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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

GOSPEL OF SRI RAMAKRISHNA

ON THE HARMONY OF KNOWLEDGE AND
DEVOTION

Wednesday, 25th February, 1885.

Sri Ramakrishna is seated in the house of Girish Ghose at Bosepara and is talking of God to the devotees. It is 3 p.m. M. comes and prostrates himself before the Master. The birthday of Sri Ramakrishna was celebrated in the temple at Dakshineswar on the previous Sunday. To-day the Master has come to the house of Girish Ghose on his way to the Star Theatre where he is going to attend a drama named ‘Vrishaketu.’

M. was detained by work, and so is a little late. He sees that the Master is talking fervently on the harmony of knowledge and devotion.

Sri Ramakrishna (to Girish and other devotees): ‘There are three states for the Jiva—those of waking, dream and deep sleep.

‘Those who have taken to the path of knowledge deny these three states.

They hold that Brahman is beyond the three states. He is devoid of the three bodies—the gross, the subtle and the causal, and is beyond the three Gunas of Sattva, Rajas and Tamas. All these are Maya like the image reflected in a mirror. The reflection is not a real thing. Brahman alone is real, everything else is unreal.

‘The men of Knowledge further say that the appearance of the two persists so long as the Self is identified with the body. Even the reflection appears to be real. When that false notion is removed, one realizes the truth that he himself is Brahman.’

A devotee : ‘Are we, then, to take to the path of discrimination?’

DISCRIMINATION AND DEVOTION;
THE PATH OF KNOWLEDGE AND THE
PATH OF DEVOTION

Sri Ramakrishna : ‘There is this path of discrimination followed by the Vedantins. There is another path called the path of devotion. If a

devotee prays earnestly for this knowledge of Brahman, with tears in his eyes, that also he gets. There are these two paths—the path of knowledge and the path of devotion. The knowledge of Brahman can be attained by either of them. There are some who, even after obtaining the knowledge of Brahman, maintain the attitude of a devotee, because they are to teach people. Such is the case with Avatâras.

‘This false identification of the Self with the body and the ego cannot be easily shaken off. It is overcome only when one attains the Nirvikalpa Samâdhi through the grace of the Lord.

‘In the case of the Divine Incarnations the ego-consciousness comes to stay even after the attainment of Samadhi. But it is an enlightened ego or the ego of a devotee. This enlightened ego plays the role of the teacher. Âchârya Shankara retained this ego in him.

‘It was with this ego that Chaitanya-deva used to enjoy the ecstasy of devotion and the company of devotees. It was, again, this ego in him that would talk of God and sing His praise.

‘The ego cannot be got rid of easily; so a devotee does not deny the states of waking, dream and deep sleep. He admits them all, and also recognizes the three Gunas of Sattva, Rajas and Tamas. He sees that God has transformed Himself into the twenty-four Tattvas (categories), the animate and the inanimate world, and realizes again that He also appears to the devotees in spiritual forms.

‘A devotee takes shelter under Vidyâ Mâyâ (that aspect of Maya which leads towards God), and devotes himself to holy company, pilgrimage, and to the practice of discrimination, devotion and renunciation. He says that as the ego cannot be killed easily, let it remain as a servant or devotee of the Lord.

‘A devotee also attains the knowledge of the oneness of existence. He sees that nothing exists apart from God. He does not hold the world as a mere dream, but says that God has transformed Himself into all these. In a toy-garden made of wax everything is wax, but the forms are various.

‘This can be realized only when devotion has attained its height. Everything appears yellow to one suffering from extreme jaundice. Absorbed in the thought of Shyâm, Srimati saw everything pervaded by him and also felt herself as identical with him. A cockroach, by constantly thinking of a particular kind of insect (Bhramarakita), becomes motionless and is ultimately transformed into that. In a similar way, a devotee also loses his identity in God by constantly thinking of Him. He then realizes that he is one with God and God is one with him.

‘Nothing remains to be achieved after the cockroach has turned into the Bhramarakita. Liberation has been attained.

VARIOUS WAYS OF WORSHIP

‘So long as the Lord retains the ego in us, we should adopt a particular attitude towards Him and pray. Shânta, Dâsya and Vâtsalya are the various attitudes.

‘I maintained the attitude of a maid-servant to the Divine Mother for one long year. I put on the garb of women and also their ornaments. One can overcome lust by cultivating this womanly attitude.

‘One should worship the Divine Mother, the Primal Divine Energy, and propitiate Her. It is the Divine Mother who appears in the forms of women. I, therefore, look upon every woman as my Divine Mother.

'The attitude of looking upon women as mothers is very pure. The Tantras speak of Vâmâchâra, but it is not good. There is every possibility of having a fall. Wherever there is enjoyment there is danger.

'This attitude of viewing women as mothers is like the observance of Nirjalâ Ekâdashi (in which not even a drop of water is taken). There is not the slightest trace of any enjoyment in it. There are other ways also of observing Ekâdashi, such as, by living upon fruits only, or by taking a hearty meal consisting of delicious dishes. But in my case it is the Ekâdashi of the Nirjalâ type. I actually worshipped a young woman as my Divine Mother and saw in her the veritable presence of Her.

THE HARD DISCIPLINES OF A SANNYASIN

'The whole life of a Sannyasin is like the observance of this Nirjala Ekâdashi. There is danger for him if he retains any enjoyment either of lust or gold. It is like swallowing what one has spat out. Enjoyment consists in having wealth, and attachment to honour, prestige and pleasures of the senses. It is not good for a Sannyasin to sit with women or to talk to them even if they may be devotees. It does harm both to him and to others. Such a life does hold no lesson for anybody. The life of a Sannyasin should be a source of enlightenment to all.

'To sit with women or to have long talks with them is a subtle way of satisfying the sex. There are eight different ways in which the sex is said to work in man. To listen to women

and derive pleasure out of it, to indulge in loud praises of women, to hold solitary talks with them, to keep with oneself any article belonging to a woman and have pleasure out of it, and to come in contact with women—all these are various manifestations of the sex urge in men. So it is laid down that a Sannyasin even while bowing to his preceptor's wife should refrain from touching her feet if she is young. Such are the disciplines for a Sannyasin.

'But it is different in the case of householders. After the birth of one or two children the husband and the wife should live as brother and sister. The other seven kinds of sex life is not so harmful to them.

'A householder has many debts to repay. He has his debts to the gods, to the manes, to the Rishis, and also to his wife. She should have one or two children born to her and should be properly looked after if she is chaste in character.

'Householders cannot distinguish between a good wife and an evil one, a Vidyâshakti who will be a help to his spiritual life, and an Avidyâshakti who will act as an obstacle to it. A good wife endowed with enlightenment has very little of lust or anger in her. She sleeps little. A Vidyashakti possesses the virtues of affection, kindness, devotion and modesty. She serves all as her own children and helps her husband on the way of obtaining devotion to the Lord. She does not spend much lest her husband would have to work hard and have no time to think of God.'

LETTERS OF SWAMI TURIYANANDA

BENARES,

November 6, 1914

DEAR—,

I was glad to receive your letter of—. . . . Happiness and misery are unescapable in the world; have you ever seen anywhere anybody who is wholly free from their clutches? It can by no means happen. The world is made of opposites. The individual can be free from the pairs of opposites by meditation on the Supreme Self alone. It is not that happiness and misery will cease to exist, but through His grace they will never be able to unsettle him. So the Lord says, "O descendant of Bharata, endure them." He did not say that there would not be any happiness or misery—did He? Rather He affirmed that happiness and misery are unavoidable as soon as the senses come in contact with the objects. But they are not everlasting. They come and go; so endure them. Had there been any other way than bearing with them, the Lord would doubtless have told a dear devotee and disciple like Arjuna about it. For this reason Paramahamsadeva also has said, "Sha, sha, sha*", that is to say, endure, endure, endure. He as it were swears that there is no other way. For he goes on to say, "He who endures is saved, he who does not is destroyed." Therefore we have got to endure. Credit lies in endurance. Misery and pain are inevitable, what then is the use of wailing and beating the breast?

One rather escapes from such lamentations by bearing them. So the great jnânin and devotee Tulasidas has said :—

"All have to pay taxes for the fleshy tabernacle;

The *jnânin* bears them with knowledge while the fool weeps and suffers."

That is to say all embodied beings have to suffer misery, it is the same with the *jnânin* or the ignorant. But there is this difference—the *jnânin* bears it with knowledge, that is to say, he puts up with suffering in a calm manner, knowing it to be inevitable and unavoidable; while the ignorant fool without realizing this becomes miserable by weeping and lamenting. Always remember the words of the Master, "Let pain and body take care of each other, but thou, O my mind, be happy." In that case pain and misery will never overwhelm you.

* The three S's of the Bengali alphabet which sound like the Bengali verb 'Shah' meaning 'Endure'.

NATIONAL AND COMMUNAL INTERESTS

The village school offers boys and girls their first lessons in democracy. That much-maligned individual, the village schoolmaster, though armed with the ferule, his mark of authority, is no tyrant. More often than not, he is a big brother, who shares the joys and sorrows of the little community and metes out justice to his young charges. In the school the exclusiveness of the family and clan are broken up and children recognize that there are families other than one's own and forms of worship other than those to which one's people owe allegiance. Children are eager to learn and understand the wide world in which they find themselves. They desire to enlarge their circle of relationships. Other children interest them; they seek their friendship. Other forms of religion appear beautiful and the young philosopher soon recognizes that God is one, although various people call Him by various names. The sense of justice, so natural to children, their innate sense of purity, and unsophisticated simplicity of outlook foster such noble traits. These should normally become enriched by social contact, wider education, and participation in the work of civic and political organizations. All these agencies were originally planned for the promotion of social harmony in the widest sense of the word. The adult who has grown under their influence is expected to have a keener sense of justice, a wider tolerance and a broader social outlook. But contrary to all expectations, we see before us men becoming more and more intolerant, unjust and narrow in their outlook and the very agencies planned for the promotion of harmony and concord being

turned into potent instruments for the creation of social discord. This phenomenon is not restricted to any particular region; it is widespread and is found all over the world. The more a nation claims to be civilized, the greater seems to be its aptitude for heading towards disintegration. Within the nation itself, the eternal values of life are cast aside; men begin to scoff at religion and morality and pay scant respect to the plighted word. As between nations, discords lead to conflicts. The consequences, we see, are extremely tragic. It may be profitable to inquire into the subject and attempt to discover the sinister influences which are tending towards the disintegration of human society.

* * *

World events of the past year may throw some light upon the subject we have in hand. The war has given the world many surprises not the least of which is the consummate skill with which the German Fuehrer is playing upon the follies of mankind. *Quem deus perdere vult, prius dementat*, 'Whom a god wishes to destroy, he first makes mad,' declares a wise old saying. Herr Hitler, the demigod of the German people, appears to have taken a leaf out of the books of the ancient Roman gods, for he has almost perfected the technique outlined in the saying quoted above. Quislings and the fifth column have nothing very original about them, they are among the usual pieces played on the international chessboard. The skilful side of Hitler's performance is to be found in his conjuring up willing victims from among ruling monarchs and statesmen who have grown gray in the service of their country. The

Fuehrer may go down to history as the arch-juggler who flaunted a red rag and frightened away many estimable people. Class-prejudices die hard and group loyalties often blind the eyes of men and drive them into the opponent's camp. 'Attachment leads to longing, from longing anger grows; from anger comes delusion, and from delusion loss of memory; from loss of memory comes the ruin of discrimination, and from the ruin of discrimination the man perishes.' In these words the Gita has clearly shown how the madness sets in and how it leads the victim to ultimate ruin.

The man of steady wisdom, who keeps his head cool, and guides his footsteps in the path of righteousness does the best service to himself and his neighbours. Contemporary world has grown so complex and consequently so very confusing that the average man finds it difficult to differentiate between friends and foes. Each man has many conflicting interests. Loyalty to a particular interest may not always harmonize with the full claims of another and consequently the need arises for every man to cast aside all prejudices, so as to prevent self-interest and small group loyalties from warping the soundness of his judgment. 'He whose mind is not shaken by adversity, who does not hanker after happiness, who has become free from affection, fear and wrath, is indeed the Muni of steady wisdom', says the Gita. In the absolute monarchies of ancient days, all power was vested in the king; he was the defender of the faiths, the guardian of the laws, the protector of all classes and the upholder of the Dharma. Under existing conditions, these powers are delegated to various individuals and groups. Consequently the need for steady wisdom has arisen for all who

are charged with national responsibilities.

* * *

The State as an organization is primarily meant for the defence of its frontiers. That portion of land which lies within the demarcations known as the national frontiers is the common fatherland—as the Westerners would call it, or the common motherland, as we in India are accustomed to speak of it—of all the people who live within its confines. By birth and by residence (as it is in the case of the United States of America, which year after year welcomes a large influx of immigrants from various European countries), an individual acquires the rights of citizenship which also carries with it certain well-defined duties. The people of a country acquire certain traits, which they as well as others recognize as distinct national traits. Their loyalty to the country and its institutions are so great as to urge them to make the supreme sacrifice of laying down their lives for defending the country and its liberties. *Dulce et decorum est pro patria mori*, 'It is sweet and glorious to die for one's country,' says the patriot. Arm-chair politicians accustomed to long periods of peace may fail to understand the full significance of these words. Comrades-in-arms who fall in the battle-field, defending their country, may win and bequeath the precious heritage of patriotism to their sons and grandsons. So would also the men and women who willingly forsake wealth and comfort for the service of the motherland. Sacrifice and love go together. Men and women learn to esteem those things for the preservation of which they have undergone suffering and hardship. Patriotism is characterized by the willingness to sacrifice one's individual interests for the wider interests of the country. A true patriot admires and esteems and in

turn is admired and esteemed by the patriots of other countries. Nationalism, on the other hand, is of quite a different stuff; it often descends into jingoism and thrives by a magnified self-glorification which vulgarly runs down the other man and the nation to which he belongs. Men of culture and refinement, while admiring patriotism, have nothing but scorn for jingoistic nationalism.

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Events of the past year have shown that self-interest and group loyalties often get the better of the loyalty which a person owes to the nation to which he belongs. Race, religion, class (which may also include caste-divisions as known in India), and occupation may claim the allegiance of a man to such an extent as to make him lose sight of the interest of the nation to which he belongs. Group loyalties often clash among themselves. A banker in one country is in touch with bankers in other countries; he does not hesitate to lay aside religious and other loyalties when business interests are at stake. Shylock, the Israelite, belonging to a clan which is extremely exclusive, is invited to dine with Christians, with whom he has business dealings. His immediate reaction to the invitation finds expression in the passage: 'I will buy with you, sell with you, talk with you, walk with you, and so following: but I will not eat with you, drink with you, nor pray with you.' But ultimately Shylock decides to accept the invitation; he says, 'I am not bid for love; they flatter me; but yet I'll go in hate to feed upon the prodigal Christian.' We can read more into the Jew's mind than what his words convey. He accepts the invitation, not merely to save the cost of a dinner, but being a keen man of business, he understands that social intercourse is one of the factors that promote good business relationship. The prejudice against the

Jews may be the result of more than one cause. Their exclusiveness may have engendered it as much as their connection with other Jews who are nationals of other countries. Colour-prejudice may be legitimate within the limits of preserving racial purity by preventing inter-marriages, but it becomes morally wrong when one race, by force of arms, dispossesses people of another race, making them helots in their own country. An individual's bias for the trade or profession to which he belongs is quite legitimate, so long as he does not make the attempt to cut under the feet of his neighbour, who has chosen to follow some other trade or profession. Caste with its injunctions of exclusiveness in marriage and other social aspects can be tolerated as long as it does not attempt to lord it over other castes.

* * *

As for religion, it was originally meant to bring men closer together. All theists accept the unity of God. He is the common Heavenly Father of all mankind. If the various religions are looked upon as so many pathways that lead man godwards, there is no need for any quarrel. There is nothing wrong in the multiplicity of sects. They certainly have arisen to fulfil definite needs of the human soul. Men differ in their spiritual outlook and the extent to which they have proceeded on the spiritual path, and consequently, they have a right to differ in their convictions. But that does not prevent them from being tolerant towards the convictions of others. Good breeding and social harmony demand that the citizens of a well-ordered state should exhibit a reverent attitude towards other faiths. Crusades and jihads belonged to a barbarous age, when kings and priests actuated by aims of personal self-aggrandizement led ignorant victims to violence and acts of aggression under

the convenient cloak of religion. The true interest of the toiling masses of all religions is the same, they live by the sweat of their brow and have no antipathy towards their brothers of other faiths. When left to themselves, they are as pure as children. How then arise the unseemly squabbles not only among religious groups but also among sects of what is officially labelled as one religious group. It is often the wire-pulling of unscrupulous politicians that brings about confusion into this sphere as it does into many other spheres of life.

* * *

'Religion to-day is a branch of statecraft, a plaything of politics' (Sir S. Radhakrishnan). The politician who exploits religious fanaticism to his own ends ultimately succeeds in destroying the religious faith of large sections of the people. This he does by creating unseemly religious dissensions, until the very name of religion becomes nauseating to peace-loving people. Having done this, the clever politician makes a right-about-turn, swears by agnosticism, or atheism, or one of the new-fangled *isms* of the present-day and once again succeeds in his unscrupulous game. Sober men who attempt to trace the root cause of the internecine quarrels in human society, subtly engineered by the long-distance plans of scheming politicians, often cast the blame on the wrong people, such as schoolmasters and priests, forgetting for the moment the fact that pedagogues and preachers are themselves the innocent victims of insidious propaganda.

* * *

The politician for his own ends tries to speak of a major religious group as a political entity conveniently forgetting for the moment that within that group there are capitalist and land-owning classes whose interests are identical with

those of the capitalists in other religious groups and further that there are also labourers whose interests differ from those of the capitalists of that religious group, but are identically the same as those of the labourers of other religious groups. He also forgets that sectarian quarrels among the same religion are quite as common as quarrels between two separate religions. Politicians returned on communal tickets introduce discriminatory legislation as between religious communities and cut at the very root of the religious neutrality for which the State is pledged. The conflicts of contending faiths is extremely harmful to the cause of true religion. In this connection the following words of an eminent thinker deserve serious consideration: 'Nothing is so hostile to religion as other religions. We have developed a kind of patriotism about religion, with a code and a flag, and a hostile attitude towards other men's codes and creeds. The free spirits who have the courage to repudiate the doctrine of chosen races and special prophets and plead for a free exercise of thought about God are treated as outcasts. No wonder that even the sober are sometimes tempted to think that the only way to get rid of religious fear, conceit and hatred is to do away with all religion. The world would be a much more religious place if all religions were removed from it' (Sir S. Radhakrishnan).

* * *

Religion is condemned by many as a piece of capitalist propaganda. We, who have faith in the achievement of harmony amidst the diversity of religious faiths, do not despair of the possibility of true religion reconquering its lost position and becoming a blessing to all men of all differing creeds. Men of the highest wisdom, saints and seers, and those earnest souls who labour in

the path of religion with the sole purpose of attaining spiritual realization have unmistakably declared that God has revealed himself to many prophets in many lands. True seekers rejoice in the fact that behind the apparent diversity of doctrines there lies the same ultimate Truth, the one goal to which all religions lead. The philosopher may not be able to formulate in words an experience which essentially transcends reason. Here the saint and the mystic who are denizens in the realms of the Spirit are more trustworthy guides. From the fourteenth century up to the present time we have records of many Hindu saints who had Muslim followers and Muslim saints who had Hindu followers. Saints and mystics are above creeds, we use the words 'Hindu', and 'Muslim' to indicate the faiths in which the saints were born. Even to-day, there are in India many living saints who have realized the one goal of all religions. Again when we come to the simple folk who live in the seven hundred thousand villages in India, we find that they have nothing but respect for one another's religion. All these talk of cultural differences and such other pedantries are to be found among those who do not understand true religion as well as among those who do not want to understand it. Vain is the attempt to hold the torch of Truth and religious harmony before men who have deliberately closed their eyes to all light.

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Politicians and public workers would do well to try and discover the points

of agreement between religions and cultures instead of seeking to emphasize differences. When thoughtful men all over the world are trying to find out ways and means for bringing nations together, why should the men of this ancient country emphasize differences and think of isolationistic schemes which cannot but result in the weakening of all concerned? We are happy to note that the best spirits of all faiths are for co-operation and harmony. There are enough of other matters to engage the undivided attention of all who are interested in the general welfare of this country. There are many pressing economic problems which await solution. The poor and the distressed belong to all communities and rendering them assistance is the common privilege of all regardless of castes and creeds. Let all missionary work for the next thirty years be directed to the amelioration of the condition of the masses, the removal of illiteracy and the development of the economic resources of the country as a whole, so that the generation that succeeds may say that their fathers worked harmoniously—as wise men are always expected to do—to raise the people from the poverty and the degradation into which they had fallen. Let us also bear in mind that a united India is the greatest bulwark for the safety of the Islamic States in West Asia and the Buddhist States in the rest of Asia and that a divided India will fall an easy prey to external aggression and will endanger the safety of the neighbouring countries also.

FROM NATURE TO GOD

BY KAPILESWAR DAS, M.A., B.Ed.

[The article shows how action and devotion to the ideal have been helping the human race in its onward march to the goal of perfection.—Ed.]

The course of human progress towards perfection has been marked with many a vicissitude. In pre-historic times, men slept in caves or on the branches of trees, ate raw flesh and berries and hunted wild animals with stone-tipped arrows. The modern age, with its full development of science and application of electric force, has worked wonders. Forests have been cleared, swamps drained, and deserts have been turned into smiling gardens. Cities have sprung up fitted with every convenience. Wireless and aircraft have cut short time and distance, and the whole world to-day is a close-knit unit, facilitating the exchange of national thought and action. Man flies in the air, dives under water, sweeps through space at an incredibly swift speed. The idea of international co-operation has come to the forefront. Huge machines have been set up and large quantities of goods are manufactured with the assurance of relieving man of soul-killing labour and starvation and supplying him with necessaries and even luxuries, making his life comfortable. Historical research has given him an insight into the march and counter-march of races, their settlements, the working of past institutions, the ways and means by which humanity has advanced or retarded circumstantially. The science of economy has been carefully formulated along the lines of production, distribution and consumption of wealth and the stabilization of finance, industry and commerce. Social sciences have been

formulated with their various "isms" and recently we have witnessed the strong citadel of capitalism being undermined by the force of socialistic thought. Political thought and statecraft have passed through a chequered career and governmental machinery has variously adjusted itself to different times and conditions. Autocracy, aristocracy, theocracy, plutocracy and democracy have, one by one, raised their heads and made their contributions to the development of political science. Wonderful developments have been made in the field of physical, mental and natural sciences, expanding man's control over nature and broadening the bounds of human knowledge. These sciences attempt to determine the nature of material things and the events in which these things participate. Biology opens before man the different strata of creative development through the process of natural selection and evolution; zoology deals with animals, botany with plants, geology with rocks, anthropology with man as a social animal, and his natural history in its widest sense, treating of his relation to the lower animals and the evolution of different races. Physiology and anatomy expose the structure and disposition of bodily organs and the functions which these organs subserve; philology deals with the science of language while psychology dives into the subtle intricate workings of the human mind. Then follow the priceless treasures of literature and the fine arts, an epitome of man's objective

quest after the true, the good and the beautiful—Satya, Shiva and Sundaṛa. Crowning all, stand the various systems of philosophy, the record of man's subjective search for abiding happiness and an escape from the phenomena of life and death. This is the path of action, the manifestation of the desire in man to act. This is the vast record written and unwritten of human capacity and progress towards the ideal. Hence has Shakespeare, that brilliant critic of human nature, said, "What a piece of work is man! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god!"

But, in spite of this vast record, has man reached the goal? Is perfection within his reach? Is the ideal attained? Man has gone on making and breaking only to find himself as distant from the goal as ever. The Ultimate recedes farther and farther from his vision like the dim distant horizon from the vision of Tennyson's *Ulysses*. He is proud of knowing the innermost secrets of Nature, of harnessing them to his service. But now and then the freak of Nature comes; Nature darts her angry glance and desolation sweeps over the face of the earth along with tempestuous tornadoes, earthquakes and floods. An idle fancy, a tainted gloss, a frivolous disposition is visible in the manners and so-called etiquette of the modern, contrasted with which pre-historic life appears rude and barbaric; but when gloss fades, fancy is set aside and frivolity checked, man, to-day, is as rude, as barbaric as his forefathers of yore, only addicted perhaps to an intellectualistic casuistry, meaningless prudery and sophisticated circumlocution. Science has lent its profound inventions to be used in the indulgence of man's destructive mood; wār, to-

day, has become most deadly through air force, electric appliance and poison gas. To-day we witness the friction between the rich and the poor, the high and the low, the masses and the classes and labour and capital in a greater degree than ever before.

Machinery has taken the place of human labour; at the same time millions of men are thrown out of employment. Artistic creativity and the satisfaction of doing is deadened by the standardized process of machinery. They say goods and foodstuffs are in plenty, nevertheless man dies of starvation. What a ridiculous irony of fate! Water, water everywhere, but not a drop to drink. In the name of stabilization of finance and industry we see a few magnates imperceptibly tightening their avaricious clutches over the poor, making them poorer, themselves becoming richer. New experiments in statecraft are made in different countries, and each assures us that it is the haven of rest and the end of human misery. Simultaneously we hear of racial hatred, colour prejudice, stifling of individual opinion, refusal of the elementary rights of mankind, and colonial and commercial monopoly over the weak and the downtrodden.

As for the development of science, it appears to be a mirage. The limits of science seem to be drawn up: science can go thus far and no further. Science deals with dead facts through human rationality, which is bound by the categories of time, space and causation. How can the blind lead the blind? Mechanism cannot explain real life. Hence recently we see all mechanical and purely physical explanation of mental life giving way to a free play of conation and purpose behind. Philosophy also seems to be a wild-goose chase. Empiric, causal, rational and critical interpretations of philosophy

have succeeded one another with rapidity, one invalidating what the other postulated, and in turn getting itself smashed by its successor. Man's grasp of the truth seems to be as feeble as ever.

Are we happy? The mystery of death still shrouds life; we vainly try to draw the veil aside, as the first man perhaps did. Even now friends, relatives, sons and fathers die; bodies fall sick and hearts are lacerated with cruel disappointments. The tragedy of life is still writ large on the face of humanity. Even now, in the words of romantic Shelley, 'we look before and after and pine for what is not'; Literally we fall on the thorns of life and bleed; In the words of Byron, 'the pendulum of life oscillates between a smile and a tear.' We are brought here, carried on the surface of the torrent, we do not know where.

This is Maya, the insoluble riddle, the deep mystery, which stands sphinx-like and challenges humanity to tear its veil. But how can man, himself a creation of Maya, pierce through it? It is like one trying to jump out of his shadow, a bubble trying to stand apart from its source of water. We are bound. There is a body which grows, falls sick, gives pain, decays and finally perishes and we always associate ourselves with it. There are the senses—craving for pleasure and enjoyment and we cannot control them. Who can control the strong irresistible force of the senses? The Mahabharata gives a beautiful illustration of how beings, tempted by a particular sense-perception, are hurled headlong on the path of destruction. The huge strong-limbed elephant drawn by the sense of touch, falls into the trap; the winged insect drawn by the sense of sight falls into the blazing lamp and dies; the snake, charmed by the sense of hearing, falls

into the hands of the charmer; the fish in deep water, dragged by the sense of taste, follows the bait and courts annihilation and the fleet-footed deer able to jump over chasms, dragged by the sense of smell, runs after the fragrant musk, which is within itself and thus falls into the hands of the hunter. If this is so, how tightly bound is man with five senses of perception and five senses of action to act quickly to the mind's whims and caprices, and an intellect whose apprehension of the Absolute is only temporal, spatial and causal? Indeed man seems to be doomed. He seems to have no escape from the beginningless, primal bondage of ignorance, the Avidya. He seems to be an insignificant part—the spoke of a wheel—of a huge mechanism revolving through the invisible guidance of the Maker, having no independence, freedom or spontaneity of its own. A certain commentator has stretched this analogy to its farthest limits. The universe is a clock, working with the spring of Maya, having its key in Godhead. The embodied being is but the hand on its surface indicating time. His Karma, the incentive and motivity of his action, is the wheel, which makes the hand move. The Tamasic or the idle and ignorant being is like the second-hand moving frantically without any balance or equipoise. The Rajasic or the active practical being is like the minute-hand moving rapidly, though at a lesser speed than the first and the Sattvic or the calm and discriminating being is like the hour-hand, moving slowly and steadily in a steadfast manner.

Maya is the soul of the three Gunas and every living being is a constituent of them. What hope is there then of his escape from this triple bondage? After all, is it not a mad endeavour of humanity to seek to reach the Abso-

lute? Life is fleeting; sense-perception is the only means of proof. Let us enjoy; let us drink the cup of life to its dregs. Who knows what is beyond? How does a being, burnt to ashes after death, re-incarnate? Eat, drink and be merry; borrow money and eat ghee. Let us make up the time wasted at the mosque in the tavern: In this way from the beginning of time materialism has caught the imagination of humanity. If a Charvaka, or an Epicurus attempted to give it a metaphysical or poetical analysis and exposition, he was only systematizing a popular thought. It is natural. In times of darkness and in moods of despair, when every branch on which man tries to shelter, breaks in the wind, when not the faintest glimmer of hope is visible on the mental horizon, in moments of crisis in the life-history of every race, nation, or individual, materialism asserts itself.

But is this mood enduring? Is there no hope or salvation for mankind? Is life so mechanically deterministic? Materialism has been ably and convincingly refuted by the mighty minds of old. When there is a course, there must be an end and the end cannot be a vacant void—*Shunya*. It is the full—*Purna*. Inherent in human nature is the belief that amid and beyond the fleeting phenomena of the objective universe, the subjective principle, the eternal witness, the unchanging conscious Purusha endures. It is the Sat-Chit-Ananda (Existence-Consciousness-Bliss—Absolute). The universe, though seemingly separate from it, is one with it, and has its being in it. For what can be separate from the whole? Human thoughts and actions are meaningless, if unreferred to the basic principle of consciousness. The universe would be a chaotic mass without this guiding principle of Supreme

Intelligence. All creative efforts must end in the serene glorious beatitude of the Highest, than whom nothing is higher or to whom nothing is equal. The Shruti says: 'Man, weak and helpless as he seems to be as against the cosmic force, has from the beginning of creation sought to invoke this highest force, power, energy, wisdom, consciousness or principle or whatever it be with an implicit everlasting faith.' This invocation is the start on the path of devotion. Devotion is nothing but laying open the heart for the glorious effulgence of the celestial light to enter, cheerfully resigning oneself to be an instrument of the Supreme Will to be worked out for the purpose of the Divinity—that Divinity which shapes our destinies, 'rough-hew them how He will'; to bend the head before the transcendental Infinite giving up selfish vanity, wealth, power and renown which are but a bubble on the sea of God-head. For, is it not more desirable to be the vast ocean than to be limited to the infinitesimal bubble floating upon it; to go to the source than to skim on the surface; to be the substance rather than the shadow?

To think of man's vanity, his slips through weakness and ignorance, the falls and the bruises he sustains on the thorny and slippery path of life, is awful. How passionately he clings to the apparently pleasurable, mistaking it to be Bliss! How cruelly does Nature pluck his eyes that open to the Truth! Man commits a thousand sins. If he is to atone for his innumerable failures and ignorant actions one by one, even if he spends numberless lives in atonement, his sins cannot be washed off. But devotion to the Absolute makes him pure in a moment; for, then he forgets his self and is made an instrument of the Divine Will. Then he is enabled to tear the veil off the

Divine inscrutable Maya. He is saved from the turbulent waves of Samsara. Wisdom dawns and the bondage is severed. To attain salvation, to be free and blissful, the only means is the attainment of wisdom, the Knowledge of the Atman. It is stated in the Shruti: 'That is (real) action which does not bind and that is (real) Knowledge which gives freedom. Other actions only end in labour and other kinds of Knowledge in proficiency of art and craft.' To attain this Knowledge of Atman, to be beyond the play of the Gunas, entire dedication at the feet of the Supreme is essential. Through it the *Vishwarupa*, the universal form can be apprehended. Virtuous actions such as the observance of the Vedic injunctions, penance and charity, if done without this spirit of devotion, only bind the performer more tightly; for, if not dedicated to God-head, they foster the sense of the bounded self more and more. But through devotion desirelessness is attained; for, when we dedicate ourselves, what have we of our own to ask and work out? Then do we see the Brahman and attain the reality of the Brahman.

The path of devotion is open to all and is immediately effective. We have seen that the path of action without the essence of wisdom leads to sheer bondage. On the other hand the path of wisdom is thorny and necessitates superhuman powers and sacrifice. *Brahmavidya* is a mystery and it is open only to a selected few. But

devotion to God, every one can have, after he is once awakened to the nothingness of his vanity and worldly prosperity. In the Gita it is said that even he who is in the lowest grade of creation, the woman who individualizes the unconscious impulsive force of Prakriti, the Shudra or the Tamasic have the right to step into the path of devotion. To have the right of doing the right action or attaining wisdom, many divinely favourable factors, such as initiation, deep reading of the scriptures, finding out the worthy Guru are essential. But from the lowest to the highest in creation every one can devote himself to God. For it does not depend upon these favourable circumstances.

The turbulence of the senses can be controlled through devotion to the All-knowing, the All-powerful. It is a stupendous folly to depend upon one's own conscience, wisdom or thought. But dedication to God does not attach one to sense-perception, for the bondage of thought and action is not for the devotee. A Hindi couplet reads:—
'He, under whom one takes shelter, keeps his self-respect. The (frail) fish dashes headlong against the (strong) current, but the huge elephant is swept along with it.'

The light of wisdom burns and sheds its lustre through the deep darkness of Samsara. The devotee sees the light and casts off ignorance. He becomes free from the painful ever-revolving cycle of birth and death.

A PHILOSOPHIC VIEW OF THE ULTIMATE — I

BY SWAMI DESHIKANANDA

From the days of the Vedic Rishis in India and the great philosophers of Greece, one question that has been asked again and again is 'Who am I?' Many geniuses have spent their lifetime in the East and the West to solve this problem. Though it was answered one way or another by sages like Yâjnavalkya in Vedic times and thinkers like Socrates, yet the wonder or the doubt—'Who am I?' has continued down to our own times, as fresh as ever it was. Many volumes have been written on the subject and yet many more will be written to unravel this problem of problems—'Who am I?'

The Eastern View

In India, Vedic Rishis knew the Jiva or 'Aham' or 'I' as "that which identifies itself with the body and senses." This 'I' is known to enjoy and suffer in this world and also to act as an agent. For example, "I do this or I do that," "I am happy or I am miserable." But the Atman which is the *true I* is a mere witness (Sâkshin) and, as such, it is neither agent nor enjoyer. This true I or Atman is one without a second. It is also known as Brahman, Drik, or Jnâtri.

There are schools of thought in India following theistic religions who find it difficult to go up to this dizzy height of thought to know the Jiva as the non-dual Atman or Brahman or Drik. In their view, the 'I' is thought of as a part, a modification or a manifestation of God. This individual 'I' after death communes with God in a state known as Moksha (liberation). It maintains even its individual differences and it is dependent on God for its sustenance and

maintenance. These schools believe that individual 'I's are as many as there are individual beings on this earth.

The Western View

In the West, many philosophers, mystics and theologians knew the 'I' as 'self' or 'soul'. This self is the agent or the enjoyer even as some of the schools of the East thought of it. This soul is the double of the body being affected when the body is affected in any way. The souls are as many as there are individuals. The souls go to heaven as a reward for good deeds and to hell as a punishment for evil acts. These opinions agree very much with those held by the theistic schools of India.

The Analysis of the World is a precondition to the Understanding of "I"

Before any systematic enquiry into the problem—'Who am I?' is made, it is important to understand what this cognized world is and how it is related to the cognizer or knower 'I'. Sri Krishna says that that knowledge is true which enables us to know the true nature of both the Kshetra (Body or the Universe) and the Kshetrajna (Self). The Upanishads also declare that whatever is within is also without and whatever is without is also within. And whatever is subject to change in this universe should all be enveloped in the self or the Lord. That is to say, the world exists in and through Him and it is inseparable from Him as such. "Before he can understand himself" says Sir James Jeans, "man must understand the universe from which all his sense perceptions are drawn. He wishes to explore the universe, both in space

and time because he himself forms part of it and it forms part of him." (Outline of Modern Belief p. 774). We should not forget that there is a very close connection, nay identity, between nature and ourselves.

Gaudapada, the teacher of Govindapada whose disciple was the famous Sri Shankara, in his "Karikas on Mandukya Upanishad" makes it abundantly clear, through reasoning supported by scriptures, that ultimately the existence of this universe is unreal. It has only an 'appearance of existence', but on the final analysis the whole universe is but a 'modification of the mind' (Kalpana) as he puts it and this ultimate basis is no other than the Atman, Brahman or Truth of the Vedanta. It is one without a second and non-dual.

Gaudapada's analyses and conclusions may be briefly put thus. He starts with an enquiry into the experience of the dream state. It is generally known to all that dream experience is false or unreal. He compares and contrasts the experiences of the dream and the waking states and concludes that there is no difference between the objects that are perceived in both. The experience of objects in the dream is unreal because of the absence of the proper time and place with which such experiences are associated. For example, the dreamer in Rameswaram dreams of Benares in a few minutes after he goes to bed, and he wakes up from the dream a few minutes later in Rameswaram itself! And this unreality is brought home only when he wakes up, for during the dream itself the experiences were as real as one would experience them while awake.

The subject-object relation, or relation of the seer and the seen, are present equally in both the dream and the waking states. These two states are also identical on account of the characteristic of "being perceived" in either of

the states. Even illusions like mirage and water, rope and snake, are also perceived in both the dream and the waking states! Again, as in the waking state, so also in the dream, we do make a distinction between real and unreal objects. The continuity of perception in the waking state is also experienced in the dream. It might be said that dream experience is only individual as contrasted with that of the waking state. This is not so. For we do have personal contact and intercourse with men in the dream with dream men just as we have in the waking state. As regards the criterion of utility (prayojanam) also we have the same experience. We may have had a hearty and sumptuous meal before going to bed, but in the dream we do experience hunger or fullness of a meal. A dream meal does satisfy us in the dream as much as a meal in the waking state. Dream coins are of as much value as the currency of the waking transactions. All these experiences are similar in both the dream and the waking states. The causal relation is also experienced with equal clarity in the dream as in the waking state. It may be contended that most of the dream objects and percepts are queer, fantastic and unnatural as contrasted with those experienced in the waking. But we should remember that while dreaming they seem to us to be perfectly normal. The differences are experienced when viewed from the waking state. Whatever we perceive while awake is not perceived in the dream and vice-versa, and both the types of objects and experience are not perceived in deep sleep (sushupti).

Thus we can posit that the dream objects are unreal, and if the objects of the waking state are similar to the dream objects, the irresistible conclusion is that the objects of the waking state are also equally unreal. We find it difficult

to understand this truth because of our attachment to the body and our identification with the waking state, as being real from the very beginning of our life.

The uninitiated fights shy when the experiences of waking state, dream and deep sleep are evaluated and when the dream and deep sleep experiences are compared and contrasted with the waking experience. But the pure philosophy or philosophy of Truth demands a fearless examination of the experience of the whole life, or of the totality of human experience. So the experiences of the waking state, dream and deep sleep have to be analysed and co-ordinated to arrive at the ultimate Truth. It should be remembered that any philosophical enquiry based on the waking experience alone cannot but be partial. For, ultimate truth which is universal and non-contradictable and in which there can be no possibility of contradiction cannot be known from the partial data derived from the waking experiences alone. Therefore thinkers like Gaudapada declared that the ultimate Truth can be known only from the totality of experiences of the waking, dream and deep sleep states.

The philosophers, thinkers and scientists of the West, on the other hand, tell us that the ultimate Truth is but an ideal which can never be realized. And they have arrived at this conclusion solely from the data of waking experiences. Their theories of Truth stop with the correspondence theory, the copy theory, the pragmatic theory and so on. But none of these theories assures us that Truth is non-contradictable or universal. These theories of Truth no doubt have a value, —the Vyāvahārika (Relative) or empirical value, but they have no ultimate value. While recognizing relative truth, however, the Vedic sages called the ultimate truth 'Satyasya Satyam,'

Truth of Truths, and described it as self-evident and non-contradictable, being non-dual at the same time. Relative truths (Vyavaharika Satyam) do not negate nor confuse the ultimate Truth (Pâramârthika Satyam). The former has only a secondary or relative value when compared with the ultimate Truth. It (relative truth) is but a step to the ultimate Truth.

Necessity of Enquiry into Avastha-Traya or the Three States

The philosophers or the thinkers of the West have not yet realized that the experiences of the dream and deep sleep states are as important as those of the waking state. Psychology, the youngest of the experimental sciences, is now endeavouring to know the experiences of dream, for psychologists feel that they cannot know the behaviour of persons fully from the waking experiences alone. But the co-ordination and evaluation of the data of the three states (Avastha-Traya) have been the unique feature of the non-dual Vedanta in arriving at the ultimate Truth. Europe, as such, has yet to know the value of this method of enquiry.

Nature has given us the three states with a definite purpose. It is idle to think that we can do away with any of the three states. We know that waking experiences are negated by the dream experiences and the dream experiences by the waking experiences. Both are again negated by deep sleep. We have already seen that 'waking objects' are similar in experience to the dream objects, and that dream objects are unreal, as they are the creation or the imagination of the dream-mind. The conclusion, therefore, is that the waking objects may be as much creations of the mind as are the dream objects. It is also our experience that

the waking ego or I is not the dream ego or I. For, in dream the body and the senses with their consciousness are dead, as it were. Yet we experience all things just as if we were awake! And we also remember our experience when we wake up from the dream. Again, both the waking ego and the dream ego are entirely absent in deep sleep. Yet we know that we slept well and we feel very refreshed when we wake from sleep! We are, therefore, led to the irresistible and inevitable conclusion from the analyses of the three states that whatever is seen or perceived undergoes change—be it the object or the ego-consciousness. Nevertheless, there is a consciousness underlying all these which knows all the three states and their experiences. This fundamental consciousness which is aware of all the three states is not the same consciousness as we feel and experience in each of the three states.

For as we have already said, the consciousness of one state negates the consciousness of the other, each in its turn. And this consciousness with its respective objects which it is aware of, is the object of the fundamental consciousness which knows the coming and going of waking, dream and deep sleep consciousnesses. It is this *consciousness—per se*, or the *pure consciousness* which knows the three states as coming and going as also the disappearance of ego or 'I' every night. This 'I' not only is aware of 'I or ego' but is also aware of the ideas of this ego—I. This *pure consciousness* which knows the changes of the three states of waking, dream and deep sleep, as a witness, is known as Turiya, the fourth. It is called also Atman or Brahman. It is non-dual and, as such, there is not only no contradiction in it but there is no possibility of contradiction. It is hence known as the highest or the ultimate Truth.

KEDARNATH AND BADRINATH

BY SWAMI PAVITRANANDA

(Continued from the last issue)

TRIYUGINARAYAN TO KEDARNATH

Early next morning we left Triyuginarayan and reached Gouri Kunda at about 8 a.m. Here there is a temple of Gouri. There is a very hot spring at this place. This is a great relief, for the water of the Mandakini, which flows by, is very cold carrying as it does melted snow. From here the climb to Kedarnath begins. Higher up cold increases from more to more. So, many people make Gouri Kunda a halting station on their way up or down. In the afternoon we went up to Rambara—three miles below Kedarnath. Scenery

all round was beautiful, but the steep ascent made us pretty exhausted.

Rambara is a very cold place. We had to beg some extra blankets from the manager of the Dharmashala where we put up.

Rambara to Kedarnath is a very, very difficult journey. Though the distance is only three miles, the climb is very steep. Besides due to the rarefied air, pilgrims find it difficult to walk. Over and above that, if it rains, it is all the more trying for pilgrims. There was anxiety and suspense in the look of every pilgrim. And the talk was

mostly with regard to the difficulty of the next day's journey.

We started very early in the morning—armed with all the clothings we had. We were told we would have to walk through snow and we might have to face a snowfall as well. We heard stories how pilgrims would become benumbed on this way; how some would feel exhausted and consequently unable to walk; and how their resourceful companions would devise means and avert an impending catastrophe. All these stories prompted us to take extra precaution in every respect. We began to walk very slowly, taking some rest now and then after a little distance. We walked together so that we might take care of one another in times of any difficulty. We carried some light food in our pockets and also some medicine as a safeguard. When the difficulties are exaggerated to you, there is this great advantage that when you actually face them you find them so easy to get over.

Fortunately for us the sky was clear, so there was not the least chance of experiencing a snowfall. A little distance we had to walk over snow, but as the day was bright we did not suffer much from cold. Moreover, the scenery—all around was so beautiful and new to us that our mind was occupied more with that than with the thought of the fatigue of the journey. As we walk we read the mile-posts. We pass one furlong, we pass another furlong—this way we have covered one mile. Now about one-third of the journey is over, we have got two-thirds of the distance ahead. So far there has been no difficulty. As we walk another mile, we see the top of the temple of Kedarnath. This itself is cheering. Now the enthusiasm of the pilgrims increases. Some are loudly uttering, "Kedarnath Ki Jai"; some are bowing

down their heads in devotion; some are folding their palms together as a mark of silent respect.

As you proceed further, a most enchanting scenery meets your eyes. The last mile you have to pass through an almost level ground—it is like a tableland. And on four sides, encircling you, are the snowy peaks glittering in the sunshine. It seems you are now cut off from the world of your everyday existence by a snowy wall. And there at a distance stands the temple of Kedarnath steeped in stillness and sublime in its own glory. You find the beauty of the surroundings more and more enthralling as you proceed further and further, till the climax reaches when you are at the foot of the temple.

One does not know whether all the mythology that relates to Kedarnath has got any real basis, but this is a hard fact that when one stands at this place one's mind soars high up, just like the snowy peaks kissing the heavens. Here at this glorious spot, uncontaminated by the touch of the sordid things of the world, even a hard-boiled sceptic will feel the existence of some Higher Power. It is not surprising, therefore, that Kedarnath is considered a Tirtha of Tirthas—one of the most sacred places of pilgrimage.

Ancient India took advantage of every beautiful sight and surrounding for the religious inspiration of her children. Otherwise why did we meet with so many temples on the way—was not the beautiful mountain scenery and solitude of the Himalayas responsible for that? Why is a bath in the confluence of two rivers considered sacred? Is it not because of similar reasons? Perhaps some saint, in the dim past, chanced to come to this place. Charmed by the beauty of this spot he stayed here and performed spiritual practices. Perhaps his Sadhana bore fruit—he had

realisation of the Highest. And thenceforward Kedarnath became a place of pilgrimage. Such line of thinking was too much for my friend who was all devotion. For him mythology has a profound basis to which we unfortunate people have no access. Nevertheless Kedarnath is a holy of holies to us all; the great God of Kedar is the equal object of veneration to all of us.

The temple of Kedarnath is situated on a raised platform which serves as a courtyard. Pilgrims wait here when there is a rush of visitors inside. Within the temples also there are two parts—the actual sanctuary and the outer part where again pilgrims can wait. The sanctuary is a very dark room. A light fed on clarified butter is constantly burning before the emblem of Shiva. This light helps also the pilgrims to see the image. When one enters this sanctuary one feels that the sufferings of this hard journey have been fruitful. Shiva is a democratic god. He is free to all. So there is no objection to pilgrims entering the sanctuary and offering worship personally. This was not possible in Triyuginarayan and will not be so in Badrinath, we hear. Many devotees out of their overflowing love actually embrace Shiva and feel their life blessed. It is difficult to express their feelings in words. They feel a living presence where an iconoclast will see nothing but a piece of stone. Nay, it is shocking even to think in terms of any other thing about a place which inspires so much devotion to so many souls.

The inner room was very small. So we did not stay there long. We sat in the outer room for some time and listened to a monk as he beautifully recited the famous hymn—Shiva Mahimna Stotra or the hymn on the greatness of Shiva. The recitation was so appropriate to the occasion and the surroundings.

As we came out to the courtyard we found a throng of visitors, some jostling for entrance, some with eager looks but calmly waiting for the Darshan, some offering worship at the gate itself. We stood at a corner of the place for some time, seeing this inspiring sight as well as looking at the architecture of the temple. Who built this sacred temple by which he has been receiving the silent and unconscious gratitude of thousands of devotees and will do so in future? The priests say that the Pandavas built this temple and afterwards Shankaracharya repaired it. Well, don't try to play the role of an antiquarian, when you are hungry for devotion! So we did not push our enquiries any further. We bowed down by way of taking leave and came out.

We stayed at Kedarnath for the whole day and night. We lived in an atmosphere undreamt of before, and the next morning undertook the return journey. Kedarnath is at a height of 11,500 ft. The place is very cold. If it snows, cold becomes all the more great. Pilgrims some time find it difficult to stay at Kedarnath. We also felt the severity of cold to some extent—for there was a slight snowfall. From Kedarnath we came at once to Gouri Kunda and were out of the reach of cold. Here we refreshed ourselves by a bath in the hot spring.

KEDARNATH TO TUNGANATH

In the evening we came up to Badalpur, covering a distance of fifteen miles in all. Our idea was to stop at a place two miles nearer. But when we came there we found that the Dharmashala was full, as a party of about a hundred pilgrims had arrived there from Satara, Bombay Presidency. When they would move with their coolies and attendants—they would look like a moving army. We met them again on our way.

The next morning we reached a place called Bhatadevi. Here there are many old temples, now in a dilapidated condition. Perhaps the place was very prosperous in the past.

Till now we were returning by the same path by which we had gone. After going about a mile more, we left the Kedarnath route and took to the road to Badrinath.

After a deep descent and an equally steep ascent we reached Ukhimath in the evening. Ukhimath is the place where the priest—designated as Raul—of Kedarnath stays in the winter season. The monastery where he stays is a huge building. Within the compound are some ancient temples. Perhaps in the past many monks lived here and pursued their life of spiritual practice in this quiet place with beautiful surroundings; but now we saw only a few priests and the staff of the Raul.

From the Dharmashala where we put up, we could see Guptakashi on the other side of the Mandakini, as also the peaks of Kedarnath far in the north. Ukhimath is a big place, having a large bazaar, a Post and Telegraph Office, a hospital and a school.

We stopped at Ukhimath till the next afternoon, making some further arrangements for the journey to Badrinath. When we started, the sky was overcast. Everybody cautioned us not to start. But in such a journey one must take risks, and it is wearisome to stop at one place long. Fortunately the sky became clear soon. We covered only five miles and stopped at Goliabazar on the side of a river. When we came there, we found all the Chatis occupied. Perhaps many did not like to go farther because of the threatening clouds. We found a room in a house which was almost without walls. This was the worst halting place during our whole journey. The following morning when we were ready to

start, it was raining. But we had no mind to stay at such a place any longer, so we started even in the rains. We stopped at Pothibasa for our midday meal and came to Baniakunda in the afternoon. Baniakunda is a solitary place; by the side of a forest, having only a few Chatis and one Dharmashala. The next day we had a very steep climb of three miles before we could reach Tungnath. It seemed it was as difficult as the climb to Kedarnath. Here also we walked very slowly, covering one mile an hour. We did not feel the strain very much, as we started very early in the morning and also as we were along with a large number of pilgrims facing the same difficulty and therefore in silent sympathy with one another.

It is strange how friendly you feel with the fellow-pilgrims, though you did not know them before and though you have not exchanged a single word with them even now. Some of these pilgrims we met many times on the way; with some we stopped at many halting stations. As such we knew them well, we knew their ways and manners, and even their idiosyncrasies. There was a small family—father and mother and two lads—from the farthest corner of the Punjab. These two young boys would ride a pony by turns. With what a cordial smile the elder brother would greet us on the way, when it was his turn to walk! And when he was on horseback, we would make fun with him, as being inconsiderate towards his younger brother who had to walk. There was an old lady from Bengal, going in a party. How devout was her look! Calmness in her face and devotion in her appearance commanded a deep respect. There was one rich man from Central India—called “Shethji,” going by a Dandi on the shoulders of four coolies. He was so fat and burly, that one was not sure whether the Dandi would give way or

the coolies would succumb. Though very rich how dirty he was! With all these and many others we would feel as if there was established a close relationship amongst us. How greatly we missed our "Shethji" when on our return journey we found he was left behind, and there was no chance of our meeting him ever again!

Tunganath is at a height similar to that of Kedarnath, and commands a very beautiful scenery. From here one can see a long range and many peaks of the Himalayas—Kedar, Badri, Trishul, Nandadevi, etc. And they seem so near. Tunganath is a name of Shiva. In the main temple there is the emblem of Shiva. Behind is a statue of Shankaracharya. When the priest pointing to the statue said, "Here is the image of Shankaracharya who revived Hinduism by destroying Buddhism," we got startled.

In Tunganath there are not more than two or three Chatis. Human habitation is far off. We reached the place in the morning. The place at that time was crowded with pilgrims. A few hours more, and perhaps a deep stillness will reign here. For, pilgrims usually do not stay at this place. They perform the worship and immediately go away. We wanted to stay here for some time. But as it threatened to rain, we got down immediately.

TUNGANATH TO JOSHIMATH

In the evening we reached Mandalchati, crossing through a very deep forest on the way. Mandalchati is situated on the bank of a river. It is a big place and has many Chatis and shops. But even this big place was crowded with pilgrims. It seemed the number of pilgrims was on the increase as days passed on.

The next morning we reached Chamoli, passing on the way a place called

Gopeshwar, which is famous for an ancient temple of Shiva. Chamoli is a sub-divisional town, situated on the bank of the Alakananda. But it is not a large place. There is a population, as we heard, only of 250 souls. Chamoli stands on the road which goes directly from Hardwar to Badrinath. Consequently pilgrims from both Kedarnath and Badrinath meet here. Badrinath is only forty-six miles from Chamoli. Our guide said that the path henceforward was very nice, and there would be a better type of Chatis on the way. In any case it was a relief to us. Seeing the Court, hospital, Tahshil, the sale of modern amenities of life in the shops, we felt as if we came to the bounds of modern civilization.

We stopped at Chamoli for the night, and the next evening saw us at Garurganga, a distance of thirteen miles from Chamoli. At Garurganga is the confluence of two rivers—the Garurganga and the Alakananda. Consequently it is considered sacred. There is also a temple which is dedicated to Garur. In this way we found that this part of the Himalayan region was dotted with temples and sacred places. One can easily imagine what was the basis of life for the people here in the past, and to what direction their thoughts flowed. And compare them with modern men? Compare the state of affairs in this place in the past with the Europe of 1940! Is human civilization progressing or decaying?

The next day after a march of fourteen miles we reached Joshimath in the evening. Last few miles were very pleasant to walk. At Joshimath is situated Jyotirmath—one of the four monasteries founded by Shankaracharya on the four corners of India as a mark of his spiritual suzerainty, as it were. But the spot where the famous Jyotirmath is said to have been situated is now in a

poor condition. It is hard to believe that there was so important a monastery here. Joshimath is a big place. From a distance it looks like a modern town. This is the seat of the Raul of the Badrinath temple in the cold months. He has got a nice bungalow with an adjoining rest-house where we were allowed to stay. From this year, after the enactment of the Badrinath Temple Bill, powers and influence of the Raul have been much reduced. Now he has to work only on a monthly allowance, whereas formerly he had an annual income from the temple gifts and property equal to that of a big Zemindar. Now the management of the temple is under a special officer appointed by the Government. It will be a great satisfaction to the Hindu public all over India, if the temple is now better managed.

The main temple at Joshimath is dedicated to Nrisinghadeva. Close by is the temple of Vasudeva. There are some small temples in the same compound. In one of them we found a very beautiful image of Parvati.

The altitude of Joshimath is 6,100 ft. Consequently the night here was cool, which was a relief after the day's journey in the hot sun.

JOSHIMATH TO BADRINATH

Going down a very deep descent of two miles we reached Vishnuprayag—the confluence of the Alakananda and the Vishnuganga—very early in the following morning. For the midday meal we stopped at Pandukeshwar, a large village, which is important because of the two temples—dedicated to Vishnu. Mythology says that on the hill tops nearby King Pandu lived for some time. Devoted pilgrims turn in vain their wistful eyes towards that peak to find any trace of that great king.

In the evening we came to a place called Hanumanchati. This is the last

Chati we halted at, on our way to Badrinath. The night was cold. There was a mingled feeling of joy and anxiety in us—joy because we were near the journey's end, anxiety because who knows even at the last moment there might come some difficulty which would prevent us from reaching the destination. We woke up very early in the morning and started climbing up. From Vishnuprayag we were coming up the river Alakananda, which we continued. Snowy peaks were visible, glittering in the morning sun. On walking for about two hours, we had a distant view of the town of Badrinath. A regular stream of pilgrims was going. Their joy at the very sight of the temple knew no bounds. We continued our walk. At last we were in Badrinath, to visit which we welcomed any hardship and sufferings these few weeks.

After a sacred bath in a hot spring, called Taptakunda, we entered the temple compound by a flight of stairs. The temple is surrounded by houses and as such its view is obstructed. But its big compound is a relief to some extent. General view of the town is nice, surrounded as it is by snowy peaks, and with the river Alakananda flowing in the middle. There was a big crowd in and outside the temple. The Special Officer himself was standing to regulate the crowd and looking after the convenience of the pilgrims. There are three rooms inside the temple. The innermost dark room is the actual shrine. Here there is the image of Badrinath and several other deities. There is an image of Uddhava also, who according to the story of the Bhagavata was sent by Sri Krishna to perform Tapasya in this place. But none of the images was clearly visible. A priest of the temple, in course of describing the images, said, "Badrinath is the God of all sects and religions. He appears as the four-armed

Vishnu to Vaishnavas, as Shakti to the Shâktas, as Ganesha to the Gânapatyas; the Jains take him to be Mahavir and the Buddhists see in him the figure of Buddha." Really the image was so indistinct, that in that dark room the Deity might be taken for anything. But He satisfies the heart of so many devotees, and gives them genuine inspiration—that is His credit. The Temple Officer was telling us that as he stood there these few days he was in charge, he had a wonderful experience. He witnessed how some devotees would shed tears as they approached the Deity; some, having less control over their emotion, would burst into tears; some would come again and again to see the Deity as if they could not bear the separation.

The temple is said to have been founded by Shankaracharya. But the building does not look so old, perhaps due to the repairing works from time to time. We saw the evening service as well as the worship in the following morning.

Badrinath is a big town, full of shops, rest-houses, Dharmashalas and the residences of the Pandas. We became the guests of the Special Officer, due to whose care, kindness and hospitality we altogether forgot that we were in a strange, remote place. We passed two nights at Badrinath. It is said that Shankaracharya wrote his commentary on Brahmasutra here. So one in our party read out to us a portion of that famous book one afternoon. A nice connecting link indeed between the old and the new!

However sacred the place, howsoever uplifting its atmosphere, we could not altogether forget the world of our everyday existence. So the time came for us to bid good-bye to this holy place. We started, but now and then looked behind

so that we might not miss the last glimpse of the seat of Badrinath.

RETURNING TO HARDWAR

The return journey was very quick. We reached Chamoli in three days. The following evening we came to Karnaprayag, a distance of nineteen miles, passing through Nandaprayag on the way. Both Nandaprayag and Karnaprayag are beautiful places. Karnaprayag is larger in area. In Nandaprayag there is the confluence of the Alakananda and the Mandakini, and in Karnaprayag there is the confluence of the Alakananda and the Pindarganga.

In two days we came from Karnaprayag to Bhattisera, a place where we stopped also in our upward journey. We passed Rudraprayag again on the way, but did not stop there.

The next morning we were at Kirtinagar, waiting for the bus. Though we extremely disliked this bus line, again there was the inclination to escape the trouble of going on foot—especially, after walking these days we were panting to see an end of it. Here we let go our coolies—our companions and friends in this difficult journey. We could see from their looks how heavy at heart they felt to be separated from us. They were eagerly enquiring where they could meet us again. Perhaps the chance will never come.

We got on the bus at 1 p.m. and waited for an hour in the scorching heat before it began its slow journey in a leisurely way. Coming to Devaprayag in the afternoon we could not catch the corresponding bus, and so had to stop at that place for the night. The next morning it was raining heavily. We thought no bus would run. But the rain subsided, and the buses started. By the right side of the Ganges our bus began to go, while on the other side we saw the pilgrim route—some time clear,

just opposite to us, some time half-hidden in the woods, some time altogether lost. We could see the streams of pilgrims creeping up the hill or going down the dale. We could imagine their hopes and fears; our hearts went to them in joy and sympathy; and at times we wished we could run to them and be in their company.

It was one o'clock when we reached Rishikesh. Practically we had no food till now. But we were anxious to reach our destination. So we again took the bus to Hardwar and in about an hour and a half we were back amongst our friends. At once there was stir and bustle, there were shouts of "Jai Kedarnath Ki Jai," "Jai Badri Vishal Ki Jai," and after the first excitement of joy and rejoicings was over—they all became busy to give us comforts which would immediately compensate for the inconvenience we had undergone, these twenty-eight days. Our journey was completed on June 4th. These four weeks we were practically out of touch with the modern world; there was no hankering for the morning newspaper, no suspense for the turn the War would take, no anxiety for the result of talks between the Viceroy and Indian leaders—no access to these and similar other topics which agitate many minds. We were beyond the reach of these things, so to say. But as soon as we reached

Hardwar, there were exciting news after exciting news, broadcast by radio, carried by newspapers, passing from lips to lips: Germany has conquered Holland, Belgium has capitulated, Hitler's army is at the very gate of Paris, and so on. As we heard these things, the thought that came uppermost in our mind was, "What man has made of man!"

* * *

These days I forgot also the sphere of my own. But as soon as the pilgrimage was over, consciousness of duties left behind, worries and anxieties for works left unfinished or requiring attention—all these began to come and invade me. Even at the earnest importunities of friends I could not stay at Hardwar for more than four days. I got on the train, to undertake another journey, amidst the hurly burly of passengers. But how different they seemed from the people we lived amongst these days!

* * *

Now as I am in my daily work, visions of pilgrims climbing hills pass before my eyes as in a dream; sounds of roaring waves at the Confluences vibrate in my ears; and now and then I hear, as it were, loud ejaculations:

"Kedarnath Ki Jai,"

"Badri Vishal Ki Jai."

July, 1940.

(Concluded)

THE EMPIRICAL, THE METAPHYSICAL AND THE MYSTIC EGO

BY R. M. LOOMBA,

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Everything in the universe has three distinguishable aspects : its inner, metaphysical essence, its formal and universal determinations in terms of which alone it is thinkable, and its outer, sensible qualities. In other words, one might look upon every object as having an essence of its own, as thinkable in terms of universal determinations or as having a sensible appearance.

The ego with which we are familiar as the knower in our empirical, everyday life is essentially an ego directed towards the third of these aspects of reality. Most often, the activity of this 'empirical ego' is guided by motives of practical utility and seeks to establish relations with objects subserving the sense of mastery, possession, authority or safety over or against them of its own individuality or of the individuality of the society or the group of egos within which it places itself and to which it owes allegiance. Often it grows scientific-minded and goes about observing, analysing, discovering and establishing relations between objects. It might then appear to adopt an air of disinterestedness and of indifference towards ends of individual utility. But even then the categories in terms of which these operations are carried out are categories of essentially pragmatic origin and can never be free from utilitarian determination and discrimination. Very often it also seeks to establish relations with objects of a supposed religious importance that refer to their omniscience, to its own impotence and to the conserva-

tion in them of all values in perfection. In this the reign of utilitarianism is more evident and need not be dwelt upon.

The empirical ego looks upon reality, which is the ultimate object of all knowledge, as always of the character, firstly, of things or substances, whether purely material, vegetable, animal, human or superhuman, and, secondly, of substances with a concrete character. In most cases, this concreteness is taken to consist in their being perceptible by the senses or in the possibility of their being so perceptible provided our senses had the degree of keenness and sensitiveness necessary for their perception. In some cases, however, it may allow their being constituted of a supposed subtler stuff than ordinary objects are made of and accordingly imperceptible to the senses. Instances of this are the attempts with which we are so familiar to establish relations and communication with what are called supernatural or superhuman beings.

Most of these objects, we have said, are perceived, concrete substances; and, even when imperceptible, as in the case of supernatural objects, their characterization as concrete substances holds. But the role of the intellectual element in the activity of the empirical ego cannot be altogether ignored. The empirical ego is an ego directed towards objects of a concrete and substantial character. Yet it cannot do without abstract concepts, whether in its scientific or in its social or religious activity. Nay, the very unit of its

knowing activities may, indeed, be said to be the judgment. But abstract terms are herein employed only in application to concrete substances, only as predicates to subjects that must be concrete terms.

It is of course implied that while the empirical ego is, by its attitude towards objects, a perfect utilitarian, it is all the while a knower; in short, that it is a pragmatist. It further follows that its knowing activity is always governed by interests of utility to the individual. Concerned thus with entering into useful relations with particular objects, it tends to make the world of these interests the very home of the individual and to bind it to them with a security of habit which may make it gradually oblivious of wider possibilities of life. As a knower it takes its stand on consciousness confined and at home within interests, that is, within utilitarian interests, and identifies consciousness with these interests. It sees no further use in knowledge except in subservience to these interests. Since particular, concrete, substantial objects alone fulfil these interests, it is towards these alone that it directs itself, and reality, it supposes, is constituted by these alone. Consequently the end of all knowledge, for the empirical ego, would lie in the building up of a system of utilitarian values.

But this end is always bound to be frustrated. For it has its origin in a grave fallacy, the fallacy of the identification of consciousness with the relations it has entered into from utilitarian motives. While putting on the appearance of an extension of the *Me* or the self beyond the individual, it has really narrowed down the true scope of the knowing consciousness, which, by its natural right, should, as it were, embrace reality as a whole. Selection and absence of concern in the whole of

reality are characteristic of all utilitarianism and pragmatism. Further, utilitarian interests are always circumstantial and transitory. Building up a system out of these would be an endless and always unaccomplished task, a continuous unmaking and remaking, a construction without a permanent and stable foundation.

A marked contrast to the empirical ego is the 'metaphysical ego'. Developed out of the naive empirical ego, it rises above its interested utilitarian standpoint and adopts the attitude of a disinterested spectator. Utilitarian activity having been found necessarily to imply the search as well as the attainment of knowledge, it is now sought to abstract out utilitarian motives and yet to carry on the search and attainment of knowledge for its own inherent value as such without any practical end in view. Knowledge becomes its own end and reward. Reality is sought to be known for its own sake.

Having taken up this disinterested standpoint of knowledge of reality for its own sake, it need not confine itself, in its view of reality to that of something consisting of the sensible or supersensible objects with which we are familiar in our everyday behaviour. It notices that the empirical ego when scientific-minded makes use of ideas in order to affect economy in the amount of labour it should have to put forth in its pursuit after knowledge of the indefinite and unlimited plurality of the concrete. From here the metaphysical ego takes the cue for its own activity. It turns its attention to ideas in abstraction, from the particularity and the plurality of the concrete. It directs itself towards pure concepts, towards contents of universal abstract character.

With these pure ideas, the ego attempts to form what might be called a speculative system, a philosophy or a

theory of reality. It aims at a self-sufficiency and a completeness in this speculative system which is an impossibility for the empirical ego in its social, religious or scientific activity. For the universe of the empirical ego is essentially one of infinite detail; it is the coin for which you can never stop giving small change. The metaphysical ego, on the other hand, is as essentially characterized by a search after the most general and universal conception of reality that it is possible to attain. It seeks to subsume the universal under an idea, under a conceptual determination, that is to say, under the determination of a pure concept, not a concept that is, as in concrete, natural science, a representation of sensible appearance.

We have already noticed that the attitude of the metaphysical ego is essentially that of a disinterested spectator. The natural consequence is that in its activity the standpoint of consciousness is abstracted away and lost in preoccupation with the dialectic of pure concepts. There is a foretaste of this in the scientific activity of the empirical ego, which has been here developed and refined to the extreme. With the abandonment of utilitarian motives and interests, and the adoption of the purely theoretical standpoint, the very self of the knower is, as it were, given over and surrendered to the free play of abstract pure ideas, a show run by virtue of their own inherent meanings and relations. The concrete and unique individual personality of the self as an autonomous spring of teleological, or, if one might so call it, spiritual activity, falls into oblivion, and one becomes merely a passive spectator of pure concepts spinning their own web of speculative system.

But this complete abstraction of the personality is unnatural and therefore is

impossible to be perfectly realized. Knowledge is essentially an act, and an act of a personality with a positive character which must enter into consciousness as an indispensable condition of knowledge. Whereas the empirical ego had narrowed down consciousness by identifying it with transitory and relative utilitarian interests, the metaphysical ego has destroyed its personality completely. Moreover, it has replaced utilitarian selection of concrete objects by systematic speculation on ideal objects, which is, after all, yet another step farther from knowledge of reality. For it has thereby abandoned the direct contact with reality which essentially characterized the former. It is true this direct contact touches only one, its least metaphysically important aspect, namely, its outer sensible appearance. But the metaphysical ego lets go this direct contact with reality altogether and allows free play to the gymnastics of thought, to mere abstract speculation. Thought can give us knowledge only as an instrument of science, positive or normative, technical or popular. Metaphysical speculation is its rankest abuse, a thing without justification, an indulgence for those who have or see no purpose in life and no duties to their existence.

While, thus, the standpoint of the empirical ego is, in spite of its immediate contact with reality, vitiated by its narrowness, relativity and phenomenal character, and the standpoint of the metaphysical ego is, in spite of its freedom from phenomenal, relative or utilitarian interests, vitiated by its losing hold of both the knowing personality and the reality it seeks to know, the mystic ego comes forward and offers us a standpoint and an attitude which is free from all these inherent disqualifications in the way of real knowledge. The attitude which it adopts is, to put

it very shortly, one of *disinterested valuation*. Like the metaphysical ego it has arisen above the ever-changing circumstantial demands of practical convenience and utility and also above a merely phenomenal view of reality. But it, nevertheless, is not merely a spectator, a mere onlooker at the universe. It seeks to evaluate its object. It seeks in it not any relative or circumstantial value but its own inherent absolute value, the value that constitutes the very essence of its reality.

The mystic ego views its objects, then, as always having a positive essence and an inner reality of its own apart from and inexhaustible by its thinkable determinations or its sensible manifestations. This distinction between essence and manifestatory existence must not be confused with the popular distinction between what exists and what merely 'appears' to be, the distinction said to be the basis of all our practical and scientific enquiries as well as of all philosophical discussion. The latter is a distinction within the empirical, while the former is a distinction between the empirical and the trans-empirical. The motive of the latter is the necessity to escape from apparent contradictions with which we are presented in our experience of nature and of human character and purpose. In such cases, we cannot consistently regard both the apparently equally authentic opposites as equally real and true. One must at any rate be false, although perceived, thus wrongly, by the same empirical senses. The motive of the former, on the other hand, is not at all a need to escape from any contradictions in empirical consciousness by itself. It is the philosophical urge to go beyond and transcend the empirical to the underlying basic principle of the empirical as a whole. The essence and the 'fact' stand on different levels altogether and each must be true on its

own level. There is only one thing the distinction would call false. But it is not either the 'essence' or the 'fact'; it is the mistaking of the one for the other, of the fact for the essence.

It is towards 'essence', then, that the mystic ego directs itself, and thus rises above the abstract as well as the concrete. For the concrete is just what we have distinguished from it as the 'fact'. It is phenomenal and fragmentary. It has no autonomous and original existence of its own, being just a creature of fleeting circumstances and opportunistic selection. The abstract, likewise, is more fragmentary still. For it is just the concrete denuded of all that constituted its particularity. It is a floating category in the mind which you can tuck on to this concrete or that but has not itself even a phenomenal existence. In seeking to rise above the phenomenal and the fleeting it has lost existence altogether. The mystic ego rises above both the phenomenal concrete and the floating abstract, above both the particular and the general, and penetrates into something far deeper than both, into the real itself.

Judging everything thus by the criterion of its *essential* value, it seeks to arrive at and intimately apprehend the basic ground principle which lies at the root of the whole universe. It aims at an ultimacy and finality that might mark the highest depth and fulness of reality in contrast with the barren contentlessness of the most general abstractions of the metaphysical ego. For what can be more contentless and void of reality than the most general concepts of Idea or Being or the like which are the highest attainments of metaphysical speculation? The mystic ego, on the other hand, seeks to touch most intimately the chords of reality in the fulness of their living music. It seeks to catch in the universe presented before

it the *elan vital* which constitutes its moving force. Viewing the universe as a work of art, it seeks to grasp the spirit of art which throughout pervades it and of which it is the expression.

To maintain such an attitude of disinterested, that is to say, non-utilitarian valuation, that it might be possible to attain such a hold on the inner essence of reality which can be the only conservation of its ultimate absolute value, the mystic ego must necessarily take its stand on consciousness liberated from the pragmatic shackles into which it was duped by the empirical ego and reinstated in its own right and character from which it had been decoyed by the metaphysical ego. Not only thus must it shake off its preoccupation with merely utilitarian interests. It must also resist its tendencies to get lost within the network of merely abstract speculations. While the former narrows the personality, the latter extinguishes it altogether, whereas the only hope for perfection of knowledge lies in the perfect rehabilitation of the personality that is the knower. Though the attitude of pragmatic valuation must be abandoned, absolute *essential* valuation must replace it. The attitude of valuation thus must be maintained; only the criterion of valuation with which the ego identifies itself must change from the relative to the absolute, from the circumstantial to the eternal, from the phenomenal to the real. Valuation presupposes the working of a personality with a definite character in its consciousness, while such disinterested and ultimate valuation as the mystic ego

contemplates is impossible except for a positive personality which has realised perfection in its whole and *essential* nature. This is the reinstatement of consciousness or the self on which the epistemic attitude of the mystic ego takes its stand in order to grasp or 'possess' reality in its own inner nature.

In this manner the contact with reality which it seeks to attain, it aims at making as free, as unrestricted and as intimate as possible. It, therefore, makes for a realisation of absolute immediacy in its knowledge of reality. It seeks, in Bergson's language, to *enter upon it*, and in Bradley's words, to *become it*. It seeks to make the immediacy of this apprehension by the absolute self of the absolute reality so perfect as to merge into an epistemic identity of subject and object as well as of subject and predicate. It would rise above these distinctions of the discursive intellect to the high and valuable category of 'communion' in knowledge, of intuitive insight. Thus it would attain the real metaphysical essence of reality, which the empirical ego had wrongly sought in superficial playing to the tune of the phenomenal and the metaphysical ego had strayed off into spinning out of its fictional flights of speculative capabilities. And thus it would grasp and penetrate into that in which consists ultimate absolute value, which the empirical ego had placed in fickle and fleeting utilitarianism, circumstantialism and relativism and the metaphysical ego had vainly sought to dissolve into mere intellectual consistency and coherence.

WHAT IS EVIL ?

BY DR. MOHAN SINGH, M.A., PH.D., D.LITT.

Before we begin to attack the problem of evil, we must ask what evil is. Evil, like darkness and falsehood, is the absence of good just as darkness is the absence of light, and falsehood the 'absence' of truth. But then we have also to note that evil gets gradually in time and space transmuted into good. The pairs are not opposites, inveterate and irreconcilable. Expressed in a linear way, good is the upper end of the ladder and evil the lower end. No, this simile will not do; it is two dimensional. In the womb of evil is good and in the womb of good, evil. The pattern is always complete in the individual and in the mass, in partial time and space and in time and space as wholes. This is Infinite Maya in Infinite God.

Desires are not the cause of evil; or they are as much the cause of evil as of good. They are natural and therefore non-good or non-evil in themselves. They are a spontaneous radiation, they are natural energy. And they are three-fold qualitatively, Sattvic, Rajasic and Tamasic, desires which are static, dynamic or super-static and super-dynamic. What we call evil desires in man, are quite natural (*Svabhavik*) and therefore non-evil and non-good in animals or birds or stones or trees. The same man has sometimes a Sattvic mood, sometimes a Rajasic mood and sometimes a Tamasic mood. The same idea can be looked at from these three different standpoints, so also the same philosophy, the same event, and the same person.

Progress is unfoldment, it proceeds from the less to the more, of knowledge,

of life and of joy. The point opens out as a circle with the dual purpose of conservation and giving away. Every created being partakes both of Brahma and of Maya, of the acquisitive and creative tendency as of the distributive and destructive tendency. The man who aims at Mukti is the most selfish of beings as also the most selfless. Evil and good are therefore relative terms to individuals as to nations, and as between the various grades of Being and Becoming. Maya and Brahma are relative and from the absolute viewpoint, to the Divya-Drishti, there is only one—all Maya or all Brahma. Two equal forces pulling at one another produce a circular motion. The world is one complete repetitive play of the two which are really one and the same only with oppositely directioned energy.

Evil has beauty, relative to its time, space and causality. So has good. Evil is advancing the cause of itself and of good equally. It is serving good, moving towards self-satisfaction, self-elimination and self-transcendence. Good is serving evil for eliminating itself, refusing to have to do anything with death, destruction, opposition; it is making room for evil to start its experiments on a vaster scale.

Brahma is all-Knowledge, all-Bliss and all-Life. Maya is the negation of them, partial and total, in her infinite phases but both being one, light in time and space is continuously dispelling darkness more and more, while at the same time and in the same part of space,

darkness is moving elsewhere—without or within and “enveloping” light—at the heart of hearts.

In my humble opinion there is no problem of evil, nor is there one of good. Things are moving on naturally according to their *Svabhāva*, the dual inner urge, and fulfilling themselves in Infinite time and space. Maya never goes out of the infinite embrace of Brahma nor

is Brahma anything existent, sentient and joyous without Maya. Without Maya, without manifestation we know Him not as we cannot know Maya without its background—which is He, the Antarayamin. To him who understands the meaning of Antarayamin,—Sachchidananda, this whole struggle is no more than a Līla in which we dare not read a purpose or an essential conflict.

THE SAINTS SETTLE UTAH

BY JANE HIGBEE HOPPE, M.A.

[Mrs. Hoppe gives some very interesting first-hand information about the Mormon religion and its founder.—Ed.]

Religious tolerance and the underlying unity of all faiths as emphasized in the teachings of Sri Ramakrishna was a message greatly needed in the early days of American history. Yet without religious intolerance and persecution, portions of the history of colonization of what is today the United States, might never have been written. It was a search for religious freedom which caused the Pilgrim Fathers to flee first from England into Holland and thence across the Atlantic to settle New England. About this same time, French Huguenots established a temporary colony on the coast of Florida. Other nationalities and faiths braved the dangers of the deep to find shelter on a new and unexplored continent.

West of the Appalachian mountains lay an unknown wilderness just beginning to be explored as far as the Rocky Mountains by one or two intrepid white men. Today, the entire Mississippi valley, extending some fifteen hundred miles from the Appalachians to the Rockies is a fertile and thickly populated land whose farms supply the food of the nation. But in 1805, the year Joseph

Smith, Jr. was born in northern New York state, the North American continent was inhabited only by a fringe of ex-patriated Englishmen on the Atlantic and a handful of Spanish grandees and missionaries on the Pacific. In between, lay the mystery of undiscovered mountains, plains, rivers, and deserts. It was Joseph Smith's fate never to travel further west than the shores of the Mississippi River, less than half the distance from ocean to ocean. But it was also his destiny to kindle a flame whose sparks flew round the world. Joseph Smith founded the Mormon religion. To-day his followers number over half a million.

The Pilgrims, fleeing from Europe, colonized the East. The Mormons, fleeing from religious persecution in the East, colonized the West. They did not call themselves Mormons, but members of the Church of Jesus Christ of the Latter Day Saints. The name Mormon is that of the angel who recorded the Book of Mormon on which their faith is founded, together with the Bible. This book is believed to have been written on twin tablets of gold buried in

a hillside. Their resting place was revealed to Joseph Smith in a vision.

From its beginning, the Mormon Church met with opposition and misinterpretation. Strangely enough, its very persecutions seemed to attract converts and the greater their hardships, the greater the fervour of its followers. A series of migrations from one centre to another lasting over a period of fifteen years, now began. The first move was from New York into Ohio where Joseph Smith led a colony of followers to the town of Kirkland, a short distance east of Cleveland. Driven by persecution, they settled in Missouri. Here too they were ruthlessly expelled.

In Illinois, the scene of their third hegira, they fared even worse than in Missouri. They purchased the abandoned town site of Commerce, Illinois, and renamed it Nauvoo, meaning "beautiful place". This town site was located on the banks of the Mississippi River which at that time was teeming with water trade and commerce, and served as the north and south thoroughfare of the nation.

Joseph Smith became a renowned and powerful figure in pioneer life and under his leadership the church enjoyed five years of prosperity. His downfall occurred when he meddled in politics and practised polygamy. One edition of a newspaper viciously attacking him was printed, and Smith ordered the press destroyed. This incident provoked a general uprising of those who had long been waiting to retaliate against the Mormons, and who had already started burning their haystacks and farms. Smith prepared for a flight to the Rocky Mountains but the Governor of Illinois promised him and his brother protection and shelter from their oppressors. But the mob attacked them and both the Smith brothers were treacherously shot down and killed. This martyrdom of

their leader consolidated the Mormons as nothing else could have done.

Smith's successor was Brigham Young, then forty-three years old, a man of remarkable executive ability with an abounding faith in himself. He was an exceedingly hard worker, dominating, and ambitious. He was in truth, a modern "Dictator", living one hundred years ahead of his time. For a brief period after the assassination of Smith, the Saints toiled long hours to finish the temple, the council house, and other buildings in Nauvoo. But no sooner had they entrenched themselves in one locality through great sacrifice than it was their fate to move on again. They were hounded by terror. Their destination was an unknown wilderness where they would build a new Zion in a locality so remote that those not of their faith would never care to follow.

"The holy city now presented an exciting scene", writes the historian H. H. Bancroft. "Men were making ready their merchandise, and families preparing to vacate their homes. Hundreds were making tents and wagon covers out of cloth bought with anything they happened to have; companies were organized and numbered, each of which had its own wagon shop, wheelwrights, carpenters, and cabinet makers, who were all busily employed."

Christmas day, 1845, must have been a dreary celebration. Hundreds of farms and some two thousand houses were offered for sale in Nauvoo city and country. One can imagine the "prices" such a wholesale dumping of real estate on the market brought. No wonder the Gentiles were eager to speed the Saints on their way when a three months' completed two-storey brick dwelling could be had in trade for two yoke of half broken cattle and an old wagon. Whole farms were given away in exchange for any

kind of animal that would draw any sort of a vehicle with wheels.

All during this winter, spring, and summer of 1846, bands of Saints were crossing and camping in the territory of Iowa until in early Autumn their numbers had increased to 12,000 in the neighborhood of what is now Council Bluffs on the banks of the Missouri River. There they made their winter headquarters. In May, 1846, an event occurred which called upon the Mormon emigrants for even greater sacrifices to benefit a Government that had kicked them about from pillar to post. That they responded with true patriotism and loyalty is everlastingly to their credit. The United States declared war upon Mexico and the Saints were asked to raise a battalion of volunteer soldiers.

The march of the Mormon Battalion from Iowa through New Mexico and Arizona into California and back to Utah—2,030 miles—proved of significant historical importance in providing accurate information regarding a little known territory which at that time belonged to Mexico. By this march, the Mormons made another outstanding contribution to the opening of the West. In April, 1847, the Saints broke camp at Council Bluffs, Iowa, and set out upon their westward trek across the plains and mountains. The first dwellings in what today is Salt Lake City, capital of Utah, were constructed as part of a rectangular fort to give protection from possible attacks from hostile red Indians. The houses were crude log cabins with earthen floors, pigskin bladders for windows, and leaky roofs of woven willows plastered with clay. Five thousand acres of land were enclosed in fence to keep the cattle from molesting the crops. Of course another new temple was hopefully started.

The following spring a plague of millions of crickets crawled over the

newly planted land laying waste the crops. Had not a miracle intervened the Saints could never have survived the summer. But suddenly, in answer to their frantic prayers, a host of seagulls descended from the sky and devoured the crickets. A monument to the seagulls stands among the roar of traffic in Salt Lake City today and it is a penitentiary offence to kill a seagull in Utah. The historic discovery of gold in California dealt the most severe blow to Mormon hopes for isolation only the year following their arrival. Almost at once the caravans of covered wagons set out from the East across plains and mountains to divest the Sierra Nevadas of their yellow treasure. Salt Lake City lay in the direct route of their passage.

Within ten years after the arrival of the original settlers the Mormon population had grown to 60,000. In 1855 the crops in Utah were almost a failure and President Young looked for some way of cutting expenses without stopping the stream of new comers.

The completion of the Union Pacific Railway through Utah to the Pacific coast, and the increase of population in the West through mining, cattle, and the homesteading of free lands, brought civilization to the door of those Mormons who had earlier fled from it. Instead of amalgamating themselves with their national group, the Mormons remained separate and aloof. They proved unfriendly neighbours. They refused to mingle yet at the same time tried to force their ideas upon others.

In 1857 the state of Utah was invaded by General Johnson at the head of 2500 Federal troops assembled for the purpose of deposing Brigham Young from his seat as Governor of the territory of Utah. Johnson's army encamped for the winter about one hundred miles from Salt Lake City where they suffered severely from the weather and repeatedly lost supplies

in attacks by Mormon guerillas. Next spring the Federal troops marched into the city through deserted streets. The inhabitants, wisely choosing a policy of passive resistance, had retired in a body to the suburbs. The government, at a cost of fifteen million dollars, had achieved an objective more petty than praiseworthy. Thus ended the Utah War. Young, having pushed his protest as far as he cared, was willing to make peace. Brigham Young lived for twenty years after his removal as Governor, and although his authority was no longer officially recognized at Washington, yet as head of the Mormon Church he remained the supreme power in Utah. These were important years of rapid progress for Mormonism.

Six attempts by the territory of Utah to be admitted into the Union as a full fledged state failed because the rest of the country frowned upon the practise of polygamy which the Mormons refused to relinquish. Brigham Young himself had altogether twenty-six wives. Young died in 1877 but it was not until 1890 that the Church withdrew its sanction of plural marriages. In 1896 Utah was admitted to the Union.

It was my privilege this summer to visit Salt Lake City for the first time. I found it a thriving modern commercial centre of unusual beauty. Its streets are wide, its buildings impressive, its attractive homes artistically landscaped. Today Salt Lake City enjoys a population of 190,998 persons, less than half of whom are Mormons. But the population of the state of Utah includes more Mormons than Gentiles. The Saints today have won the respect of a nation which numbers them among its best and most enterprising citizens. A notable contribution of their members was made to the cause of the World War.

The organization of the Mormon Church is one of the most successful co-

operative movements the world has witnessed to date. Each member voluntarily shoulders some responsibility, contributing time and money. I was conducted through the Lion's House, Brigham Young's former home, by one of his many granddaughters, now a charming middle aged matron, who offers her services as guide one day a week. The church provides varied recreational features for its members whose daily lives at work or play revolve on an axis of which their church forms the centre. The chief difference between Mormons and non-Mormons is that the Saints take their religion seriously. The average modern Protestant attends services indifferently and infrequently on Sundays and on week-days, the church has no part in his life. In the centre of Salt Lake City, lies Temple Square on which are erected the Mormon Temple, the Mormon Tabernacle, and a museum. The Tabernacle, housing a famous organ, is open to all faiths. I attended a Sunday afternoon service there, patronized largely by tourists. A fine male choir of forty-five voices rendered several numbers, and the congregation sang one hymn. The address was given by an officer of the church. There are no ordained Mormon ministers; all preaching is done by laymen. The speaker exhorted his congregation to accept the revelations of Joseph Smith as coming from a divine source. This subject is of paramount importance to Mormonism for its church is built upon these revelations and should doubt enter, the foundation of the faith crumbles. It occurred to me, while listening to the sermon, that the way to strengthen belief in the divinity of revelation is by impartial examination of the material revealed, and not through assertion, argumentation, or decree. Psychologically this latter method tends to put one in a frame of mind as per-

versely anti as the speaker is positively pro. Divine truth must stand or fall on its own intrinsic merit. If truth fails to magnetize through its natural power of attraction, then no amount of eulogizing the source can bring about acceptance in the minds of those who think for themselves, although it may have weight with those who let others do their thinking for them. Personally, I should have more enjoyed listening to an inspirational discourse on some phase of the conduct of life, rather than the discussion of a point of church dogma.

The Temple, of imposing architecture, is reserved exclusively for Mormon worshippers. The public is not admitted. This Temple is a shrine and an object of pilgrimage. Here take place not only the regular baptismal ceremonies of full immersion required of all who join the church, but the unique baptism by proxy for the dead. This is based upon the belief that only through membership in the Church of Jesus Christ of the Latter Day Saints can eternal salvation be won. But the soul of one who passed on without the security of this salvation may yet attain it by proxy. Thus he joins the elect, according to the Mormon understanding of the Epistles of Paul: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they baptized for the dead?" I Cor. XV: 29. The Mormons interpret the Bible literally, not symbolically. In this sense they may be classed as Fundamentalists among modern sects.

In the Temple also are performed the Mormon marriage services in which couples pledge their vows not only until "death do us part" but for everlasting eternity. Three more temples are located in Utah and others throughout the United States and in several foreign countries. Sunday morning Mormon services are held publicly at churches

located in each city ward, forming localized centres of church activities.

The Mormon missionary system differs from that of other denominations. Missionaries are usually young men and women just graduated from school who have not yet assumed the responsibilities of married life. "It is my ambition to send both of my boys into the missionary field for the customary two years' service", I heard a Mormon father remark. When parents are unable to subsidize missions the young people seek employment at the post to which they are sent. This plan relieves the church of their support, gives its young people the advantages of travel and new contacts at an age when they are eager for adventure and full of enthusiasm to plead their cause. The history of the Mormons, like the history of the Jews, has been that of a people marked for persecution. Fortunately such persecution has ceased today, at least on the surface. Persecution proved a great source of strength to the early church.

Modern Mormons are the proud descendants of those intrepid men and women who suffered thirst and starvation, blizzards and burning heat for the glory of their God. In conquering the untold hardships of desert and mountain, they conquered themselves, an even greater victory. "By their works shall ye know them", and knowing, honour the courage and fortitude they displayed. This, to me, is the significance of the Mormons' valuable contribution to United States history,—not what they believed, but the sacrifices and accomplishments that belief brought forth. The thriving, populated West of today is an enduring monument to the vision of its earliest settlers, the Mormons.

America's present problem is to retain the strength and simplicity of the pioneer spirit in the midst of the com-

petition and complexity of modern life. When no part of this great country remained unexplored, the field of machinery and of "big business" became the new frontier. Thus we progress from the physical to the mental plane. But the spiritual plane of endeavour still lies

ahead for most of us. This is our next frontier to conquer. For guidance we are looking to the Orient which for centuries has tread the Path so unfamiliar to our faltering feet. May the spirit of Sri Ramakrishna be made manifest in America.

AMERICA'S INTEREST IN INDIAN CULTURE

BY DR. HORACE I. POLEMAN, Ph.D.,

Director, Library of Congress, Washington, U.S.A.

[This address was delivered at the Ramakrishna Mission Institute of Culture, on August 3rd, 1940. Our comments appear under 'India and the World' in the 'Notes and Comments' section.—Ed.]

I consider it a privilege to address you this evening and make some observations on the culture of India, especially since this will be my last pronouncement before returning to America, where I shall pick up the thread unbroken, by the long distance between our countries, in my lectures to American college students, at various points on the way back to Washington. To faculties and directors of colleges at which I stop, I shall present the need for their consideration of India, in the many branches of their curriculums, which without that consideration are fallacious and inadequate.

It is fitting that my final address here in India should be delivered under the auspices of the Ramakrishna Mission, which has so long maintained fast links with America, in whose principal cities there are strong, active branches of the Mission, devoted not only to spiritual ends but also to the interpretation of India and its culture. "The Cultural Heritage of India" is a publication of which you can be justly proud. Its content is scholarly, and exact, and also highly readable. For this reason I am hoping it will

prove of great value in the interpretation of India's past to American students. It stands prominently in the bibliographical lists of the Library of Congress, recommended for the acquisition of American libraries. In form, print, and paper, it is indeed a work of art. We shall expect still more and even finer works from your organization.

I shall consider the culture of India from two points of view—its past and its future. Doubtless no American interested in the humanities would assert that Indic civilization has been inconsequential in the past and is negligible in our calculations for the future, yet doubtless few think in an inclusive way of India's accomplishments. Perhaps Americans think exclusively, if at all, of your philosophy and religion. And justly so. For aside from the abortive "Aryanization" now being promulgated by the German High Command, the Indo-European speaking peoples of India are the only branch of that linguistic stock to have developed and zealously preserved its own religious and philosophical concepts—concepts which have resisted

both intellectual and armed invasions, and revolutions throughout historical times. In the Rigveda one finds the well-developed result of profound thinking on the part of your early seers. Much of this thinking demands further clarification. In the Atharvaveda a pre-Aryan folk religion of magic appears, but the sub-structure remained. Although the Upanishads form an intellectual revolution with little remaining from the Vedas except the adoration of the Pitris, they were still characteristic of Indian thought. And it is in the study of them that the foreign student is impressed by the lightning flashes of truth, which inevitably affect his own evaluation of himself and his world as well as of the early thinkers of India. The Upanishads found their reaction in the still later growth of ritualism on the one hand and the infusion of Bhakti into worship on the other on an ever-increasing scale. How much of these phases are Aryan in their progressive development and how much the adoption of the pre-Aryan ideas is yet to be determined by a study of the primitive and prehistoric. The impact of all this on the West resulted in the German romantic movement of the 19th century together with the scientific study of the history and comparison of religions. Much of the thinking of Schopenhauer emanated from the Upanishads, and the responsibility for the American Transcendentalist School of Thought lies with India.

In the realm of pure literature India's contributions are famous. Although the religious content is prominent it has not excluded a massive literature of epic, drama—which perhaps has a first place in antiquity, folk-lore, law and lyric poetry, as well as elaborate studies in linguistics, æsthetics, and the poetic art. No

teaching of the history of literature in the West can claim distinction without an adequate consideration of India. The history of drama is vitally concerned with India, the spread of folklore through the West from India, where it goes deep into the subsoil of culture, makes any treatment of that subject ludicrous without constant reference to Indian origins. Not until recent times has any grammatical or linguistic work approached in clarity, exactness and scientific perfection the work of Pânini and his followers. The study of rhetorical principles and of all phases of law finds itself in the same relation to India.

Architecture and the plastic arts have had a career in India which we can study since the third century B.C. India's art has had a unique history of theme and technique, and has never been excelled for imaginative power. Schools of art in the West are giving increasing attention to this. Our chief task in the expansion of such study will be to furnish the necessary implementation to the educational system of America.

All phases of science have had a long and independent position in Indian thinking. Medicine, astronomy, mathematics and law need interpretation to the West. To mention one aspect I was asked a number of years ago by a medical research scientist, if there is anything in the history of Indian medicine referring to Caesarian section. As a result of my studies of death rituals in which this operation has figured I was able to give him much interesting antiquarian material, which was subsequently considered important enough to be published for the scientific world. Medical science could profit from a careful study of Indian materials.

Any one unacquainted with Indian civilization in its various departments does not know, or even begin to know, the world history of any one of those phases of culture.

It will be my pleasant task in collaboration with certain others presently to persuade American educators to acquaint their students with this civilization on a scale hitherto unknown. The plan for the programme of the development of Indic studies in America can best be stated by quoting from a recent Bulletin of the American Council of Learned Societies on 'Indic Studies in America': The programme will call for the training of two kinds of personnel—the one to be engaged primarily in Indological research and in due time to fill the present chairs of Sanskrit and similar chairs which may be instituted at other great universities. The second kind of personnel to be trained is one to carry Indological knowledge to a larger audience through the medium of other disciplines. These men, trained in the Indian aspects of their fields—fine arts, history, anthropology, political science, and a number of other disciplines—would present India to the students in our colleges and universities in a far more widely reaching manner than is possible for the present few professors of Sanskrit.

'In addition to the training and placing of personnel, we need implementation, particularly that which makes the study of India possible to the large group peripheral to Indology and dependent upon the Indologists for the scientific standard of the Indic materials it uses. It is true that the implementation for Indic studies is better than it is in most underworked fields, because there is already a tradition (in America) of a century's scientific labour in many parts of the field. But the implementation will not suffice for

the expansion of Indic studies beyond their present limits.

'For the production of both the personnel and the implementation, we need a strong American school in India. The American School of Indic and Iranian studies was organized in 1934, primarily for the purpose of assuming responsibility for the excavations at Chanhu-daro. Its very modest pledges of funds, first made in 1930, evaporated during the depression, and even the excavations which were started on contributed money have not yet been satisfactorily completed. At some time the School will establish headquarters in Benares, where it will serve as a centre of training for younger American scholars, provide a radial point for the use of Americans conducting humanistic research in India, and participate in the revaluation of Indic culture which the Indians are making for themselves.

'The present status of Indic studies sets the problems of that field peculiarly before the humanities, and it is scholars of the humanities who must urge the development of Indic studies in the West. These studies offer a vast and fruitful field for research, they will be a tool for comprehending the world which is now coming to be and for meeting its needs, they will enrich humanistic studies and validate the humanistic approach to understanding.'

So much for the past. It is a rich past. But in glorying in that past do not lose sight of the future. It will be less than futile, it will be degenerate to be content to revel in that past without planning a vigorous future. There have been great thinkers in your past. There are some to-day. It is reasonable to suppose that the reflective tradition will carry on, but inevitably modified by modern scientific approaches. Much revaluation of this past must be accomplished within India itself as it is to be

applied to current and future problems and thought. Such revaluation is already appearing, but those reactionaries who refuse to revalue, who insist upon the continuance of traditional values without submitting them to a searching, as well as sympathetic, analysis will be discredited in the West. The students of American colleges to-day are no longer the playboys of the first quarter of this century. They are hard-thinking, determined realists, looking eagerly for real values wherever they can find them. They will not be interested in vague shoutings about the omnipotent Om, and secret, mystical interpretations of what may be realistically evaluated. We on our side stand indicted for many mistakes and false values, so that we must also let ourselves in for evaluations. We need intellectual understanding on each side to make a satisfactory adjustment of East with West. Much patience and co-operation will be needed.

But to get down to specific points. Philosophy and religion must assume a new place in our development. The man of to-day must be less concerned with whether a Christ or a Krishna were divine incarnations than he must be concerned with whether what they taught will work in the planning of a good and healthy life for himself and fellow-beings. Spiritual fads, creeds, and dogmas will not help. They will only embitter and destroy. Ignorance must succumb to education. An old manuscript must be revered not because it is the supposed holy utterance of a seer, but because it is an expression of an intellect, which may have intellectual value for us. Where truth exists it will be recognized, but only when bias and clap-trap have been clearly shorn away from it. I have noticed three kinds of scholars in India: the reactionary who is impatient of all modern scientific

methods, who is content with a traditional point of view exclusively; a second type who is still in the grip of medievalism and loves nothing so much as to argue the relative merits of this or that Mantra for the attainment of soul-force. (There are similar minds in the West too.) And finally there is the third who, justly dissatisfied with much of the Western evaluation of Eastern learning, carefully searches in his laboratory of technical instruments or in his mind for an unprejudiced and just treatment of his subject. Yes, India is well on the way toward a severe and critical attitude toward herself, but there are still many elements within her which would dissuade her from the work. The eyes of the West will be increasingly upon you, expectant, eager, but critical. Search yourselves well.

Turning from the world of ideas to that of scientific research I would like to indicate briefly some of the work which remains to be done.

The archæologist's spade has only begun to turn up the facts necessary for the understanding of the prehistoric as it has affected the historic. So much that is unexplored in the past requires the light of intense archæological work. To penetrate the secret of the origin of Indian art, for example, will require much delving into the earth-bound past. It may never be penetrated, but a working hypothesis for its origins may be forthcoming.

In the field of languages considerable scientific analysis is still needed, for Sanskrit itself and the literary dialects of antiquity. The monumental work of the Petersburg Lexicon frequently falls short of the requirements of the scholar working in any phase of Sanskrit literature, since so much of that literature remains unexplored. In philosophy and religion there are numerous unpublished

texts dealing with medieval theories and practices. Medieval texts on rituals remain almost unexplored. Much of modern religious practices have yet to come under any scientific observation. In the realm of pure literature there are texts to be published for the West. Even of the standard and long known texts, some are still not published in critical editions. For example, the Mahâbhârata which is now receiving such excellent editorial treatment at the Bhandarkar Oriental Research Institute at Poona.

Many of the modern tongues of India remain to be studied scientifically. Dravidian and Munda languages have vast uncharted spaces.

In the fields of anthropology and ethnology the conceptions of the racial history of India will probably be subject to correction as the necessary investigations are pursued.

The history of India will constantly be revised in the light of new inscriptions, numismatics, and literary evidence. Not too much is known about political and economic theory and practice in ancient India. Sociology lacks a satisfactory explanation of even so fundamental an element of Indian life as the caste system. The study of Hindu and Moslem cultures in their interrelations is practically a virgin field. If the world is to know India it must have much more material from her scholars than what exists at present. We in the West will assist in whatever way we can.

For the pursuit of this work much organization and co-operation must be developed. Each of us has his pet interests, but we must try to consider them as they relate to the work of others, for no one field exists alone. The ethnographical work of a man in Bengal must be considered by a man of Malabar. The archæologist of Eastern India must keep his eye on the man in Sind. Since scholars are also human beings they find it easier to criticize than to co-operate.

I hope that as India develops as a nation she will also develop a national centre for the direction of cultural studies, for the collection of the data, and the distribution of it abroad.

The interpretation of India to America will depend more on what you do than upon the small group of its own scholars and educators in the Indic field. Rightly or wrongly your ideas for the time being will be measured by Western standards. It will be a mistake to try to convert us to Hinduism in any of its aspects or to any other ism. (We have too many isms of our own to contend with now). Give us cold, reasoned facts, and arguments without passion or sentimentality. Thereby a sympathy will be created more genuine than any dependent upon other appeals.

I desire India to succeed, to rid herself of apparent deficiencies, to take her place well up in whatever is to be the future international order, and to command the respect and dignified appreciation of the rest of the world.

NOTES AND COMMENTS

EDUCATION IN BENGAL

There is a feeling abroad that legislative measures are being passed in Bengal which might result in the crippling of the educational facilities of the Hindu youths of that country. Compared to other countries of the world, State aid to education in India is extremely meagre. Many flourishing educational institutions in India have been built almost entirely by private effort. The amount of sacrifice which the Hindu community has made for the promotion of education is stupendous. Being the votaries of a religion that teaches toleration, the Hindus have done all that they can to help the educational efforts of other communities also. They would certainly be happy to see others reciprocating those feelings and rendering them assistance for developing the educational facilities available to Hindu youths. The progress of the country as a whole depends upon mutual help and co-operation. It is wrong for any one community to think of placing obstacles and handicaps in the path of another. The Calcutta University has attained a pre-eminence by opening its doors wide and exercising a liberal policy over collegiate and secondary education in Bengal. Intellectual giants such as Sir Asutosh Mookerji have in the past directed the affairs of the Calcutta University in such a manner as to give it a place among the foremost universities of the world. Bengalis, regardless of the community to which they belong and the creed they happen to profess, owe a deep debt of gratitude to the Calcutta University. It appears that the measures which are being taken in Bengal for the reorganization of secondary education

may seriously deplete the finances of the premier university of India. If this were so, the situation demands the immediate consideration of all who are interested in maintaining the pre-eminent position which the Calcutta University has attained.

Coming to the question of the future control of secondary education, we can only say that the practice in democratic countries is for the State to lay down the general educational policy and leave educationists to work out the details. Freedom is necessary for the growth of education. State-controlled Boards and such other devices for imposing a totalitarian control over education, are being tried by the dictators of the West. We do not think that Bengal seriously proposes to fall in line with Fascism or Nazism.

INDIA AND THE WORLD

For the welfare of India and the general progress of the world, it has become necessary to raise the prestige of India in the eyes of the world. Indians should take their place as thinkers and men of action. It is not enough to speak of the achievements of the India of the past, nor is it sufficient to rest contented with the laurels gained by some outstanding Indians of the present day. We are proud of these laurels, but a good deal more remains to be done. Students of the Indian universities should aim at original work which would contribute to the advancement of knowledge. Thinkers and philosophers should work out a synthesis of Eastern and Western thought and produce what might be termed as World's thought. The Roman world was confined to the

countries that bordered on the Mediterranean, the thought-world of later European thinkers did not go much further. The Indians and the Chinese spoke of those who were outside India and China as *Mlechchhas* (barbarians). It is only very recently that Eastern thought began to permeate through the West and the thought-treasures of the West were valued in the East. The coming epoch in cultural history demands a true synthesis in thought; let it be the privilege of Indian savants to work it out. Some practical suggestions as to what could be done in India towards the working out of a cultural synthesis may be gathered from the excellent paper, on 'America's interest in Indian Culture', appearing in this issue.

THE IDEAL OF SERVICE

There is a general desire on the part of the people of this country to contribute their quota of national service. The uplift of the country is the common aim; every one is eager to know what he or she should do towards making the

India of the future. We think the best way to serve the motherland lies in every one aiming at excellence in his or her own line of work. Steadfastness, honesty and efficiency become manifested in small affairs as well as in great concerns. Let the artisans of India turn out their wares giving their whole attention to the task and using the best of materials, so that Indian products may rank among the best of their kind in the markets of the world. The export trade of this country is fast getting developed and it is good for us to bear in mind that quality tells. Yoga has been defined as the very dexterity of work. It is indeed a spiritual discipline to endeavour to turn out the best work. Patient effort, while it is in progress, has nothing spectacular about it. One brick is added to another and the individual builder carries out his portion of the work to the best of his ability. The combined efforts of many hands produces a mighty edifice which bears testimony to the labours of all who were engaged in building it. It is, indeed, a privilege to do one's part thoroughly and well.

REVIEWS AND NOTICES

MYSTICISM IN THE UPANISHADS. BY BANKEY BEHARI. *Published by the Gita Press, Gorakhpur, India. Pp. 117. Price 10 as.*

The sublime truths embodied in the Upanishads have been studied and interpreted from various points of view. The small volume under review presents a brief but analytical study of the Upanishads from the standpoint of mysticism. In tracing the growth of mysticism in India the author refers to an early Bhakti School mentioned in Buddhist and Jain literatures and confirmed by archeological researches, and opines that the vivid but stray glimpses of mystic thoughts available in the earlier portions of the Vedas constitute the relics of that old mysticism, the origin and development of which are hidden behind the mist of antiquity. He further maintains that though mysticism had such an early beginning in India it was in the Upanishads that it was placed for the first time on a sound basis with an exposition of its principles in a coherent and systematic form.

The Upanishadic search for reality begins with a quest into the nature of the individual self which eventually loses its identity into the Universal Self and becomes one with It. The author illustrates the fact with profuse quotations from the Upanishads and points out that it is this union of the individual with the Universal that has been proclaimed by all the Upanishads as the one goal to be attained in life. The Self of the Upanishads is impersonal and admits of no form. Form may appear, but the Self is to be sought and seen behind the forms. The senses and the intellect are instruments too frail to comprehend the eternal Self, the way to the realization of which lies through intuition, which, as the author rightly points out, is not opposed to reason but a true fulfilment of it. The realisation of the Self ushers in the dawn of a new consciousness in man which sweeps away from his mind his old notions of sorrows and sufferings and holds the world in a new light before him. Says the author, "One who sees beyond sees everything in its right place. The illuminated ones see redemption in the approach of misery, life in the call of death." Evils

that owe their existence to the distorted vision of man no longer exist for him. He sees everywhere the blessed hands of God at work.

There are other chapters in the book devoted to the study of the theories of creation and Karma and of the place of the Guru in spiritual life. The author quotes extensively from the Upanishads and the sayings of Western and Sufi mystics and shows by a comparison of notes that the language of the soul is everywhere the same. The book is well written and will amply repay a perusal.

THE SAYINGS OF MUHAMMAD. TRANSLATED AND EDITED BY ALLAMA SIR ABDULLAH AL-MAMUN AL-SUHRWARDY, *Published by Sir Hassan Suhrawardy, 3, Suhrawardy Avenue, Calcutta. Pp. 155.*

This collection of the sayings of Muhammad by Sir Abdullah Suhrawardy is marked by a deep religious sentiment, great tenderness and a spirit of tolerance. Without doubt they belong to the great treasures of mankind; and our world will be vastly different if a fraction of them is followed in practice.

ALCHEMY REDISCOVERED AND RESTORED. BY A. COKREN. *Published by Messrs Rider & Co., Paternoster House, Paternoster Row, London, E.C.4. Pp. 158. Price 6 shillings net.*

The book is divided into three parts: Historical, Theoretical and Practical. Part I makes mention of Chang-Tav-Ling, Herms Trismégistus, Abou Moussah Difar, Rhasis, Albertus Magnus, Raymond Lully, Nicholas Flamel, Basil Valentine, Paracelsus, Van Helmont, Sigmund Ritscher, Roger Bacon, Comte de St. Germain and other alchemists briefly touching upon their contributions to the Art of Transmutation of metals and the preparing of the elixirs for curing diseases and prolonging life. Part II explains some of the symbolic terms used by the ancient alchemists and Part III gives an account of the laboratory work done by the author himself. The author claims to be able to reproduce the experiments mentioned by the ancient alchemists. The book will give the modern student some clear ideas of this ancient science, which while pursuing two ever-receding ideals has made

many real contributions to Chemistry and Medicine.

TANTRIK YOGA, HINDU & TIBETAN. BY J. MARQUES RIVIERE. TRANSLATED BY H. E. KENNEDY, B.A. *Published by Messrs Rider & Co., Paternoster House, Paternoster Row, London, E.C.4. Pp. 126. Price 6 shillings net.*

Within a short compass the book gives an account of Nâdis and Chakras, Âsanas and Prânâyâmas of Hindu Yoga books. It also touches upon Chinese, Japanese and Tibetan techniques in the practice of Yoga. The book is referred to as the first volume of the ASIA series and is dedicated to Guru Shreë Vijayshanti Surishwarji Maharaj, whom the author met in India. There appears to be at present a desire among students of comparative psychology in the West to study the super-conscious realms of the human mind in the light of Yoga. Within the limitations of his space, the author gives some accurate information which may be found valuable by such students, and also by general readers.

PHILOSOPHIC ABSTRACTS, VOLUME ONE, NUMBER ONE. A QUARTERLY. EDITED BY DAGOBERT D. RUNES. *Published at 884 Riverside Drive, New York, N. Y., U.S.A. Subscription for one year four dollars; two years seven dollars; foreign postage one dollar per annum additional.*

Large-scale production is the rule of the day, and the out-turn of books is no exception to that. In every branch of knowledge we are flooded to-day by an unceasing stream of publications. And yet the unusual stress of modern life demands that we should exercise the utmost caution in our selection of books, some of which are worth repeated perusal, some of which merit just a cursory glance and some again may profitably be set aside as soon as the contents are known. This is particularly true with regard to philosophical works, even the most easy-reading among which are sure to put

a considerable strain upon the nervous system. The appearance of the quarterly Philosophical Abstracts, the first volume of which has been published in winter, 1939-40, will be welcomed as a highly valuable guide and help in the matter of judicious selection. It has been able to enlist the co-operation of a very brilliant group of expert persons who give us in the current volume a thoroughly balanced review of all the notable philosophical works recently published from different parts of the world such as U. S. A., Great Britain, France, Belgium, Germany, Italy, Soviet Union, etc. A glance through the journal will show whither the wind blows and how matters stand in the world of philosophic thought.

HARIDAS CHAUDHURI,
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TAMIL

SHOULD YOGA BE PRACTISED? BASED ON THE ORIGINAL FRENCH CONVERSATIONS ON YOGA GIVEN BY 'THE MOTHER,' SRI AUROBINDO ASHRAMA. TRANSLATED INTO TAMIL BY SRI P. KOTHANDARAMAN, M.A., B.L. *Published by Messrs B. G. Paul & Co., Publishers, 4, Francis Joseph Street, Georgetown, Madras. Pp. 228. Price Re. 1.*

The book gives in a popular way the methods for the practice of Yoga, the obstacles on the way, the application of Yoga to mental development, and the place of Yoga in the life of the Spirit. The translator has endeavoured his best to give a Tamil garb to some of the terms and expressions found in modern psychology and has greatly succeeded in his attempt. On page 17 and certain other places the expressions are not happy. On the whole the book is very readable and will add to the books on modern thought which are steadily enriching the Tamil language.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION SEVASHRAM, RANGOON

The charitable hospital conducted by the Ramakrishna Mission at Rangoon is the second largest of its kind in the whole of Burma. In point of efficient management and expert medical aid it may be held on a par with any modern institution of a similar type. The credit of the hospital lies in the fact that it turns out the maximum amount of service at a minimum cost.

A new segregation ward and a maternity block were erected during the year 1939. The latter with its clinic became very popular and was rendering valuable service to the poor public of Rangoon. The total number of beds in 1939 was 200 of which 56 were for females. The hospital has got its own laboratory and a well-equipped surgical theatre. 8,260 tests were carried out in the former and 7,178 surgical operations took place in the latter during 1939. 5,263 cases were admitted in the indoor hospital while 3,03,691 patients received treatment in the outdoor department where the average daily attendance was 832. The death rate in the indoor hospital was only 5.25 p.c. The hospital had 24 qualified doctors on its staff.

His Excellency the Governor of Burma, in declaring open the 'Nanigram Maternity

Ward' was pleased to say 'inter-alia' ". my interest in the welfare of this institution is keen That this hospital fills a great need in the life of Rangoon is obvious from the figures of patients" U Ba Win, B.Sc., B.L., Mayor of Rangoon, expressed his appreciation of the work done in the hospital in the following terms: "I am a well-wisher of your hospital and I agree with you that my interest in this institution is all the more great because the hospital serves the poor. . . . The activities of this hospital have steadily extended and the growing popularity of the hospital is indeed an indication of the efficient treatment and attention given without any distinction of caste or creed. . . ."

The total receipts for 1939 including the previous year's balance came to Rs. 1,14,429-3-0 and the expenditure was Rs. 1,03,701-2-8. A balance of Rs. 10,728-0-4 was left at the end of the year.

Present needs : (1) Rs. 4,000/- for a building for X-ray ; (2) Rs. 4,000/- for a separate kitchen for patients ; (3) Rs. 5,000/- for workers' quarters ; (4) Rs. 5,000/- for a small steam laundry.

THE RAMAKRISHNA MISSION, SINGAPORE

The report of the Ramakrishna Mission, Singapore, for the year 1939, presents an account of its useful activities which may be classified as follows :

Preaching : Regular religious classes, lectures and prayer meetings, both in English and Tamil, were held and occasional lectures on topical religious and cultural subjects were arranged. The birthday anniversaries of all the great Teachers of the world were duly celebrated.

Educational : The Mission runs two Tamil schools separately for boys and girls which have accommodation for 137 and 136 students respectively. Tamil is taught up to the seventh standard. In both the schools students unable to pay fees were given free tuition during the year under review. In deserving cases books and stationery were also supplied free. A religious class for the

boys was conducted every Saturday. Basket-weaving, fretwork and carpentry were taught on Sundays. Sewing and cooking were parts of the curriculum for the girls' school. Pupils of both the schools were given all facilities for games and special attention was paid to their physical training. Boys were occasionally taken out for excursions to places of educational interest. A debating society was formed for the boys to train them up in elocution. The boys' school held an afternoon session for those who were to attend other English schools in the morning.

There are two other English schools separately for boys and girls where classes are held in the afternoon. English is taught up to the fifth and fourth standards in the boys' and girls' schools respectively. 169 students in all received education in these two schools during the year under review.

Young Men's Cultural Union : An organisation called the Ramakrishna Mission Young Men's Cultural Union was started during the year under review. The Union is devoted, on non-sectarian lines, to the moral, intellec-

tual and spiritual welfare of the young generation irrespective of any nationality.

Present needs : An extension of the school premises to provide for more accommodation is a pressing need for the present.

THE RAMAKRISHNA MISSION ASHRAMA, PATNA

The report of the Ashrama for the year 1939 presents a good record of its religious and humanitarian activities which may be classified as follows :

Religious : Weekly scriptural classes were held in different parts of the city and private interviews were granted to sincere souls seeking spiritual advice from the Swamis. Lectures were arranged on special occasions for the spiritual benefit of the public and lecturing tours with the same object were undertaken by the Swamis in different parts of the province. The celebration of birthday anniversaries of great prophets and seers of all religions constituted another important feature of its activities.

Educational : The Ashrama conducts two free lower primary schools—one at its own compound and the other at a neighbouring

village. Both are meant for the children of the labouring and depressed classes. There were 46 and 31 students respectively on the roll during the year under review.

There is a free Students' Home attached to the Ashrama where two students of the Patna University were accommodated during the year under report. Financial difficulty is proving a great handicap to the progress of the Home.

The Ashrama runs a free library and reading room open to the public.

Philanthropic : For rendering medical relief to the poor sufferers of the city the Ashrama has started, under the guidance of expert medical men, two Homeopathic dispensaries—one in the Ashrama and the other outside. A total number of 21,994 patients received treatment during the year from both the centres.

THE RAMAKRISHNA MISSION HOME OF SERVICE, BENARES

The Home of Service is one of the premier institutions of the Mission. The following is a short account of its report for the year 1939.

The indoor work of the Home comprises a hospital with 115 beds, a refuge for aged and invalid men with 25 beds, a refuge for aged and invalid women with 50 beds, an asylum for paralytic patients and provision for giving food and shelter to the needy.

The total number of cases treated in the indoor hospital was 1,940. The daily average of indoor cases was 117.8. There were 323 surgical cases of which 183 were major ones. The refuge for invalid men could not accommodate more than 5 inmates for want of funds. Shelter was provided to 25 women invalids and 23 paralytic patients. Besides these food and shelter were given to 262 men and women.

The outdoor work of the Home consists of outdoor dispensaries, help to poor invalids and helpless ladies of respectable families, and special and occasional relief to the needy.

The total number of cases treated in the outdoor dispensary of the Home and the branch dispensary at Shivalay was 2,19,646. The daily average attendance was 601.7 and the total number of surgical cases came to 1,230. Persons numbering 197 received weekly and monthly outdoor relief in cash and kind and 1,230 people including students and stranded travellers were helped with books, food and such things as occasions demanded.

All the three systems of treatment—Allopathic, Homœopathic and Ayurvedic—are made use of in the hospital.

Immediate needs : 1. Endowments for beds, each costing Rs. 4,000/- in the surgical ward, Rs. 3,000/- in the invalid refuge and Rs. 2,500/- in the general ward ; 2. Bedding and clothing ; 3. Rs. 6,000/- for a building for the outdoor dispensary ; 4. Contributions towards general expenditure ; 5. Contributions towards the T. B. Sanatorium already under construction at Ranchi. A lac of rupees more is needed for this.

THE RAMAKRISHNA MISSION TUBERCULOSIS SANATORIUM, RANCHI

The Public may be aware from our appeal recently published in the papers that the Ramakrishna Mission has sometime ago purchased a plot of land measuring nearly 240 acres at Dungri, eight miles away from the Ranchi Railway Station, with a view to starting a Tuberculosis Sanatorium. Constructional works have already been started. Our minimum immediate needs which have to be filled before the institution can be inaugurated are a number of cottages, an administrative block including a laboratory, an X-ray room and an office, a general ward, workers' and servants' quarters, a well, and a few other minor constructions. Of these a block for workers, quarters for servants, a garage, two godowns, an embankment round an existing tank, and a few sheds for a weekly market have been constructed. Besides, a well, about 5 lacs of bricks from our own kiln there, a road nearly a mile long linking the Sanatorium with the Ranchi-Chaibassa Road, and a septic tank have also been made.

For all these works necessary for starting the Sanatorium we need nearly Rs. 1,50,000/-, of which we have so far received Rs. 88,000/- and also building materials of about Rs. 300/- in value. We have further received promise of about Rs. 19,500/-. So we need nearly Rs. 1,00,000/- more. We feel no doubt that the generous public will respond liberally to this most deserving cause. All contributions will be thankfully received and acknowledged by the following:—

1. Secretary, Ramakrishna Mission, Belur Math, Howrah.
2. Asst. Secretary, The Ramakrishna Mission Home of Service, Luxa, Benares City.
3. President, Ramakrishna Math, Mylapore, Madras.
4. President, Ramakrishna Ashrama, Khar, Bombay.
5. Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

MIDNAPUR FLOOD RELIEF WORK

RAMAKRISHNA MISSION'S APPEAL FOR FUNDS

Our flood relief work in the Bhagavanpur Thana of the Contai Sub-Division of the Midnapur District is continuing. In the second week three more villages have been added, and in the third week another large village, making the total number eleven. In the two weeks ending on October 10th, our Haripur centre distributed 88 mds. 28 srs. of rice to 1,325 needy persons belonging to 437 families. The water is subsiding slowly, and more houses are collapsing. The condition of the people has not improved in the least. Rather there is a chance of an outbreak of epidemics. The plight of the village last added to our list is particularly distressing.

Our Tamluk branch is distributing every week over 25 mds. of rice to about 600 persons belonging to 12 villages of the Nandigram Thana, in the Tamluk Sub-division.

We have been carrying on the relief work to the utmost capacity of our funds, which are fast dwindling and should be immediately replenished. We are grateful for the response that our appeals for help have

got, but we need more. Had we sufficient funds, we could extend our area; but as it is, it is impossible. We earnestly hope our benevolent countrymen will generously come forward to help these thousands of poor suffering men, women, and children, so that we may successfully complete the relief work at least in the area already undertaken. We may remind all sympathetic souls that even four annas would keep a starving sister or brother alive for a week.

Contributions, however small, will be thankfully accepted and acknowledged at the following addresses:

1. The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.
2. The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

Sd./- SWAMI MADHAVANANDA,

Secretary,

Ramakrishna Mission.

14th October, 1940.