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DECEMBER 1965

Prabuddha Bharata

OR

AWAKENED INDIA



**By Karma, Jnana, Bhakti, and Yoga, by one or more or
all of these the vision of the Paramatman is obtained.**

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DECEMBER 1965

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PRABUDDHA BHARATA

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Vol. LXX

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No. 12



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:o:—

आत्मार्पणस्तुतिः

THE HYMN OF SELF-OBLATION

ŚRĪ APPAYYA DĪKSITA

TRANSLATED BY SWAMI VIMALANANDA

स्वप्ने वापि स्वरसविकसद्दिव्यपङ्केरुहाभं
पश्येयं किं तव पशुपते पादयुग्मं कदाचित् ।
क्वाहं पापः क्व तव चरणालोकभाग्यं तथापि
प्रत्याशां मे घटयति पुनर्विश्रुता तेऽनुकम्पा ॥ ४१ ॥

41. O Master of Created Beings, would I even in a dream at any time perceive Your feet radiant as the heavenly lotus naturally blooming? I am a sinner, it is a great good fortune beholding Your feet—how widely divergent are these! Notwithstanding, Your universally celebrated mercy anyhow creates in me some hope.

भिक्षावृत्तिं चर पितृवने भूतसंघैर्भ्रमेदं
विज्ञातं ते चक्षितमखिलं विप्रलिप्तोः कपालिन् ।
आवैकुण्ठद्रुहिणमखिलप्राणिनामीश्वरस्त्वं
नाथ स्वप्नेऽप्यहमिह न ते पादपद्मं त्यजामि ॥ ४२ ॥

42. Go about Your business with begging alms! Wander with Your host in the wilderness where dead bodies are consigned to fire with rites to the departed! All these amusing tricks of Your personal character, O Kapardin, are perfectly known to us. You are the paramount Lord of all living souls headed by Viṣṇu and Brahmā. Now I shall not disregard Your lotus feet even in my visual fallacy.

आलेपनं भसितमावसथः श्मशान-
 मस्थीनि ते सततमाभरणानि सन्तु ।
 निह्नोतुमीश निखिलश्रुतिसारसिद्ध-
 मैश्वर्यमम्बुजभवोऽपि च न क्षमस्ते ॥ ४३ ॥

43. You adore Your body with ash powdering; You have chosen as habitat where dead bodies are burnt down; and You always deck Yourself with dry bones. All this may be so. But, O paramount Lord, not even the Lotus-Born can suppress Your sovereignty established by the logical conclusions of the Śrutis.

विविधमपि गुणौघं वेदयन्त्वर्थवादाः
 परिमितविभवानां पामराणां सुराणाम् ।
 तनुहिमकरमौले तावतां तत्परत्वे
 कति कति जगदीशाः कल्पिता नो भवेयुः ॥ ४४ ॥

44. The explanatory portion of the Vedas declare the various and numerous qualities of the ungifted and unwise gods with limited effects. O crescent-crested Lord, if all those *arthavādas* were to be deemed as the purport of the Vedas, for certain, countless rulers of the world will have to be hypothesized.

बलमबलममीषां बलबजानां विचिन्त्यं
 कथमपि शिव कालक्षेपमात्रप्रधानैः ।
 निखिलमपि रहस्यं नाथ निष्कृष्य साक्षा-
 त्सरसिजभवमुख्यैः साधितं नः प्रमाणम् ॥ ४५ ॥

45. O Śiva, those who think mainly of a good time anyhow will do well to think that the strength of these godlets is no strength at all. The entire crux of the matter has been thrashed by Brahmā and others after him, and proved to the hilt; and that is our authority.

विहर पितृवने वा विश्वपारे पुरे वा
 रजतगिरितटे वा रत्नसानुस्थले वा ।
 दिश भवदुपकण्ठं देहि मे भृत्यभावं
 परमशिव तव श्रीपादुकावाहकानाम् ॥ ४६ ॥

46. Saunter in the wilderness where dead bodies are burnt, or in the Divine Capital beyond the universe, or in the slope of the Silver Mountain, or in the beautiful spots at the foots of the begemmed mountain Meru! Deign to show me Your proximity! Grant me, O supreme Lord, vassalage of those who carry Your footwear!

न किञ्चिन्मन्येऽतः समभिलषणीयं त्रिभुवने
 सुखं वा दुःखं वा मम भवतु यद्भावि भगवन् ।
 समुन्मीलत्पाथोरुहकुहरसौभाग्यमुषि ते
 पदद्वन्द्वे चेतः परिचयमुपेयान्मम सदा ॥ ४७ ॥

47. Let my mind be ever joined to Your lotus feet which have all the charm of the interior of an opening lotus ! I am not conscious of anything else as worthy of seeking after in the three worlds. O Lord, I do not mind whether pleasure is in store for me or pain.

उदरभरणमात्रं साध्यमुद्दिश्य नीचे-
 ष्वसकृदुपनिबन्धादाहितोच्छिष्टभावाम् ।
 अहमिह नुतिभङ्गीमर्पयित्वोपहारं
 तव चरणसरोजे तात जातोऽपराधी ॥ ४८ ॥

48. O Father, I have been now guilty of offering at Your feet a hymn of praise in this form ; for I have been composing poems frequently keeping in view those lower than You (i.e. kings and nobles) with the purpose of receiving gifts for my subsistence, and thus this song of Your praise is defiled, as it is the fruit of a faculty already used for lesser purposes.

सर्वं सदाशिव सहस्व ममापराधं
 मग्नं समुद्धर महत्यमुमापदब्धौ ।
 सर्वात्मना तव पदाम्बुजमेव दीनः
 स्वामिन्ननन्यशरणः शरणं गतोऽस्मि ॥ ४९ ॥

49. O Sadāśiva, pardon me for all my transgressions ! Give me a helping hand and lift me out of the vast sea of calamities ! With all my heart and soul and strength, O Lord, I have taken refuge at Your lotus feet—for I am destitute and I have no other refuge.

आत्मार्पणस्तुतिरियं भगवन्निबद्धा
 यद्यप्यनन्यमनसा न मया तथापि ।
 वाचापि केवलमयं शरणं वृणीते
 दीनो वराक इति रक्ष कृपानिधे माम् ॥ ५० ॥

50. O Lord, I have composed this *Hymn of Self-oblation* not with a mind completely set on You. Yet, O Sea of Mercy, save me considering : this pitiable wretch has surrendered himself to Me at least orally !

LETTERS OF SWAMI SHIVANANDA

(80)

Sri Ramakrishna Math
Belur, Howrah
30 June 1919

Sriman —,

I have received your letter. As you go on performing the worship, service, etc. of the Lord, the impure mind will become pure. There is no special method for worship inspired by love. Offer flowers, sandal-paste, etc. at His holy feet with devotion, praying thus: 'Lord, I am ignorant, devoid of devotion, devoid of knowledge, devoid of faith, devoid of love, devoid of learning, devoid of intelligence; deign to accept my offerings of flowers, sandal-paste, etc.; make me pure; grant me devotion, faith, love, and purity; make my life blessed. Lord, you have graciously occupied this seat; kindly be you established firmly here for the welfare of the many. May we be blessed! May this country be blessed!' Praying thus with devotion and humility, make the offerings. At the time of the ceremonial offering of food, too, pray thus.

He is attainable only through simple devotion and faith, and He will not mind the transgressions of such servants of His; He will forgive all their failings and purify their lives gradually.

In worship inspired by love, there is not much of a paraphernalia. It is but proper to recite some devotional hymns etc. to the Lord, sing some devotional songs, and repeat His name as far as is possible for you after the worship etc. Continue to practise like this, life will become pure. As you go on performing His worship, your attachment to 'woman and gold' will drop off by His grace.

What more shall I write? Accept my heartfelt blessings.

Your well-wisher,
Shivananda

(81)

Sri Ramakrishna Math
Belur, Howrah
8 July 1919

Dear —,

I have received your letter today and noted the contents. . . .

The solitude and the natural splendour of the Himalayas gives mental peace to the devotee and helps in meditation on the Lord. Nature's beauty makes many people extrovert, but not with regard to anything objectionable. If meditation becomes deep, the glamour of the outside world cannot attract the mind so much. But in the state of *vyutthāna*, that is, when, after the meditation, you come in contact with the outside world and turn your eyes towards the beauty of nature (especially the Himalayas), you experience a

kind of unalloyed bliss, which is favourable to meditation. Therefore it is that the holy persons and devotees like to stay in places of natural beauty.

Kankhal is a very suitable place for spiritual practices. During the rainy season, nature puts on a lovely appearance. Immerse yourself in spiritual practices. What more shall I say? Forget all other things, including ourselves, so that nothing else except the thought of the Lord remains in the mind. When this mental state is reached, then only know that the Lord has been fully gracious to you. . . .

Your well-wisher,
Shivananda

(82)

Sri Ramakrishna Math
Belur, Howrah
17 July 1919

Sriman —,

It is some days since I received your letter. I was glad to learn that you have come to Madras Math after many days and that you are keeping well and are happy in meeting the devotees after a long time. An occasional change like this is very good. I have affection and love for you in an abundant measure and wish you well. I pray sincerely that the Lord may fill your heart with faith, devotion, knowledge and love.

There is no need of excessive learning for the devotees. Everything is achieved if there is real discrimination and renunciation. The Master used to say: 'For killing oneself, a nail-pairer is enough; to kill others, swords, shields, etc. are required.' Similarly, for the attainment of one's own salvation, there is no need of much learning. His sole name will do. There are also many illustrations of this in the scriptures. But for those who have to teach the world, a good deal of learning and study is required. Since you have no such desire to preach the world, the learning you possess is more than enough to remain absorbed in the Lord, and in case more is necessary, the all-powerful Divine Mother will not fail to grant you that in time. Her grace alone is the mainstay of the devotee; if Her grace is there, there will be no want of anything. All the scriptures are ever alive in Her heart. What does he lack in in whose heart the Mother is ever awake? '*Vidyāḥ samastāḥ tava Devi bhedaḥ*'—All branches of learning, O Mother, are your parts.' All learning is She, all scriptures are She. If the mind can constantly dwell on Her holy feet, there will be no want of anything for the devotee. I bless you so that you may gain the strength to offer your whole mind at Her holy feet.

Here everybody is in a way quite all right by the grace of the Lord. Maharaj is at Calcutta; is not keeping very well. Malaria has started at the Math, as is usual every year. My heartfelt blessings to you. Convey the same to Paresh, Avani, Suresh, Priya, Prabhu, and all the others.

Your well-wisher,
Shivananda

THE HOLY MOTHER

[EDITORIAL]

*Vidyām parām katicidambaramamba kecit
ānandameva katicit katicicca māyām ;
Tvām viśvamāhurapare vayamāmanāma
sākṣādapārakarūṇām gurumūrtimeva—*

‘Some designate this Divine Power, O Mother, as the liberating wisdom ; others as the Ether, some others as Bliss, still others as Māyā, and yet others as the Universe. But we consider Thee as the infinite Divine Mercy taking shape as *Guru*.’ (*Ambāstuti*, 27)

The contact with saints, declares the *Bhāgavata* (III. xxv. 24, 20), breaks all the bondages of the heart and opens the door to liberation. Confirming this view, Śrī Kṛṣṇa says : ‘*Yoga*, discrimination, piety, study of the Vedas, austerities, renunciation, rites such as *agnihotra*, and works of public utility, charity, vows, sacrifices, secret *mantras*, places of pilgrimage, and moral rules particular as well as universal—none of these, I say, binds Me so much as the association of saints that roots out all attachment.’ (ibid., XI. xii. 1-2) This is the *raison d’être* of the saint’s existence, his usefulness to society, and his special contribution to its all-round progress and well-being. The saint brings about a subtle inner transformation in the personality of individuals or groups of individuals, lifting them above the trammels of earthly existence to supramundane regions of human and divine excellence, and the cultural level of the country as a whole rises. And that country in which these saints, delighting in the unalloyed bliss of the Ātman, abound is the most cultured and civilized.

Now, this transforming influence of saints works, amongst many such, in two specific ways with reference to two groups of people—the inner circle of devotees (*antarāṅga bhaktas*) and the generality of

spiritual aspirants. For the former, the particular saint whose holy touch has sanctified them is no mere ordinary pious soul who has raised himself by his hard personal effort to a higher level of consciousness, but verily God Himself who has taken a human form for the redemption of humanity and is enacting the entire drama of a human birth, bondage, and struggle, for the emancipation of unregenerate souls. It is not that this class of devotees arrives at this conclusion about the said saint by an act of reasoning ; nor is it a matter of blind belief. The conviction just dawns upon them spontaneously, in a flash as it were, and it is so abiding that they do not need any argument to bring it home to them. For the matter of that, no amount of reasoning can lead anyone to that conviction with regard to a particular saint ; reasoning can as much disprove the truth of it as prove it, though we find people getting confirmation of the revelation vouchsafed to them by a systematic process of reasoning based on scriptural evidence. However, for the person to whom the revelation has come, often unawares, there is no room for doubt, and he sees in the saint concerned a visible representation of God and pours out his heart’s devotion at his feet even as he would to God. All his spiritual striving centres round the

personality of that saint, beyond whom he does not find any other Deity or God to worship, nay, he finds all the deities and gods represented in that one being—not merely theoretically, but in fact. In that one saint he finds the fulfilment of his spiritual aspirations and the culmination of his life's endeavours. That saint, for him, embodies everything that he holds dear and worth having in life; he is his one object of worship and adoration. Clutching to him with unswerving faith and devotion, he sails along the current of spirituality smoothly, the saint at once serving for him as the end and the means. This saint of his choosing is his true God who will effect his deliverance from the earthly shackles.

There are others, however, who are not of the same persuasion and who, therefore, may not be able to look upon this saint in question in the same light. Neither is it necessary that they should do so. Maybe some other saint or god or goddess calls forth in their hearts the feelings of Godhead etc. But that need not prevent them from receiving guidance in their spiritual quest from the life and message of the other saint also. The story of all saints is the story of God-realization in practice and will help us indirectly, if not directly, in furthering our spiritual progress. For while all the saints speak with one voice about the ultimate goal of life, which is the realization of God and one's own Ātman, there are notable differences in their methods of practice, in their modes of realization, in their play with the Divine, in the way they overcome the obstacles to spiritual perfection such as lust, greed, jealousy, etc., which may be useful to us in different stages of our development. What may sometimes be missing in one saint will be made up in the other. Moreover, certain aspects of the lives of these different saints will help us in steadying our tottering steps and keeping our minds firmly fixed on our

own chosen object of worship. It is in this wise that the life of the Holy Mother Sri Sarada Devi, the spiritual consort of Sri Ramakrishna, is of tremendous significance to all spiritual aspirants, irrespective of in what light they regard her.

Of course, to the votaries of Sri Ramakrishna who regard him as an incarnation of God, she is his divine helpmate in the cause for which he has taken birth, nay, she is the Divine Mother Herself in human form born to fulfil his mission, viz the resuscitation of the Religion Eternal on earth. When, during her lifetime, people looked up to her with this religious feeling, she responded to them accordingly, and even now there are hundreds of others whose spiritual growth is quickened and deepened mysteriously and in a variegated manner by the Divine Mother-son relation with her. Sri Ramakrishna himself regarded her as veritably the Blissful Mother who resided in the main temple of Dakshineswar, and that was also the attitude of the direct disciples of Sri Ramakrishna towards her. Once Sister Nivedita and Sister Christine told her: 'Mother divine, you are our Kālī.' She first brushed away the sentiment of the Sisters with a witty reply: 'No, my dears, I can't be Kālī or any such deity. In that case, I shall have to keep my tongue protruded.' The Sisters persisted: 'The Mother need not undergo that trouble at all; we look upon her as our Mother. And Sri Ramakrishna is our Śiva.' With a fine sense of humour, she put them off by saying, 'That much can somehow be seen to'. (*Vide Swami Gambhirananda: Holy Mother Sri Sarada Devi, p. 487*) Though, on this occasion, she smiled away at what to onlookers may appear as a blasphemous idea, there were occasions when she acquiesced without protest in her identity with Kālī or the Divine Mother, and the devotees also who addressed her thus felt

the transcendental presence of the Divine Mother in her proximity. Now, how we interpret this phenomenon—whether in the Advaitic sense of ‘he who has realized Brahman has verily become Brahman’ or in a dualistic way—is of little importance, at least as far as the Holy Mother herself and her greatness are concerned. What is significant is the miraculous transformation effected in the devotees who approached her with that reverential attitude. And there *was* a transformation in the inner consciousness of the people around her, some of whom rose to great spiritual heights and many others are doing so even today. As the *Bhāgavata* (VII. ix. 11) aptly puts it :

*Naivātmanah prabhurayam nijalābha-
pūrṇo mānam janādaividuṣaḥ karuṇo
vr̥ṇīte ;*

*Yad yajjano bhagavate vidadhāta
mānam taccātmane pratimukhasya
yathā mukhaśrīḥ—*

‘The all-merciful Lord, who is perfect in Himself and is sated with the realization of His own blissful nature, who is master of Himself and is self-dependent, does not stand in need of or crave for honour and respect from ignorant men. Whatever honour a man may show to the almighty God comes back to himself just as the decoration of one’s face is reflected on its image in the mirror.’

However, as we pointed out earlier, it is not everyone that can regard the Holy Mother in this light. Nor does it matter much if they cannot. As Swami Vivekananda once said in respect of Sri Ramakrishna : ‘My own life is guided by the enthusiasm of that great personality, but others will decide for themselves how far this is true for them. Inspiration is not filtered out to the world through one man.’ (Sister Nivedita : *Notes of Some Wander-*

ings with Swami Vivekananda, 1913, p. 156) The same holds good in the case of the Holy Mother too. But even to those who cannot think of her as the Divine Mother incarnate, her life offers a rich spiritual fare. Simple as her life is, there is a grandeur and majesty about it that even without any ornamentation in the form of mythological appellations and picturesque imageries, her life is poetic enough—magnificent, pleasing, delightful, and spiritually elevating. She stands great in her own right. She is an incarnation of Kālī or Durgā in one sense, but she herself is the sustainer of Kālī or Durgā in another, greater than the greatest of goddesses of our frail imagination. For what other higher god or goddess can we conceive of than this living goddess? When a monastic disciple of hers remarked, ‘Mother, after having seen you, people will no more respect the various goddesses’, she quietly replied : ‘Why not? They are all my parts.’ (Swami Tapasyananda and Swami Nikhilananda, *Sri Sarada Devi the Holy Mother*, 1940, p. 189) The concept of Kālī or Durgā becomes living and realizable to us only through these human representations, more than through any other. Kālī or Durgā is not a mere stone image or a figure with so many hands and feet, but the embodiment of a wealth of spiritual ideals and truths, and these ideals and truths become revealed to us through these living forms of the Divine. If Rāmaprasāda revealed a particular aspect of the Divine Mother hidden to our impure eyes, Ramakrishna did another, Swami Vivekananda still another, and the Holy Mother yet another. The Holy Mother’s life, thus, serves as an ideal even to those who cannot think of her as their *iṣṭadevatā*, the chosen object for meditation and worship. She herself once said : ‘My son, I have done much more than my share to show the ideal.’ (*At Holy Mother’s Feet*, p. 47) From this angle, she is a devotee

who has risen to great spiritual heights, and in a way, this aspect of her personality is of greater significance to us struggling in the path of spirituality—that is, from a practical, as distinguished from the mystical, point of view.

What strikes us most in the Holy Mother is the naturalness of her spiritual life—no ecstasies or trances to awe us into submission, no emotional outbursts to frighten us out of our wits, no visions to scare us away from reality, no flaunting of miracles to bedevil or hypnotize us, and no outward display of any sort which mark her off from the ordinary run of mankind, and yet always in an exalted spiritual mood. In fact, there were occasions when people coming to pay respects to her did so to somebody else more arresting in appearance among the audience. She herself once characterized spirituality thus: 'What else can it mean except the attainment of these (*jñāna*, knowledge, and *caitanya*, spiritual consciousness)? Does anybody mean to say that a man of realization grows two horns? ... No, one's mind becomes pure, and through the pure mind, knowledge and illumination are awakened.' (*Sri Sarada Devi the Holy Mother*, pp. 415, 171) And she lived to prove the truth of her statement. This spontaneity of spiritual life was the central feature of Sri Ramakrishna and Swami Vivekananda also, but the Holy Mother exemplified it to a greater degree than the other two and she bore her spiritual eminence with greater ease. Sri Ramakrishna's life is studded with frequent trances, visions, changes of spiritual moods, and realizations which are in many respects beyond the ken of ordinary beings. He himself was conscious of it more than anyone else. So he said: 'Whatever is done here (by me) is for you all. Ah, if I do all the sixteen parts (the whole), you may possibly do one.' When Mathur Babu pestered him with his request for the state

of ecstasy that Ramakrishna was experiencing always, the latter forbade him, saying that it was not necessary for him and that he was all right as he was. When Mathur Babu would not be dissuaded, he gave him that state of blessedness; but Mathur Babu, the worldly man that he was, could not stand it and pathetically begged Ramakrishna to take it back. Even the Holy Mother, absolutely pure and spiritual as she was, could not completely get used to the nightly trances of Sri Ramakrishna in the early period of her stay at Dakshineswar. And what about the ordinary people worldly to the core? We are witnessing in our own days what a mess of religion is being made between the credulous devotees, on the one hand, and the ecstasies and miracles of the 'incarnations' and 'mahātmās' that are springing up in our midst in bunches, on the other. In such a situation, the life of the Holy Mother comes to us as an oasis in the desert to quench our spiritual thirst with the pure and limpid waters of true spirituality and to freshen our minds and brighten our outlook on spiritual matters. Ramakrishna is too high an ideal for ordinary people to imitate blindly in toto. We have to transform ourselves into his likeness internally by steady, continuous meditation on him, before we can think of copying him externally. As for Swami Vivekananda, he was tossed about ceaselessly by a hundred and one problems that stalked the world of his day and his own country in particular—science and religion, the East and the West, poverty of his country and her spiritual greatness, materialism and spirituality, nationalism and internationalism, his own tendency to lose himself in meditation on the Eternal in the solitude of the Himalayas and his self-effacing nature which would not allow him to think of his individual salvation while the others round him wallowed in misery and ignorance.

In a most graphic comparison of these two giants of spirituality, the Master and the disciple, Romain Rolland says :

'The Seraphic Master had spent his whole life at the feet of the Divine Beloved, the Mother—the Living God. He had been dedicated to Her from infancy ; And although, in order to rejoin Her, he had been condemned to years of torment, that was only after the manner of a knight-errant, the sole object of whose trials was to make him worthy of the object of his chaste and religious love. She alone was at the end of all the interlacing paths in the forest. She alone, the multiple God, among the thousands of faces. And when he had reached Her, he found that he had learned to recognize all those other faces and to love them in Her, so that with Her he embraced the whole world. The rest of his life had been spent in the serene fullness of this cosmic Joy, . . . the Paramahansa—the Indian swan—rested his great white wings on the sapphire lake of eternity beyond the veil of tumultuous days.

'It was not given to his proudest disciples to emulate him. The greatest of them, the spirit with the widest wings—Vivekananda—could only attain his heights by sudden flights amid tempests, Even in moments of rest upon its bosom the sails of his ship were filled with every wind that blew. Earthly cries, the sufferings of the ages, fluttered round him like a flight of famished gulls. . . .

'It was impossible to imagine him in the second place. . . . It was as if his chosen God had imprinted His name upon his forehead. But this same forehead was weather-beaten like a crag by the four winds of the spirit. He very rarely realized the calm air, the limpid spaces of thought whereupon Ramakrishna's smile hovered. His super-powerful body and too vast brain were the predestined battle-

field for all the shocks of his storm-tossed soul. The present and the past, the East and the West, dream and action, struggled for supremacy. He knew and could achieve too much to be able to establish harmony by renouncing one part of his nature or one part of the truth. . . . ' (*The Life of Vivekananda and the Universal Gospel*, 1931, pp. 3, 4, 6-7)

But the Holy Mother's life was cast in a different mould. With her it is all calm and sweetness all through, and we feel at home and restful in her company. What Romain Rolland has said with regard to Ramakrishna applies with added force to the Holy Mother. Once Swami Saradananda, bewildered at the terrible moods of Vivekananda, opened out his heart to Swami Yogananda, who counselled him to follow the Holy Mother always. 'Yogen,' Swami Saradananda said sorrowfully, 'I can't really follow all that Naren (Swami Vivekananda) says. In what a diversity of moods he talks ! Whatever standpoint he takes up, he makes so much of it that the others pale into insignificance.' 'I tell you one thing, Sharat,' replied Swami Yogananda, 'you cling to the Mother ; whatever she says will be right.' (*Holy Mother Sri Sarada Devi*, p. 187) Not that the problems that tormented Vivekananda on the national and international planes or Ramakrishna on the spiritual plane did not confront her. Even in the little corner of her out-of-the-way village, her educated disciples took these problems to her. Uneducated and unlearned as she was in the modern sense, she was never ruffled by these problems. She always rose equal to the occasion and gave rather startling but quite fitting replies to every problem that was put before her—whether social, religious, political, or domestic. From the lofty plane of spirituality where she lived, she looked at the different problems from an entirely new and original

angle, and her answers were always apt and to the point, though brief. Take, for instance, her immediate reaction when, after the conclusion of the First World War, Jatindranath Ghosh one day tried to explain to her the fourteen clauses of peace as adumbrated by President Wilson of the U.S.A. After hearing some of the clauses, the Mother calmly commented: 'Their protestation is only lip-deep (*mukhastha*). If it issued from their hearts (*antastha*), it would mean a world of difference.' (ibid., p. 495) There is no hesitation, no doubt or ambiguity in her reply. And how deep to the root of the matter she went in telling those few words, and how prophetic and correct she was in her assessment of the world situation at the time (or thereafter)—we have only to turn to the pages of history and see around for confirmation. That was her unique characteristic: With a few quick bright strokes, she would paint a wonderful picture of the exact nature of a problem and the way to its solution, and how true to the original in point of resemblance it would be! That clarity of thought and swiftness in action was her special forte. The *Taittirīya Upaniṣad* (II.9) sets this as the criterion of a realized soul: 'Him, indeed, this remorse does not afflict: "Why did I not perform good deeds, and why did I perform bad deeds?"' For the realized soul invariably does the right thing at the right moment and that effectively and without faltering. Such a person is known in Sanskrit language as *dakṣa*. And in the Holy Mother we find a supreme exemplar of this *dakṣatā*.

It was not a characteristic she developed in her mature years. Even from her tender age we notice this trait in her. Look at her first meeting with her husband at Dakshineswar. What was she then? Just a village girl to all practical purposes, with no schooling whatsoever to speak of

either in worldly matters or spiritual, except what she had picked up by observing her parents and the village people in the vicinity; and it is impossible to imagine of her as anything above the average village girl of her age, either intellectually or spiritually. Yet, see her reaction to the rumours set afloat by the gossip-mongering women of the village about the supposed insanity of her husband far away in distant Calcutta. Instead of moping herself out in the dark corners of the house brooding over her ill-luck, as almost every other girl would surely have done, she decided to see things for herself and make an on-the-spot inquiry, and proceeded to Calcutta braving the hazards of the long journey with strangers, shy though she was all her life. More scientific than the greatest of scientists in her outlook, shall we say? Yes, she never once behaved in an irrational way in her long life. And then, when she was face to face with her husband, one of the very first questions that Sri Ramakrishna put to her was: 'As for me, the Mother has shown me that She resides in every woman, and so I have learnt to look upon every woman as Mother. That is the one idea I can have about you; but if you wish to drag me into the world as I have been married to you, I am at your service.' What a problem to pose before a young bride of eighteen! To most women the very words would have been ununderstandable, let alone thinking of a suitable answer. It simply takes our breath away when we hear this ignorant village maiden's prompt reply: ~'No, why should I drag you to worldly ways? I have come to help you in your chosen path.' And we cannot help exclaiming in amazement: 'O my goodness! Where on earth did she acquire so much wisdom?'

It is no wonder that she rose to the highest pinnacle of spiritual glory. To what heights she rose and what realizations she

had garnered in the inner recesses of her heart during her stay with the Master or thereafter—we can only guess from her later spiritual ministrations; otherwise, we have no direct access to it as we have in the case of Sri Ramakrishna and to a lesser extent in the case of Swami Vivekananda. That she had the highest of realizations—from the absolute Advaita to the different dualistic forms in all their ramifications—there cannot be the least doubt if we just pass in review the following incidents, among many others, in the course of her spiritual ministration. The first incident relates to a *sannyāsin* disciple of hers, who came to occupy the most respected position in the Ramakrishna Order. We are referring to Swami Virajananda, who was the President of the Ramakrishna Math and Mission from 1938 to 1951. He was at that time an inmate of the Mayavati Advaita Ashrama. On the sudden passing away of Swami Vivekananda, who had ordained him a *sannyāsin*, in 1902, he was seized with intense dispassion and deep longing for the realization of God. He was also physically worn out by strenuous work just prior to this event and was hankering for a life of *tapasyā*. So, in a secluded cottage near the Ashrama, away from the haunts of even the few people who resided at the time there, he devoted himself to fourteen or fifteen hours of meditation and *japa* daily, observing complete silence. After continuing thus for seven or eight months, he found that this strenuous discipline was ultimately telling on his nerves. His mind was refusing to work, and he began to experience a sense of vacancy in the brain. He therefore gave up the practice of meditation for a time and devoted himself to scriptural studies. But this change did not give him any relief. So he proceeded to Calcutta, where the senior monks of the Order, suspecting his condition to be the

result of some physical ailment, arranged for his treatment under a renowned Ayurvedic physician. Even this did not help him. At that time, it struck him that he may consult the Holy Mother on the matter. So he repaired to Jayrambati, where she resided then, and explained to her everything. She at once diagnosed the cause of his trouble. When she heard of the form of meditation he was practising at Mayavati during those months, she simply shuddered: the method of meditation was one which was suited to only the highest stage of spiritual life, the *paramahansa* stage. She then prescribed some simple directions for meditation, by following which the Swami returned to normalcy.

The second incident also concerns the same Swami. Swami Vivekananda had strictly forbidden all forms of dualistic worship in the Mayavati Advaita Ashrama, which he had dedicated to absolute non-dualism. Yet, when he visited the place in 1901, he found to his surprise that a picture of Sri Ramakrishna had been installed in one of the rooms and regular worship, with all the paraphernalia of flowers, incense, *ārati*, etc., was being carried on. He was furious on the monks responsible for it. Though the persons involved in the offence stopped the worship from that day in deference to Vivekananda's wishes, Swami Virajananda, who was deeply devotional by temperament, felt uneasy about the propriety of his continuing as a member of the Advaita Ashrama at Mayavati. When he expressed his difficulty to the Holy Mother, she clinched the issue by her cool reply: 'Ramakrishna, my son, was all Advaita and preached Advaita. Why should you not also follow Advaita? All his disciples are Advaitins.'

The third incident pertains to Swami Vivekananda himself. The Swami once became the victim of a curse by a Muslim

fakir in Kashmir who had some psychic power. As a result of it, he had severe vomiting and giddiness, and suffered much. He was despondent at the thought that Sri Ramakrishna could not save him from the curse and began remonstrating: 'What good is Sri Ramakrishna to me? What good are all my realizations and preaching of Vedānta and the omnipotence of the Soul within, when I could not save myself from the diabolical powers of a black magician?' But the Holy Mother had a better understanding of spiritual realities and was more rational. When she heard of it, she quietly told the Swami: 'Black magic is also one of the arts, and Sri Ramakrishna did not come to destroy anything but to fulfil.'

These three examples are enough to show how keen was her divine perception and how complete her realization. She had reached a stage of spiritual evolution from where she could view with equanimity the divergent elements of nature and effect a harmony between its discordant notes, both on the material and the spiritual planes, just through her intuition, without discarding any. In her the temporal and the eternal blended into each other and beat in unison to give her the supreme synthetic vision which resolved all contradictions satisfactorily. This synthetic vision we notice in all her dealings with people—in her overcoming caste restrictions, in her solving questions of orthodoxy and purity, in her advice to monks and householders, in her admonition to the heads of the Ramakrishna Mission monasteries as well as to their assistants, in her promotion of the national and international interests, in her relations with her own people and the outsiders, in substance, in every sphere of human activity. This vision also enabled her to be receptive to new ideas, and she always showered her benediction on them when they were, in

her estimation, in tune with the higher spiritual aspirations of mankind. Though herself a child of orthodoxy and remained so throughout her life as far as her external mode of living was concerned, she was in spirit well up with the times in her thoughts and behaviour. We may just mention here in illustration of this her views on child-marriage and the education of girls, not to speak of her opinions on more serious topics. There were two unmarried girls from Madras in the Nivedita Girls' School, who were twenty or twenty-one years old. Referring to them the Mother said: 'Ah! how they have learnt arts and crafts! And as for our girls! The people of these wretched parts go on clamouring when a girl is hardly eight years old: "Send her to a new family! Have her married!" Alas! if Radhu had not been married, she wouldn't have come to grief so early.' When the elders in the family wanted to terminate the studies of Radhu because, in their opinion, she was a grown-up girl, and Radhu started crying, the Mother said: 'She is not quite grown up. Let her go to school. She can do immense good to others if she gets education and learns some useful arts from the school. She has been married in a backward village. Through education she will not only improve herself, but will be able to help others.' On another occasion, when a woman devotee complained to her because she could not marry her daughters, she said: 'If you can't marry them, why should you worry so much? Put them in the Nivedita School where they will learn and live well.' (*Vide Holy Mother Sri Sarada Devi*, pp. 475, 476, 477)

It was this synthetic vision and wisdom and a feeling of oneness with the whole universe resulting therefrom that made her feel quite at home even in the company of utter strangers. Her advice to a disciple was: 'None is a stranger, my child, in this

world. Make the whole world your own.' Sister Nivedita recounts how instantaneously the Mother could penetrate a new religious feeling or idea. 'I first realized this gift in the Holy Mother, on the occasion of a visit that she paid us in recent years, on the afternoon of a certain Easter-Day. Before that, probably, I had always been too much absorbed, when with her, in striving to learn what she represented, to think of observing her in the contrary position. On this particular occasion, however, after going over our whole house, the Mother and her party expressed a desire to rest in the chapel, and hear something of the meaning of the Christian festival. This was followed by Easter music, and singing, with our small French organ. And in the swiftness of her comprehension, and the depth of her sympathy with these resurrection-hymns, unimpeded by any foreignness or unfamiliarity in them, we saw revealed for the first time one of the most impressive aspects of the great religious culture of Sarada Devi.' (*The Master as I Saw Him*, 1918, p. 152)

How did she acquire this comprehensive vision? That is one of the most interesting and instructive periods of the Mother's life, which makes us specially akin to her. There is nothing dramatic or spectacular about this period, as in the case of Ramakrishna or Vivekananda, and this absence of the dramatic and the spectacular element itself is what makes it so appealing to us and draws us nearer to her. She, as it were, floats along smoothly over the sea of bliss on which Sri Ramakrishna placed her during her sojourn with him at Dakshineswar, unmindful of the storm and turbulence all around, of which there is plenty. She has her share of grief, misery, and torment, which she anyway does not try to shy away from. One of the most poignant chapters of her life refers to those few

days immediately after the Master's passing away, when we witness her taking a spade and digging the earth in order to grow some vegetables to go with her daily food of boiled rice, often with no salt to savour it. It curdles the blood when we ponder over it. At this distance of time, we may not be able to feel the intensity of the situation in which she found herself placed, but we cannot help shedding a tear or two when we recall the sight. It is not merely the sorry plight of a Hindu widow of old that adds poignancy to the circumstance. As to that, practically every Hindu widow has been subjected to such severe suffering in olden times, and the Holy Mother had been working in the fields ever since her childhood. But it is that she was the wife of Ramakrishna, who had bequeathed to her a spiritual legacy which she was to nourish and distribute freely to the whole world, and now she found herself a forlorn child with none to sympathize with her. There was, on the one hand, Sri Ramakrishna's admonition to her: 'Mind you, don't put forth your hand to anybody even for a dime. You will have no lack of coarse food and cloth. Once you put forth your hand for a dime from anyone, you sell your head to him. Even living on charity is preferable to living in other people's houses. Even if anyone of the devotees should offer to keep you in his house with love and respect, you should not give up your own home at Kamarpukur.' And on the other hand, there was his other admonition: 'You stay on. There is much still to be done.' Long before his demise he had told her: 'See, the people of Calcutta appear to be crawling about like worms in the dark. Do look after them.' When the Mother protested, 'I am a woman, how can that be?', he had told her: 'What after all has this one (referring to himself) done? You'll have to do much more.' (*Vide Holy Mother Sri*

Sarada Devi, pp. 149, 120) What was she to do in the circumstances?

However, the Mother came out of the ordeal unscathed. Of course, she had her troubles ever after as far as her outward circumstances were concerned, surrounded as she was by a mad sister-in-law, a crazy niece, and utterly worldly-minded brothers pestering her for money and other paltry necessities of life. But she never shirked her responsibilities to anybody and did all that she could and all that was expected of her as the elder mistress of the family. She gave them money, settled their disputes, at times risking her life, purchased jeweleries for the greedy sisters-in-law and nieces, arranged for the marriage of the girls in the family, husked the paddy, cooked the meals and fed them as long as there was strength in her to do, and carried on the manifold duties of the house—cleaning the quarters, looking after the cows, and so on—with the care and attention that was demanded of her, even right up to her old age. That, however, never disturbed her mental poise, or stood in the way of her spiritual practice, which continued unabated till the end. Neither did it affect the extension of her love to others outside the family. Much is made of her attachment to Radhu, her insane niece and a desolate child since birth, in certain quarters, to run down her greatness, and it is asked how a saint of her stature could be attached to a girl relative of hers like that? It has posed an intriguing problem to many, calling forth many an explanation from others. But to us it appears to be the simplest of events quite fitting in with the general pattern of the Mother's life, and it passes our understanding why such a fuss should be made of this event. It is nothing peculiar as far as the Mother is concerned; in fact, she shines most brilliantly in this setting. She behaved with Radhu as any other elder member of

the family would have done. It was an obligation that came her way, and she discharged it to the best of her ability with all her energy, as was her wont in all things. Of course, she behaved in a particular way which we call as attachment in ordinary parlance. But it was not so in the case of the Mother as subsequent events show. The fact is: She loved Radhu, she loved her brothers and nieces, she loved her relatives and parents, undoubtedly; but she equally well, nay, a hundred times more, loved others outside her family circle. Instances are too numerous to quote of how she showered her love and blessings on innumerable devotees, non-devotees, casual visitors, and even men of suspect character, like the Mohammedan dacoit Amzad, irrespective of caste, creed, and colour. Her love was not in any way exclusive; her affection for one did not dam the flow of her mercy towards another, though the mode of its expression had to be necessarily different according to the mental, intellectual, and spiritual development of the persons concerned. The case is strikingly analogous to that of Śrī Kṛṣṇa who is accused of the affection he showed to the *gopīs*. There was nothing special in it except that the *gopīs* were of the opposite sex. He sported in a similar vein with the boys, other girls, mother, elderly ladies, gentlemen, Brāhmins and low castes, wrestlers and elephants, with mighty warriors like Jarāsandha, Narakāśura, etc., with cows and calves, with Yudhiṣṭhira and Bhīṣma, with Uddhava and Nārada. Only the persons and the nature of the sport were different, but the purpose was the same: the liberation of the soul from its earthly bondages. So was it with the Mother. She was the mistress of a limited household and at the same time the queen of an ever-expanding mighty spiritual empire, and she guided the course of both with the acumen of an able administra-

tor. She glided from one to the other—from family affection to the all-embracing universal love—without the least perplexity or interruption. The noteworthy part of the whole story is : If she, with all the woes of an ordinary householder, could rise to such heights of spiritual felicity and exemplify in herself such love, purity, chastity, and renunciation, and set such noble standards of ideal womanhood and

virtue, nay, a noble standard of ideal for men too, why can't we achieve the same by following in her footsteps? Yes, we can, if we will. That is the assurance her life brings to us. May she who is the Mother of the universe help us to achieve it! May she grant us the strength to practise the ideals she stood for! May she guide us and cast us in her own mould!

SUBCONSCIOUS MIND AND ITS CONTROL

SWAMI PRABHAVANANDA

What is the true nature of the mind? And what is the subconscious mind? And why should we control the subconscious mind? These are questions that arise in the hearts of spiritual aspirants, for these are not academical problems or academical questions; they are vital questions related by necessity to the spiritual path. Every spiritual aspirant, as he begins to practise disciplines, realizes the need for controlling the mind, including the subconscious mind. Ordinarily, such need does not arise. People live, think, act, are subject to the moods and impulses of their own mental functions, and are driven like leaves before the wind. Of course, we all seek for peace, happiness, and freedom. Even the so-called sinner is seeking peace, happiness, freedom, just as much as the saint. But as long as we think that we can find any of these qualities in the objective world, there does not arise a need for spiritual life; there does not arise a longing for liberation.

SPIRITUAL LIFE

Now, let us clearly define the phrase 'spiritual life'. There are millions of Hindus and millions of Christians who go

to temples and churches and offer worship, and absent-mindedly wander through the rituals and formulas. Most of them do not feel the need for a spiritual life. 'Spiritual life' therefore means a hunger in the heart to see God, to know God, to realize God, to experience God. When such a longing arises, then, and only then, do we seriously undertake the spiritual disciplines. First we have to understand that there is no happiness in the finite, that there is only misery if we follow the moods and impulses of the moment. Then we begin to see that in God alone there is peace and freedom. In the Bible, in the teachings of Jesus, we find that lesson most wonderfully conveyed. Jesus says: 'These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulations, but be of good cheer, I have overcome the world.' (John xvi. 33) Thus we arrive at the fundamental truth of spiritual life: that man's ultimate goal and purpose is reached only when he is absorbed in God.

In Christ alone is peace; that is, the hidden Christ, dwelling within each human soul. In the world we have tribulations,

but Christ said, 'Be of good cheer, I have overcome the world'. What does that mean? He has overcome the world, but can that make us cheerful? Not unless he meant that we also can overcome the world. Well, then, we must establish the conception of where the world is, and, in accordance, how to overcome it. Where is the world? It is in our own minds. That is the most important point of understanding. When the great seer-philosopher, Śaṅkara, was asked the question, 'By whom has the world been conquered?', his answer was, 'By him who has conquered his own mind'. And he went on to say, 'The mind of the experiencer creates all the objects'. Thus, if we really analyse, we will find that whatever we see in this world is a mirror of our own minds, our own perception. Because those who have seen, in the words of the western philosopher Kant, 'the thing-in-itself', the Reality, see Brahman everywhere. But we, instead of seeing Brahman, are seeing objects and things. To use the standard example, there is the rope, but in darkness we see a snake instead of the rope. This whole creation is a creation of the mind. Again, to quote Śaṅkara: 'The mind of the experiencer creates all the objects which he experiences while in the waking or dreaming states. . . . It is the mind that deludes man. It binds him with the bonds of the body, the sense organs, and the life-breath. It makes him wander endlessly among the fruits of actions it has caused.'

The western philosopher, Professor Whitehead, says: 'Nature gets credit which should in truth be reserved to ourselves: the rose for its scent, the nightingale for his song, and the sun for its radiance. The poets are entirely mistaken. They should address their lyrics to themselves and should turn them into odes of self-congratulation, in the excellency of the human mind. Nature is a dull affair, soundless,

scentless, colourless, merely the hurrying of material, endlessly, meaninglessly.' He is right from his standpoint as a philosopher, as a thinker; but it is not meaningless. Behind this nature is the presence of Brahman, and that Brahman appears as nature. When you have this real experience of what you are, then you find that all is Brahman; and you realize, 'From joy springs this universe, in joy dwells this universe, unto joy returns this universe'.

There is Brahman, the ultimate, transcendent Reality, and Ātman, the immanent Reality. Brahman and Ātman are one and the same. Therefore we live, move, and have our being in God. We are not conscious of it because of the mind. And what kind of mind is deluded? The mind which is covered with ignorance and restlessness. In order to see the truth, we must try to purify the mind, and before we feel the need of purifying the mind, we must have longing for liberation, longing for truth. Śaṅkara says: 'Therefore, the seeker after liberation must work carefully to purify the mind. When the mind has been made pure, liberation is as easy to grasp as the fruit which lies in the palm of your hand.' We live, move, and have our being in God all the time. We are the living temples of God. And this each one of us has to realize some time or other in some life or other: that there is God dwelling within. That which we are seeking, have been seeking all our lives, is within ourselves. It is the Ātman, our own innermost Being, our Self, which is one with Brahman.

Why are we not conscious of it? Why are we, indeed, doubtful of the very words which describe it? Intellectually, you may say, 'The kingdom of heaven is within', or 'I am one with Brahman', or 'Ātman is Brahman', but when you go to meditate and pray, you find that you are not con-

vinced. Because that conviction has to come through spiritual disciplines. In the *Gītā*, we read these words of Śrī Kṛṣṇa: 'The uncontrolled mind does not guess that the Ātman is present.' We hear 'The kingdom of God is within' and 'Ye are the temples of God'; but we cannot even guess the truth of it when the ignorant mind is restless or uncontrolled. 'The uncontrolled mind does not guess that the Ātman is present. How can it meditate? Without meditation, where is peace? Without peace, where is happiness?'

CONDITIONS NECESSARY FOR SPIRITUAL LIFE

There is a threefold condition necessary for spiritual life. The first is human birth, which we all have; next is longing for liberation, or desire for God; the third is association with a holy man. When this combination is secured, then truth becomes revealed. But even if little desire for God exists, it can be intensified through spiritual disciplines. And when the intense longing, the intense yearning comes, there is immediately revelation. Sri Ramakrishna used to say, 'People shed jugs of tears for their family, or for acquiring objects and things of the world; but how many shed even a few drops of tears for God?' That is the secret: Yearn for the truth of God. Śaṅkara points out: 'Seek earnestly for liberation and your lust for sense objects will be rooted out. Devote yourself to the practice of spiritual disciplines.' The mind comes under control if we have that earnestness and that longing.

What is the principle of spiritual discipline? Control of the thought waves of the mind. In the Yoga Aphorisms of Patañjali, it is told how to achieve union with God: 'Control the thought waves of the mind.' The moment you can control the thought waves of the mind, the true Self, the Ātman, is realized. This control,

however, is not a superficial control. It is not making the mind blank; that would only mean making yourself unconscious, and by becoming unconscious we do not realize the truth of God. We must dig out the latent impressions stored in the subconscious mind. We must renew the mind, transform it from uncontrolled cloudiness to crystalline purity of control. Saint Paul beautifully expressed this: 'Be ye transformed by the renewing of your mind.' And Sri Ramakrishna used to say that pure mind and Ātman are identical, because that Ātman becomes reflected perfectly on the pure mind. Did not Jesus also say, 'Blessed are the pure in heart, for they shall see God'?

When we try to concentrate, or meditate upon God, or pray to God, we find the mind is distracted. Those distractions exist because we have not yet gained control of the subconscious mind. The moment we try to calm the conscious mind, subconscious mind arises. What is the subconscious mind? There are three areas of the mind: conscious, subconscious, and unconscious. We think, we act, consciously, and then our thoughts and actions are forgotten for the moment. We pursue a thought, and next moment we are thinking another thought. All these innumerable thoughts are not lost; they create impressions in the mind, these impressions go under the surface of the mind. We can recall many of them in memory, from the subconscious mind. But if they go deeper, into the unconscious mind, then even if we try to remember, we cannot. So these three areas of the mind are largely created by our own conscious thoughts and actions. Western psychologists acknowledge these areas, but Hindu psychologists go one step further. They say there is a fourth area—called *turīya*—the transcendent or superconscious, a state which is attained when the mind has been freed from all impressions of conscious, sub-

conscious, and unconscious regions. At that point, we have gained control over the whole mind.

Now, what is character? It is the sum total of all our deeds and thoughts. A man is good or bad—he cannot help it—according to the mind he has created for himself. The character he has, the mind he has, is not the product of only one human birth. According to western psychology, the child is born with a character, believed to be a product of heredity. Eastern psychology says, not just heredity (which is in itself a predetermined factor), but through past lives. In other words, every child has a previous existence; this birth is but one in a vast series of births, from beginningless time. This is what is known as the theory of reincarnation. As Immanuel Kant pointed out: ‘There is no religion that does not believe in immortality of the soul.’ And then Schopenhauer said that the idea of Christian immortality is like an infinite stick with one end in view. Nothing can be immortal if it has a beginning. If there is a beginning, there must be an end. There are other reasons why the first birth theory is not acceptable, one of them being that God automatically becomes responsible for all the differences and inequalities that exist; for all the characters of individuals, because every child then is born with a particular character endowed by the Creator.

So, our subconscious mind depends on our conscious thoughts and actions, and a man is good, or he does good, or he thinks correctly, because he cannot help it. Also, a man is bad, he thinks evil thoughts, he does evil deeds, because he cannot help it. Then what is the way out? There is such a thing as free will, although it is not exactly a complete freedom. According to your character, you direct your will. And therefore you are guided, you are constrained, you are restrained by your own

character. But there is a real freedom within each one of us, and that freedom is of the Ātman. It is asserting itself all the time. You have only to recognize that voice of freedom within. Take, for instance, an alcoholic. He wants to be sober, he desires to control himself, but he is helpless. But if somebody points out that ‘You cannot do it, but there is a higher power, and if you surrender yourself to that higher power, you will be able to control yourself’, then it can be done. Yes, it is possible to surrender to the power of the Ātman. All our prayers are granted; but do you think there is a God ‘way out there’ to grant our prayers? No. Within yourself the prayer is answered. This freedom of the Ātman and the grace of God are one and the same. That Ātman is Christ, or Kṛṣṇa, or Buddha, or Ramakrishna. That Ātman is Mother Kālī, or Brahman, or Allah. That Ātman, one Reality, is given many names, and we are all praying, worshipping, meditating, upon the Ātman: one Truth, many names.

DISCIPLINES FOR CONTROLLING THE MIND

Arjuna, the disciple in the *Gītā*, when he was taught about the control of the mind, said: ‘Restless is man’s mind, so strongly shaken in the grip of the senses, and grown hard with stubborn desire for what is worldly. How shall he tame it? Truly, I think the wind is no wilder.’ That truth every one of us has to admit. Try to concentrate or meditate, and you agree with Arjuna. Śrī Kṛṣṇa, the teacher, answers: ‘Yes, Arjuna, the mind is restless no doubt, and hard to subdue. But it can be brought under control by constant practice and by the exercise of dispassion.’ So two things are needed: We must have dispassion, and we must practise regularly. Dispassion is important, because through the exercise of dispassion we begin to learn that our

treasure is God. And where the treasure is, there the mind will go. We may be in this world, but our minds must be in the Lord. This condition will occur when we have dispassion, discrimination between that which is eternal and that which is non-eternal.

Character is a bundle of habits that we have formed; so, in order to transform that character, we have to create another bundle of habits. For that purpose, in Indian psychology, we find these practices given; non-injury, truthfulness, non-stealing, chastity. *Non-injury (ahimsā)* means we must learn not to hurt anybody in word, thought, or deed. In a positive way, we must learn to see our own Self in every being. 'Love thy neighbour as thy self.' *Truthfulness* is reporting or saying exactly what happened. But in being truthful, we should not speak a harsh truth. Rather than a harsh truth, keep silent. *Non-stealing* means not only abstaining from theft, but practising non-covetousness. In fact, Patañjali says that if you label anything as belonging to you, then you are stealing. You may say, 'I have earned my money. So is that called stealing?' The moment you consider anything as yours, you are stealing, because it belongs to God and you are merely the trustee. *Chastity* must be followed in word, thought, and deed.

These are general practices or disciplines which must be followed, and if we forget, or fail in any way, we must still keep the ideal, struggle. Certain regular habits must also be formed, which will help us to change our characters, and to practise virtues. One of the habits to be formed is *cleanliness*, both physical and mental. Physical is so easy: take a bath with soap, and you are clean. But every day you have to clean the mind. Whenever I have taught anybody how to meditate, I have always given this ideal: think that you are a temple, that your body is the temple of

God, and your mind is bathed in the presence of God, so it has become pure. Meditate on that purity. You are not a sinner; you are not weak or helpless; for, after all, what is your true nature? Divinity. You are divine, you are pure, you are free. Assert that purity. Assert that freedom. Whatever you think, that you become. *Contentment* is another good habit. We have the tendency, if something goes wrong, to blame everyone else for our problems. We must learn to be contented with external situations. Only we have to acquire *divine discontentment*. I personally learned that after great tribulation, when my Master (Swami Brahmananda) had to tell me how dangerous it is when we just come to a certain state, and then think we are quite satisfied. 'Light, more light, more light!', he said; then added: 'Is there any end to it? Struggle. Practise, practise, practise!'

Study has to be engaged in also—study of such books and teachings that would be congenial to your spiritual life. In the beginning you may read all kinds of books, it does not matter; but when you are following a spiritual path, you must read only the books that would give you a greater strength to follow your path. Study also means chanting the name of God with regularity. And next we learn to *surrender the fruits of our actions* to God. All these various practices are called technically *kriyā-yoga*: the *yoga* that leads you towards union with God.

Finally, most important, we must engage in regular practice of concentration and meditation. Śrī Kṛṣṇa says in the *Gītā*: 'Patiently, little by little, a man must free himself from all mental distractions, with the aid of the intelligent will.' The mind will be distracted. But bring it back again and again. I have given this illustration many times: an ink bottle that is intact, that cannot be taken out, must be cleaned.

What we do is to pour clean, clear water into it until all the ink oozes out, and it is filled with pure water. So it is with the subconscious mind, and the unconscious mind. We have all that ink in there. So we pour clear water in—the thought of God. As you practise meditation (this is an experience common to all those who have meditated) you will begin to think that you were better off not meditating, because you are getting worse. But that is because until you meditate you do not realize the nature of your mind, and when you learn to meditate, then you begin to face yourself, as it were. While you are trying to concentrate, memories you were not aware of before begin to arise, but eventually out they go, and the Lord stays. You are not

analysing yourself. It is not self-analysis. It is simply that, as you pour in the clear water, the ink goes out. In the process of self-analysis, or psycho-analysis, what happens? Memory comes to the surface and creates other impressions in a continuous pattern of confused mental images, which are pondered over. But this *yoga* process automatically and naturally clears the mind. And as you practise with regularity, gradually the mind becomes more and more attached to God, loves God. And as that love grows in your heart, soon there comes sweetness, and you find joy in thinking of God. At long last, there is a constant recollectedness, and when that happens, you experience *prajñā* : knowledge of Brahman, the supreme attainment.

THE ONE AND THE MANY

SRI M. K. VENKATARAMA IYER

The world that is presented to sense perception is characterized by infinite variety and ceaseless change. It is a fact of experience, and there is no denying it. Our everyday life is rooted in it, and it is the scene of all our endeavours, material and spiritual. All our institutions, social, political, and religious, draw their sustenance from it. Since it plays such an important role in shaping our lives, both individually and collectively, we accept it without question. Even philosophical thinkers of some eminence take it as final, and go on to maintain that realism and pluralism have come to stay. We have pluralistic systems of philosophy both in our country and abroad.

But some daring thinkers refuse to believe that it could be the ultimate truth. Their minds do not rest satisfied with a

multiple scheme of things. For deep in the human heart there is planted an urge to resolve the multiplicity into some kind of ultimate unity. In pursuance of this tendency, several attempts have been made by courageous thinkers, ancient and modern, to reduce the 'many' to the 'One'. All of them have felt that sensuous experience, though useful for the practical affairs of life, does not bring intellectual satisfaction. In their opinion, the 'many' is given only to be transcended by an intellectual effort. According to them, there are two levels of knowledge, perceptual and conceptual, sensuous and intellectual, popular and scientific. A third level, known as philosophical knowledge, supervenes on the scientific as a result of more vigorous and comprehensive thinking. Herbert Spencer characterized popular knowledge

as least systematized, scientific as partially systematized, and philosophical as completely systematized. At the philosophical level, the thinker evolves his own theory of the universe out of the world of diversity presented to sense perception. No honest thinker who is faithful to the light of his reason can escape having a philosophy of his own (cf. Hegel's statement: 'Only animals are not metaphysicians').

The process of systematization which results ultimately in philosophical knowledge admits of many degrees. Some philosophers have chosen to rest in half-way houses, either because they lack the intellectual daring or because they start with mental preoccupations. In his book *The Reign of Religion in Contemporary Philosophy*, Dr. S. Radhakrishnan has given many instances from modern European and American philosophies which have failed to reach the heights because their authors allowed political, ethical, and religious considerations to hamper the free march of philosophical thought. Empedocles, in ancient Greece, gave thought to the problem of the 'One and the many', and ultimately discovered that the world of diversity could be reduced to four kinds of elements—earth, water, fire, and air. The Vaiśeṣika school also believed in resolving the variety of the world to a few kinds of ultimate realities. Descartes went further and postulated only two ultimate realities, that which thinks (*res cogitans*) and that which is extended in space (*res extensa*). The Cartesian dualism finds its counterpart in the Sāṅkhya theory of spirit (Puruṣa) and matter (Prakṛti). The sharp difference that exists between spirit and matter prevents these philosophers from pushing their inquiries further.

VIEWS OF ŚRĪ MADHVA AND ŚRĪ RAMANUJA

More thoroughgoing thinkers took up the problem where the dualists had left it.

Just as ordinary philosophers look upon the 'many' as given only to be transcended, even so these daring adventurers into the regions of spirit treat the dualism as a challenge to their powers of consistent thinking. After close reflection, they discover that matter is subordinate to spirit, inasmuch as it requires to be revealed by the latter. Spirit is both existent (*sat*) and sentient (*cit*), whereas matter only exists. Instead of two independent realities, spirit and matter, we now have a complex in which the latter becomes an adjunct of the former. This complex is known as Īśvara in the Vedānta school of thought. Making use of this adjunct, which is entirely subordinate to Him, Īśvara creates the world of diversity: 'Controlling matter (Prakṛti), which is My own, I send forth again and again all this multitude of beings'; 'Under My guidance, Prakṛti gives birth to all things, those that move and those that do not move, and by this means the world revolves.' (*Gītā*, IX. 8, 10) This is the view adopted in Madhvācārya's Dvaita Vedānta. Śrī Madhva speaks of five kinds of difference: the difference between matter and God, between matter and matter, between self and God, between self and self, and between matter and self. These disparate entities constitute an aggregate or totality, which is loosely held together by the power of God or Lord Viṣṇu. It is therefore a whole made up of parts.

According to Śrī Rāmānujācārya, the relation between God and the world is more vital. It is not conceived on the analogy of the potter using clay to make pots, but on that of the spider weaving the web out of itself or on that of a burning fire throwing out sparks. The two analogies are found in the *Mundaka Upaniṣad* (I.i.7 and II.i.1). There are passages in the *Gītā* (VII. 6; IX. 8) supporting this notion: 'I am the origin of all this world and

its dissolution as well'; 'I am the origin of all; from Me proceed all things.' We are to understand that, according to this view, Prakṛti does not remain as a separate entity even in a subordinate capacity, but loses its individuality and enters into the very composition of God and becomes His nature. The world process is not one of creation by God out of primeval matter, but one of manifestation. It is God's nature revealed in the shape of the physical world and sentient *jīvas*. What is unmanifest in Īśvara becomes manifest as the visible world of nature and living beings. The urge for going forth into the forms of finitude comes from within. It is mere sport, a spontaneous welling up, the expression of boundless joy. He has the power to project the world as well as to take it back into Himself. He is therefore not merely the efficient cause of the world as in Dvaita Vedānta, but both the efficient (*nimitta*) cause and the material (*upādāna*) cause rolled up into one. Only so can He reabsorb the world into Himself. That into which an object is dissolved is its material cause. When a pot is broken, it becomes one with clay. In the case of the world, since the Lord states that it is dissolved into Him, we must suppose that He is its material cause as well. He is therefore immanent in it and pervades it: 'This (earth, water, fire, air, ether, mind, understanding, and self-consciousness) is My lower nature. My other and higher nature—know that to be the *immanent* Spirit by which the universe is sustained'; 'This universe is everywhere *pervaded* by Me in an unmanifest form.' (ibid., VII. 4-5; LX. 4) Since the Lord dwells in the world, nature as well as the *jīvas* may be looked upon as His body. It is therefore a vital, organic relation (*aṅga-aṅgī bhāva*). Sri Aurobindo also takes the same view: 'Matter is a fit and noble material out of which He weaves

constantly His garbs, builds recurrently the unending series of His mansions. The physical universe is the external body of the Divine Being.'

SRI AUROBINDO'S OBJECTIVE APPROACH

The theory of manifestation spoken of above implies that the world, in all its aspects, is already contained in an unmanifest condition in Brahman. We argue from what we know to what we do not know. Our everyday experience is that every effect is fully traceable to its cause. The tree comes out of the seed. There is nothing in the tree or the quality of the fruits it bears that cannot be traced to the seed. It means that the tree in its entirety is only the visible manifestation in time and space of what is already contained in the seed in an unmanifest condition. The Upaniṣad also bears out this view: 'Believe me, it is from that subtle essence which thou dost not perceive that this large banyan tree grows up.' (*Chāndogya Upaniṣad*, VI.xii.2) This means that only what is implicit becomes explicit, only what is potential becomes actual. Something cannot come out of nothing (cf. Aristotle's saying: '*Ex nihilo nihil fit*'). A magician may make it appear that a fully grown mango tree with foliage, flowers, and fruits comes out of an empty basket. We witness the show and feel amused for a while, but we do not take it seriously. 'Some say that in the beginning this was non-being (*asat*) and from that non-being sprang being. But how could it be so? How could being be born from non-being?' (*Chāndogya Upaniṣad*, VI.ii.1-2)

Reasoning from this analogy, we must suppose that the world, in its entirety, must already be present in Brahman in a germinal condition. Not only physical nature made up of matter and force, but also the mental life of man comprising thoughts, feelings, emotions, ideals, and

aspirations must be implicit in Brahman. F. H. Bradley is quite clear on this point: 'The Absolute must be experience entire containing all elements in harmony. Every flame of passion should still burn in the Absolute unquenched and unabridged, a note absorbed in the harmony of the higher bliss.' In another place he writes: 'The delights and pains of the flesh, the agonies and raptures of the soul—these genuine experiences cannot be left out of the Absolute.' These statements are typical of the western line of reasoning which adopts the objective method of approach to ultimate reality. It believes that philosophy is the synthesis of the conclusions of all the sciences and of all other genuine experiences, aesthetic, ethical, and religious.

Sri Aurobindo, in recent times, in his *magnum opus*, *Life Divine*, has adopted the same objective approach and insisted that matter is as real as spirit, that the 'many' is not to be rejected or belittled, but must somehow be harmonized in the conception of Brahman. 'All problems of existence are essentially problems of harmony.' 'The Vedāntic formula "One without a second" must be read sufficiently in the light of the other formula "All this is Brahman".' 'The truths of the material sciences and their real utilities must be preserved in the final harmony.' 'Matter and its potentialities is a sovereign part, and we deny it only at our peril. If it is denied or excluded, it will avenge itself. Nor can we deny the claims of pure spirit. Both are insistent parts of our experience. The harmony that we seek must do justice to both.' 'True reconciliation proceeds always by mutual comprehension leading to some sort of ultimate oneness.' 'The apparent incompatibility of the two (matter and spirit) is an error of the limited mind.' 'The limitations we impose on Brahman arise from a narrowness of experience in the individual mind which concentrates

itself on one aspect of the unknowable and proceeds forthwith to deny or disparage all the rest.' The reconciliation of matter and spirit in a higher harmony is effected, according to Sri Aurobindo, in the plane of cosmic Consciousness. 'It is the meeting-place where matter becomes real to spirit and spirit becomes real to matter.' He is definitely of the opinion that it is quite possible for man to rise to this level of consciousness. 'The unknown is not the unknowable; it need not remain the unknown for us unless we choose ignorance or persist in our first limitations. For, to all things that are not unknowable, there are corresponding faculties which can take cognisance of them and in man, the microcosm, these faculties are always existent and, at a certain stage, capable of development. All possible knowledge is knowledge within the power of humanity.'

'To be able to maintain', continues Sri Aurobindo, "that the universe in all its variety is a manifestation of Brahman, we have to assume that the former is implicit in the latter. Our theory must do justice to both aspects of reality, to the sensuous and the conceptual. In our eagerness to reach the heights, we must not forget or dismiss the lower regions.' 'However high we climb, we climb ill if we forget our base.' The aspect of diversity must not be sacrificed at the altar of unity. 'The passionate aspiration of man upward to the Divine must be sufficiently related to the descending movement of the Divine, leaning downwards to embrace eternally all its manifestations.' If the possibility for the downward movement is not provided for, philosophizing will become a one-way traffic, and the Absolute, in its transcendent unity, will become the lion's den into which all footsteps lead, but from which none emerges. In their eagerness to provide for the descent of the Absolute, Hegel, Bradley, and Sri Aurobindo assume that everything

is implicit in the Absolute and the urge for going forth into the forms of finitude is to be found in its sheer joy of self-expression. As to how exactly the variety of things that they put into Brahman gets transformed or transfigured into a unity has not been properly explained by anyone. Bradley says: 'Reality is not the sum of things. It is the unity in which all things, coming together, are transmuted.' But he is unable to explain how exactly they get transmuted. He is content with saying that it takes place 'somehow'. Sri Aurobindo's explanation is that in cosmic Consciousness, matter and spirit lose their antithetical character and figure as manifestations of the same Brahman.

SRI SANKARA'S LOGICAL CONCLUSION

All this is easily said, but not so easily grasped. How can we imagine spirit being presented, like matter, to cosmic Consciousness? Even in its finite form it is consciousness, and to say that it is presented to another consciousness, even if the latter be the cosmic one, is like saying that to know the candlelight in our hand, we require the help of another lamp. One light does not require to be revealed by another (*na dīpasyānyadīpecchā*—Śaṅkara's *Ātmabodha*, 29). However feeble a flame may be, it is capable of revealing itself. The essential characteristic of spirit is that it is self-luminous (*svayamjyotis-svabhāvam*). In his discourse to Emperor Janaka, Yājñavalkya brings out this point beyond a shadow of doubt. (*Bṛhadāraṇyaka Upaniṣad*, IV. iii. 7) 'The sun does not illumine it, nor the moon, nor the fire.' (*Gītā*, XV. 6)

Further, what is presented to consciousness, even if the latter be the cosmic one, is an object. It is insentient, and therefore not capable of revealing itself. It is *drśya*, requiring to be presented to a *drk* for it to be revealed. Are we to believe that spirit,

even if it be the finite one, is such an insentient object and on a par with its correlate, matter? The *Kena Upaniṣad* (II.3) makes it quite clear that the Self can never be known in the way in which we know other things, because it is never an object. It is *aham pratyaya*, and not *idam pratyaya*. It is the inmost reality of man and is the prius and presupposition of all proof. It makes itself felt in every state of consciousness (*pratibodhaviditam*—*ibid.*, II.4). It is the light which illumines every state of the mind known as *vṛtti*. It is intuitively known, and does not have to be presented to another consciousness for being known or for being worked up into a synthesis with its opposite, matter. One can be Brahman, but never know It (*Brahmaiva, na Brahmavit*—Śaṅkara's *Sopānapañcaka*, 5). Unless we adopt the neutralist standpoint, we cannot speak of spirit being presented to cosmic Consciousness. One can understand a scientist adopting such an attitude when he is studying the phenomena of nature, because he wants to keep out all his prepossessions from colouring them. He is studying objective nature as it is presented to his consciousness, and such an attitude is quite intelligible. But can the Self of man be presented to his own self? Where is the need for it? How can one step out of one's own consciousness to study it objectively? It is easier to separate oneself from one's own skin than from one's consciousness; for it is the essence of the Self. The latter is sentience all compact (*prajñāna-ghana*). To place spirit on a level with matter, and speak of both as being presented to a higher consciousness, is an error arising from the objective method of approach. It has vitiated the thought of even eminent philosophers like Bradley. They, too, easily imagine that a method of study which is quite useful in science will be equally useful in philosophy. Observing phenomena

from without and experimenting on them dispassionately—these are quite all right in science, but they have no place in philosophy, unless we mean by the latter a mere extension of the former. But philosophy is an autonomous pursuit. It does not have to depend on science, either for its subject-matter or for its method. It dives into the depths of man's spirit by intuition and communion. The Self has to be felt and known, and not observed from without.

Even if we waive this objection and grant that spirit and matter are both presented to cosmic Consciousness, what is the nature of the synthesis that takes place between them? Sri Aurobindo speaks of 'spirit becoming real to matter and matter becoming real to spirit'. This statement probably means that they understand each other well, realize that their differences are more seeming than real, and discover an affinity between themselves in their depths. But can the difference between spirit and matter be conjured away so easily? Is it not fundamental? Spirit both exists and knows, whereas matter only exists. Spirit can reveal matter and stand self-revealed, whereas matter cannot even reveal itself, much less can it reveal any other. They are, therefore, poles asunder. They are as opposed as the second (*yuṣmat*) and first (*asmāt*) personal pronouns and as darkness and light (*vide* Śaṅkara's *adhyāsa-bhāṣya* and also *Aparokṣānubhūti*, 17-22). Their difference cannot be minimized. A miracle cannot happen even if the two are presented to a higher consciousness. If anything, the difference will be more striking than ever. What will happen is that just as the images of the sun reflected in pools of water get back to their source when the water is dried up, even so finite spirit, disengaging itself from matter, will merge in universal Spirit, and matter will be left severely alone. For want of a locus, matter

will simply disappear. The *Chāndogya Upaniṣad* (VIII. xii. 3) speaks of 'the serene being (finite self) rising out of this body, reaching the highest Light and appearing in its own form'. This transformation is called *samprasāda*. Cosmic Consciousness will then shine supreme. The effect of both spirit and matter being presented to cosmic Consciousness will not be a better understanding between them, but an eclipse of both. Where is the unity between them except it be the unity of a common grave?

The unity of which we are in search cannot be found in the external world. It is characterized by ceaseless change. Heraclitus of ancient Greece gave pointed expression to the fact of change in his famous dictum: 'You cannot step into the same river twice.' The waters are constantly flowing and, therefore, it is not the same river in which you bathe on two successive days. Pushing this logic a step further, we must admit that it is not the same man either who goes to the river on two successive days. Everything is in a fever of change. Flux is the only reality. Lord Buddha gave further point to this conclusion by showing the untenability of the belief that somehow objects remain identical with themselves in spite of the changes which come on them. Permanence and change can be rendered intelligible only by assuming parts or aspects in every object, one of which remains identical with itself, while the other undergoes endless difference. Lord Buddha asks how the process of change which affects one part or aspect can leave the other part or aspect untouched. Change is not merely perpetual, but universal. If it affects one part or aspect of an object, it must equally affect the other, so that change is total and not partial. The conception of identity in difference is therefore a mere fiction. Either we have change or permanence,

either difference or identity, but not a mixture of both. Parmenides, the head of the Eleatic school of thinkers in ancient Greece, denied 'becoming' and maintained the sole reality of 'Being', whereas Heraclitus reversed the position.

It follows that we cannot look upon the Absolute as unity in diversity. The latter may be present in Brahman in an unmanifest condition, but were it so, it constitutes an element of difference. Even an inner difference is detrimental to the unity of Brahman. Either the difference will swallow the unity or the unity will swallow the difference. Sri Aurobindo will denounce this as 'trenchant logic', but there is no running away from it. The principle of contradiction is a fundamental law of thought, and it is rooted in the nature of things. It is no use denouncing it. It will assert itself in strange ways.

True unity must therefore be sought elsewhere. Things may change now into this and now into that, but the consciousness to which the changes are presented as so many states of mind (*vr̥ttis*) must remain the same. If that also changes, there can be no knowledge of change or difference. 'A series', as T. H. Green has put it well, 'cannot be aware of itself as a series.' Unless the consciousness which witnesses the flux remains constant, there can be no knowledge of the latter. A series of pictures projected on the screen will mean nothing if there are no spectators. To piece out their meaning, an unchanging consciousness is an indispensable necessity. Sadāśiva Brahmendra has observed in his *Ātmavidyāvilāsa* (36) that 'difference which is cognized by consciousness cannot pertain to the latter'. Since consciousness remains as a mere passive witness of the changing states of the mind, it is known as the *sākṣi caitanya*. It is exempt from change. It does not come within the scope of the subject-object relation or of any of

the categories of understanding like cause and effect, substance and attribute, identity in difference, or one in many. It transcends all relations. It is therefore the supra-relational unity, the truly 'One without a second'.

This witness-consciousness is all-pervasive. It is the standing witness of all the experiences of man in the state of waking, sleep, and dreamless sleep. It lights up the *vr̥ttis* when they are present, and shows that there is nothing to perceive when they are absent. Since it is the connecting link between our states, we are able to recall the happiness that we enjoyed in deep sleep when we come back to the waking condition. This pervasive consciousness explains the fact of self-identity, though a man may go through various vicissitudes in life.

Consciousness remains untouched by the states of mind which it illumines. The flame of passion, the delights and pains of the flesh, the agonies and raptures of the soul, our joys and sorrows—these never pertain to the consciousness which lights them up. They are left far, far behind. Bradley wants that all of them should be preserved in the Absolute. But there is no way of preserving them. They simply drop away. The material sciences and their utilities of which Sri Aurobindo speaks also drop away. Consciousness rises clean above the world of matter and the world of relations. It is pure and homogeneous, without the least taint of anything that is extraneous to its nature. It is imperishable. It cannot even be thought away. One can never put it on the shelf even for a brief moment. It is with us through all the stages of life such as boyhood, youth, and so forth, through all our ups and downs, through all the vicissitudes of fortune, and through all the states such as waking, sleep, dreamless sleep, and the state of *samādhi*. These are all passing phases, while the light

which illumines them is the constant factor. All these may fall away, but their disappearance will not affect consciousness in the least. It will continue to shine, though there is nothing to illumine. It is impossible to doubt or deny its existence. Any attempt to do so would only end in establishing it on a firmer footing than ever before. This Self is therefore the ultimate rock of certitude on which any worthwhile philosophy can be built. Śrī Śaṅkara has taken his stand on it, and his Advaita is therefore known as Ātmādvaita as distinct from Sattādvaita.

Once this Ātman is realized, the world, with all its variety, simply falls away. It is like the snake being dismissed as an illusion when the underlying rope is known. Illusion or Māyā is at the bottom of our cognition of variety. Just as, owing to ignorance, we see the snake where there is only a rope, even so, owing to beginningless and foundational ignorance, we see the world of variety where there is only the Ātman or Brahman. This is Śrī Śaṅkara's solution of the problem of the One and the many. Whether there can be a better solution remains to be seen.

THE UPANIṢADS RECONCILED WITH EMERGENT EVOLUTION

DR. HAROLD B. PHILLIPS

Lloyd Morgan's system is a development of the conception of Emergent Evolution: 'The orderly sequence, historically viewed, appears to present, from time to time, something genuinely new—the advent of life, the advent of mind, the advent of reflective thought.' (G. Lloyd Morgan: *Emergent Evolution*, London, 1923, p. 1) This Emergent Evolution he expresses pictorially by means of a pyramid, made up of minute pyramids, which has, he says, 'atom-pyramids near the base, molecules a little higher up, yet higher, "things" (e.g. crystals), higher still, plants, ... then animals, ... and, near the top, our human selves. ... Each higher entity in the ascending series is an emergent "complex" of many entities of lower grades, within which a new kind of relatedness gives integral unity.' (ibid., p. 11) At the very top of the pyramid he places Deity, the richest reality. (ibid., pp. 203-4) Here he makes three 'Acknowledgements', as he terms it, namely, (1) universal correlation, i.e.

'there are no physical systems ... that are not also psychical systems; and no psychical systems that are not also physical systems'; (2) the external physical world, existent in its own right; (3) 'Activity', a limiting concept 'of ultimate dependence in terms of which the whole course of emergent evolution is explained'. (ibid., pp. 26, 33)

That is, as I understand him, and making one or two minor adjustments, we can distinguish in the course of Emergent Evolution, the following levels: 'Activity' (which is the *nisus* in the emergence of this scheme of evolution), ultimate particles (which he terms atom-pyramids), molecules, plants, animals, man, and, at the top, Deity. At every stage, mental activity is the felt correlate of a certain pattern of physical behaviour. If we leave out of account his 'Activity', we have a scheme which would, I think, be not unacceptable to the average biologist; if we insert 'Activity', however, it is not at all clear what

relation this entity bears to any and all levels. But I can discern an answer to this problem in the Upaniṣads, thus saving Lloyd Morgan's 'Activity'—an answer, moreover, which knits the whole series together into one organic whole. This, according to my interpretation, is as follows.

The fundamental passage for the interpretation of the Upaniṣads is the *Kātha Upaniṣad*, VI. 5 :

Yathā'darśe tathā'tmani yathā svapne tathā pitṛloke ;

Yathā'psu parīva dadṛśe tathā gandharvaloke chāyātapayoriva Brahmāloke—
'Brahman is seen in the Self as one sees oneself in the mirror; in the world of manes, as one perceives oneself in dream; in the world of *gandharvas*, as one's reflection is seen in the water; in the world of Brahmā, as light and shade.'¹

This passage is expressed in terms of the Indian equivalent of heaven and hell, i.e. *ādhidaivika*; but we must seek its esoteric meaning by interpreting it in terms of the Self or mind i.e. *ādhyātmika*. For Brahman is pure consciousness, a 'Mind'. (*Śvetāśvatara Upaniṣad*, VI. 2: *jñāh'*; *Aitareya Upaniṣad*, III. 3: *prajñānam*) Thus, Brahman is a 'Mind'; this 'Mind' has different levels of consciousness; Brahman manifests differently at these different levels. What these levels are cannot be gathered from the examples of 'worlds' given in the quotation above, but must be learnt from the Upaniṣads themselves.

The *first level* is that at which Brahman can be conceived as 'Pure Mind' taken in isolation, existing without any 'mental content': 'In the beginning verily, all this was

Ātman alone. There was nothing else existing as a rival. (*Ātmā vā idameka evāgra āsīt; nānyat kiñcana miṣat.*)' (*Aitareya Upaniṣad*, I. 1) Or in the words of the *Chāndogya Upaniṣad* (VI. ii. 1): 'In the beginning was Existence, one only, without a second (*sadeva somya idam agra āsīd ekam eva advitīyam*).' (For the nature of Existence, see *Chāndogya Upaniṣad*, VI. ii. 3: 'That thought "May I become many" [*tad aikṣata bahu syām*]' et al.)

The *second level* is when this Pure Mind 'thinks', has a 'mental content': 'He, the Ātman, desired: "May I become many; let Me procreate Myself." He brooded over Himself. (*So'kāmayata bahu syām prajāyeyeti; sa tapo'tapyata.*)' (*Taittirīya Upaniṣad*, II. 6) The resultant product is the world of pure energy (*prāṇa*), of electrons and protons, before the formation therefrom of any stable molecular forms. So Bhṛgu 'understood that *prāṇa* is Brahman; for certainly all beings here are, indeed, born from *prāṇa*; having been born, they remain alive by *prāṇa*; and on departing, they enter into *prāṇa* (*prāṇo Brahmeti vyajānāt; prāṇāddhyeva khalvimāni bhūtāni jāyante; prāṇena jātāni jīvanti; prāṇam prayantya bhisamviśantīti*). (ibid., III. 3) Thus, at this stage, we can distinguish two aspects of Brahman: Brahman as 'Mind without any Thought' and Brahman as 'Mind with Thought', or as the *Prāśna Upaniṣad* (V. 2) puts it: 'What is *Om* ... is verily the higher and the lower Brahman (*etad vai ... param cāparam ca Brahma yadoṅkārah*).'

The *third level* is 'projected' by Brahman by means of a putting together of the now already existent energy to form the world of molecules, represented in the Upaniṣads, according to the science of the day, by the five traditional elements thus: 'Having brooded, He projected all this, whatever there is here (*sa tapastaptvā idam*

¹ Except where stated otherwise, I follow the translations of the Upaniṣads, by Swami Sharvananda and Swami Tyagishananda (*Śvetāśvatara Upaniṣad*) published by Sri Ramakrishna Math, Myslapore, Madras 4; but I have occasionally slightly altered Swami Sharvananda's translation.

sarvam asṛjata yad idam kim ca)' and 'from the *prāṇa* came out ... ether, air, fire, water, earth (*prāṇāt ... kham vāyur-jyotir-āpaḥ prthivī*)'. (*Taittirīya Upaniṣad*, II. 6; *Praśna Upaniṣad*, VI. 4) This is the external world of molecules, of matter.

Level four is when Brahman 'enters into' such and such collocations of matter so as to constitute what is called the Self: 'Having brought it forth, verily, He entered into it (*tat sṛṣṭvā tad evānuprāviśat*).' (*Taittirīya Upaniṣad*, II. 6) This is the level of the vital principle: 'He is life (*sa prāṇaḥ*).' (*Muṇḍaka Upaniṣad*, II. ii. 2) This is sometimes termed the 'seed' or 'sperm': 'Food is verily the Prajāpati. From that is produced the seed, and from that again all these creatures are born (*annam vai prajāpatiḥ tato ha vai tad retāḥ tasmād imāḥ prajāḥ prajāyanta iti*).' (*Praśna Upaniṣad*, I. 14) Here 'food' is matter; from that arises the 'seed' or germ-cell. At the germ-cell level, there is continuity of consciousness, as Lloyd Morgan shows. (*Emergent Evolution*, pp. 139-41) But when once the germ-cell divides and subdivides to form the embryo, a new creature or 'mind' comes into existence with a private world of its own. Hence it is that Brahman's 'consciousness' is, in fact, distinct from these private worlds: 'The whole world is filled with beings who form His parts (*tasyāvayava-bhūtais-tu vyāp-tam sarvam idam jagat*).' (*Śvetāśvatara Upaniṣad*, IV. 10)

As the being with which we are now concerned, the Self as a 'mind', it has the same powers as Brahman, but as it is only a 'part' of Brahman, it has these powers in an inferior degree. Just as Brahman creates the universe by organizing pre-existent energy, so the Self creates its body by organizing the pre-existing food, but of this there is little mention in the Upaniṣads. This is, however, the level of deep sleep in man, of plant life in nature, well

exemplified by the *Bṛhadāraṇyaka Upaniṣad* (II. i. 17): 'Where is this conscious, intelligent man when he is in deep sleep, ... having withdrawn into himself speech, sight, hearing, and the sensorium (*yatraiṣa etat supto'bhūd ya eṣa vijñāna-mayaḥ puruṣaḥ ... grhītā vāk, grhītaṁ cakṣuḥ, grhītaṁ śrotraṁ, grhītaṁ manaḥ*)?'

It is followed by level five, the level of dreaming in man, of animal life in nature, at which level the Self raises up the sensorium (*manas*) and five senses, by means of which the world of appearance, the objective world, is projected by the 'mind' which is the Self, and this is termed *Māyā*, the 'rainbow world' (Lloyd Morgan, op. cit., pp. 175-6). For this objective world is not the external, physical world, but a construction, a projection, created by the Self. I refer, of course, to the world of appearance qua appearance. So 'the conscious subject and the unconscious object, the master and the dependant, are both unborn. She, too, who is engaged in bringing about the relation of the enjoyer and the enjoyed, is unborn. (*Jñāñau dvau ajau īśānīśau ajā hi ekā bhoktrbhogyār-thayuktā*).' (*Śvetāśvatara Upaniṣad*, I. 9) The master here is the Self, the dependant is the physical world, and it is *Māyā* that forms the connecting link, the means by which the former enjoys (knows) the latter. For the objective world, our bodies included, is a projection of the *manas*: all nature that we perceive, qua perceived, is object, and we cannot normally get outside the circle of our own ideas or *Māyā*.

Level six is when the Self 'ejects' (Lloyd Morgan, op. cit., pp. 197-8), the ego as a mind of yet inferior power, the intellect or *buddhi*, as in the *Kaṭha Upaniṣad* (III. 10): 'The intellect is superior to the *manas* (*manasastu parā buddhiḥ*).' Of the powers of this mind, only one, speech, is cited in the Upaniṣads; for example: 'At

whose behest do men utter speech (*kenēṣi-tām vācamimām vadanti*) ?' (*Kena Upaniṣad*, I. 1) It is this secondary self, this intellectual principle, this ego or empirical self, that is referred to, along with the transcendental Self, in the *Śvetāśvatara Upaniṣad* (IV. 6) :

Dvā suparnā sayujā sakhāyā samānam vṛkṣam pariśasvajāte ;

Tayoranyaḥ pippalam svādu atti anaśnan anyo abhicūkaśīti—

'Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish, while the other looks on without eating.'

And in more enigmatical terms, the transcendental Self is the 'light', the empirical self the 'fire', in the *Śvetāśvatara Upaniṣad*, II. 1 : '... having found out the light of the fire (*agner-jyotiṛ-nicāyā*).'

These three levels of the Self are referred to in *Śvetāśvatara*, III. 13 : 'Assuming a form of the size of a thumb, by virtue of *buddhi*, *manas*, and heart, the infinite Being dwells in the hearts of creatures as their inner Self (*aṅguṣṭhamātraḥ puruṣo'ntarātmā sadā janānām hṛdaye sanniviṣṭaḥ, hṛdā manīṣā manasā'bhikṛpto*).' The first of these three principles is found in plant life, the first and second in animal life, and all the three in man. This is the metaphysical explanation of evolution, which seems to be behind the *Taittirīya Upaniṣad*, II. 1 : 'From the earth herbs, from herbs food, and from food the person, came into existence (*prthivyā oṣadhayah, oṣadhībhya'nnam, annāt puruṣaḥ*)', where 'herbs' represent all plant life, 'food' all animal life, and the 'person' is man. All the three principles, then, being found in man, there are three levels of consciousness here—those of deep sleep, of dreams,

and of the waking state—and a fourth state, superconsciousness, is possible as the *seventh level*, in which the individual consciousness is united with that of Brahman. This doctrine is best expounded in the *Māṇḍūkya Upaniṣad*, 3, 4, 5, and 7 respectively, of which it is useful to quote only the last, and then only these key words : 'Pure unitary consciousness, wherein awareness of the world and of multiplicity is completely obliterated (*ekātmapratyayasāram prapañcopaśamam*).'² The former three states are referred to again in the *Aitareya Upaniṣad* (I. iii. 12) : 'For him there are three seats and three dreams (*tasya traya āvasathāḥ trayaḥ svapnāḥ*)', where by implication the real waking state is this superconsciousness.

In conclusion, we come back to the point from which we started. The entire universe is Brahman or is dependent upon Brahman : 'Whatever is here, that is there ; what is there, the same is here (*yadeveha tadamutra yadamutra tadanviha*).' (*Kaṭha Upaniṣad*, IV. 10) Hence, one could in theory regard Brahman as successively rising from level to level of reality, if not actually of consciousness, in successive steps corresponding to levels two to six, analogous to a man rising from sleep through the dream world to the waking state, and even beyond to superconsciousness. So *Taittirīya Upaniṣad*, III. 10 : 'He who knows thus, on departing from this world, transcends successively the selves consisting of energy, food, bliss, sensorium, intellect, and traverses these worlds enjoying food at will and assuming forms at will (*sa ya evaṁvit ; asmāḷlokāt pretya etamannamayamātmānam upasaṅkramya, etam prāṇamayamātmānam upasaṅkramya, etam manomayamātmānam upasaṅkramya, etam vijñānamayamātmānam upasaṅkramya,*

² Trans. : Manchester.

*etamānandamayamātmānam upasaṅkramya, imān lokān kāmānnā kāmārūpya-nusañcaran).*³ 'Food' here stands for matter, and 'bliss' for the deep sleep state of the Self.

Thus, the Upaniṣads see the whole uni-

³ I have taken a slight liberty with the translation.

verse and all its contents as either directly or indirectly modes of Brahman, just as Lloyd Morgan posits 'Activity' as the directing and determining power in the evolution of our universe. But by not working out the nature of this relation, Lloyd Morgan misses the mystical interpretation characteristic of the Upaniṣads.

THE SPIRITUAL SIGNIFICANCE OF SLOW RHYTHMS IN WESTERN MUSIC

MR. ERNEST BRIGGS

Thirty years ago, sitting and talking over aspects of music with the noted Australian composer-pianist Percy Grainger, we spoke of 'sliding intervals' and rhythm. Reflectively he said: 'The eastern world understood the power and significance of rhythm when music in the West was in its swaddling clothes. ... In my opinion, all western tempi are much too fast; and the rise in pitch, since the days of Bach, has unfortunately been coincident with a drastic increase in speed that results in a kind of musical helter-skelter. The rightful speed of a piece of music is governed by two important features: one is the mood that is indicated by the style and the intention of the composer, and the other is the texture of the score. Light scoring may be taken at a brisk tempo with no danger of blurring, but a complex score requires moderation of pace to preserve the clarity of the intricate writing. To my mind, the most significant music of the western world—the most transcendental and spiritual—is that which is set in slow tempo, and by that I mean Andante also, which is gently moving, and not nearly so fast as many of our contemporaries would have us believe.'

I have often pondered over Grainger's reference to slow tempi, recalling Rabindranath Tagore's poetic observation, 'The birth and death of the leaves are the rapid whirls of the eddy whose wider circles move among the stars', i.e. fast rhythms belong to the material world of time, while slow rhythms are related to the worlds celestial.

Within recent centuries, a minority of western scientists have studied the ether in relation to various rates of vibration, and it is now appreciated in the West that rhythm is the essential mode of all divine manifestation in matter, in mentation, and in spirit—that a regular basic pulsation is clearly apparent in all light, colour, sound, and form. But the East is still far, far ahead of western scientists, for seers of the East knew all these facts when the western world was still struggling toward the birth of new knowledge in the post-medieval age. Even in that age, the eastern adepts had long been utilizing factors of subtle vibration in the highest service of the disciplined will and the enlightened spirit, performing levitation, astral-projection, and other equally demonstrable matters that are the natural fruition of the self-control

and the transcendental powers of the eastern adepts. Matter, once considered by western scientists to be inanimate, has been proved by the wise men of the East to be as responsive to variations of temperature and related conditions as is the corporeal body of man himself. The great Indian scholar and scientist, Sir Jagadis Chandra Bose, has conclusively demonstrated that plants, regarded by the West as insensate, have measurable reactions of sensitivity. But the discoveries and experiments of Bose are merely modern augmentation of knowledge that has long been spiritually apprehended by eastern seers and poets, as instanced alike by the ancient sacred books of the East and by a long line of poets. To take but one illustration, Śrī Ānanda Ācārya says in 'Usarika':

All this is Rhythm.

May-fields, child-hearts, evening skies,

Grow corn and wisdom and stars

By the Law of Rhythm. . . .

But hints of the potency of the Law of Rhythm have been known in the western world for a considerable time, but without an understanding of their significance. It is known that a high note on a violin will shatter a wine-glass, unable to withstand the intensity of vibration, and it is also known that sand scattered on the skin of a drum will assume logical patterns in response to the vibratory impulsion of musical tones. It is further known that a body of marching men should be instructed to change step several times when crossing a bridge in order that structural damage may be avoided through the rhythmic insistence of their marching. It is also true that the First Chapter of the Gospel according to St. John is read regularly by western Christians, but it is read without any comprehension of the mode of divine existence by rhythmic vibration. Even when read in relation to the account of

creation in Genesis, there is no general understanding that it was divine vibration that actually created matter and form from void; nor is there any thought that, inversely, it was possible for the same power to disintegrate both. There is also no general appreciation that it is only by the vibratory unity of the spirit in man with the vibratory unity of the immortal Spirit that long-desired Oneness is attained. Still, out of the very exhaustion of western man's material ravening, he will yet be forced to learn that spirituality, harmony, and serenity are not achieved by acquisitiveness and the effort to get ahead and stay ahead of the Joneses, but by the cultivation of the inner life by contemplation and responsiveness to the vital life within. Spaciousness and elevation are outwardly exemplified by the great composers in the slow movements of their finest music. Music in fast tempo is primarily a stimulus to the animal consciousness of the physical because of the insistence of its compelling beat, but the more the insistence is relaxed the greater is the capacity of the sound to affect the finer centres of perception. It is for this reason that music in slow tempo is 'the stuff that dreams are made of'.

The people of the West are still more fascinated by the getting and the possession of material things at one extreme, and by the unrelenting quest for external signs and wonders at the other, rather than with the rarer miracles of self-illumination. In the West, as in the East, there are wise men who can read the silver portents of the stars; there are soothsayers who can stare at a crystal and fill it with more fancies than there are fish in the sea. But any hanky-panky, abracadabra, or hocus-pocus that the West has ever dreamed of is as nothing to the exaltation, the enchantment, and the spiritual liberation that has been set out for them by a minority of seers of music in the slow movements of the noblest

music of the West.

A mania for speed, both in transport and in living, still holds the people of the West in spiritual paucity, but as the slow movements of the great masters are played and their power is appreciated more and more, there will, and must, be engendered a great upsurge of spirituality.

The immortal whisperers who companion and work through the sensitives that the race of men calls poets, musicians, painters, dancers, sculptors, and sages do not work in vain; but their influence does not become apparent to the race except in interludes when the inordinate pressure of the material world is sufficiently relaxed to permit of the attention requisite for mankind's perception of it. The ideal interlude is silence:

Silence in Heaven,

Silence on Earth,

Silence within ...

the exaltation of the saints and sages; but, for lesser liberated spirits, substitutions must suffice, and for those who are under duress, yet aspire, the slow movements of the sublimest music are spiritual quickening. How wise was the great organist Albert Schweitzer when, prompted by the wisdom of experience, he said: 'The older we grow, the more slowly do we take the tempo, because more and more clearly do we understand the supreme spiritual significance of its content'!

The deliberate, wise, and sensitively controlled relaxation of the insistence of rhythm does not result in a weakening of the impetus of music. On the contrary, it assures a greater intensity of dynamic power, that content which our distinguished Australian conductor, the Dean of the Podium, Sir Bernard Heinze, has memorably described as 'the spiritual upsurge of true musical enjoyment', and which he continuously evidences by the profound perceptivity of his own performances of

masterscores.

Many musicians who rehearse in a cramped room or a small hall unthinkingly employ the same tempo, usually faster than slower, when they later perform in a larger auditorium, forgetting that the larger the hall the more moderated must the tempo be, in order that every detail may have sufficient time to carry clearly to the most distant listener. It is because this factor is disregarded that many performances fail to affect an audience. The gauge should be the manner in which the acoustics of the auditorium react upon the sensibility of the musician himself. With regard to tempi, the judicious listener must often grieve because of a growing tendency on the part of musicians to push tempo until what should be natural buoyancy is in danger of becoming frenzy. I recall one extreme instance when, as a music-critic, I had occasion to reprove a conductor who had driven Handel's lovely and leisurely 'Water Music Suite' so unrelentingly that in my opinion it would have been more aptly entitled 'Rip-tide'. No thanks were extended for my observation. Conductors should remember that wind-players, like the musicians, should be permitted to breathe. Any tempo that is so hard-driven that it adversely affects the composure of the wind-players is too fast, and should be relaxed. But let no conductor wilfully misunderstand me, and go to an exaggerated extreme with a slow tempo; let there be equity and discernment at all times, and without any sacrifice of a pure ideal of beauty, which invariably requires spaciousness for its realization:

Slowness is Beauty.

Take it to your heart:

And muse upon it at your spirit's will;
Slowness alone builds up a changeless
work of art;

Slowness is Beauty, still. ...

It was the eminent conductor, Gustav Mahler, who said, 'If ever I feel that a slow movement is not coming off as it should, I do not hasten the tempo, I relax it, in order to make the detail clearer', and so have all the great musicians, for the supremely testing movement of all great master-works in 'sonata-form' is indisputably the section in slow tempo. As an elder critic of a former time observed: 'To see and hear Felix Weingartner draw out a long steady slow crescendo from an orchestra, and to lead on surely to a superb climax, is to experience to the full what sheer enchantment may be, and yet, so seldom is!'

Where music is in slow tempo, and it is also written off the insistence of the normal rhythmic beat, as it is in 'The Good Friday Music' in Wagner's opera *Parsifal*, the spiritual content of the measures is afforded even greater breadth and elevation than where the beat is predominantly obvious, as it is in the same composer's measured

phrases of 'The Pilgrims' Chorus' in his opera *Tannhauser*. Limitation of space does not permit me to consider a representative number of fine examples of slow tempi in western music, but it may be possible that I shall later have the opportunity to write of these at detailed length. For the time being, may I reiterate that although the ideal medium for spiritual communication is silence, for those who have not the opportunity to attain to and practise silent contemplation regularly, as sages do, the nearest eloquent approach to it is in sublime slow movements of the greatest music? But even in experiencing the lesser, let us still keep in mind the ideal of the greater, which has been conveniently and compactly expressed by the gifted Indian poet Harindranath Chattopadhyaya, in his poem 'Steps':

Each moment when we feel alone
In this great world of rush and riot
Is as a jewelled stepping-stone
Which leads into the House of Quiet. . .

NEW HORIZONS IN WESTERN THOUGHT

SWAMI NITYABODHANANDA

Interesting developments are taking shape in Europe in the fields of science, psycho-analysis, art, and religion which make an observing Indian nostalgic because of the similar attitude and thought-patterns struck by the West. For those who see Vedānta not simply as a religion or as a philosophy, but as the effort of the world's unborn soul to open out new horizons of human creativity and fulfilment, these developments are 'Vedāntic', and hence spiritual, whatever be their mode of expression.

Jung, in his posthumous autobiography entitled *Memories, Dreams, Reflections*, says: 'The science of psycho-analysis is self-knowledge that modern man has great need of. He cannot fight the problem of evil unarmed and the arm he should have is the knowledge of his unconscious and its workings.' No doubt Jung's self is not the Ātman of Vedānta; but, then, it is the highest psychological approximation to it. The scientists of European countries no more speak of matter in old terms. To them, matter has almost become the spirit.

Modern European painters no more look out on nature to copy it or to inspire them. They look within and copy the bizarre designs or shapes which their unconscious takes. The result is abstract painting, which has become a great rage in all European countries. In the domain of religion, Christianity is veering round to transcendent patterns of God, as is evidenced in the recent book of Bishop Robinson of Woolwich, *Honest to God*. Let us go deeper into these new developments.

Psycho-analytical methods in European countries follow different schools. It is Freudian in France and more Jungian in Italy and Austria. Jung, while remaining an empiricist, was a spiritualist among psycho-analysts. The methods employed by him remind us of the *Gītā* idea that the self can be raised or elevated only by the self and that this elevation can be done not by the idea of one's weakness or sinful nature, but by the positive idea of one's own innate divinity. Jung's method is to restore autonomy to our unconscious by installing in our unconscious the symbol of totality. The unconscious, according to Jung, is the deeper layer collective unconscious and the individual unconscious. The unconscious is divided by the conflicts, inhibitions, and moral notions and fears on our conscious plane. As long as the patient is tormented by the sense of regret, of culpability, or of sin, he is unable to restore totality or completeness to his unconscious. If it is a sense of a guilt that he disowns, then he should be made to accept the guilt which will heal the wound and bridge the gulf in the unconscious. In common language we say that mental health can come only from confidence in oneself and not from diffidence or sense of sin. In insisting on the necessity of self-confidence in psycho-analytical healing, Jung was unconsciously joining hands with Vedāntic *sādhana*,

which insists on the sense of inner divinity. He was parting company with dualistic religions which always emphasize on human weakness or sin.

In expounding his idea of the symbol of totality, too, Jung is coming closer to Indian thought. He says: Christ lacks as the symbol of totality as he is only pure and not impure. He is in eternal opposition to Satan (Lucifer) who is the custodian of impurity. The Hindu gods are symbols of totality, as they are above good and evil, death and immortality, above the *dvandvas*.

The increasing number of abstract painters and their admiring alumni is a phenomenon that can be explained only by the fact of the collective unconscious energies of the West seeking expression in unconventional forms. I remember my visit to a German abstract painter in Weisbaden, Germany. When I asked him to explain a little his paintings, he replied by another question: 'Please explain, Swami, your Brahman.' 'Brahman is inexplicable', I said. 'So are these paintings', he added.

His effort was not to put his paintings on the same plane as Brahman, which will be rather presumptuous; it was to indicate that the method of appreciation of abstract paintings is not by bringing into function our memory and faculty of comparison, but by silencing our thoughts and mind and by awakening our intuition, by that peculiar faculty of juxtaposing our selves with spiritual sympathy and openness, better still with *bhakti*, and thus integrating with the intuition of the artist behind his creation. Each person sees his face reflected in the painting, says one artist. The abstract paintings silence our thoughts and memory and prepare us for meditation, says another. Our effort is to create something that resembles nothing, says a third. All these remarks are valid in regard to

modern abstract paintings. Needless to say that one can be psycho-analysed by the painting he executes, as it manifests his problems and conflicts and the methods he envisages to remedy them.

In the domains of science, the fundamental research carried on in various countries and the nature of matter revealed by it open out new horizons. Modern science no more speaks of the dualism of matter and energy. These two have been found to be the manifestations of another principle which the scientists find it difficult to define. In the same way as Vedānta has gone beyond the dualism of matter and spirit on which depended the dualistic religions, science has gone beyond the dualism of matter and energy. Science, it would appear, has stolen the wind off the sails of religion in another respect too. Science uses the same method of affirmation and negation in defining matter. Scientists like Neils Bohr and Heisenberg, in defining matter, have come to the axiom 'Matter is and is not', meaning thereby that matter is substantial and hence definable from one angle, but non-substantial and hence indefinable from another and higher angle. We are agreeably reminded of the words by which the great Ācārya Śaṅkara defined Māyā, viz *sat* and *asat*, real and unreal, at the same time. De Broglie, speaking of light, says it is made up of waves and is also made up of particles. How can one and the same thing be made up of waves and particles? Light is either waves or particles. But this 'either-or' is abandoned in defining phenomena, and an inclusive and flexible method of 'is and is not' is adopted. This is conclusive proof that phenomena avoid all grasp and definition, and that definitions and concepts are labels which we put on phenomena to understand them. Sir James Jeans said some time ago that mind gets back from nature what the mind has put

into nature. Scientists grasp only the relationship or links between happenings; they do not grasp the phenomenon itself. And these links are interpreted in a space-time scheme of thinking. If the mind wants to grasp the mystery behind Māyā, the mind should go beyond the space-time scheme of Māyā, to the unity beyond the diversity. Religions were speaking of this unity in terms of God, Absolute, and *samādhi*. It is astonishing that modern science has come to the same conclusion tracing other paths than religious discipline, and arrived at the unity beyond relations.

In the plane of religion also, Europe is approximating itself unconsciously to the Vedāntic goal of transcendent God. The book which made a great sensation in recent years, and in some circles some shock, was Bishop Robinson's *Honest to God*. Robinson is the Bishop of Woolwich in North England. In this book, he expounds the idea that in the present-day context of heightened rational and scientific understanding, old ideas of a creator God, sitting in a paradise localized in the sky, and of a hell underneath, have to be abandoned if religion wants to live. God, according to Robinson, has to be searched in the depths of the soul and not out there. This book came to Europe in French and other translations, and especially in France and French-speaking Switzerland, it made a stir. The French, with their existentialist turn of mind, translated the book as 'God without God' instead of translating it as 'Search for a Transcendent God'.

For the Christian conscience, the idea of a God in the human soul is something shocking, though Middle Age mystics like Meister Eckhart of Germany spoke of the Godhead who is above God and who is the light in the soul. Before Christian audiences who are disturbed by this new idea of a God in the heart but who, at the same time, find it attractive to their scien-

tific bent of mind, it is an agreeable task for a Vedāntin in Europe to explain that one can get integrated to the supreme God in our heart without sacrificing a personal God, because, for Vedānta, God is both immanent and transcendent, He is with form and formless, in fact, above the two.

For fear of being unduly long, I have not said anything about the existentialist philosophy which, among the intellectuals and the masses alike, has opened new horizons in European countries, especially in France. Existentialism can be interpreted as the philosophy of existence, but then existence is not the existence or *sat* of Vedānta. For existentialism, man exists first and then

chooses his essence, and this choice makes life a constant responsibility and engenders anguish. Vedānta says that man is at once existence and essence. Only man knows not his real nature, as he is in Māyā. This Māyā which veils his reality pushes him to choose. Can we not, in spite of apparent differences, find parallels between Vedānta and existentialism, which we may baptize as *Sat Vidyā*? This is another task that appeals to a Vedāntin in Europe, whose fulfilment should give him the certitude of fruitful creativity, grounded as his faith is in the Vedāntic dictum: 'Truth is one, sages speak of It in various ways.'

NOTES AND COMMENTS

IN THIS NUMBER

'Subconscious Mind and Its Control', by Swami Prabhavananda, Head of the Vedanta Society of Southern California, Hollywood, will be read with profit by all spiritual aspirants.

Sri M. K. Venkatarama Iyer, M.A., formerly Head of the Department of Philosophy, Annamalai University, makes a comparative study of the various views on the subject of 'The One and the Many', the Absolute and the relative, God and the world, particularly those of Sri Aurobindo and Śrī Śaṅkara, and concludes: 'This is Śrī Śaṅkara's solution of the problem of the One and the many. Whether there can be a better solution remains to be seen.'

'The Upaniṣads Reconciled with Emergent Evolution', by Dr. Harold B. Phillips, D.Litt., Ph.D., Johannesburg, South Africa, originally appeared in *Atti del XII*

imo Congresso Internazionale di Filosofia, Volume Decimo, and is reproduced here through the courtesy of Casa Editrice G. C. Sansoni spa, viale Mazzini 46, Firenze, Italy.

'The Spiritual Significance of Slow Rhythms in Western Music', by Mr. Ernest Briggs, poet and music critic, Brisbane, Australia, recalls to our mind the following words of Swami Vivekananda on the subject of music: 'When we hear beautiful music, our minds become fastened upon it, and we cannot take them away. Those who concentrate their minds upon what you call classical music do not like common music, and vice versa. Music in which the notes follow each other in rapid succession holds the mind readily. A child loves lively music, because the rapidity of the notes gives the mind no chance to wander. A man who likes common music dislikes classical music, because it is more complicated and requires a greater degree

of concentration to follow it. . . . What real music we have lies in *kīrtana* and *dhrupada*; Do you think that singing the short and light airs of *ṭappā* songs in a nasal voice and flitting like lightning from one note to another by fits and starts are the best things in the world of music? Not so. Unless each note is given full play in every scale, all the science of music is marred. . . . when one note comes upon another in such quick succession, it not only robs music of all grace but, on the other hand, creates discordance rather. . . . Again, the poetry of music is completely destroyed if there be in it such profuse use of light and short strains just for effect. To sing by keeping to the idea meant to be conveyed by a song totally disappeared from our country when *ṭappās* came into vogue. . . . Accordingly, to those who are past masters in the art of singing *dhrupada*, it is painful to hear *ṭappās*. But in our music the cadence, or a duly regulated rise

and fall of voice or sound, is very good. The French detected and appreciated this trait first, and tried to adapt and introduce it in their music. After their doing this, the whole of Europe has now thoroughly mastered it.' (*The Complete Works*, Vol. VI, pp. 37-38; Vol. V, pp. 362, 363, 7th edition)

In 'New Horizons in Western Thought', Swami Nityabodhananda, Head of the Ramakrishna Vedanta Centre, Geneva, Switzerland, points out how modern western thought is only reaffirming, in different language, the Vedāntic ideal of unity in diversity in the fields of psychology, art, religion, and philosophy. The paper is based on the talks the Swami delivered at the Ramakrishna Ashrama, Mangalore, and at the Ramakrishna Ashrama, Calicut, during his recent visit to India last August.

REVIEWS AND NOTICES

A NEW LOOK AT THE BIBLE TRADITION. BY LOUIS V. BISCHOFF. 1963. Pages 380. Price \$7.50.

A PATHWAY TO THE BIBLE. BY SAMUEL UMEN AND MARK B. STRICKLAND. 1963. Pages 276. Price \$5.

Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y.

We all know that the word 'Bible' is derived from the Greek word 'biblia', meaning 'books'. In course of time, the Bible came to be designated as the Book, the collection of the most important sacred writings of both the Jews and the Christians. It is often said that there is no other one volume from antiquity which includes so much of human history, the history of man in the making. Of course, it would be wiser to admit that while the base of the Bible is history, it cannot be fully regarded as history in a secular sense. Apart from its religious value and authority for the synagogue and the church, the Old Testament contains the

remains of a national literature. As for the level of excellence of this ancient literature, it need hardly be said that the Old Testament, considered piecemeal, is not all on a very high level of excellence. But, taken as a whole, the level is surprisingly high. The second-named book, *A Pathway to the Bible*, presents a summary of all the books of the Old Testament as well as of the New Testament. The authors have taken pains to tell us how and why these 'Books' came to be considered 'sacred'. Reference to authors who wrote these 'Books' and to the time when they were written has made the book quite useful. The book has been divided into two parts, the first dealing with the Old Testament and the second with the New. The authors show an openness of mind which makes the book eminently suited for the lay reader of the Bible, regardless of his religious beliefs and sectarian affiliations.

The first-named book, *A New Look at the Bible*

Tradition, lacks this openness of mind. The author, in his zeal to undo certain superficially illogical beliefs, draws certain analogies and comparisons, quite incongruous and stale. In chapter IV, however, the author judiciously comments: 'In my opinion, this similarity of nomenclature (Maya and Mary and Crishna and Christ) was a matter of coincidence and cannot be used as the basis for any larger inferences.' Such restraint and sound judgement, if they had been displayed throughout, would have made the book more readable. The contents of the book have been divided under eight subheads, comprising such broad and general problems relating to the moral stature of the Christian God. In the

concluding portion of his book, the author throws a broad hint about the shape and character the 'Church of the Future' would be assuming. The author is painstakingly critical of the dogmas and beliefs as cherished by the believing Christians. He is frantically doubtful of everything, like the noted philosopher Rene Descartes. But his purpose should not be misunderstood. He wants to 'revitalize religion'. But his case would have been better stated if he had remembered that, apart from the conflicting categories of 'logical' and 'illogical', there is a third category named 'supralogical', which is not opposed to 'logical'.

DR. S. K. NANDI

NEWS AND REPORTS

THE RAMAKRISHNA MISSION TUBERCULOSIS SANATORIUM, RANCHI

REPORT FOR 1963-64

There are 214 beds in the general wards, 13 in the cottages, and 13 in the cabins. 142 beds are reserved by different organizations and agencies, who pay the maintenance charges of their patients. The Mission maintains 32 beds free of charge for poor patients; a few beds are also maintained at concession rates. The operation theatre and the recovery room are air-conditioned; the pathological laboratory is well equipped; and there are 4 X-ray machines, including one of 500 milli-ampere having tomograph attachment. There is a medical library, and another for the use of the patients. The recreation hall, with a stage and an auditorium, accommodates 300 people. Staging of dramas, screening of films, and other functions are arranged for the recreation of the patients and other inmates. Annual sports are held, and prizes awarded to the winners.

Medical Report: Sanatorium: Total number of

patients treated: 533 (newly admitted: 332; old: 201; discharged with disease arrested: 169; quiescent: 25; much improved: 19; improved: 31; stationary: 24; worse: 3; non-tuberculosis: 30; pleurisy cases: 4; died: 11; remained under treatment at the end of the year: 216). 112 surgical operations were performed (pneumectomy: 2; lobectomy: 3; thoracoplasty: 55; thoracoscopy: 2). Number of patients treated free of all charges: 89; at concession rates: 15.

Emergency Ward: Meant mainly for the members of the staff and their family. Number of patients suffering from ailments other than tuberculosis treated free: 59.

Out-patients' Department: Medical advice and medicines were given to 651 tuberculosis and 1,105 general cases.

After-care Colony and Rehabilitation Centre: Number of patients accommodated: 41 (old: 31; new: 10).

Free Homoeopathic Dispensary: Number of patients treated: new cases: 3,725; old cases: 6,312.

THE HOLY MOTHER'S BIRTHDAY

The 113th birthday of Sri Sarada Devi, the Holy Mother, falls on Tuesday the 14th December 1965.