thou." By means of spiritual disciplines we cannot see God.

A great man, a holy man, once said that he had practised many spiritual disciplines. He had gone without sleep. For three years his eyes did not close. He had fasted for a long time and had kept a vow of silence. He had practised various other disciplines as well. When asked what he had gained from these disciplines, he answered: "I gained this from the practice of spiritual disciplines: that God cannot be realized by means of spiritual disciplines." Behind the spiritual disciplines there is ego.

What happens when we finally realize that we cannot realize God through disciplines? The next step is absolute self-surrender. "O God, I surrender myself to You." We must practise complete self-surrender. We must realize that God can be seen only through it. What, then, does the practice of spiritual disciplines do for us? It removes the impurities of our hearts. The darkness begins to disappear as our impurities are removed, and we get glimpses of God within—of that radiant Spirit within, of the Kingdom of Heaven within. Then we cultivate love for Him—real love. And as our vision of the Kingdom deepens, our love also deepens. The *Bhagavad Gītā* says that by love alone we know the nature of God, and as we know Him, we enter into Him, and as we enter into Him we totally merge in Him.

The substance of this teaching is: do not seek God outside, do not seek God in heaven. Those who seek God in heaven are fanatics. The Moslems will say: "God is like this." A fanatic Christian will say: "God is like that, in the Kingdom of Heaven." And a fanatic Hindu will say: "God is like that." So do not seek God outside. See God within, in your innermost spirit. See God not only in yourselves, but in all beings, because the same Spirit dwells in all. Then there will be no more fanaticism. The spirit and consciousness that is inside us is the Universal Spirit and Consciousness that manifests itself in *all beings*. The space that is within the heart is the same as the infinite space outside. So when we do not seek God outside ourselves but see Him within, our relationship to our fellow man becomes *completely changed*. Our fanaticism will be replaced by understanding. Hatred will be replaced by love, competition by co-operation. Our work of charity will be inspired by loving *service to all*.

God dwells in all the living beings by whom we are surrounded. To find that living God, where do you seek Him? Serve these living beings, seeing God in them. Then the quest will be fulfilled. As Śaṅkarācārya, the great Hindu philosopher said: First realize the Kingdom of Heaven within you—see the luminous Spirit in your own heart—and then see the same Spirit in all beings, living and non-living.

VEDIC VISION OF DIVINE ONENESS

By Dr. Abinash Chandra Bose

On the Vedic conception of Divine all-pervasiveness sages of the Upaniṣads and their later followers have, through their own spiritual experience and thought, built great philosophical systems taking religion to supreme metaphysical heights. But while the Vedas led the way to this, they are more particularly characterized by the poetical-spiritual vision of man and Nature which revealed to them Divine glory in its various aspects. This has resulted in the contemplation of Devas or Deities in their splendour, sym-

bolically represented through the splendour of the universe. This belongs to what the *Bhagavad Gītā* calls Vibhūti Yoga, the Path of Splendour. The Deities contemplated are as many as the aspects of natural glory that presented themselves to the sages' spiritual vision.

To the ordinary person these Deities may appear to be members of a pantheistic pantheon. But even if superficially viewed as such, as mere personifications of forces of Nature, they will be found to carry about them a poetical, spiritual and moral significance that raises religion to a very high level. But the Vedic concept of Deities does not amount to polytheism, it is at bottom mystical. It can be understood in terms of Natural Mysticism according to which the Divine is found to manifest Himself in Nature. And in that manifestation the Divinity has appeared as One in Many and Many in One, before the mystic vision of the sages. Just as, in the mystic consciousness, the Divinity appears as both great and small (e.g. in the description of Varuṇa) to the supersession of arithmetic, or 'beyond reality and unreality' (as in the Creation Hymn, *Ṛ*.X.129) to the supersession of logic, similarly, one Deity may be identified with another or with all others, or each Deity described as the Supreme Being, by defying logic, yet remaining true to the mystic vision. The following are emphatic statements of oneness of the Divine:

> Though He is one, the wise poets shape Him in songs in many ways. (*R*.X.114.5)
>
> Great and single is the Divinity of Gods (*Ṛ*. III.58)
>
> They speak of Indra, Mitra, Varuṇa, Agni, and there is the Divine, fine-winged Garutman;
>
> The One Existence the wise call by many names as Agni, Yama, Mātariśwan (*R*. I.164.14)
>
> Agni is That, Āditya is That, Vāyu is That, Candramas is That;
>
> Light is That, Brahman is That, Apaḥ are Those, Prajāpati is He. (*Y.VS*. 32.1)
>
> (The *Śwetāśwatara Up*. reads: The Apas are That, Prajāpati is That.)

The *Ṛgveda* speaks of "a steady Light (*jyotiḥ*), swifter than thought lodged (*nihitam*) among moving things to show the way", and says that "all Devas being of one mind and like wisdom, proceed reverently towards the One Intelligence" (VI.9.5). This is a concrete and poetical way of expressing the unitary idea.

The identification of one Deity with another is an even more characteristic Vedic method of asserting the unitary idea of the Godhead, as in the following:

> That is, ye Poets, your great and lovely title—that all Ye Deities exist in Indra. (*Ṛ*. III.54.17)

In the second cycle of the *Ṛgveda* (which is not, like the first and the tenth, considered to be later than others) all the popular Deities have been expressly identified with Agni:

> Thou O Agni, art Indra, the Hero of heroes,
>
> Thou art Viṣṇu of the mighty stride, adorable. . . (*Ṛ*. II.1.3)

Similarly, with Agni are identified Brahmaṇaspati, Varuṇa, Mitra, Aryaman, Aditi, Bhārati, Ila, Saraswati and others. (*Ṛ*. II.1)

That the Deities do not merely represent aspects of Nature but have a mystical reality is clearly stated in the Veda:

> Who knows this truly and who will now declare it, what paths lead together to the Gods?
>
> Only the lowest aspects of the existence of these are seen, who exist on supreme (*pareṣu*), mystical (*guhyeṣu*) *planes*. (*Ṛ*. III.54.5)

After all, the Deities only carry different names of the Divinity. (The *Ṛgveda* says, in the description of the revelation of the sacred Word, quoted above, that the sages "gave names"—to their visions.) "Who is the only One bearing names of different Deities" is said of Viśwakarman, Architect of the Universe. (*Ṛ*.X.82.3; *Y*., *Ath*.)

So all the divine names are adorable:

All your names, O, Gods, are venerable, adorable and holy. (*R*.X.63.2)

As long as the Divine idea is present in his mind, it does not matter to the Vedic sage-poet whether he speaks of it in the masculine or feminine or neuter gender, or in the singular, dual or plural number.*

Max Müller coined the term Henotheism to indicate the Vedic exaltation of each Deity as the Supreme Being, but the term does not cover the cases where one Deity is identified with another or the rest or all are identified with One Divine Essence like *Ekam* (One) or *Tat Sat* (That Existence) or *Tat* (That). So the term is inadequate to characterize the unitary (Advaita) Vedic theism.

Mystics of later ages too have thought like the Vedic sages that all Objects of sincere worship are essentially Divine and that the spiritual courtesy that holds another's God to be as true as one's own is a mark of the wise. The so-called monotheistic creeds, believing their own worship to be the worship of the only true God, and that of others, of false gods, which brought in their wake so much hatred and hostility, are offenders in this respect. Besides, by sticking to fixed dogmas they shut out all opportunities for fresh adventure of the spirit of man, encouraged by mysticism.

The identification of one Deity with another has played a significant part in the development of the Vedic religion. We find many popular Vedic Deities practically disappearing in later ages. But on a careful study it will be seen that some of them have been transformed into other Deities. For example, Rudra, the God of Death, has been identified with Agni (e.g. *R*. IV.3.1). The *Yajurveda* describes Rudra as *nīlagrīva*, blue-throated (referring, it is believed, to the blue tint below the crest of a flame). The Purāṇik 'Nīlakaṇṭha' and Kālidāsa's 'Nīlalohita', names of Śiva, are apparently connected with the description in the *Yajurveda*. The *Atharvaveda* also clearly identifies Rudra with Agni:

To Rudra who is in fire, who is within the waters, who has entered into herbs and plants,
Who has created all these worlds, to this Rudra, yea, to Agni, reverence be paid.
(*Ath*. VII. 83.1)

Here the usual attributes of Agni, described in the first two lines have been transferred to Rudra. The *Yajurveda* descriptions of Rudra as *'śiva'*, *'śaṅkara'* and *'mahādeva'* became the names of the Deity in later ages. The personification of Śiva in the human form in the Purāṇik age carried features reminiscent of Rudra as well as Agni. Śiva with matted hair reminds us of Rudra, the 'kapardin', having braided hair; and the ashes on his body, of the ashes left by Agni after a sacrifice. The Veda speaks of the *ketu*, banner of light, of Agni, which seems to have been symbolized by the *jyotirliṅga*, "the sign of light" in stone of later ages. Agni has been described in the Veda as "supreme among those who lead the holy life, the holy Sage, the holy Poet" (*R*. VIII.44.21), and these qualities being transferred to Śiva, the latter became naturally the patron Deity of Brahmacārins, Sannyāsins and other men of the holy life. Śiva as Mahādeva also absorbed qualities of Indra, the Chief Deity of the Vedas. He is a fighter (with his *pināka*, great bow). Indra has been described as *'nṛtavisira'*, active danger (*R*. VI.29.3); so is Śiva. Indra has been called both father and mother (*R*. VIII.98.11, *S*.,*Y*); and Śiva has been sculpturally represented as *'ardhanārīśwara'*, half-male, half-female, and Kālidāsa prays to *'Pitarau—Pārvatī-Parameśwarau'*—the Parents—Pārvatī and Śiva in One, 'like word and its meaning' (Raghuvamśam). Poets and sculptors created marvellous legends of the marriage of Śiva and Pārvatī.* Rudra,

* It is interesting to note that Rājayoga, as interpreted in the *Bhagavad Gītā* includes the position that the worshippers of different Deities, if they have real faith, are worshippers of God. (*B.G.* IX.23). This is also the Vedic view.

* When Śaivism became the national religion of India, many ideas derived from aboriginal peoples were associated with the Deity. With Ganges coming out of His locks, He appeared to represent the snow-clad Himālayas (the snow becoming the cres-

'the finder of husbands' (*Y.VS.* 3.60) is still worshipped in Śiva by maidens praying for husbands.

With Viṣṇu, the rival of Śiva in certain ages of our religious history, seem to have been identified Sūrya, Pūṣan, Savitā and other Gods of light. It has been said that Uṣas, Goddess of the Dawn (who, in the Veda, comes daily to her love-tryst—without breaking the Law—to meet Sūrya) has become Lakṣmī, the Consort of Viṣṇu. Vaiṣṇavism carried the Vedic tradition of light associated with sweetness (The Veda speaks of the "three places of Viṣṇu filled with sweetness"—*R.* I.154.4), while Śaivism emphasized the sterner side of existence associated with Rudra, Agni and Indra.

Vedic mysticism has its own system of spiritual values. *Satya* and *Ṛta* (Truth and Eternal Order) are the basic Vedic values and from these emanate truthfulness, goodness, beauty, holiness, bliss, love, serenity. A Deity has truth as the essence of his being (*satyasava*), he brings *śam* (goodness), he carries about him beauty (*śrī*), *bhargas* (glory) etc. He is *yajñiya,* holy. He confers *swasti* (bliss), *bhadra* (grace), *bhaga* (glory) etc. A Deva is *sumanā* (loving). The Devas entertain *sumati* (love) and *sumanas* (affection) for men. *Sumati* and *sumanas* also exist between man and wife and members of a family. A God and Goddess are respectively *subhaga* and *subhagā,* gracious; *bhadra* and *bhadrā,* blissful. The sacred word (*Vāk*) is *kalyāṇī,* graceful; so are wives and virgins. Like the Goddess a woman also is addressed as *subhage,* 'O gracious one.' The bride is *sumaṅgalī,* filled with bliss, *Śivatamā,* most blissful.

There are significant terms for spiritual qualities, like *varcas* or *brahma-varcas* (spiritual brilliance, *tejas* (spiritual fire) and *ojas* (spiritual power), as in:

> Come ye all with *ojas* (spiritual power) to the Lord of heaven who is the only One, the Guest of the people (*Sāma-veda,* 372).

The Vedic sage bears the revered names of *ṛṣi, muni, vipra, kavi, vipaścit, dhīra* (serene and wise) etc.

These and other words associated with holiness and bliss and Divine grace lie scattered all over the Vedas from beginning to end. There are long hymns in which all Deities are invoked with *śam* or *swasti* at the beginning of every mantra, or *swastaye* (for bliss) at the end of mantras.

Love and friendship substitute fear in man's relations with the universe or other beings:

> May I be fearless of the friend, fearless of the foe; fearless of the known, fearless of the unknown;
> May our nights be without fear, our days without fear; may all the quarters be my friends (*mitra*). (*Ath.* XIX.15.16)

> May all beings look on me with the eye of a friend (*mitra*); may I look on all beings with the eye of a friend;
> May we look on one another with the eye of a friend. (*Yaj.VS.* 36.18)

There are prayers for goodwill (*śiva-saṅkalpa*) within our minds (*Y.VS.* 34). The following prayer is characteristic of mysticism:

> *Viśwadānim sumanasaḥ syāma*: May we have the loving heart all our days. (*Ṛ.* VI.52.47)

Then there is the invocation of universal peace (*śānti*) and complete serenity of mind. The sage prays that the peace of the sky, the mid-region, the earth, waters, plants, trees,—peace of all Devas, of Brahman, peace of the universe, the absolute peace may come to him. (*Yaj.VS.* 36.17, *Ath.*)

cent on His forehead). His bull may have been taken from aboriginal totemism or it may have been derived from the Veda itself. The *Ṛgveda* describes Rudra as the 'bull' (vṛṣabha); the word being used figuratively to indicate power. The Mahenjodaro seal figure of the Yogi has been understood to stand for Śiva Paśupati (Lord of beasts, *Paśupā* of the *Ṛgveda.*)

The Vedic attitude towards death is in keeping with the mystical spirit. In the Vedas Rudra, God of Death, is not a terror. He is graceful and beneficent, (*śiva, śaṅkara*). There is a prayer that he may release old men from mortal life but not from immortality. Death is as much a shadow of the Divine as immortality:

Yasya chāyāmṛtam yasya mṛtyuḥ
Whose shadow is immortality, whose shadow death. (*Ṛ.* X.121.2; *Y., Ath.*)

Death, according to the Veda, redeems man from mortality and shows the path to a world beyond. The man who first chose to die, sacrificing his beloved (*priya*) body, did so to help his fellow-men.

He chose death, for the sake of Gods, and for men's sake he chose not immortality.
They made a sacrifice of Bṛhaspati the sage. Yama gave up his own dear body. (*Ṛ.* X.12.8)

Elsewhere the Ṛṣi has been described as the path-finder (*pathikṛt*) (*Ṛ.* X.14.15) beyond the mortal plane.

This leads us to the supreme virtue of self-sacrifice for a noble cause. It is said that the powers of darkness were destroyed by Indra with bones of the sage Dadhyac:

Indra with bones of Dadhyac destroyed nine-and-ninety Vṛtras. (*Ṛ.* I.84.13)

Creation itself, is said to have been the result of a sacrifice made by the Supreme Being:

Of the yajña that Devas prepared with Puruṣa as oblation, spring was the butter, summer the wood, and autumn offering. (*Ṛ.* X.90.6)

The Vedas take an integral view of life, bringing the whole function of living under the spiritual values. They do not prescribe mere negative virtues like suppressing the functions of the fighter or ruler (kṣatriya) or conventional piety depending on arbitrary restrictions on food, movement, sleep etc.

The spiritual revelation of the sages invested the material world with a strange glory which was contemplated whole-heartedly by men. Those who found the Spirit hidden in the soul also wished to see the world in all its divine glory:

That lustrous Eye, God-ordained, arising,
May we see a hundred years. May we live a hundred years. (*Ṛ.* VII.66.16)

The spiritual exaltation intensified the zest for life.

This, then, is Vedic Rājayoga—the Mystical Path—that reveals the Divine, and finds in Him unity in diversity, and the rallying-point of the universe. It leads to a joyous contemplation of the true, the beautiful, the good, the holy and the blissful, and inspires love and fellowship culminating in the union of the spirit of man with Nature and the world of men, in supreme peace and serenity.

To the Rājayogin religion is never something fixed and hard. The spiritual aspirant must never close his mind and cling to dogmas; he must seek and find for himself the truth that lies beyond common understanding. Every true worshipper treading the Path of Rājayoga must ask himself like the Vedic sage:

Kasmai devāya haviṣa vidhema?
Who is God whom we shall adore with our oblation? (*Ṛ.* X.121.2, *Y.,Ath.*)

Every worshipper in every age will bring an individual answer, fresh from individual experience.

The Rājayoga tradition has been carried on through the ages, most often directly inspired by the Veda and Vedic literature. In consequence of this there has been a perpetual spiritual adventure among the noblest sonls to seek and realize the Divine for themselves through their personal experience. And this has contributed to the freshness and vitality of religion in India.

BHARTṚHARI

By Sri P. Sama Rao

Bhartṛhari, the great grammarian-philosopher-poet seems to have lived by 651 A.D. in the aftermath of the golden age of Vikramāditya. Kālidāsa precedes him by about two centuries and Śrī Śaṅkara by at least two centuries further away according to some. The golden age of Vikramāditya saw brilliant achievements in every field. By the time of Bhartṛhari disruption and confusion had set in. The leaves of the golden autumn had grown sere and fallen off one by one. Ideals were no more the actual facts in human existence. The tree of life stood gaunt and rigorously bare. The human bark was drifting rudderless on the ocean of life and people were striving without peace and safety to reach their moorings once again. There was dissipation and vice everywhere. The licentious sought to justify themselves by declaring:

"When Viśvāmitra, Parāśara and other Ṛṣis living abstemious lives on leaves, water, and air are intrigued by the sweet lotus-faces of women and love them, what is to become of ordinary mortals who live on food prepared out of ghee, rice, milk, and curds? They can never resist them. It is far easier for the Vindhya mountains to float on sea",

and

"Śiva himself has given half of his body to woman; why not we?"

The settled atmosphere of the Kālidāsan period had lifted. The great and the kingly folk used to be looked upto for ideal living had become themselves depraved and contemptible. In state-craft the end justified the means. The Vedic religion that had confirmed the One-ness in multiplicity, and advocated only the adoration of that One, had now become a mere bauble, a toy for intellectual amusement. Morality stood no more on solid foundations of permanent ideals but had shifted on to quicksand supports. It flew like a shuttle in the mind of man. The mind of man found no shelter anywhere from all anxiety and grief. It tossed about for an asylum. The poet was no exception, and the wave of unrest that tossed everyone tossed him too. He wavered between the earthly and the heavenly delights.

I'TSing, the Chinese traveller who then toured Hindustān records that the poet changed his religion seven times, and finally elected to be religionless in *Sannyāsa,* although he had exclaimed against it in one of his bitter moments:

"The wicked fools going in quest of the happiness of heaven give up Cupid's *Mudrā* of Woman who is the permanent source of all earthly felicity and wealth, and become transformed into *Digambaras, Sannyāsins, Ṛṣis* and *Kāpālis."*

Bhartṛhari is one of the earliest and perhaps the first Sanskrit text ever done into a foreign tongue. It had its first rendering into the Dutch by Abraham Roger in 1651 A.D. exactly ten centuries after the poet seems to have died. Like the knight-errant it has had many an adventure in foreign realms of thought, and as an eye-opener to the glories of our Sanskrit language, the "Three Centuries" apart from their poetic beauty of melody and metaphor occupy no mean place in the history of world's literature. They are the most translated of all Sanskrit verses. Like Bacon, Bhartṛhari is our classic; and his cryptic mellifluous lines full of eternal rhythm in them like the

Sarve guṇāḥ kāñcanamāśrayanti,
Parivartini samsāre mṛtaḥ ko vā na jāyate?
Durjanaḥ parihartavyo vidyayālaṁkṛtopi san
Maṇinā bhūṣitaḥ sarpaḥ kimasau na bhayaṁkaraḥ?

have become household maxims of conduct in

India. These "Centuries" have carved for themselves a luminous niche in Sanskrit literature what with their purity of diction, their honesty and the frankness of the heavens, their solemn imagery, and their practicality of purpose. The sayings are not stringed rigidly into verses like the *sūtras,* though some of them have partaken of their complexion in their brevity and comprehensiveness. They are, besides, melodious talks of a sincere heart to heart fired with the enthusiasm of a Yogin which he certainly was, to benefit himself as well as others. They are a rhythmic utterance of his own experience in the various planes of existence in this mortal world—the fugitive joys and sorrows, diverse temptations and illusions in the form of wealth and women—and of his honest endeavour to find the true path leading to unalloyed bliss. The "Three Centuries" are therefore a brief history of the soul's tenure on earth.

On a cursory reading of these poems one is confronted with what might seem to be a contradictory attitude of the poet with respect to wealth and woman. In one aspect wealth is transient and breeding of sins like so many of other earthly amenities; but in the other aspect wealth is the necessary and essential element of human life for its glory as well as spiritual attainment. "Thus all traits attend on wealth". In truth wealth is like the giant's strength potent for both the good and the bad. Its quality therefore depends on the kind of use we make of it. So also is woman. In essence she is Kāli, the World-Mother, who creates, preserves and destroys in Her supreme function of Joy at herself; is both terrific and lovely, and like Agni, the God of Fire, consumes even the sacrificer. In her physical radiance of youth and as a source of ailments that come in the wake of her many allurements, and to the man who is engulfed in her charms, the woman is veritably a phantom spilling ephemeral delights in his way. He becomes maddened with them all and her face is conjured up by him as the only luminous digit in all the universe. She is thus the handle by which the gates of hell are opened. But in the higher and essential sense she is the Mother of the universe, the indispensable Spirit whom God Śiva espouses for the creation, preservation and destruction of the worlds, giving Her a half of His own body in return, mayhap, for Her invaluable services. She is thus the presiding Deity of all arts, the energy for every action, the inspirer and the guide for all human endeavour for salvation and bliss. In this light these seeming contradictions should be viewed and a consistency of the poet evolved for a just appreciation of him.

One fails not also to come across the poet's inveterate scorn for kings and the courtly life. The court life is as much a home and a breeding ground for evils as the company of women, their necessary attraction, their very soul. In this connection it must be remembered that the kings and the wealthy of the period had by then become mere phantoms of the epilogue of the Golden Age. The poet belonged to this disruptive period which was bankrupt of all sincere endeavour for redemption. The poet confesses this beautifully:

> "O Desire! Thou hast sorely tossed me about:
> The densest jungle have I crossed,
> The unchartered seas have I sailed,
> The eerie heights of mountains have I climbed,
> Abandoning all my self, pride and caste;
> And like the contemptuous crow, unashamed
> At every house rich and poor
> Have I partaken the refuse of crumbs
> Thrown out . . . ., all to no profit;
> And no peace, . . . so far, have I attained."

This is really a repentant note of disillusionment! So his hatred of the wicked and the arrogant rulers as well as the insolent rich is well founded on the bitterness of his many disappointments which made him abstemious and exclaim with ecstasy:

> "What with the beauteous earth for bed,
> The shoulder for pillow, and the zephyr for fan,
> The blue moon for light, and freedom for spouse,
> The yogin sleeps the soundest sleep
> Of the mightiest king!"

On the other hand we have also his ecstatic utterances for a life of bliss in a total abstinence:

"O Sadāśiva!
When may I living a naked lonely life
Peaceful on alms with my mind fixed
On Thee, that invincible power attain
To efface all my delirious past?"

This espousal of abstinence and being in Brahma should not be confused with utter negation of life; for the poet is a sponsor of real action which looks not for reward. Some of his ideals are set out in this poetic jewel:

"Unasked the Sun opens the lotus in the day;
Unasked the Moon blows up the lilies fair;
Unasked the rain-cloud pours out showers;
And unasked the good serve humanity."

According to him there exists a Power in the universe higher than any of the Trinity, Brahmā, Viṣṇu, and Maheśwara, as well as the tireless Sun and the Moon, which makes them all toil for the weal of humanity. He appreciates them yet with a prostration in the oft-quoted famous lyric, *Brahmā yena* . . . . which when rendered reads,

"Brahmā is in ceaseless action bound.
Viṣṇu roams wild in his incarnations ten,
Śiva with his skull-bowl begs endless for alms,
While the Sun and the Moon in restless toil
Wheel round and round . . . .
I salute the Power that makes them all toil!"

Bhartṛhari is a fatalist, therefore, believing as he does in the efficacy of past karma for the regulation of the present conduct and determining the fruits thereof: "Neither one's own prowess, nor wealth can avail against Fate", and illustrates this truth from the ill-fate that continually overtakes Indra, Bṛhaspati, Sūrya and Candra in spite of their having shared Amṛta, the immortalizing nectar. One has only that much one is entitled to on account of, and duly sanctioned by, one's past merit: he takes the instance of the rain-bird, *cātaka,* and exclaims, "One cannot have anything more than what is destined by Fate. Only one or two drops of rain fall into the *cātaka's* beak although clouds pour down in floods everyday." Nor can one help against his doom by any safeguard: "One evades not destiny by concealing in water; or climbing up the sky-piercing Meru; or by knowing the essence of Vedas or arts; or by flying away like the bird; for one is bound by karma. The destined shall ever happen." If so, what then is the cure the poet has found against karma to efface it for ever, and transcend it to get to the permanent Beyond? His cure is the yoga of self-effacement for both the *Sannyāsin* and the *Samsārin*:

"For a life beautiful,
Wealth must be joined to goodness, valour to clever speech;
Learning to clear exposition, and character to humility;
Wealth to deserving charity, *tapas* to sweet temper;
Strength to perseverance, morality to frankness;
And, beauty to a gracious temperament."

What sublimer thoughts could we find elsewhere? So we see Bhartṛhari is really consistent with a philosophy not essentially different from that of *Bhagavadgītā.* The "Three Centuries" are therefore a series of solid milestones beaming with eternal wisdom showing the way for the really godmad to attain Him. His code of morals is not a sheaf of fragile sophistries fit only for dialecticians. His life resembles Śrī Śaṅkara's in many essentials, but with this difference: what the Bāla-yogin Śaṅkara realized in his imagination or intellectual experience, the grammarian-poet realized through his flesh, and arrived at the same eternal Truth of the one-ness of God and one-ness in creation.

Bhartṛhari's conception of polity is idealistic again in Walt Whitman's sense which declared, "By God I will accept nothing which all cannot have on the same terms." So the poet's polity covers benefit to all and sundry. The king, if he merited the name, must be one who milched the earth "for the benefit of her children, the humanity; for then alone the Mother Earth will yield plenty like the *Kalpaka* tree." Otherwise polity is more harmful than good like the prostitute who is "sometimes truthful, sometimes false."

Love to Bhartṛhari is both a lust and a passion, an octopus with its tentacles ever ready to suck the life-force of spirituality out of man. It has more of the sensual than the sensuous quality, not to speak anything of its divine nature. It is a mere animal tendency,

a mad obsession always craving for the delights of the flesh. It is therefore no surprise that his 'love' is the "Welcome arch for the suffering Hades, a receptacle for illusions, and the fire in which Cupid frays men alive fishing them up with the angle of woman and her ruddy lips the fleshy bait thereto". In that light woman is of course the source and the emitter of frenzy to man. She is "the bud of flame" in which moths get their wings singed and die in a twinkle. Till man sheds his gross and animal instincts and begins to live a higher and a dispassionate existence this phenomenon continues. This hardness of the poet seems to have been deliberately designed for the dull imagination of the ordinary man and especially to the depraved one. It may also have been tempted by his own bitter experience. Shakespeare was not less hard when he declared "Infidelity! Thy name is woman!" But these sharp and hyperbolic utterances are not everything he has to say of woman. Bhartṛhari had certainly a higher and a nobler notion of them; for, otherwise he would not have identified the summum bonum of virtues with woman as Yājñavalkya did and exhorted man to seek her aid for his upliftment and the crossing of the sea of *samsāra*. He advises, "Aspire for union only with a woman who is called kindness, amity and wisdom". Nor would he have endowed the greatest power to Kāli and adored her in this wise:

"Time in league with Kāli,
On the chequer-board of this vast world
Is aplay with the dice of the sun and the moon;
The many as well as the one in the same house
Die, and are born into one and many,
And, the wealth that was, . . . and was not,
In a moment is lost and won in the gamble."

In spite of the comparatively greater popularity of Bhartṛhari's *Nītiśataka* because of its many homely aphorisms being taught in schools at the beginning of a student's career, his Seasons are not the less brilliant. They are highly poetic. Modern mind has become accustomed to regard poetry as a spontaneous effusion of the soul on being delighted with the sensuousness of the universe. In this light, poetry becomes a translation of the original melody existing in Nature. Without a discussion of the validity of such an interpretation we shall apply it to the Seasons. Bhartṛhari is the unrecognized ancient of the western John Keats in that line. The verses dealing with the Seasons are not as many as Kālidāsa's in *Ṛtusamhāra*, which is certainly more elaborate but immature. The concepts may have been common; but their rendering has given a distinctness to each which is not mutually exclusive. Bhartṛhari is the superior of the two, for he has loaded every rift with gold, and given us a glimpse, though faint, of the Divinity behind all the sensuous-phenomena of the earth. He had the seeds of yogic potentiality in him, which we are not so sure about in Kālidāsa in spite of his as well as the world's magnum opus, we mean *Śakuntala*. From the standpoint of melody they are equal to each other. The melody of Bhartṛhari's lines is orchestral while that of Kālidāsa is natural like that of the Bulbul. The remarks of Śrī Aurobindo on Kālidāsa's *Ṛtusamhāra* are more appropriate to Bhartṛhari: "The characteristic features of style are a compact but never an abrupt brevity, a soft gravity and smooth majesty, a noble harmony of verse, a strong and lucid beauty of chiselled prose, above all, an epic precision of phrase, weighty, sparing, and yet full of colour and sweetness." The observation of Nature in a sympathetic mood; the distillation of her many delights into one's soul; translation of them all into poetry pure and simple; and an adoration of Nature though indirect are the various ideals prescribed by Indian rhetoric for a Nature poet. These are copiously evident in Bhartṛhari's "Three Centuries" and beam out with a concentration, as it were, from his *Śṛṅgāra Śataka*.

To the eastern mind love has its birth in Spring, its growth in Summer, its pining in the Rainy, and its golden fruition and satisfaction in Autumn. So the various aids which Nature contributes to it in the form of blossoms like the mango, sandal, *mandāra, ketaki, jāji, mālati, nīpa* and the *priyangu;* in the form of

melodies from the throats of *kokilas* (koels) and *mayūras* (peacocks); and in the form of zephyrs, are as much the subject-matter of love as love itself. The seasons which are six in the Indian calendar with their distinct atmospheres have influenced not a little the human mind sexually. So any description of the seasons would be inadequate and flat without a description of the progress of love they engender in the human heart.

Of Bhartṛhari's Seasons only the Spring and the Rainy are brilliant examples of high imagery and poetic diction. In Spring Cupid is the only god who is alive for the human race; all other gods have either died or abdicated in his favour:

"The Spring is come, come, come . . . . . .
The Moon floods the earth with his glowing
Silver flow;
The she-*kokilas* with melody chant the air;
The leafless bowers with new-oped blossom
overflow;
Cupid is agile again with his shafts and bow;
Fragrant wreaths of honied flowers deck the
fair;
Whose glances with diverse emotions gleam;
And they to coquettish trot slow down their
gait;
Some lay them down on the moonlit earth
After embrace, and some the love-lore lisp
In discourses sweet with poets love-stung,
Over whom and everything sweetened by Spring
Cupid is now the King!"

The stay-ins as well as the stay-outs are equally affected, and to the pilgrim who is away from his beloved,

"The sprays of mango-blossom devoured
By the passionate looks of the she-*kokilas*
Glow like many an aid of worship
Thrown into the fire of love-malady!"

The summer which ushers in water-cooled chambers and the bloom of various flowers, loads the zephyrs with the scent of the *jāji* and the crystal moonlight, fans the flame of love in the hearts of the 'white-sandal-pasted deer-eyed damsels into a novel delight'. Not able to stand the sun and the languor, people "disport themselves in lotus-ponds with their lotus-eyed damsels, and pass their nights with them on their moon-bathed open terraces". This passion gets full-blooded in the Rainy season when

"The Rain-Nymph *kāmic-hued* and lightning-
dight
Bathed in the perfume of *jāji's* scent,
Cloud-breasted and charged with the milk of
rain
Glances through the purple bars, and asks men
'Are ye not amorous?' And Cupid nods his
approval."

The description of Nature in this season is exquisite with a sensuousness peculiarly the poet's own:

"On one side the lightning-sabre's flash,
On another the *ketaki* scent,
On the third the thunderous roar
Of rain-clouds scudding low;
On the fourth the melodious
Helter-skelter of pea-fowl's play;
These the heavy-lidded damsels pain,
For they are the traits of the kingly Rain!"

The delineations of the rest of the seasons are not inspired; they are only informed with the usual conceits of Sanskrit poetry.

The style and diction of Bhartṛhari have all the solemn grandeur of his personality. They have a stately placid flow in the *Nīti-śataka;* a chaos of melody like the *Kokilas'* in the *Śṛṅgāra* and the majesty of the tall sea-waves drowning one and all in an unknowable bliss, before breaking on the human soul in ecstatic puffs of silvery foam, in the *Vairāgya Śataka*. The diction is as varied again as the emotions it garbs, and throughout we find a purity of haunting resonance comparable only to stellar symphony. Instances are many, but these which may suffice are unexcelled for grace and imagery:

(a) 'Karṇe kokila-kāminīkalaravaḥ smero latā-maṇḍapaḥ.'
(The she-kokilas into melody chant the air)

(b) 'Rere kokilakāminī kalaravaiḥ kim vā vṛthā jalpasi.'
(O Kokil! tie up your melodious notes)

(c) 'Mukhena candrakāntena mahānīlaiḥ śiroruhaiḥ, Karābhyām padmarāgā-bhyām reje ratnamayīva sā.
(With the face of a full resplendent

moon, with hair deep-dark like indigo).

The high quality of Bhartṛhari's poetry is further confirmed by the elucidative original, as it were, of Shakespeare's lines in *Macbeth,* characterizing life as a "tale told by an idiot, full of sound and fury signifying nothing;" in Bhartṛhari's own inimitable image:

"In the drama of life played everyday
For a trice, on the stage of this vast world,
A mortal is the glamorous boy, the radiant youth,
The lingering decrepit, the rich and the poor,
All for short whiles . . . and then his exit takes
Behind the curtain dropt, ... into the darkness
Called the Hades."

Any reference to Bhartṛhari would be insipid and incomplete without the mention of at least a few of his memorable aphorisms that tingle yet in the Indian blood. Their content is mostly ethical:

(a) "Vibhūṣaṇam mownamapaṇḍitānām"
(It is best for a fool to be silent.)

(b) "Kṣīyante khalu bhūṣaṇāni satatam, vākbhūṣaṇam bhūṣaṇam."
(Chastened speech alone endows him with beauty.)

(c) "Sarve guṇāḥ kāñcanamāśrayanti"
(All traits attend on money alone.)

(d) "Sevādharmo paramagahano yoginām apyagamyaḥ."
(Even yogins cannot serve a king.)

(e) "Hotāramapi juhvānaṁ spṛṣṭo dahati pāvakaḥ."
(Agni consumes even the sacrificer.)*

*The citations are the author's own renderings of the original Sanskrit ones.

INFLUENCE OF INDUSTRIALIZATION AND TECHNOLOGY ON THE PHILOSOPHIES OF INDIA

By Dr. P. T. Raju

(*Continued from previous issue*)

VI

Crisis arises when spiritual philosophies and values are ignored for the sake of mere social and ethical philosophies and values based upon the nature of economic life of man; or when the latter are ignored for the former. According to Nehru, a crisis arose in India because of the latter; but what the Unesco seems to be more concerned about is the former. Nehru says that our ancient culture was highly catholic and tolerant so far as spiritual life or religion was concerned. I may add that the reason was that spiritual life and its values were not accepted on faith but on reason and experience, which were open to all; but our social life was not so based and therefore became narrow and restricted. Now, because of our industrialization and technology and because of the invasion of new social, political and economic theories, all of which are closely interdependent, we are forced to put an end to the narrowness of our social life, which means that it has to be raised to the same level of catholicity and tolerance as our spiritual life, which again means that social life has rationally to be understood and transformed. Till that is done we cannot remove the inner conflict of our culture.

The other kind of crisis with which the Unesco is now particularly concerned was also referred to by Nehru. It is due to sudden changes brought about in social patterns governing our mores by industrialization and technology and the consequent standardization

of life. Every change is sudden for which a culture is not prepared. This happens particularly under the following conditions: When spiritual life is too completely identified with some social patterns and the latter are given up, the traditionally accepted spiritual values also are given up and along with them disappear the traditions in which they are embodied. When the identification is not complete as in India, spiritual traditions can be made to continue even when social patterns change. Secondly, even when the identification is not complete, if the value of the spiritual tradition is not grasped but indifferently accepted, the new change may lead to gradual abandoning of that value. This is a danger even in India. I do not think that all those who call themselves Hindus understand the spirituality embedded in the Vedānta, but follow the externals of the religion more or less as a social duty or even custom. But if they feel that it is not a true social duty to observe those externals, they may give them up and along with them go all the spiritual values which give meaning to them. In the third place, which has a more general significance, the changes may be so sudden and overwhelming that people cannot assimilate them to their traditional, spiritual and ethical life, which consequently gets disrupted and disorganized. To prevent this there are two courses open; either slowing down the pace of industrialization and standardization of life or prepare the people for receiving the new changes by increasing their assimilative power through spiritual, ethical and intellectual training. Personally I do not like the first alternative. We should not lower the ideal of removing people's poverty, raising their standard of life, through industrialization and technology. What in addition we have to do in order to accept the second alternative is to train people in the appreciation of spiritual and ethical values as embodied in the traditions and in bringing the old and the new into line with each other. But for this purpose the old attitude that this world and its values are unreal and worthless has to be modified, as unreality cannot be brought into line with reality.

VII

I am writing from the standpoint of philosophy, not from that of fine arts etc., which deal with other aspects of culture. It is in changing the attitude of unreality to this world, of a kind of disinterestedness in it, which forms one of the chief strands of our spiritual tradition that the universities and the philosophical training they give can be helpful. I do not think that the universities need spend huge sums of money for teaching that the world is unreal, that the stupendous amount of energy that is being expended by the country for building up her culture and civilization is being spent for values which are really worthless. It is wrong to think that philosophy has necessarily to teach asceticism. It can affirm the world and its values and teach that they need transformation and transcendence through ethical living. In fact, this is what Indian philosophy as a whole emphasized, though now and then misunderstood and misinterpreted and wrongly overemphasized at some points in popular presentations.

The shortcomings of philosophy often pointed out, which may bring about a violent break off with our spiritual tradition on account of industrialization and technology and suggestions for preventing the break, may be summarized thus:

1. The Vedāntic philosophy and its religion are too high for the majority of the people to follow.
2. Against philosophy in general it is said that philosophers shut themselves up in an ivory tower and refuse to come down to the level of ordinary men for solving their problems.
3. At least a few of the trends of our traditional philosophy, in their common interpretations, are negativistic and preach against the values of this world. When man begins to attach importance to the values of the

world, a reaction will set in against such traditional philosophy.

4. Economic necessities, which are basic, are stronger than spiritual necessities. When the former are not satisfied, man feels their reality more strongly and may ignore spiritual needs. Here two alternatives are observed: so long as there is no hope of obtaining economic needs, man treats them as sour grapes and finds solace in spiritual life; but when he is hopeful of obtaining them and becomes optimistic about life here, he may jump to the opposite extreme and treat spiritual life as imaginary and false. This is an age of economic optimism for India and Indian philosophy has therefore to be on its guard and become expansive to cover the values of this world, to which it should give spiritual direction and guidance.

5. The tendency has been strong in the ancient tradition to condemn human activity. *Karma* or action has either downrightly been condemned or given a very low place in the philosophy of life. But if the values of this world are to be given their due respect and if this world is a world of action, not merely of contemplation, the dormant activism in our philosophy has to be brought to the surface and properly related to the life of contemplation. Otherwise, as man feels the reality of the former through the hard facts of experience, he may treat the latter as more and more unreal. The inexorable facts of experience are more compelling teachers of reality than the mild and mellow spirit.

   All along I have been using the words spirit and spiritual in the Indian sense. (See my article on "The Concept of the Spiritual in Indian Thought", *Philosophy: East and West,* October 1955)

6. Too high idealistic philosophies leave little room for a concretely positive and constructive approach of life to spiritual values.

7. A new kind of humanization of our spiritual culture is necessary. This has been taking place; but philosophy should rationally articulate the process and supply it its foundation, which is the same as a rational integration of our whole life, no part of which can be treated as unreal and unimportant.

8. Philosophy should be made socially useful, and the strong individualism of our traditional spiritual philosophies has to be modified. The idea that man is a social being has to be seriously incorporated into philosophy.

9. The aim of philosophy in the universities is the development of free and reflective life of the community, not only that of making the community God-minded. Here is an important change in estimating the role of philosophy. Whatever else philosophy might have been doing in India, its main purpose has been conceived as that of leading to the *darśana,* perception, of the Supreme Spirit. However, such a perception could not be attained by even one per cent of the people who tried it. But now its role is recognized to be wider, namely to lead us to a *darśana,* an understanding perception, of the total life of man. Otherwise, the new awakening may treat this world only, that is, the economic and social world, as real, and the world of spirit as unreal. The concreteness which our philosophy conferred on our spiritual life will in future have to be conferred on economic and social life also, so that a positive relation between the two can be worked out. Only a negative relation is not enough.

10. Industrialization and technology generally lead to urbanisation. In the ancient and medieval times,

culture and civilization started from urban societies. But those societies were not industrial societies. Now industrialization will bring vast numbers of people together and may lead to the formation of more urban societies. The general tendency of all urban culture is towards what is called dynamic superfluity and superficiality. The city dweller's life is crowded with impressions and ideas, and he has little time for reflection, for integration of his life and mind, in other words, for the development of individuality. To counteract this tendency, our philosophy should stress the reality and value of individuality, prevent dispersion of personality and help its collection and integration. This is where our traditional philosophies can be most helpful and is a warning against careless admiration of some modern philosophies.

11. One kind of crisis, which is particularly noticeable in the West, is due to the conflict between science and religion. This conflict was aggravated by the element of dogma in the Western religion. As I said elsewhere, communism in the West would not have taken the materialistic form it did, had the Greek rationalistic attitude to religion been revived by the Renaissance of Europe. ("An Indian Philosopher Looks at the West", *The Vedanta Kesari,* November, 1953) Dogma refuses rational approach, and hence the conflict between science and religion became inevitable. The peculiarity of Indian religions is that they have no dogma, are not based upon faith, but on reason and experience. I do not think that we should call veneration of the religious founders and calling the Supreme Spirit by the name Viṣṇu or Śiva dogmas. Yet, there may develop a conflict between science and religion in another way. Scientific attitude requires affirmation of the reality of matter, and it is bound to be affirmed because of industrialization and technology. The possibility of the conflict has to be removed through necessary modifications in outlook. The teachings of religion have to be brought into positive relation with the sciences of psychology, society, biology and physics. Otherwise, the appeal and relevance of the former to reality will be ignored.

12. Industrialization and the consequent urbanisation of culture are the result of the lure of reason to economic life. They are not the result of spiritual needs. Later urban life may become a psychological need, as it is to many who are accustomed to city life and cannot live in villages. They have to be taught how to enjoy loneliness, develop and preserve individuality. Spiritual practice alone can help here, or at least it will be most helpful. Then not only dispersion of personality can be prevented, but also standardization from becoming regimentation.

13. Comparative philosophy his to be developed and strongly encouraged. It will enable us to see the reality and value of aspects of life, not seeu by us, but regarded as important by people of other cultures. We shall be able to get a total perspective life including all aspects, which will therefore be in less danger of being disrupted by the introduction of new forms. Our anticipatory knowledge will naturally have prepared us for receiving them. And they can give little shock. We can develop a proper international outlook and rise above actual and possible insularity.

14. Philosophy is not mere religion, not even mere logic and metaphysics; but

the reflection of total life about itself. Man and his life consequently become the starting point and end of philosophy.

15. The modern rational outlook, which is humanistic and scientific, has to be brought into close relation with the traditional ideals of *Dharma, Artha, Kāma,* and *Mokṣa*. Translated into modern terms, these are the ideal of economic wealth, the ideal of aesthetic enjoyment, the ideal of dutiful activity, and the ideal of salvation. They correspond to the economic values, aesthetic values, ethical values, and spiritual values. The philosophical procedure has to be the other way also, namely the reorientation of the four values, after effectively interrelating them, to the new rational, humanistic outlook.

16. The responsibility of education to society lies in the following: (a) Careful discrimination between the useful and the harmful in our social heritage; (b) which involves bold, courageous and constructive, but not destructive, social criticism; (c) which has to lead to resolute and informed social planning for social progress. All this can be done at the university level mainly because students can be mature only there, though lower stages have to be planned, accordingly, to lead upto the reliable freedom of thought which is expected at that level. This means that philosophy has to take full cognizance of the concrete facts of human life, individual and social, and also of their value.

ŚRĪ-BHĀṢYA

By Swami Virbswarananda

(Continued from previous issue)

CHAPTER I

Section III

Topic 1

THE RESTING PLACE OF HEAVEN, EARTH, ETC. IS BRAHMAN

द्युभ्वाद्यायतनं स्व-शब्दात् ।१।३।१॥

1. The resting place of heaven, earth, etc. (is Brahman) on account of the word 'Self' (or on account of the actual words of the Śruti) (designating this resting place).

'In Him heaven, the earth, and the sky are woven, as also the mind with all the senses. Know that Self alone and leave off other talk! He is the bridge of Immortality' (*Mu.* 2.2.5).

Who is this abode in whom heaven, the earth, etc. are woven? Is it Brahman or the individual self? The opponent holds that it is the individual self because the being is described as the abode of the mind and the senses. Again in the next verse it is said, 'Where all the arteries meet like spokes fastened to the nave of a wheel,—there within the heart He moves, becoming manifold' (*Mu.* 2.2.6). In this text that being is said to be the basis of the arteries, and the words 'becoming mani-

fold' describes the being to be born in many ways as god, man, etc. All these are characteristics of the individual self and so the text refers to it and we have to interpret *Mu.* 2.2.5 consistent with this. It may be said that in *B.S.* 1.2.21 (topic 6) it has been shown that the *Mu.* 1.1.6 refers to Brahman and so here also it ought to refer to Brahman as It is the subject-matter of the discussion in the *Muṇḍaka* texts. This argument is untenable as the characteristics of the individual self are clearly mentioned, as against which other arguments cannot prevail.

This view the Sūtra refutes because of the words, 'He is the bridge of Immortality' which is true of Brahman alone. Nothing else can be the bridge or means to immortality for He alone is described as the means to immortality in all Upaniṣadic texts. 'Knowing Him alone one passes beyond death. There is no other way out from this circle of births and deaths' (*Śvet.* 3.8). Again the word 'Self' unqualified by any term always represents Brahman and in *Mu.* 2.2.7 we have terms like 'all-knowing', 'all cognizing', etc. which are qualities of Brahman only. Brahman may also be described as the abode of arteries. Vide Mahānārāyaṇa Upaniṣad 13.8-12. He can also be said to be born in many ways: 'Not born, He is born in many ways; the wise know the place of His birth' (Puruṣa Sūkta 21), where the text says that the Supreme Self without giving up His nature takes the shape, make, qualities and works of different classes of beings like gods, men, etc. in order to become their abode. He being the abode of everything ultimately, He is also the abode of the mind, the senses, etc.

मुक्तोपसृप्यव्यपदेशाच्च ।१।३।२॥

2. Also because of the statement (in the Scripture) that that is to be attained by the liberated.

A further reason is given to show that Brahman is referred to in the passage under discussion. This abode of heaven, the earth, etc. is the goal of the liberated. 'When the seer realizes the self-effulgent Being . . . then the wise one, shaking off merit and demerit, becomes stainless and attains supreme unity' (*Mu.* 3.1.3). 'As the flowing rivers disappear in the ocean losing name and form, thus a wise man freed from name and form, goes to the Supreme Person who is greater than the great' (*Mu.* 3.2.8). Therefore It can be Brahman alone.

नानुमानम्, अतच्छब्दात्, प्राणभृच्च ।१।३।३॥

3. (The abode of heaven etc.) is not what is inferred (i.e. Pradhāna) owing to want of any term indicating it, (nor) also the individual self.

Pradhāna is not the subject-matter of this section in the *Muṇḍaka* as there are no terms indicating it. Nor is it the individual self for the same reason.

भेदव्यपदेशात् ।१।३।४॥

4. On account of difference being mentioned (between the individual self and the abode of heaven etc.).

'The individual self abiding on the same tree, viz. the body, being bewildered by Prakṛti (Nature) is immersed in grief; but when it sees the other one, the Lord, contented, and His glory, then his grief passes away' (*Mu.* 3.1.2). In texts like this, the abode of heaven etc. is described as different from the individual self. Being bewildered by Prakṛti, the object of enjoyment, the individual self grieves. But when it sees the greatness of the one different from it, viz. the Lord, who is the beloved, and His glory which consists in ruling everything, then it becomes free from grief.

प्रकरणात् ।१।३।५॥

5. On account of the subject-matter.

As the Supreme Self is the subject-matter of the section, the abode of heaven etc. cannot be anything else but Brahman. That the Supreme Self is the subject-matter of the *Muṇḍaka* texts under discussion has already been shown in *B.S.* 1.2.21. The same subject-matter is continued in the subsequent texts of the *Muṇḍaka* and there is no break in the con-

tinuity of the subject-matter. To show that, this topic is begun. The topic about Vaiśvānara was introduced in between as it also refers to Brahman since Vaiśvānara has the three worlds for Its body.

स्थित्यदनाभ्याम् च ।१।२।६॥

6. Also on account of (the mention of two conditions) remaining unattached and eating (which are the characteristics of the Supreme Self and the individual self respectively).

'Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating' (*Mu.* 3.1.1). Here one is described as enjoying the fruits of its actions and the other as residing in the body in Its own splendour without enjoying the fruits of Its actions. The latter, the omniscient, the bridge of Immortality, the Self of all, can alone be the abode of heaven etc. and not the individual self which is subject to Karma and grieves.

(*To be continued*)

NOTES AND COMMENTS

TO OUR READERS

Swami Vivekananda's lecture on "Formal Worship" was given on April 10, 1900. It is one of the number of previously unpublished lectures given in the San Francisco area that were noted down at the time of delivery by Ida Ansell and transcribed for publication only a short time before her death on January 31, 1955. Swamiji is reported as having spoken so arrestingly as to make any complete record of his words difficult to make. In the interest of absolute faithfnlness, when transcribing them no alterations were made in the somewhat incomplete notes Ida Ansell was able to take down. Where omissions were left because of some obscurity, these in the printed version have been indicated by three dots. Any matter added for pnrposes of clarification has been placed in square brackets. . . .

'All meditations, all worships are performed through symbols . . . Christians think of God through the Cross or images of Christ.' . . . 'The Kingdom of Heaven is within,' so Jesus taught. Upaniṣadic teachers have pointed out the same truth and suggested various methods for utilizing 'the space' within the heart for meditation on God and for realizing Him. One formula has been: 'That which is happiness is space. And that which is space is happiness.' Swami Nikhilananda, Head of the Ramakrishna-Vivekananda Center, New York, explains this formula and gives many valuable hints about the proper attitude to be maintained for the attainment of peace, happiness, and freedom. 'If we want real freedom, peace, and happiness,' says he, 'we shall have to look within ourselves. The Spirit of God, the Kingdom of Heaven, is within us.' . . . 'The Spirit dwells in the hearts of the wise and the ignorant alike. The ignorant do not see Him because of desires,—desires created by the identification of the Spirit with the body.' 'Those who are endowed with Self-knowledge are free from desires. They obtain everything from within.' . . . The Lord 'dwells in the living beings by whom we are surronnded . . . Serve these living beings, seeing God in them.' The instruction is that we should first 'see' Him in our own heart, and 'then see the same Spirit in all beings, living and non-living.' . . .

'The spiritual revelation of the sages,' explains Dr. A. C. Bose, 'invested the material world with a strange glory which was contemplated whole-heartedly.' 'Man and Nature,' says he, 'revealed to them the Divine glory in its various aspects.' This led to the 'contemplation of the Devas or

Deities. . . symbolically represented through the splendour of the universe! . . . 'The Vedic concept of Deities does not amount to polytheism, it is at bottom mystical.' . . 'Just as, in the mystic consciousness, the Divinity appears as both great and small. . . or beyond reality and unreality. . . to the supersession of logic, similarly one Deity may be identified with another or with all others, or each Deity may be described as the Supreme Being, by defying logic, yet remaining true to the mystic vision.' . . . 'As long as the Divine idea is present in the mind, it does not matter to the Vedic sage-poet whether he speaks of it in the masculine, or feminine, or neuter gender, or in the singular, dual, or plural number.' . . . 'The Vedas take an integral view of life. . . leading to a joyous contemplation of the true, the beautiful, the good, the holy, and the blissful, and inspiring love and fellowship culminating in the union of the spirit of man with Nature and the world of men, in supreme peace and serenity.' . . .

Sri P. Sama Rao, B.A., B.L., points out that *Bhartṛhari,* which had its first translation into a foreign language, the Dutch, in 1651, had 'like a knight-errant', 'many an adventure in foreign realms of thought.' The 'Three Centuries' (*Śatakas*) have been 'an eye-opener to the glories of our Sanskrit language' and 'are the most translated of all Sanskrit verses.' In India itself, as he says, the poet's 'cryptic and mellifluous lines full of eternal rhythm in them' have become 'household maxims.' With suitable quotations, Sri Sama Rao brings out the various ideas expressed by the poet in the three *Śatakas,* which are 'a brief history of the soul's tenure on earth.'

REVIEWS AND NOTICES

INTRODUCTION TO PHILOSOPHY. By Max Rosenberg. *Philosophical Library, New York, Pp. 502, 6 Dollars.*

The publication of Prof. Will Durant's *Story of Philosophy* in 1926, along with its delightful Companion Volume, *The Mansions of Philosophy,* revealed the possibility of treating philosophical problems in a popular non-technical manner. But Prof. Durant's book, though read and appreciated very widely, still maintained a certain distance from the ordinary man who is not equipped mentally to deal with the technical language of philosophy. The need has persisted, therefore, for a really non-technical treatise in philosophy which the man in the street can read with comfort, and understand without too great a strain on his mental equipment. The reviewer has no hesitation in affirming that this need is being met by the book under review. A glance at the Table of Contents will bear out my contention. What can we know? What is Life and Death? What is Right and Wrong? What is Art and Beauty? What is the Good Life? Simple questions indeed, which anyone can understand, but behind the alluring simplicity of the facade, there lie the formidable philosophical disciplines of Epistemology, Cosmology, Ethics, Aesthetics, Sociology, etc. And the great merit of the author, Max Rosenberg, is that he deals with the profound concepts of these difficult branches of philosophy in really non-technical language which is within the grasp of the ordinary layman.

Each chapter begins with a delightful incident—mostly taken from the classics, and then while the reader's mind is still enjoying the interesting parts of the incident, the author weaves into it the different aspects of the philosophical problem under discussion. Let me choose a chapter at random—the chapter, for instance, dealing with the great problem "What is Man?" The commencement is most impressive. It is a very brief, but telling account of Goethe's *Faust,* which arouses in our minds myriads of scintillating images. And while these linger on the author's voice sounds in the background "Faust represents Man—erring man. . . . The story (Faust's story) is a symbol, a symbol of man's life and man's lot." (p. 232) And while these words are still ringing in our ears, the author slowly and persuasively introduces to us the numerous conflicting opinions of philosophers about man, sympathetic, cynical, tender, heartless, loving

and hateful. This is followed up by an analysis of human nature and human motivation, the great problem of free-will versus determinism, the question of pessimism versus optimism, the divine element in man, and finally the chapter concludes with *some* conclusions concerning man. And these conclusions are, of course, various, conflicting, paradoxical. "And why are various viewpoints possible?" asks the author, and he continues: "Because man contains within himself all possibilities, ranging from joy to despair, from hopefulness to helplessness, from promise to frustration." (p. 277) Just what is expected of a philosopher—delightfully tantalising.

This treatment is typical of every chapter in the book. And one other noteworthy characteristic is the striking use made by the author of poetic quotations to press home difficult philosophical points. And in every case the lines quoted come pat to the occasion.

The opening chapter in an elementary book in philosophy is invariably a test of its usefulness to the man in the street. Many, including students of philosophy who are not required to read the book for an examination, will turn away from the vast majority of ordinary text books in Elementary Philosophy after reading the first few pages. The first chapter of the book under review, on the other hand, grips your interest, and impels you on to the study of the succeeding chapters. The scene in which Socrates is tried, the ancient fable of the blind men who went to "see" an elephant, an incident from Mark Twain's *Innocents Abroad,* these are the pegs on which our author hangs his ideas about "What Philosophy is" and "What Philosophy is not"—the contents of the two introductory chapters. Not that he makes philosophy cheap and vulgar—but he has hit upon a happy medium of communication through which an ordinary man may be induced to make the effort to understand and clarify what is already in his mind—simmering in the sub-conscious—namely ideas and ideals, crude and ill-defined and blindly imbibed from tradition and environment, but all the same philosophical in essence. Thus the reader is led on to explore the realm of knowledge, of reality, of life and death, of man and God, of beauty and goodness, and at the close, of good life. What is the aim of good life? Is it pleasure, wealth, friendship, love, work, health, religion, fame, power, service to others, renunciation, submission to the universe, mystical insight, continuous discontent, life of reason, a full life, self-sufficiency, or simple life, or contentment? What an array of aims and objectives! Hardly any aim has been left out. And the book almost concludes with these lines;

"My crown is in my heart, not on my head;
Not deck'd with diamonds and Indian stones,
Not to be seen; my crown is called content;
A crown it is that seldom kings enjoy."

A marvellous book—and worth reading whether one is a professional philosopher or not. And may every one who reads it attain the content so appealingly expressed in the above lines!

PROF. P. S. NAIDU

LIVING BIOGRAPHIES OF GREAT PHILOSOPHERS. BY HENRY THOMAS AND DANA THOMAS. *Published by the Bharatiya Vidya Bhavan, Bombay. Pp. 285. Price: paper bound Rs. 1/12/- cloth bound Rs 3/-.*

This book by Thomas and Thomas deals with the lives and teachings of twenty eminent philosophers, all Western. All the life-sketches are dramatic in their presentation. Around the axle of one or more thrilling or catchy incidents of their lives our interest is made to rotate in an orbit of brilliant intellectual serenity. Written in a lucid style this volume is highly stimulating. It creates in us a great yearning for studying more about those great personages. The presentation breathes an air of lyrical poetry, which although short-lived, goes much to stir up the keys of emotion to a higher pitch, but at the same time, we very much miss the sustained epic grandeur of spiritual awareness which these robust lives must have nourished during their life time. The conspicuous absence of the galaxy of Indian philosophers will be felt as a drawback in the otherwise delicious charm of this book by the large number of Indian readers for whom the Bharatiya Vidya Bhavan supplies valuable reading material. But for this, the admirable little book with its low price suiting everybody's pocket, and a good get-up, is really a significant contribution to the Bhavan's already published series of good books.

SWAMI MAHANANDA

THINKING ABOUT THINKING. BY MERL R. WOLFARD. *Philosophical Library, New York, 1955, Pp. 273, 5 Dollars.*

Thinking about thinking is the avowed business of the logician, and in recent times very penetrating and sometimes surprising conclusions have been reached by those engaged in studying the thought process. In the realm of scientific thinking too attempts have been made, since the days of Bacon and Mill, to probe into the fundamentals of the scientific method. But the complaint is almost universal that the scientist generally fights shy of examining the tools which he employs, with an astounding degree of success, to secure his results. Hence any attempt at an analysis of the methodology of scientific research is bound to be welcomed by us. The volume under review is the

result of such an attempt—in fact it is an attempt made by an engineer engaged in handling research problems, to answer the question, how does the mind of a scientist work in formulating and solving creative problems? In the process, the author creates new conceptual tools since he has to make an altogether novel approach to the problem of thought analysis. Thus, he introduces "memory-perception", "trial and selection", "mass-energy", etc. but at the same time he does all his thinking about thinking, in terms of the product of thinking, and not so much in terms of the process. This, I must say, is a redeeming feature of the treatise which might otherwise have become far too abstruse for even the informed reader.

The author declares that his aim is to attempt "some form of Mentality Engineering to provide some guidance for growing boys and girls, during their scientific education, so that they might emerge beyond the present psychic confusion into a more healthy atmosphere." (p. 38) With this aim in view, he devotes the six chapters of his book to the study of the origin and nature of thinking, to an analysis of doubt and skepticism, and finally to the formulation of Mental Engineering. He endeavours to account for mental activities on, what he calls, *an energy basis* rather than on a factual basis. His aim is to make use of broadened engineering concepts to the elucidation of mental processes. And in the pursuit of this aim he has many harsh things to say against the scientific methods of analysis and skepticism. "Faith and integration are far more effective implements for improving mental procedures than are doubt and analysis." (p. 137) The gist of the whole book may perhaps be best expressed in the author's own words 'Our engineering approach to the mind. . . . is directly aimed at understanding the mind as a "going concern". How did the mind get the initial capital to build its own factory? How does the mind take in raw materials, refine those materials and combine them into finished products . . . ? What are perceiving, analysing and integrating possibilities of the mind? It should be possible to learn something about these mental activities so that we can more effectively use them.' (p. 136)

That the author makes a heroic effort to solve the puzzle of creative thinking is evident. He has not followed the beaten track of academic epistemology. He is blazing a new trail, and often he has glimpses of the true light. But the trouble is that he is constrained to take the usual mechanistic and almost deterministic attitude of Western Psychology towards mind and its processes. One feels certain that had he gained some acquaintance of the Indian approach to mind, and of the relation between mind and soul, he would have penetrated deeper into the nature of the thinking process. It will not do to condemn science and the scientific method. That is only negative criticism. One has to rise above science to the higher regions. And such upliftment is possible only through Vedānta.

PROF. P. S. NAIDU

BHRIGU SANGHITA PADDHATI (in English). BY BHAGWAN DASS MITTAL. *Published by the Bhrigu Prakashan Pustkalaya, Naya Bazar, Mathura, U. P. Pages 700. Price Rs. 12.*

With the independence of India, people are becoming more inclined towards searching the old store-house of our ancient knowledge. Many precious things are thus being, from time to time, dug up from the relics of its cultural possessions. In this work of excavation, Astrology is also finding a place. Once the subject has had a most luxuriant growth in the Indian soil. It claimed and is still claiming an operational value in our day-to-day life; and it is so, no wonder, that in our ancient Vedic India *'Jyotiṣa Śāstra'* came to be regarded as 'the eye of the Vedas,' and is counted as one of the six subdivisions (angas) of the Vedas. It is from India that this branch of knowledge spread to China, Babylonia and Chaldea, and thence to Egypt, Greece, Rome and the like.

Bhrigu Paddhati (method of calculation according to Bhrigu) is acclaimed all over India as a superior method in the predictive side of Astrology. The book under review written in English, when consulted, gives an insight into the general trend of a person's behaviour, his education, his career, his monetary gains and the like. Stripped of the intricacies of calculations and predictional method, the book with its 1296 charts as ready reference, will be of much use to the layman in general, and a helping guide to the specialist in the branch too. The daily, monthly and annual results for any person due to planetary ingresses into different sigus of the Zodiac, have also been dealt with after every major Ascendental chart of readings. These 'Transit Results' (*gochara*) are in most cases, as calculated by the reviewer, coming true. The printing mistakes which affect the language and *not at all the calculations therein,* may be corrected in the next edition of the book. The binding and get-up are tasteful.

SWAMI MAHANANDA

THE WESTERN BUDDHISM OR CHRISTIANITY. BY SWAMI SANKARANANDA. *Published by Shri Nilmony Maharaj, 88, Vivekananda Road, Calcutta 6. Pp. 68. Price Rs. 4/8.*

The book which is a research work on the

identity of the Buddha with Christ, brings to the general reader a significant question which the acknowledged authorities of Orientalists, Western and Indian, are yet to corrohorate. But according to the author "the evidences though not profuse are sufficient to identify Christianity as the Western Buddhism. The singular coincidence in all its details of religious observations even in the convention of the 'Councils' are sufficient to prove the identity of the two." In support of his view he has consulted some very famous books and papers like the Mahāvaṁsa, the New Testament, Eusebius's 'History of Christianity,' Arthur Lily's 'Buddhism in Christendom', Sir Wallis Budge's 'the Catalogue of the British Museum (the Fourth, Fifth, and the Sixth Egyptian rooms)', etc. This sincere research work will draw ready attention of the scholars interested in the theme. The book shows a fine taste in get-up and printing.

SWAMI MAHANANDA

MARATHI

JIVAN VIKĀS: *Monthly published by Sri Ramakrishna Ashrama, Dhantoli, Nagpur—1, M.P. Annual subscription Rs. 5.*

The first Number (pp. 56) of this Marathi organ of the Ramakrishna Order was brought out on the Birthday of Sri Ramakrishna, 3rd March, 1957. Like others run by the Order, this journal "stands for the propagation of the higher values of life and the fundamental religious and spiritual principles, without confining itself to any particular creed, sect, or dogma." "It will contain articles on Religion, Philosophy, Education, Social Sciences, physical Sciences, Arts, Literature, Travels, History, Biographies etc. written by reputed scholars and thinkers who are authorities in their respective branches of knowledge." This is a fitting addition to the valuable puhlication work systematically undertaken by Nagpur Ashrama.

SANSKRIT

SUGAMA BY SRI SACHCHIDANANDENDRA SARASWATI

The book is a Sanskrit commentary, explaining word by word, on all the sentences of the *adhyāsa-bhāṣya,* which is an introduction to the commentary (*bhāṣya*) of Śaṅkara on the *Brahma-Sūtras.* The inner import and significance of all the statements of Śaṅkara have been brought out in a very forceful manner. But the author has tried to push a theory in his interpretations which is called by its propounder as *mūlāvidyānirāsa.* According to him *adhyāsa* or superimposition described by Śaṅkara is only *Kāryādhyāsa* in the form of "I" and "mine" which is directly known (or intuited) by all. There is nothing as *'Kāraṇādhyāsa'* of *mūlāvidyā* which is the material cause of all errors (*adhyāsa*), as is held by almost all of the later Advaitists. The word 'mithyājñānanimitta' in the bhāṣya does not mean 'mithyā'-'ajñāna' (inscrutable ignorance) as interpreted by Vivaraṇakāra and others, but simply 'mithyā'-'jñāna', which means false knowledge. Therefore the author is not ready to accept the theory of *Mūlāvidyā* or primal nescience as the material cause of all errors and evils, and of the world, since it is unnecessary, unreasonable and outside the statements of Śaṅkara Bhāṣyākṣara-bāhyamca). He has adduced his arguments to show that everything can be explained by the admission of Kāryādhyāsa only. There is no necessity of admitting a material cause of errors. But we do not want to fight his arguments because arguments cut both ways. But to say that Śaṅkara does not mention about one primal nescience is to deny a clear fact. In his commentary on the Brahma-Sūtra-1.4.3, Śaṅkara clearly speaks of mūlāvidyā as—"Avidyātmikā hi bījaśaktiravyaktaśabdanirdesyā parmaeśvarāśraya māyāmayī mahāsuptiḥ". Again "Avyaktā hi sā māyā, tatvānyatvanirūpaṇasyāśākyatvāt". In that very place again—'na hi tayā vinā parameśvarasya śastṛtvam siddhyati. Śaktirahitasya tasya pravṛttyanupapatteḥ," this avidya grounded in Parameśvara, as His power, which is inscrutable, and unmanifested cause of this universe, cannot be kāryādhyāsa or false knowledge of the Jīvas. This must be primal nescience, which by veiling the infinitude of Brahman has made possible the existence of the individual Jīva (avidyādhīnatvāt jīvabhāvasya; *ibid*). Kāryādhyāsa cannot be stated as 'avyakta bījaśakti—the unmanifested cause of the universe, supported by Parameśvara. Śaṅkara refers here to the famous text "māyāṁ tu parkṛtim vidyāt", etc. Kāryādhyāsa cannot be the prakṛti (stuff) of this universe, since that will lead to subjective idealism (dṛṣṭisṛṣṭivāda) which is certainly not upheld by Śaṅkara. Moreover, error of the Jīvas cannot be termed as 'avyakta' or avyākṛta- which means unmanifested cause (of the universe). What is then meant by the terms avyakta or avyākṛta which are synonyms for avidyā? Such statements are found also in the Bhāṣya of other Sūtras, such as, 1.2.22, where this avyākṛta, located in Iśvara, is stated as bhūta-sūkṣma. Evidently it cannot be mithyāpratyaya of the Jīvas. Therefore we do not find mūlāvidyā to be outside Śaṅkara's statements.

D. C. BHATTACHARYA, SASTRI

NEWS AND REPORTS

SRI R.K. ADVAITA ASHRAMA, KĀLADY

Report for 1953-55

"Kālady," said Dr. Rajendra Prasad, "is a place of great historical importance and it is in the fitness of things that . . . every effort should be made to revive its old glory . . . There are no Mutts or such Institutions here as in other places." He was therefore very glad, like other eminent visitors, to see the activities of the Advaita Āshrama, which stands on the right bank of the River Poorna (Periyār), close to the spot traditionally associated with the memory of Śrī Śaṅkara, and which was started as early as 1936.

Educational work: The original Sanskrit *pial* school which developed into a 'Sanskrit High School', has at present been converted into a regular Middle School with Sanskrit as the compulsory first language. Its strength is 270. The Brahmānandodayam High School, originally started to give higher education in English, Sciences, etc. to those who passed out of the Sanskrit School, now forms an independent unit, with a strength of 141. The Brahmānandodayam Primary School, opened in 1950, has become a Basic School. None is denied admission on grounds of caste, creed, or sex. From March 1955, tuition is free in both Primary and Middle Schools. Sri Ramakrishna Gurukul, started in 1937 as a hostel for Middle and High Schools has a strength of 32. Pecuniary assistance is given to a few deserving students. The Śrī Chitra Harijan Orphanage is now in its fourteenth year. The inmates are brought up on the ideals of the Gurukul.

Social welfare: As a result of aid from the Central Social Welfare Board, the Orphange has been enlarged and from April 1955, 15 more inmates have been taken irrespective of caste or creed. Midday meals were given to about hundred poor students. Milk was supplied free to a large number of children, expectant mothers, the aged and the infirm.

Ayurvedic Dispensary: This was started in 1951 in the name of the Holy Mother. It has 4 beds. The out-patient section treated 4000 to 5000 cases every year. Special attention is paid to infants and expectant mothers.

Śrī Śaṅkara College, started in 1954, "is inspired, directed, and controlled" by the President of the Ashrama. From November 1955 the Ashrama took over the management of its Hostel, which is now called Sri Ramakrishna Students' Home.

Publications: The Prabuddha Keralam completed forty years in 1955. About sixty volumes, mostly translations, have been brought out. One book entitled 'Dharma' is in Sanskrit.

Among other activities may be mentioned: (1) the Library, with over 5000 books, (2) Jayanti celebrations which attract large numbers of people from far and near, (3) over 240 lectures and discourses by the President in and outside Kerala, and (4) extensive paddy cultivation on 'lease land', which supplies the demands of the Ashrama.

The Ashrama has received considerable help from the Devaswom and other departments of the Travancore Government.

Its needs include funds for construction of a bathing ghat on the steep bank of the river (1,50,000/-), and for improving the orphanage, dispensary, the publication section, etc. (an equal amount).

Donations given to any centre of the R. K. Math and Mission since April 1953 are exempted from payment of income tax, according to the amended section 15 B of the Indian Income Tax Act.

SRI RAMAKRISHNA ASHRAMA HOSPITAL, SASTAMANGALAM, TRIVANDRUM-1

Report for 1954-55

This Hospital caters to the poorer sections of society, and the services offered to them are either free or for small payments by way of contribution to the institution. The Hospital has been built up with the donations of the generous public and of the Travancore Devaswom Board, but its rise and development are largely due to the good will and free services of the leading medical men of the city. This institution is an example of how, if a group of medical men utilize their leisure hours for absolutely disinterested professional work, institutions of considerable size doing varieties of specialized services can be gradually built up.

During the years 1954 and 55 the work of the hospital developed considerably. In 1954 the hospital was visited by Hon'ble Rajkumari Amrit Kaur, Minister of Health, Government of Indian Union. Subsequently the Government of India sanctioned an equipment grant of Rs. 50,000/- to the institution. This has enabled the hospital to get excellent equipments for its different sections and increase its usefulness and efficiency. The following is a report of its activities during the period:

Out-door Dispensary : The out-door dispensary has two sessions, one in the morning and another in the evening. Besides the treatment of general cases, a weekly E. N. T. clinic, a dental clinic and an ante-natal clinic are held. In 1954 and 55 a total of 32147 and 35907 cases respectively were treated. Of these, roughly 50% were children, 30% women and 20% men. The daily average number of patients in attendance was 130 and 141 respectively.

Indoor Hospital : The total number of beds maintained is 50. Of these 16 are for men, 18 for women and children, and the rest common. The total number of in-patients treated was 765 in 1954 and 1501 in 1955. The daily average of beds occupied was 25 and 43 respectively.

The cases treated included medical, surgical and midwifery cases. With the equipments made available by the Central Government's grant, the hospital has now got a well-equipped theatre with arrangements for gas anaesthesia, electro-surgery, etc., and is therefore in a position to undertake highly specialised major operations. In 1955 the number of major operations performed was 80, of which 35 were gynaecological. The number of minor operations performed was 130.

Mental Therapy : The hospital has been undertaking the treatment of mental cases. There is arrangement for both insulin shock and electric shock. In 1955 this section treated 266 cases, of which 260 had full or partial recovery.

Maternity and Child Welfare Work : A special weekly ante-natal clinic is conducted by a specialist. There was an average attendance of 25 in the special clinic. On other days the expectants were attended to at the daily out-patient dispensary. Of the mothers attending the clinic, 44 had their confinement in the hospital. Besides this, 59 home delivery cases were attended to.

Besides, two milk canteens for children are conducted. Every day 200 children on the average receive milk and butter oil in the canteens.

X-Ray and Physiotherapy : A new X-Ray plant has been installed recently. There is arrangement for screening and taking skiagrams. A high class 'Hanovia' pattern combined ultra-violet and infra-red lamp offers facilities both for light and heat therapy.

Clinical Laboratory : The laboratory has now got first class equipments and is in a position to undertake all clinical tests ordinarily required in the treatment of patients. In 1955, Blood tests alone (including, Total and Differential counts, E.S-R., Hameoglobin percentage, smear for M P. and Filaria, etc.) went up to 248. 1037 tests were conducted in all.

Ayurveda Dispensary : This is at Nettayam, a rural area near the city. The drugs are all made in the Ashrama itself. During 1955-56 it treated 7475 cases, 3605 new and the rest repeated. The number of children treated was 1617, of women 1081, and of men 907.

OUR NEEDS

The hospital requires more land and buildings for its expansion. A building scheme costing about two lakhs of rupees will have to be undertaken to make it into an efficient and all round medical unit. We solicit the generosity of all for the fulfilment of this urgent need.

RELIGIOUS ACTIVITIES

Besides the hospital and allied activities, the Ashrama is also engaged in religious preaching and practice of devotional life. It has two centres, one at Nettayam, a rural area, and the other in the town proper. Its activities :

(1) The management of two shrines where daily worship and Bhajan are done. (2) A weekly service and discourse at Nettayam specially for Harijans. (3) A weekly moral instruction class at the Central Jail, Trivandrum. (4) Two weekly religious classes in the city for the general public. (5) A monthly class on the Upanishads at the University (6) Two Sunday schools for the religious instruction of school going children. (7) On the first of every month a special service and Bhajan for the general public. (8) Swamis attached to the Ashrama and visiting Swamis delivered 50 lectures in Trivandrum and other parts of the State at special meetings and religious conferences. Thus all put together about 396 gatherings were held for devotional purposes and religious preaching.