

PRABUDDHA BHARATA

VOL. L

MARCH, 1945

No. 3



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

CONVERSATIONS WITH SWAMI SHIVANANDA

BELUR MATH, 1929

The talk was about pilgrimage. A monk has just returned from a visit to Badrinarayan and other holy places.

Mahapurushji remarked: Visiting holy places is easy enough. Anyone who is a bit hardy can do it. But love of God, faith in Him—these are rare things. You see many monks who have visited the four Dhams* on foot. They may have done more such feats. But how many of them have real devotion or real discrimination? Of course I don't mean none of them have these. A few surely have. But a few—only a few. Progress in spiritual life is difficult. Specially so for those who have no living ideal. It becomes comparatively easy if one is lucky enough to come in touch with an ideal personality. Otherwise very few can decide on a goal and progress towards it. If one can lay a firm hold on life's ideal, then, by God's grace, one can gradually progress towards it. Truly all

* The four monasteries founded by Shankaracharya at four distant points in India. To visit them is the most cherished aspiration of monks belonging to Shankaracharya's school. According to tradition, these are the Shringeri Mutt at Shringeri in S. India, the Govardhan Mutt at Puri in Orissa, the Jyotir Mutt at Badrinarayan in the Himalayas, and the Sarada Mutt at Dwarka in West India.

depends upon God's grace. We were very fortunate that we came in touch with such a great personality (i.e., Shri Ramakrishna). Through our own experiences we have known how God is attained and how a man is transformed after attaining God. He came as incarnation of God for this age and kindly brought us, too, with him. Is it small luck? We have come in direct touch with God Himself. We have seen Him, have modelled our lives on Him. Thanks to this, attainment of God has been easy for us. We are blessed. Again, those who have not seen Thakur, have not had his holy contact, but have seen us and through us, are trying to grasp him, are fortunate compared with millions of other men and women. Would you believe it, God Himself came in human form, and that only the other day.

It all passed before our eyes like a pageant. What a fire of spiritual austerities he had kindled ! The warmth of that fire one can still feel. This is no ordinary age; this is a most sacred age. In this age all will be easy for him who will accept Shri Ramakrishna, will travel along the spiritual path making him his ideal. In these days anyone fashioning himself after Shri Ramakrishna, casting his life in

the mould of his, will find it easy to attain God. But how many can actually do it ?

The Monk : Maharaj, is it very easy to attain God ?

Maharaj : No, not so easy.

Saying this he began singing :

‘Shyama, mother, you’re flying your kites,

Of a million, only one or two of them get free.

And when that happens,

You laugh and clap your hands.’

‘Out of a thousand only a handful try to find me. And of those who try, only one or two succeed.’ Realization of God is very difficult; without His special grace it is impossible. But if He is kind enough, darkness of a thousand years can be lighted up all at once. He is an ocean of mercy. Moved by man’s sorrows He came in human form to save him. Else why should He have come? He is full. What want has He ?

RELIGION AND FREEDOM

BY THE EDITOR

He who knows this Infinite, verily becomes one with it ; he crosses all the barriers of ignorance, sorrow, sin, and death, and becomes perfectly free.—Mundakopanishad.

I

Man is born everywhere in chains, innate or environmental, and yet aspires to freedom of all kinds. Every man considers freedom his birthright, but he finds that all nature, as well as human society, is in a conspiracy to bind him down to fixed forms of movement and conduct. All individuals and communities have in them this desire for freedom, for liberty to act, feel, and think as one likes, but it reaches its highest conscious expression only in civilized men.

The problem of freedom is one and indivisible whether we consider it in relation to man in his individual capacity or in his relation to society. For we do not get individuals except in society, nor do we get a society without individuals.

What do men seek? At the body level, they seek satisfaction, complete or incomplete as the case may be, of their bodily needs. The needs of the flesh are indeed heavy, continual, and exacting. The more they are satisfied the more they flame up, like fire fed with petrol. Men want food, clothes, houses, sexual satisfaction, and, perhaps incidentally, children. All men, saints and sinners, rich and poor, are alike under the visible bondage of most of these bodily needs, if not of all. Hunger, the imperative need for food, is the driving force in the life of the majority of mankind. It is to this universal

need of physical sustenance that the Upanishads refer, when they speak of food as Brahman. There is no living creature but will be glad to have freedom from hunger and thirst. Men further desire also freedom from the inclemencies of cold and heat, sun and rain, in the form of shelter and clothes. As soon as these are satisfied men want the freedom for the satisfaction of their imperative instincts for marriage and parenthood. Here in the individual comes within the firmer grip of the collective or racial force that works in the world, the force which the ancient Hindus deified as Prajapati, the god of procreation, what modern scientists would call the biological principle of the reproduction of the species. Except perhaps at the human level, this biological impulse for reproduction of type is an imperious and overpowering necessity, when the individual reaches maturity; and at this stage comes the necessity for the young man or woman to recognize the function of family and society. Till the young boy or girl reaches the age of marriage, the purely physical needs of food and shelter and play may keep them engaged and contented. But with the reaching of the adult or mature stage, the new needs of parenthood make themselves felt, and if they are not satisfied lead to much painful frustration. So each individual wants the freedom to choose his partner in the biological business of parenthood.

II

Most of these physical needs man shares with the lower animals. As a Sanskrit verse says: food, sleep, fear, and sexual satisfaction—men have these in common with the beasts. But what distinguishes men is their reason or capacity for acquiring knowledge. The very etymology of the word 'man', from the Sanskrit *man*, to think—indicates that human beings have this special power of reason or of acquiring knowledge, of developing ideas of good and bad, true and false. It is because of this special power placed in men's mature nature that human civilization has risen higher and higher in the evolutionary scale. Indeed it may be said that all that we prize in civilization is the result of the thinking and reasoning power of man applied to meet the problems facing him in the world. Increasing knowledge of the working of the forces in the universe has placed greater facilities in the hands of men for controlling the course of their own growth and evolution. So we find men struggling not for bread alone, like the beasts, but for the things of the intellect and the spirit. Economic and social freedom, political freedom, freedom of speech and movement, and freedom of thought and worship are all desired by men at this level of development.

Thus Indian leaders want freedom from the stranglehold of the British political and economic imperialism. Britain wants freedom from the menace of Japanese pan-Asianism which threatens to take away the sources of her sustenance, power, and glory by depriving her of India and other British possessions in the East. Russia and France want to be free for ever from the menace of Nazi militaristic brutality. The Americans want to free the Pacific Ocean and Asia from the darkening light of the Rising Sun. Nippon wants to free the helpless Asiatics from the jaws of the Lion, and the claws of the Eagle. The Russian Bear of Bolshevism wants the freedom to tear to pieces the bloated honeycombs of the capitalistic nations. Poor China prays for freedom as much from the tentacles of the Japanese Octopus as from the bonds of silver with which America would like to bind her to her side. Even battered France, and pulverized Holland and Belgium, want the freedom to have back their pre-war colonies!

In other spheres besides the international, we find the same desire to be free from dis-

abilities imposed upon us or to have the freedom to impose disabilities upon others. The white races want to keep at arm's length the black and yellow races, because they consider their pigmentation or their frizzly hair or stubby flat nose or pin-hole eyes to be distinctly inferior to their own. Thus Asiatics are excluded from any immigration worth the name into America. Australia, that babe of barely two centuries, will not admit the centuries-old Chinese or Japanese or Indians into its vast empty spaces. While South Africa, after having used Indian labour for developing the country, now wants to drive them away from its shores as if they had the plague. And an even more amazing suggestion was made by somebody in America that the Negroes from that country should be sent back in a body to their original homes in Africa! Hitler's example of Jew-baiting seems to be contagious.

In the religious sphere also we see the same diversity and contradictoriness in the desire for freedom. In freedom of worship Christianity and Muhammadanism include the right to convert others to their own forms of belief. The milder and tolerant Hindu wants to be freed from the killing attentions of these saviours of his soul, who will like to apply the unction of salvation by force to the souls of others unable to resist them. The theologians offer us freedom from misery and pain and all the imperfections of this world in a heaven where we shall also become angels or *devas* and have, to our hearts' content, every happiness minus the pain of satiety. If we do not believe what the learned theologians say and accept their mysterious dogmas as gospel truth, they threaten us with eternal baking in hellfire. So many people lying hypnotized under the spell of the dualistic creeds want to be free from the fear of falling into hell.

The individual fears poverty, disease, old age, death of his beloved ones as well as his own, and wants to be free from these calamities. President Roosevelt canvasses for world support by promising to work for freedom from want, freedom from fear, freedom of speech and movement, freedom of worship, and a host of other freedoms, though in the serving out of this ambrosia of freedom, the claim of the white races will come before that of the coloured. Like Vishnu in the form of Mohini in Hindu mythology, he will deal out the ambrosia of happiness and security for all, though the secret understanding seems

to be that the coloured races are to be put off from their share after the work is done.

The labouring classes want freedom from the tyranny of the capitalists, the peasants want to be freed from the exhausting exactions of the landlords and the governments, and the unprivileged like the Depressed Classes in India want the restoration of their human privileges. The Muslims want freedom from the menace of absorption by the Hindus. The Hindus want no bifurcation of their dear Hindusthan, and compare the Muslims to the false mother in the fable, who would agree to cut the child, whose parentage was in dispute, into two.

III

Thus at the intellectual level, it so happens that each individual or group or nation wants to be free from the control of others in all matters. The greater the intellectual development, the greater seem the differences of opinion. There is no expert but has his own opinion. This desire for freedom, so dear to all seems to have no end. For what we consider freedom now, we consider slavery the next day; what one man or nation considers freedom another considers to be slavery.

In spite of all this apparent confusion about the idea of freedom, the inner urge for freedom is making higher and broader paths for its expression. Thus in the West this urge has taken more explicitly the form of fighting for political freedom. Through the centuries the West has been trying to perfect some political machinery by which the individual can be saved from absolute rule. Western people are always trying to throw off any one man ruling over them, and they are gradually advancing to higher and higher democratic ideas and have developed the idea of physical liberty,—though selfishly they sometimes consider such things applicable only to white races, and try to persuade themselves that the coloured races have to be under some form or other of autocratic government. In America in addition to political they have developed social freedom to a considerable extent. In the East, and especially in India, we developed the idea of religious and spiritual freedom. What the West considers wisdom the East considers folly and *vice versa*. Christ, an Asiatic, said that it profited little to gain the whole world if one lost one's soul. The West thought, first let us secure this world, and

then we shall see about the other. Easterners, thinking of God and the soul and the freedom from the pains of this human existence so abundantly evident in the form of frequent famines and pestilences, neglected this world as far as possible, and tried to forget it in the search for spiritual freedom. As Max Müller says:

The Hindu enters the world as a stranger; all his thoughts are directed to another world; he takes no part even when he is driven to act, and even when he sacrifices his life, it is to be delivered from it.

They (the Hindus) shut their eyes to this world of outward seeming activity, to open them full to the world of thought and rest. Their life was a yearning for eternity; their activity was a struggle to return to that divine essence from which this life seemed to have severed them.

The best minds of the West bent their minds to get freedom from nature outside man. The wise men of the East devoted themselves to the problem of the freedom of the soul, to get free from nature inside man. The West began with the assumption that all was matter; it found matter evaporating into force; and on still closer analysis modern scientists are more and more inclined to believe that matter and force all merge into *consciousness*. Max Planck says:

Consciousness cannot be explained in terms of matter and its laws. I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness.

Professor Schrodinger also says:

Although I think life may be the result of an accident, I do not think that of consciousness. Consciousness cannot be accounted for in physical terms. For consciousness is absolutely fundamental. It cannot be accounted for in terms of anything else.

The Indian sages also found out the same truth that *Chit* alone was the final thing. They called it more properly *Sat-Chit-Ananda*, existence-consciousness-bliss. Just as scientists, initially running away from everything except matter, found that ultimately all was but consciousness, so the saints running away from all earthly things found at last that the spirit or God which they sought was in their own hearts, in the hearts of all living things, nay, in every atom of this Universe. As the mystics say, 'All is God'; सर्वं खल्विदं ब्रह्म. The One has become matter and mind and

anything else left besides. As Swami Vivekananda says :

Multiplicity of gods gave place to one God of the universe, and in the Upanishads there is a rebellion against that one God. Not only was the idea of so many governors of the universe ruling their destinies unbearable but it was unbearable to them that there should be one person ruling this universe. . . . The idea grows and grows, until it strikes its climax. In almost all of the Upanishads we find the climax coming at the last, and that is the dethroning of this God of the universe. The personality of God vanishes, the impersonality comes. God is no more a person, no more a human being, however magnified and exaggerated, but God has become an embodied principle in us, in every being, immanent in the whole universe. (*The Freedom of the Soul*).

Westerners are seldom tired of saying that the East is backward, has not got the knowledge which the West has got, and so is not fit for political and economic freedom. The East says the West has but got a partial knowledge, a knowledge of the *apara vidya* that brings in its train only further misery and ultimate destruction; whereas it (the East) has got the knowledge of Brahman, the *para vidya*, the knowledge that frees the soul absolutely from all bondage. We believe that in spite of its present comparative economic and political decadence, the East is pursuing a surer tract to the goal of complete freedom. It is good to have political and economic freedom, which often makes easier the path to spiritual freedom. Nay, to the vast majority of mankind, freedom in political,

economic and social matters is really necessary before they can rise to the heights of spiritual freedom. But in neglecting these forms of outer freedom the East has erred, we are inclined to think, on the safer side. The West will go to rack and ruin unless it learns that, without spiritual freedom, all other freedoms lose their substance and become but further sources of bondage. This it must learn from the example and precepts of the East. It must shed its obsessions of racial and material superiority, and learn, as the Emperor Asoka learned, that happiness lies not in having the freedom to slay and exploit, like the beasts of prey of the forest, but in serving all mankind, and enabling everybody to develop along his own lines of growth. Nature abhors a dead uniformity.

Freedom is ever man's goal. He seeks it ever. His whole life is a struggle for it. But freedom from what and for what? In the answer to such questions the East has shown a greater wisdom than the West. As Swami Vivekananda says :

Blessedness, eternal peace, arising from perfect freedom is the highest concept of religion, underlying all the ideas of God in Vedanta,—absolutely free existence, not bound by anything, no change, no nature, nothing that can produce a change in them. The same freedom is in you and in me and is the only real freedom.

Societies and nations should be so organized that each individual gets the maximum facilities for attaining such complete freedom.

UPANISHADIC MEDITATION*

BY SWAMI GAMBHIRANANDA

Upâsanâ and Devotion

We hinted earlier that *upâsanâ* has in it many elements of devotion, *bhakti*. It is not mere thought; there is scope for emotion and volition as well. Ideas are to be adhered to with determination, and will is to be sustained by faith. And the whole effort is to be sweetened by love—love for a Personal God sometimes, but more often love for a higher ideal which is nothing but *sachchidânanda*. In consonance with the *bhakti* schools, the Upanishads recognize God as love. For they say, 'Raso vai sah—He is indeed Love';

'Kam Brahma, Kham Brahma—Brahman is Bliss, and Bliss is infinite'; and 'All these beings come from Bliss, after birth they live through Bliss, and they move towards and enter into Bliss.' An example of meditation on personality can be cited from the *Chhândogya Upanishad* where the Divine Presence in the sun is meditated on. His beard is golden, his hair is golden, upto the tips of his nails everything is golden. His eyes are red as lotuses. This golden Being resides in the sun, and He is

* Concluded from the February issue.

above all impurities. The *Mundakopanishad* speaks of the Cosmic Person as having fire as His head, the sun and moon as His eyes, the Vedas as His voice, the earth as His legs, and so on. In the Upanishads there is also mention of *tanmayatva*, i.e., becoming united through and through with God. The *Mundaka Upanishad* teaches a beautiful *upâsanâ* based on *Om* where it reveals the real mechanism for the concentration of mind on God:

Taking in hand the great bow which is the great weapon presented in the Upanishads, fix on it an arrow that has been sharpened through meditation. Then with a mind wholly captivated by His thought, do thou draw the string of the bow fully and hit the target which is no other than the Reality represented by *Om*. The *Om* is the bow, the mind is the arrow, Brahman is the target. It is to be hit with concentration and then one should become unified with the target just like an arrow.

As it may be naturally inferred, this kind of devotional *upâsanâ* was often combined with prayer to God both in His personal and impersonal aspects. In the *Shvetâshvatara Upanishad* (III. 6) the devotee supplicates Shiva thus:

O Shiva, do Thou make innocuous the arrow that Thou hast taken in hand for shooting. Do not harm my relatives and this world.¹

In addition to such prayer for worldly welfare there is also fervid prayer for moral and spiritual uplift, such as,

From evil lead me to good ; from darkness lead me to light ; from death lead me to immortality.²

In the *bhakti* school of thought there are often meditations of God based on the meaning of the letters of His name. The Upanishads also abound in such meditations. Among the so-called later Upanishads in which the *bhakti* element is strikingly in evidence, the *Gopala-purvatâpaniya Upanishad* says:

'Krishi' implies the earth, and 'na' implies bliss. Their combination means Krishna who is Supreme Brahman.³

¹ यामिषुं गिरिशन्त हस्ते विभर्ष्यस्तवे ।

शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥

² असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा
अमृतं गमय ।—*Brihadâranyaka Upanishad*,

I. iii. 28.

³ कृचिर्भूवाचकशब्दो नश्च निवृत्तिवाचकः ।

तयोरेक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥

Similarly the older Upanishads prescribe *upâsanâs* based on the meaning of letters and suggestiveness of sound. The *Chhândogya* (VIII. iii. 3) says that *hridaya* is a name of God, for the derivative meaning is *hridi-ayam*—He is in the heart. And the *Brihadâranyaka* (V. iii. 1) elaborates this *upâsanâ* thus: 'This is Prajâpati—this heart (intellect). It is Brahman, it is everything. *Hridaya* (heart) has three syllables. "Hri" is one syllable. To him who meditates as above, his own people and others bring (presents). "Da" is another syllable. To him who meditates thus, his own people and others give (their powers). "Ya" is another syllable. He who meditates as above goes to heaven.'

It may be remarked in passing that such devotional ideas, prayers, and meditations are also found in abundance in the *samhitâs*. The *Shvetâshvatara Upanishad*, which is counted among the older Upanishads, uses the word *bhakti* in its usual sense (VI. 23). Besides, there are instructions for *japa*, and reference to grace: 'यमेव एष वृणुते तेन लभ्य —by him is He realized to whom He is graceful' (*Kathopanishad*, I. ii. 23), and 'वदेप्रसादात्' and 'घातुः प्रसादात्'—'through the grace of God' (*Shvetâshvatara Upanishad*, VI. 21, III. 20). The presence of these elements in the Vedas demolishes the theory that *bhakti* is a *paurânic* development. But we cannot pursue this topic further. Suffice it to say that *upâsanâs* of the devotional type are found scattered in many Upanishads. But the Upanishads did not stop even with this; they pursued their task still further. Beyond Personal God they visualized an Impersonal Entity which transcends everything; and towards this they addressed their untiring steps. For they discovered quite early that 'Infinity indeed is happiness. There can be no real bliss in limited things. The highest bliss is identical with infinity.'⁴ Moreover, Reality cannot be different from the meditator.⁵

Meditation through Self-identification

And this brings us to a unique characteristic of the Upanishads that can be met with, perhaps, nowhere else in the world. The Upanishads not only searched for the Inf-

⁴ यो वं भूमा तत् सुखम् नाल्पे सुखमस्ति भूभैव सुखं—*Chhândogya Upanishad*.

⁵ नेदं यदिदमुपासते—*Kenopanishad*, I. 5.

nite, but they found It to be identical with the Self in all. They first realized सत् खल्विदं ब्रह्म and then अहं ब्रह्मास्मि—first 'Brahman is all this,' and then 'I am Brahman.' The *Brihadâraryaka Upanishad* poses the question,

Men think, 'Through the knowledge of Brahman we shall become all. Well, what did that Brahman know by which It became all?'

And the answer is,

This self was indeed Brahman in the beginning. It knew only itself as 'I am Brahman'. Therefore it became all. And whoever among the Gods knew It, also became That; and the same with sages and men (I. iv. 9-10).

And so the task before the Upanishads was how to prepare the aspirants for that realization of unity. As a potent means to this they hit upon *ahamgraha upâsanâ* in which the self is deliberately identified with different aspects of Brahman or with the Qualified Brahman Itself. The aspirant thinks of himself as Brahman.

Thus in one meditation *Virât* or the Cosmic Person is thought of as food which is raised by stages, to the cosmic plane where everything is seen to merge in its cause which is considered to be the eater of food. This final eater again is no other than *Virât*, and the eating, too, is *Virât*. When thus everything has been identified with *Virât*, and cause and effect have lost their duality, the meditator identifies himself with the non-dual *Virât*. This in brief is what is known as the *samvarga-vidyâ* or the meditation on the mergence of everything in the Cosmic Person which is no other than the Self.⁶ There is also another *upâsanâ* based on the *Gâyatri* which is taken as a symbol of Brahman and is shown to be as all-inclusive and infinite as Brahman. The meditator then identifies himself with this *Gâyatri-Brahman*. 'All beings that exist are indeed *Gâyatri*. *Vâk* (i.e., speech) indeed is *Gâyatri*, for *Vâk* indeed sings (i.e., utters) all these beings and protects them.'⁷ That which has been spoken of as Brahman is indeed in the space outside this body. The space inside is indeed the same as the space outside. The space in the body is the same as the space within the body. This space-

⁶ *Chhândogyopanishad*, IV iii.

⁷ This is the derivative meaning of *Gâyatri*, which comes from the roots *gai*, to sing, and *trai*, to protect.

⁸ *Chhândogyâ Upanishad*, III. xii; vide also *Brihadâraryaka Upanishad*, V. xiv.

Brahman is infinite.⁸ Similarly also in other cases. The highest *upâsanâ* is reached where Brahman is presented as identified with everything that is good, noble, and beautiful, and the meditator then thinks himself to be no other than Brahman thus qualified.⁹

The Upanishadic seers were convinced very early of the efficacy of meditation and mental resolve. The *Chhândogyâ* says,

Meditation is indeed higher than conviction. The earth is as it were deep in meditation. The sky is engaged in meditation; heaven, water, mountains, men, gods, are all in meditation. Men get their uplift through meditation. So meditation is Brahman.

And about faith the Upanishad says,

Man is identified with his faith. As he believes so he becomes. So must he have faith.¹⁰

These two sayings reduced to practicality could not but give rise to the kinds of meditation we have been considering and particularly so to the *ahamgraha upâsanâs*.

The long and short of it is that the Upanishadic seers did not rest satisfied with an objective direction of the mind as it is usual in the path of devotion and duty, or subjective withdrawal as it is usual in Yoga. They combined the two processes and reaped the highest benefit in the form of *aparokshâ-nubhutt* or the immediate realization of the Self as Brahman, of the microcosm as the macrocosm. Their life's goal lay not in the mere realization of an isolated Self, but in identification with God in His fullness—in His transcendence and immanence.

It is this final objective that gave the direction to *upâsanâ*, which was not allowed to be alienated from life, but life was to be spiritualized through it. It is in this realistic attitude leading to the highest realization that the present-day worth of Upanishadic *upâsanâ* lies.

⁹ सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यान्तो-
ऽवाक्यनादर एष म आत्मा अन्तर्हृदय एतद् ब्रह्म—

He who is the cause of all effects, who is the source of all (good) desires, all (good) smells, all (good) essences, is the pervader of all this. He is without speech, (i.e. organs) and passions. He resides in the lotus of (my) heart and is my Self. He is Brahman.—*Chhândogyâ Upanishad*, III. xiv. 4.

¹⁰ अथ खलु क्रतुमयः पुरुषो यथा क्रतुरस्मिहोके पुरुषो
भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत—*ibid.*, III.

Classes of Upâsanâ

Next I propose to deal in brief with the different classes of *upâsanâ* as this will clear our ideas about this word. I have already spoken of *Brahmopâsanâ* and *abrahmopâsanâ*, of *ahamgrahopâsanâ* and *samvargopâsanâ*. Of *Brahmopâsanâ*, however, I have given you only one aspect, viz meditation on Personal God or Qualified Brahman. But there is a school of Vedantists who think that it is possible to meditate on the Absolute Brahman as well. Most Vedantists would not agree with this, since the Absolute Brahman cannot be the content of any thought or meditation. When properly analysed it would seem that the controversy hinges on the meaning we give to the word *nididhyâsana*. If by this word we mean ordinary meditation, then surely there can be no *upâsanâ* of the Absolute Brahman, for howsoever we may try we can have no image, concept, or psychosis in our minds higher than that of the Qualified Brahman. If, on the other hand, *nididhyâsana* means meditation of the higher order as defined by Sureshwaracharya we may have meditation on Absolute Brahman; but for clarity of thought and expression we shall be well advised not to call it *upâsanâ* but *nididhyâsana*, not a form of mental activity but a flow of conviction.

From another standpoint Shankaracharya places the *upâsanâs* under three heads. First, those which are connected with sacrifices etc. actually being performed, *angâvabaddha*, and are calculated to heighten the results of the sacrifices; for according to the Vedic people, though sacrifices are efficacious by themselves, when they are conjoined with meditation they lead to greater results. Secondly, there are those meditations which are not connected with actual sacrifices nor with Brahman, but are calculated to lead to heaven or yield other cherished results. Thirdly, there are the *Brahmopâsanâs*. In 'इयमवर्गः साम—look on the *Rig* as the earth and the *sâman* as fire,' we have an example of the first class. And in looking on death and suffering, etc. as penance, described earlier, we have an example of the second class. Similarly the *Brihadâraryaka* begins with a meditation based on the horse sacrifice which may be resorted to either by those who are actually engaged in the sacrifice or by those who for

some reason cannot do so. The result, however, is the same in both cases.

There are again two kinds of *upâsanâ*—*Brahmopâsanâ* and *pratikopâsanâ*—direct meditation of Brahman, and indirect meditation based on symbols. A *pratika* is a symbol such as a *shâlagrâma* or an image. The ideas of the deities to be meditated on are fastened on these symbols and images. But the old philosophers were careful to warn us that there can be no direct meditation of God so long as the mind hovers in the plane of symbols. It is only when we can transcend the grosser world that we are vouchsafed a higher realization of the Deity.

The emblematical meditations are of two different kinds—*sampadupâsanâ* and *adhyâsopâsanâ*. When we take up a symbol of lower order and through similarity superimpose on it the qualities, etc. of a higher thing, we have *sampadupâsanâ* or meditation based on similarity, through which we think not on the lower order of things but on the higher ones which the lower things symbolize.¹¹ In fact, the lower things are here raised through similarity to their higher correlates where they find their fulfilment. Thus in the *Bhâmati* we read: 'The Vishvedevas, who are innumerable, have a similarity with the infinite mental modifications. Therefore the Vishvedevas are superimposed on the mind; and the mind itself is considered as though non-existing, the Vishvedevas having the pride of place. As a result of such a meditation one attains the infinite worlds. But in *adhyâsopâsanâ* the symbol itself predominates and on it are superimposed the qualities, etc. of the deity, as for instance, "Think on the mind as Brahman," or "The sun is Brahman—this is the instruction."'

Oṃ may be used as a symbol of God, and through this we can get *adhyâsopâsanâ*. Similarly the heart-meditation, etc. may be accepted as symbols of Brahman. An example of *sampadupâsanâ* can be taken from the *Brihadâraryaka Upanishad* where the horse in a horse-sacrifice is thought of as *Prajâpati*, the Cosmic Person. 'The head of the sacrificial horse is the dawn, its eye the sun, its vital force the air, its open mouth the fire called *Vaishvânara*, and

¹¹ आरोग्यप्रधाना सम्पद् अधिष्ठानप्रधानोऽध्यासः—

the body of the sacrificial horse is the year. Its back is heaven, its belly the sky, its hoof the earth, its sides the four quarters, its members the four seasons,' and so on. One wonders at the wide sweep of the imagination and the all-comprehensive will and intellect which want to link up the most insignificant thing with the Highest Reality. We are told that through this meditation, one becomes identified with *Prajâpati*, a result which is as high as that obtainable through the horse-sacrifice itself. The power of thought is here fully recognized and meditation is given a

status at least as high as the highest sacrifice.

We have thus given some indication of what the *upâsanâs* are and how they form an integral part of every-day life—that is to say, a life devoted to higher ideals and not merely to sordid worldly things. We have also sought to impress on the readers the fact that these *upâsanâs* are not so far removed from modern life as some would have us believe. If we have succeeded in this we shall feel our present endeavour fully recompensed.

AMERICANS LOOK TO INDIA

BY ELIZABETH DAVIDSON

The American nation was born of faith in man and the desire for freedom. Out of and in revolt against the oppression and poverty of life in the feudal states of Europe, there arose a tide of liberalism and belief in human dignity and brotherhood which was to span the Atlantic and create a new society. In Europe the same impetus gradually changed the established order of things, but it was greatly handicapped by the jealous ambitions of the military and ruling classes. America is not merely an extension of Europe; here the dreamers and doers joined hands in a genuine search for a way of life in which each individual could reach his highest stature.

Although the America of today is regarded as shallow and materialistic, spiritual values were not absent in the founding of the country. When Jefferson stated in the Declaration of Independence 'that *all* men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness,' he was giving voice to the American dream. This American dream is still evolving: it appears in various forms in the literature and political history of this country.

During the first hundred years of American history all the great leaders of the nation—Washington, Jefferson, Lincoln—and the colonists and patriots were brought up in the Christian tradition. Study of the Bible formed the basis of early education, and though these leaders were able to outgrow the con-

finer of sect and creed, as no single church was permitted to establish its authority in the rapidly expanding life of the country, the simple words of Christian love and brotherhood left their impress on their thought and inspired much that was noble and virtuous in American life. The Quakers under William Penn, the Puritans and the Moravians, the Mormons and the Unitarians, formed earnest though sometimes bigoted religious communities. The religious life was considered of sufficient importance to be included in the Bill of Rights; freedom of worship was permanently established along with political and economic liberties in the Constitutional amendments.

The abolition of slavery after the Civil War may be thought of in a deeper way than the merely humanistic righting of a social injustice. The word 'freedom' again recalls the American dream: the opportunity given each human being to evolve to his highest stature—physical, mental, spiritual. Free education had already given the common man far greater opportunities than ever before in the realm of mental enlightenment. During this period Emerson and Thoreau were captured by the immense vistas of Vedic thought. There is a kinship between 'equality' and 'oneness of existence'—the latter being an extension and intensification of the former. 'Equality,' 'brotherhood,' 'oneness'—these form a natural sequence in human sympathy and understanding. Walt Whitman's poems are evidence of the infiltration of a greater

consciousness into American culture at this time.

If one appears to search in vain for the next phase of the 'dream' during the period of industrial expansion and scientific scepticism that followed the Civil War, one must also remember that growth does not proceed in a straight line. Greed and materialism have always been enemies of spiritual aspiration. Modern materialism has become so menacing expressing itself in world exploitation, mass production, technology, and war—that counter currents of equal magnitude in the realm of spirit must arise. The meaning of 'freedom', so essential to the American dream, demands perennial reinterpretation to give it life and value. A characteristic of this country is that the effort is constantly being made to remould society according to the changing values recognized by the individual. Wherever a bondage is met with, comes the effort to break through, to expand and immediately to share the new experience with the entire community. In principle and aspiration, no one is limited socially, economically, intellectually, or in spiritual endeavour. In practice, this perpetual rebellion has led to chaos. The effect of selfishness and greed, of national and international bargaining, makes ideals appear an empty mockery and we are often startled by our own hypocrisy. But the aspiration remains genuine. And in fact, the counter currents in the realm of spirit, the challenge to materialism, became a reality at the close of the century. The Parliament of Religions held in Chicago in 1893, an outcome of the American dream of universal brotherhood and understanding, brought us the message of a far greater freedom from India.

When Swami Vivekananda spoke to the Americans, his message met with instantaneous response, not just because of the appreciation of Vedic thought by Emerson, Thoreau, and Walt Whitman, but because of the American aspirations which the Swami rekindled. Here was a man capable of reinterpreting the meaning of freedom, not as had been our custom, by discovering and destroying further external bondages, but by turning the eyes within to a new world of even greater possibility in which absolute freedom was the goal, and complete oneness of all beings the experience. 'Each soul is potentially divine. The goal is to manifest this divine within, by controlling nature, external

and internal. Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these—and be free.' This was the ancient Declaration of Independence that India could share with us, and is sharing with us through ever widening channels of contact.

Do we realize the urgent need of this contact? Our country, the entire Western hemisphere, is facing a great cultural crisis. The devastation of war and accompanying hatred has reached its climax. Not only the principles of democracy but all relationships between man and man, man and the universe, are being overpowered by the forces of destruction let loose by a purely materialistic interpretation of life. India holds in her possession the formula most needed to save us from annihilation. Whereas, since the days of Greece, Western emphasis has been on external values and pleasures, India has lived and survived under conditions of great poverty and oppression by setting the highest store by inner verities. Our eyes are just opening to the significance of a deeper mental and spiritual enlightenment. We faintly perceive that before we can attempt any kind of perfection in the outer world, which is so obviously created more by our thought than by our deed, we must lift up and cleanse the world of thought itself. Thought is the precursor of every deed. Though our deeds are apparently swept away in time, our ways of thinking persist. Hence our despair for the future, unless we submit ourselves to a re-education of spirit.

Swami Vivekananda has presented to the West, in modern language and symbol, the entire range of Indian thought and faith. To a world torn by individualistic passion comes the soothing message of oneness of existence, of peace, contemplation, higher knowledge, and spiritual perfection. The mighty outgoing forces unleashed by science and technology can be held in check by an equally mighty faith in the divine heritage of peace and blessedness which man carries within himself. Religion, which has so nearly been discarded, can reassert its true relationship to human needs in the words of the Swami: 'Each soul is potentially divine. The goal is to manifest this divine within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or

all of these—and be free. *This is the whole of religion.* Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.'

Perhaps the greatest contribution to modern thinking India brings to us through Vivekananda, is the reminder that only by means of meditation and prayer great virtues come to life. With all our materialism we have still the lingering desire for goodness but we have lost the method of bringing such things as goodness, beauty, and peace into our daily experience. In the techniques of Yoga, Swami Vivekananda describes the ancient disciplines laid down by the Hindu seers, which purify the mind and prepare it for inner vision and self-knowledge. Discrimination between the permanent and impermanent, detachment from the ties of egotism and emotion, renunciation of whatever is harmful to our ideal, and patient practice are among the steps to freedom. The same orderly process which science follows to disclose the nature of matter by means of accurate and dispassionate observation and experiment has its exact parallel in the system of self-analysis used in India now and for ages past. These principles and practices have bestowed upon the gifted people of the East a mental hygiene we might well envy. Had our religion adapted itself to similar scientific means, we should have kept under control the forces of evil, the passions and selfishness which have brought on the present fury of mechanized war.

The wonder of it is that to the practical American there comes from India not only this promise of a greater goodness and freedom, but the actual example in modern times of men, or rather saints, thus free. Many Americans, even the simple men of the street, have already been stirred by the life and utterances of Mahatma Gandhi. How much more deeply they are being moved by a closer study of Swami Vivekananda's life and that of his Master Shri Ramakrishna as illustration and embodiment of the teachings of Vedanta! Since the publication in America of the 'Gospel of Shri Ramakrishna', numerous souls have taken refuge in the loving and completely enlightened personality that comes to life in its pages. Here was a man every particle of whose being was filled with God-consciousness, who was incapable of seeing evil in others, and who radiated

love for all, without any national or geographical limits. Seeing through his eyes and listening to his words we can believe that ideal spiritual life is always possible and is not the monopoly of any particular age or religious sect; it is the heritage of all.

'Freedom' and 'the heritage of all': these words arouse a nostalgia for the idealism of the past in every American heart. A certain simplicity and guileless faith, part of our very nature, venerates greatness and deeply trusts the true man of God. His words are tangible facts that can be verified. To think is to speak, to speak is to act, and if a single human being can reach freedom and perfection, then you and I can try to do the same. This faith is the core of American life even today. It may appear childish and egotistic, but it is not difficult, in a country that has been self-reliant in all its activities, to fan the spark of aspiration into a passionate effort to attain a still higher goal.

If Americans look to India for the re-education needed to achieve true freedom and wish to benefit by her religion and philosophy, we must clearly keep in mind the four essential points of Vedanta: 'the Oneness of Existence, the Divinity of Man, the Unity of God, and the Harmony of Religions.' Vedanta declares that the entire universe is one, not only as a stretch of matter or idea, but as indivisible spirit. As inner knowledge ripens, the multiplicity of names and forms created by our ignorance and egocentricity vanishes into a unity which comprehends all humanity as well as all objects, animate and inanimate. We can perceive all beings as our very self; our sympathy and understanding enfolds all. This knowledge alone can heal the wounds of centuries of mortal conflict between men and nations.

In the Divinity of Man, the American dream of human dignity can find its ultimate fulfillment; all thought of sin and weakness will cease. We shall then discover in ourselves the source of joy and blessedness, eternal, indestructible, infinite, and immortal. In spirit we find ourselves pure and perfect; and as spirit, man is one with God.

God is one and indivisible: the God that is defined as the goal of different religions is only the highest reading of the Absolute by the finite human mind. According to differences of environment and education God has

been given different names and attributes, but in His very infinity God is one.

In the actual experience of Shri Ramakrishna and of the seers of old who proclaimed the message of Vedanta, there is a complete harmony of religions. The Christian, the Jew, the Hindu, and the Moslem can and will reach the same ultimate illumination of soul, though following different paths. The one thing needful is earnestness and reverence for one's own faith.

Swami Vivekananda has set before us the ultimate ideal of love and service, an ideal that alone can raise the masses the world over. In his words we must indeed consecrate our lives to God : not only to the God of our inner experience, but also to God in the form of the poor, the ignorant and the wicked, the weak and the helpless. He also teaches us a new freedom in our work : now we work

as slaves, being depressed by our failure and elated by the success of our efforts. When we consecrate our work to the service of God, to the service of humanity as worship, He will accept both the success and the failure ; and in place of slavery we can enjoy a quiet mind in the midst of great activity.

When the American dream and the Indian ideal of life are joined, both countries will benefit. America may bring her smaller gifts of human dignity, social equality, and physical well-being to the common man. But India will still our restlessness with the experience of inner peace, quench our passions and desires with the soothing effect of spiritual discipline and renunciation, and arrest our search for material expansion by giving us a glimpse of infinite bliss, the knowledge of our divine inheritance.

MONISM, QUALIFIED MONISM, AND DUALISM: A RE-SYNTHESIS

BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI

How does it happen that Shri Shankara who was the teacher of *nirguna* Brahman was an ardent worshipper of Vishnu? Is there any inherent incompatibility between philosophic monism and religious worship of God? Why did Shri Ramanuja and, later yet, Shri Madhva move away from such an attitude and give us different world-views? Is it impossible to re-synthesize their interpretations of life and re-combine the colours of the spectrum into the white light? There was a time when Advaitins and Vaishnavas had intermarriages as in the instance of Appaya Dikshita's grandfather and grandmother. Later on intermarriage disappeared, and yet later interdining, too, vanished.

It is the Advaitic doctrine of *mâyâ* that has roused the ire of the so-called dualists. It is the old battle of Being and Becoming in ever new forms in ever new theatres. Can there be perpetual change without a basic permanent changeless principle of which change can be predicated as a manifestation in the plane of relativity? If there be such a basic Being, the question arises, Why should it change at all? If we analyse ourselves in

our waking state, we feel that we are the same, and that yet we are the witnesses of an endless series of changes with which we identify ourselves. And yet in deep sleep the basic Being is experienced and all sense of change is eliminated altogether. When Shri Shankara says that the One's becoming the many is due to *mâyâ* which is *anirvachaniya*, he looks at the tangle from the static standpoint. When Shri Ramanuja propounds his seven *anupapattis* (logical errors) and hurls his seven arrows at the *mâyâ* doctrine, he looks at the tangle from the dynamic standpoint. Shankara met the Buddhist (even there only the Hinayana Buddhist) doctrine of illusion by the doctrine of *anirvachaniya*. The word *mâyâ* itself has different meanings. It may mean *shakti* or illusion or Prakriti. It may mean a mystical mixture of unity and diversity, i.e., unity in diversity and diversity in unity.

इन्द्रो मायाभिः पुरुरूप ईयते ।

—*Rigveda.*

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरं

—*Shvetâshvatara Upanishad.*

What is the cause of diversity? The diversity of fruits of actions due to the diversity of *karmas* of an infinite number of individual souls (*jivas*), is the cause of the objective diversity. *Avidyâ-kâma-karma* (ignorance-desire-action) is a favourite phrase of Shri Shankara. Taking this triplicity to the cosmic level we get *mâyâ* of *Ishvara*, *srishti-sankalpa* (creative will), and *srishti* (creation). Just as *avidyâ* (individual ignorance) is *anâdi* (beginningless) and *sânta* (having an end), even so *mâyâ* is beginningless and has an end for the *mukta* (the liberated seer). Shri Shankara says that *mâyâ* is a positive category (*bhâvarupa*) and is not a mere negative or illusory principle, but it can be stultified and transcended. It is hence indefinable (*anirvachaniya*) and does not belong to the category of what is (Eternal Truth like Brahman) or the category of what is not (mere illusion).

Shri Ramanuja takes it that *mâyâ* is a sort of taint on God, and he attacks the doctrine fiercely. But in Shri Shankara's eyes *mâyâ* is not a rival category. If so his doctrine of Advaita would be stultified. If the *avidyâ* of each *jiva* (individual)—and they are infinite in number according to Shri Ramanuja—does not affect God who is the *antar-yâmi* of the *jivas*, is there anything surprising in the doctrine that *mâyâ* does not affect Brahman? If the *jivâtman* (soul) can be in a body and yet be essentially untouched by the evolutes of Prakriti, what is there surprising in Brahman's being essentially untouched by *mâyâ* and its macrocosmic evolutes as well as by the derivative microcosmic evolutes?

When Shri Shankara predicated a *pâramârthika sattâ* (absolute or noumenal reality) and a *vyâvahârîka sattâ* (relative or phenomenal reality) and distinguished them from a *prâtibhâshika sattâ* (illusion of reality) he gave us a master-key which could unlock the locked chests of world-interpretations. He got rid of the Buddhistic theory of nihilism, and saved the doctrine of Absolute monism from weak and erring compromises with doctrines of duality or triplicity or multiplicity. Noumenal reality and phenomenal reality are two grades of reality, each of which leads to the disappearance of the other out of the content of experience. The doctrine of *mâyâ* is nothing more than the affirmation in the form of a slogan or a

mantram of the aforesaid dichotomy of the concept of reality into noumenal reality and phenomenal reality.

Let us remember also that science has a potent voice in this matter. Science has made a powerful analysis stripping the appearances of Being and positing the essence of Being in its own way. It has reduced colours and sounds to vibrations. It has pursued its hunt of the elusive mirage of matter till the golden skin and the diamond and ruby and emerald spots on it have given place to its real and essential and inescapable being. As Balfour wittily said, 'Matter has not only been explained but explained away.' Science arrives at primordial, universal energy as the reality after analysing and explaining away and negating the appearances of things. A recent European writer says well:

We can say that science demonstrates *mâyâ*. It forces us out of our subjectivity, the false perspective, partial and limited, arising from the fact that we are installed in a body and in the ego. . . . Further, *mâyâ* does not signify the negation of the world and the wisdom which flows from it does not lead to a devaluation and disdain of it all. . . . But this movement of a return to ourselves is always very soon corrected by a movement somewhat inverse, which prevents us from seeking our profound being in our illusory self inclined to egoism. . . . If we free ourselves from the network of illusions and examine thoroughly the nature of our being, we shall find, according to the well-known Hindu doctrine, our petty ego giving place more and more to the Oversoul, to the Great All, the Ultimate Reality.

This is why Swami Vivekananda used to say again and yet again, 'But the *mâyâ* of the Vedanta, in its last developed form, is neither Idealism nor Realism, neither is it theory. It is a simple statement of facts of what we are and what we see all around us.' He taught also that Vedanta is neither pessimistic nor optimistic and that the true doctrine of Vedanta is that nescience (*mâyâ* or *avidyâ*) is the cause of misery and that each soul is potentially divine (*sachchidânanda-swarupa*). He demonstrated that the view that Vedanta has no satisfactory basis of morality is absurd, and that the Vedantic theory of the unity and omnipenetrativeness of the Spirit is the only basis of all ethics. He was never tired of repeating that Vedanta is eminently and thoroughly practical. He says, 'The Vedanta also says that not only can this be realized in the depths of forests or caves but by men in all possible conditions of life.'

This is why all theoretical arguments that the doctrine of the identity of all is inconsistent with morality and altruism and love fall flat and feel pointless. *Loka-sangraha*, *prema*, *kainkarya*, and *bhakti* are seen as often in the followers of the monistic school of thought as in the followers of the dualistic schools of thought. Dr. Deussen once said in striking words: 'The Vedanta in its unfalsified form is the strongest support to pure morality. Indians! Keep to it.' Ordinarily the ego identifies itself with the finite body, senses, and mind. Why should its expansion be regarded as inconsistent with ethics and devotion? Altruism and love imply such psychic expansion. *Mâyâ* is the sense of separation from others. If our egoistic sense of finiteness and separateness (*avidyâ* or *mâyâ*) is negated by knowledge, the cause of altruism and love will in no sense suffer but will improve and triumph with full victory.

अथ निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

—The concepts of 'I', 'mine', or 'stranger' are the calculations of little minds. To men of broad minds the whole earth forms but one family.

This realization will come also when we regard all beings as images of God or as children of God or as *amshas* (parts) of God. But why should we suppose and assert that it will not come when we realize that they are one with God? Such a realization is not only a powerful means of denying the petty finite limited ego-centrism but also a real source of the intensive and extensive love of all beings. If every soul is Brahman, the souls in the universe cannot be really separate from one another. Thus the concepts of universal renunciation and service and love flow as readily from the concept of *mâyâ* as from any other spiritual concept in the world. The concept of spiritual fellowship is a basic concept; but the concept of spiritual identity is an even more fundamental realization.

We may consider here in brief the seeming irreconcilability of the Advaitic doctrine of *vibhutva* and the Vishishtadvaitic doctrine of *anutva* in respect of the individual souls. Here again we see the mighty potency of the primary analogies, examples, and illustrations which fascinated the great founders of the three systems of thought and which tyrannize over our minds even to this day. The *avachcheda-vâda*, the *bimba-pratibimba-*

vâda, the *rajju-sarpa* (rope-snake), the *shukti-rajata* (nacre-silver), the *sthânu-purusha* (stump-man) the *maru-mareechikâ* (mirage), the *vyâdha-râjaputra* (king's son brought up as hunter), *dashamastvamasi* (you are the tenth person) and other illustrations seem to throw light on the identity of the universal soul and the individual souls as well as their infiniteness of being consequent on such identity. The *amshâmshi-vâda*, the *angângi-vâda*, the illustrations of *agnivishphulinga* (fire and sparks), and *deepaprabhâ* (lamp and light), etc., seem to throw light on the organic relationship of God and the world—*chit* and *achit*—and on the *vibhutva* of God (*Paramâtman*) and the *anutva* of the individual soul (*âtman*). But, after all, what is the basic difference between the infinite pervasiveness of the *âtman* (as propounded by Shri Shankara) and the infinite pervasiveness of the *dharmabhuta jnâna* of the *âtman* or individual soul (as propounded by Shri Ramanuja)? If infinite *dharmabhuta jnânas* can be infinitely pervasive, why should not there be infinite *vibhu âtmans* with *akhandâkârâ vritti* till the identity of the *jivâtman* and *Paramâtman* is intuited and realized?

If we probe with some care and detachment the ultimate ideas about beatitude, we can arrive at the same conclusion. Once we are agreed that pure *ânanda* is the birth-right and goal of the soul, there is no possibility of measuring the bliss of beatitude with any known organon or intellectual yardstick available to us now. I have somehow a feeling that the doctrine of graded bliss as propounded by Shri Madhva—like his doctrine of the classification of souls into *mukti-yogyas*, *nitya-samsâris*, and *tama-yogyas* is not of the essence of the dualistic system of thought. But whatever that may be, that system also predicates pure *ânanda* untouched by pain, as the nature and goal of the *âtman*. Why should we not realize and affirm that there could be diverse types of beatitude just as there are diverse types of *sâdhanâs*? The fact that *sâlokyâ*, *sâmeepya*, *sârupyâ*, *sârshiti*, and *sâyujya* constitute one type of beatitude, cannot and need not negate the *kaivalya* type of beatitude, where the soul, freed from all tints of ignorance, attains absolute identity with Brahman—
निरंजनः परमं साम्यमुपैति । The orthodox Vishishtadvaita school calls *kaivalya* a low

type of beatitude, being the realization of the nature of the *jīvâtman* or *âtman*, while real beatitude is the realization of the nature of *Paramâtman*. The orthodox Advaita school calls *salokya*, etc., as a lower type of bliss compared with the *kaivalya* or *bhoomâ* type of bliss. To me it appears that the supreme, eternal, infinite bliss of communion with God and realizing His government of the universe (without conducting it) is as high and satisfying as the bliss of *kaivalya*. Let us not try to establish ranks and pedigrees and hierarchies in the realm of supreme, eternal, infinite Bliss:

Thus the seeming irreconcilability of the affirmations and attacks in respect of the *mâyâ* doctrine turns out to be less formidable than it might appear to be at the first sight. The apparent irreconcilability of the *nirguna* and *saguna* affirmations about Brahman is in the same boat in reality. When the *Taittiriya Upanishad* says 'सत्यं ज्ञानमनन्तं ब्रह्म', it is the starting point for both Shri Shankara and Shri Ramanuja. If we regard the macrocosm in relation to its causeless cause of Brahman, we describe Brahman as *Ishvara* just as a man becomes a husband and a father after marriage and parentage but is only a man before then. Husbandhood and parenthood do not supersede manhood but coexist with it and are only modes or manifestations of it. There is no compulsory causal relation between God and the universe. There is no *tertium quid* bringing them into relation or negating such relation. According to Shri Shankara, it is Brahman's *ikshana* that projects the universe on its evolution. According to Shri Ramanuja, it is *Ishvara's sankalpa* that causes creation. If we ask, Why should there be such *sankalpa*, we get such replies as *ichchhâ*, *dayâ*, *leelâ*, etc. The same replies will explain the relation of *Saguna* Brahman and the creation and preservation and destruction of the universe. When viewed in relation to the universe Shri Shankara calls Him *Saguna* Brahman or *Ishvara*. But there is no external constraint in such a relation. Viewed apart from such relation, Shri Shankara calls Him *Nirguna* Brahman or simply Brahman.

Just as we transcend all objectivity and multiplicity in deep sleep and intuit only the seer without the complications of the seen, even so in *asamprajnâta* or *nirbeeja* or *nirvikalpa samâdhi* we can intuit, according

to Shri Shankara, Brahman *in esse*.

In the same manner we can realize the point of reconciliation of the *vivarta-vâda* and the *parinâma-vâda*. The former stresses the merely *apparent* character of the change and takes its stand on Being. It makes becoming a mere ripple on the ocean of Being. The ripple is due to the breeze of creativeness due to the *anâdi karma* of the souls. If the *karma* is negated, the ripple lapses into the ocean, but the breeze will be blowing elsewhere and countless ripples will be the inevitable consequence. सामुद्रो हि तरंगः—to use Shri Shankara's illuminating phrase which has another application as well, viz. that the individual selves belong to God and not *vice versa*. The phrase occurs in Shri Shankara's famous poem *Âchârya-shatpadi* in which he supplicates God Vishnu and prays for God Vishnu's grace. Even in Shri Ramanuja's doctrine, we may ask how God undergoes change from the *sukshma* (subtle) state to the *sthula* (gross) state without undergoing any change of essence. Hence it is not a total *parinâma* but what the Shâkta doctrine calls *avikâri-parinâma* (transformation without change of essence). If change of essence is not inevitable in passing from the *sukshma* (subtle) to the *sthula* (gross) state, need we be surprised by such an affirmation in the passage from the real state of oneness to an apparent state of manifoldness?

The fact is that Shri Shankara emphasized the concept of *ânanda* which Buddhism of the narrow Hinayana type either omitted or negated by the *shunya* concept, while Shri Ramanuja and Shri Madhva emphasized the concepts of love and grace which are externalizations of *ânanda*. Shri Shankara says, 'अस्मदोयाश्च केचित्', and thus shows his inclusiveness in respect of the other schools of thought (*darshanas*) and especially the Vishishtâdvaitins. Vedanta Deshika calls the Dvaita school of Shri Madhva as near to his system मत्सन्निकृष्टं मतं. Thus the three schools can draw together and coalesce into a trinity in unity and a unity in trinity which are but an aspect of unity in diversity and diversity in unity.

Advaita and Vishishtadvaita and Dvaita are after all but branches of the Vedanta tree. The Brahman concept is the basis of all—'ब्रह्म पुच्छं प्रतिष्ठा'. Whether we regard Brahman as the infinite, eternal, nameless,

formless Absolute, or nameless and formless *sachchidânanda* (*Ishvara*), or God Vishnu or God Shiva or Goddess Shakti or Râma or Krishna, we are but talking in diverse ways about one and the same Being. In some mysterious way we feel that we are infinite amidst the seeming flow of finite things and that we are in a vital and intimate relation (be it identity or equality or inequality) to infinite *sachchidânanda*. According to our diverse endowments we may prefer and exalt action or meditation or devotion or knowledge. But our common faith is that all is Divine and that we are pure Spirit and that bliss is our birthright. This is the Vedantic Sun of which all the systems of thought in India or beyond India are but diverse rays. The ultimate synthesis is best expressed in the famous verse:

देहबुद्ध्या तु दासोहं जीवबुद्ध्या त्वदंशकः ।
आत्मबुद्ध्या त्वमेवाहमिति मे निश्चिता मतिः ॥

The same idea is expressed in the forty-first verse in the sixth *sarga* of Vidyanaraya's *Shankaravijaya*:

दासस्तेऽहं देहदृष्ट्यास्मि शंभो
जातस्तेऽशो जीवदृष्ट्या त्रिदृष्टे ।
सर्वस्यात्मन्यात्मदृष्ट्या त्वमेव
त्येवं मे धीर्निश्चिता सर्वशास्त्रैः ॥

There is a great deal of controversy as regards the *avirodha* concept as adumbrated in the Advaitic system. It may be looked at from diverse points of view. One view is that if we eliminate the un-Vedic tenets in each rival system, we will have a coherent body of synthesized doctrine. But this means the starting of a controversy as to whether a tenet is Vedic or un-Vedic. Another view is that the rival dualistic systems are at war with one another and might be left to fight it out with one another, there being no need for fight between them and Advaita:

स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् ।
परस्परं विरुध्यन्ते तैरयं न विरुध्यते ॥

—*Mandukya Karika*, III, 13.

But in fact they carry on mutual warfare and also fight against Advaita. The two verses quoted above give us a concept of organic inter-relatedness which negates mutually destructive strife. In the Gita Shri Krishna says:

ज्ञानयज्ञं न चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतो मुखं ॥

I feel and believe that the synthesis of monism, qualified monism, and dualism must be sought in this wonderful verse in the Bhagavad-gita.

THE CONSCIOUS, THE SUB-CONSCIOUS, THE UNCONSCIOUS, AND THE SUPER-CONSCIOUS IN PSYCHOLOGY

BY PROF. P. S. NAIDU, M.A.

Until the great leader of psychoanalysis came on the stage of psychology, the students of our science were familiar only with the conscious and sub-conscious levels of the human mind, and even then their knowledge of the sub-conscious was amazingly defective. So consciousness reigned supreme, and psychology, as we are aware, was defined as the science of consciousness. This was a strictly useless type of introspective psychology which proved barren and incompetent in the face of the great problems presented by sociology. The knowledge of the sub-conscious which these conscious psychologists

possessed was confined to the realm of habits, mental and physical, which were sometimes pushed to the neural level, and sometimes presented as puzzles to the pathologist. The Jamesian discussion of the unconscious (it is really the sub-conscious misnamed the unconscious) in the eighth chapter of his *Principles* is typical of the confusion that reigned in psychology. The advent of Freud has cleared the mist that enveloped psychological thinking, and has revealed the conscious, the sub-conscious and the unconscious in their proper perspective. Anogenetic psychology has rendered great

service to the students of human nature by dispelling many of the illusions that beset the path of the psychologist. The greatest service that it has rendered is, of course, the light that it has thrown on the nature of the conscious, the sub-conscious, and the unconscious; and to the study of the relation of these three aspects of the human mind we shall now turn our attention.

We may, subject to the limitations imposed on us by a terminology coined out of a language which is spatial in essence, speak of the three layers of the human mind—the conscious, sub-conscious, and unconscious layers. These are ranged in the order mentioned. The conscious level of the mind comprises all those thoughts, feelings, and springs of action of which we are aware. When we are conscious, we think and feel and act; and we are also aware that we so think, feel, and act. The superficial analysis of consciousness attempted by James in his study of 'the stream of thought' may be tentatively taken as valid for our purposes. But what we are aware of at any moment is but a small part of our mental equipment. While discussing a psychological topic, we are not explicitly aware of our knowledge of other subjects, philosophical and non-philosophical, that we have gained. The systems of ideas and principles that we have organized or built up in these subjects is not consciously present in our mind. But it is there somewhere ready to come up to consciousness if needed. And the whole system of physical skills or bodily habits, is also there, springing up into dynamic activity at a moment's notice if wanted, but lying quiet when not called upon to serve. All these may be viewed as lodged in the sub-conscious level of the mind. The sub-conscious is thus the repository of all these mental and physical skills which we have taken great pains to acquire, and which now have become part of the habitual equipment of our nature. It is to be noted that the contents of the sub-conscious had their birth or origin in the conscious level of the mind to start with, and then only sank down to the lower level.

How are we to conceive of the unconscious? Freud's contention is that the conscious and the sub-conscious account for one-ninth of the mind, using a figure borrowed from the appearance of the floating iceberg. Eight-ninths is unconscious. And this unconscious

is dynamic, exercising its influence on the conscious, and controlling apparently our conscious behaviour. Now, the unconscious has been called many unkind names. It has been contended with great show of reason that it is a contradiction in terms. These arguments are based on a wilful misinterpretation of the Freudian connotation of the unconscious. It is too late in the day to pretend to naivete in the interpretation of the unconscious. We know that Freud has established beyond any shadow of doubt that the unconscious is the store-house of all those unsocial, ugly, repressed desires which cannot be satisfied, and which generated unresolvable conflicts, and finally had to go down to the hidden depths of the mind. They do not lie quiet there, but gathering momentum disturb the conscious level of the mind not only in sleep and dreams, but also in waking life, leading in extreme cases to insane behaviour of a puzzling type. Now, the point is this: no one of us is free from the unconscious. There is only one type of person who is free, and he is the Jivanmukta. But then for him the phenomenal world has ceased to count. So, the three levels of the mind as outlined above are present in all of us.

For the first time in the history of psychology the study of the three levels of the mind was undertaken by McDougall and Freud, the former giving his attention to the first two levels and the latter to the third and in many senses the most important level. No one before them had the vision which inspired these two great leaders to undertake a searching analysis of mental structure and function. Mental dynamics as a branch of psychology owes its origin, development and its very existence to McDougall and Freud. For the present I shall confine myself to that aspect of purposivistic psychology which has a bearing on the four levels of mind mentioned in the title of the paper. McDougall it was who analysed the dynamic structure of the mind into instincts and emotions. He has shown us how these instincts and emotions are organized into sentiments, concrete and abstract, and how these are finally organized after passing through conflicts and crises into scales of values. The value-scales which may vary at different times display a hierarchical arrangement of sentiments which are the outgrowth of individual experience. The primitive instincts and emotions are not only

innate and inherited, but they are racial in operation. There is a certain uniformity in regard to their cognitive, affective and conative aspects and consequently they are stereotyped. The sentiments on the other hand are individual, acquired and variable in origin and manifestation.

Now the bearing of this McDougallian analysis on the different levels of mind which we are considering is this: the primitive instincts and their concomitant emotions, like the reflexes belong to the very constitution of our nature, and most of the time they lie and operate below the threshold of consciousness. It is not to be denied, however, that they do under certain conditions rise to the conscious level, and make themselves felt most obtrusively. But a good part of the mechanism of instinct functions sub-consciously. This is as it should be in the interests of the general economy of life. The purely vegetative or biological functions of life must be taken care of by the levels of mind below consciousness. But man does not live by bread alone. He lives by ideals and values. And the level of mind which deals with the values of life is the McDougallian hormic level of sentiments and sentiment-scales. Desire, hope, ambition, conflict, decision, and will have their scenes of activity at this level. The formation of individual character and the development of group culture which McDougallian psychology has analysed with success, involve conscious effort, volition, and decision. And on goes man building sentiments and sentiment-scales, facing crises, resolving them, and conquering fresh fields of character. And all these take place at the conscious level. Now McDougall has pointed out that in this vast mental architecture the master-sentiment of self-regard plays the most important part. This self-regard is to be understood in the strictly worldly sense. If it is to control all that is highest and best in man, then it will be found that the sentiments and sentiment scales that we take great pains to form, will, like the very complicated habits which we take infinite pains to acquire, sink into the sub-conscious and become mechanical in their action. And some of them may become very wicked and unsocial and then they will go down to the unconscious levels. Freud has explained to us how this happens. In fact the Freudian complex is nothing but the

McDougallian sentiment that has become morbid, unsocial, and reprehensible. So, if the psychological process so beautifully analysed and explained by McDougall and Freud is under the control of the economic and unspiritualistic ethical tenets of the West, then that which is conscious will be constantly degenerating into the unconscious. The phenomenon of regression, discussed both by Freud and McDougall, is one instance of the degeneration of mental structure. Under the guidance of the 'ideals' which are of the earth the consciously organized mental patterns of man will either sink to the sub-conscious and become mechanical in their operation, or go down to the unconscious and become abnormal at their very source. Is there no way of lifting the sentiments and sentiment-scales to higher levels? There is, and it is here that the super-conscious comes to our aid.

McDougall has shown how through great individual effort the primitive, brutal instincts and emotions are steadily raised to higher levels. The master-sentiment is the great dynamic impelling force in this process of upliftment of the mind. If a proper master-sentiment is chosen then the process of development will not be reversed. What then should be the master-sentiment for raising the human mind to the highest conceivable level?

Suggestions for a proper answer to the question have been forthcoming from those psychologists who have attempted to extend McDougall's hormic theory. *They are Drs. Garnett and Lundholm.* The former has drawn our attention to the failure on the part of McDougall to explain the great force of the moral and religious sentiments in our mind. He has pointed out the necessity for postulating some other sources of urge to activity besides the instinctive. The instinctive end is never ultimate, but always a means to a further end. Every instinctive urge has a point of satiety while man's nature is such that he must for ever pursue something which satisfies but does not satiate. What then is this that is present in man's mind and yet does not belong to the instinctive level? It is the desire of the *spirit*; and this desire manifests itself in the form of three spiritual instincts for *truth, beauty, and goodness.* As Clutton-Brock says in his *Ultimate Self*, 'Spirit is a name given by philosophy to that

part of us which has certain desires that are not of the flesh, and can only be satisfied by different means. . . . The philosophy of the spirit tells us that the spirit desires three things, and desires these for their own sake and not for any further aim beyond them. . . . These three desires, and these alone are the desires of the spirit, and they differ from all other desires in that they are to be pursued for their own sake. If they are pursued for some ulterior end, they change their nature.'

'So the spirit has three activities, and three alone as it has three desires, namely the moral, the intellectual, and the aesthetic activities. And man lives so that he may exercise these three activities of the spirit and for no other reason.'

If we incorporate these ideas into the McDougallian scheme, then we find that Truth, Beauty, and Goodness should replace self-regard, and should function as master-sentiments at the highest levels of sentiment organization. But how is this to be done? And, moreover these three ideals have been pursued by the West, and yet as the carnage at the battle front demonstrates to us, they have not succeeded in preventing the mind from degeneration to the sub-conscious and unconscious levels. There are certain Western psychological theories of art and morality which take great delight in tracing these ideals to the repressed conflicts in the unconscious levels of the mind. Art and morality are looked upon as manifestations of the Freudian unconscious. So, Dr. Garnett's suggestion does not carry us far. Let us now turn to Dr. Lundholm.

Dr. Lundholm strikes the right note when he speaks of Meta-psychology in the opening paragraphs of his book, 'Conation and our conscious life'. According to this author the basic property of mind is not merely the urge to live but also to evolve into higher forms of mental life. 'May it not be,' he asks, 'that just as the organism by its physical property is a constituent in an infinite physical continuum, by its mental property it is a constituent in an infinite mental or psychic continuum, and further may it not be that, just as changes in the extrinsic part of the physical continuum can reflect themselves into the body of the organism, changes in the extrinsic part of the mental continuum might reflect themselves into the mind of the

organism?' Again at the conclusion of his discussion of the nature of the memory continuum our author asks, 'Is there an unknown master mind which swayed by some supreme urge in one visionary synthesis, embraces this ocean of experience which causes to respond through a powerful expenditure of energy every part of this boundless structure? Who shall tell?'

These authors are blindly groping after the higher levels of mental evolution. Because of the oppressive traditions of the West they are not able to see the existence of the super-conscious levels of mind. Now the McDougallian scheme of evolution of sentiments when supplemented by that of Dr. Garnett reaches the highest conceivable point in the conscious stratum. Thereafter the thread has to be picked by Hindu philosophy and psychology. The evolution of mental structure should now proceed on a higher and different plane. It should be controlled in such a way that regression to the lower levels may be effectively prevented from occurring. Sentiments of such a type should be formed as will lead to the assimilation of the instincts and emotions. All these are possible through the conscious and purposeful direction of mental evolution in the super-conscious levels. And the steps for such direction are laid down in our Yogic discipline.

If there are levels below consciousness, then it goes without saying that there are levels above consciousness too. And if psychology has succeeded in unearthing the facts and principles governing the structure and function of the mind at the lower levels, then it is competent to deal with the super-conscious levels too. And such a psychology was known to our ancients.

Starting from the point where McDougallian psychology abandons the evolution of the human mind, we can show that by making Parabrahma-regarding sentiment as the master sentiment the mind can rise to the higher levels till it reaches the highest possible point in evolution. The methods of concentration and meditation and the goal of renunciation and detachment laid down in our holy scriptures show clearly the stages through which the aspirant should consciously guide his mind. The Yoga system describes the several successive stages through which the mind has to pass before it reaches the final goal. The experiences, psychical

and mental, of the seeker after the highest truth are also described. But when the super-conscious stage is reached it should not be taken for granted that there will be no fall. The power of the lower levels, parti-

cularly of the unconscious is very great. So, he who is moving in the super-conscious levels must keep on till the highest stage of God-realization is attained. Then there is no fall.

WINNING THE PEACE

BY SWAMI LOKESWARANANDA

It is said the Allies are fighting not only to win the war but to win the peace too. A noble idea. But will they succeed? The war of course they are going to win. That is as good as certain now. But the peace it is doubtful if they are going to win.

For one thing, they have no plans—at least none that is avowedly meant for winning the peace. That is rather strange in these days when the value of planning is recognized and when everything is planned accordingly.

Of course, there is the Atlantic Charter.* There is also the declaration of Four Freedoms. They are very good documents as far as they go. They envisage a new world-order based on equity and justice. And that, indirectly, makes for winning the peace. But many, in the East as well as the West, are frankly suspicious as to the *bona-fides* of these documents. They think they mean nothing. They are a mere eye-wash. Mr. Churchill's declaration, 'We mean to hold our own' is a proof that the suspicion is not altogether groundless.

Then the Atlantic Charter has one limitation. It may not apply to India. That is, the proposed world-order is likely to exclude one-fifth of the world's total population. Obviously it will be a sham. It cannot succeed.

There is one clear danger for this lack of planning. When the war will end, we shall not know what to do. Inevitably we shall get into a mess. Perhaps we shall commit the blunder of a Versailles or something worse even. That means, we will be sowing the seeds of another war. The very thought is dreadful.

* From recent press-reports it appears this too is a myth.

The thing is, we are too intent on winning the war. That fills all our attention. That is of course good, but that is not enough. Winning the war is not the end. It is only halfway to the end. And it is comparatively easy, too; easy, because familiar. We know the way that leads to victory. But the way to the peace is altogether unknown to us. It involves treading over a new ground. For peace itself is a new concept to us.

The outlook for peace is indeed gloomy. All genuine lovers of peace should feel concerned at this. They cannot just look on. Peace is not an affair of the politicians only. It is doubtful if it is their affair at all. They are all right for the war, but not for peace. If things are left to them, they will surely bungle. Let men of the highest vision step in; men who can think of the world as one, who are free from the complexes of race and creed; men who are conscious of the real purpose of life and are anxious for its fulfilment. Let them get together and hammer out a plan calculated to establish and secure a lasting peace.

The first thing to determine is what sort of peace is the right sort. Then it has to be decided, how, once established, it may be secured.

With these there are other questions inextricably bound up, the question of India, for instance. Will she continue to be ruled by the British or will she have her own Government? Similarly there are other countries in the East. There are countries in Europe, too, like Poland, Austria, or Czechoslovakia. The fates of these countries must be settled. To make the peace safe, they must be given a fair deal. In the Peace Conference that will follow after the war they must be adequately represented and their just claims considered and met.

But it is difficult to believe this will be done. Very likely their voices will be stifled. For the mentality to bully and to boss is too strong among the Big Powers. And they still think in terms of imperialism, colonial expansion, mandatory system, and so on. It is quite conceivable they will begin to scramble among themselves for more power, more territories, more trade facilities—all these of course at the expense of the small powers. It will be a miracle if they do not.

Then, will all the powers co-operate in building up the new world-order? It is difficult to say. There is too much jealousy and distrust going round now. There are also ideological differences. Very likely, some of the powers will prefer to keep away. They have to be coaxed into joining the enterprise. It is rather odd: war can make the most absurd combinations possible. Even communism can join hands with capitalism. This is possible because of the lust for victory. A similar lust for peace has to be created. All must realize no sacrifice is too much for peace. And for its sake all must co-operate, all hands must join. They must realize also that isolationism does not pay. The world has become one today. Countries have their destinies peculiarly intertwined. Problems of one country are very soon problems of other countries too. Peace, freedom, and progress—these are indivisible today.

Here an important question arises, What about the Axis countries? Will they be asked to co-operate or left alone and treated like 'pariahs'? Perhaps they deserve to be so treated for all they have done. But if there is to be a lasting peace, this must not be done. Instead, they must be treated like erring brothers. Anger must not overrule generosity and forgiveness.

One difficulty can be foreseen in this connection: leaders may be willing to forgive or to be generous to the Axis countries, but not so the people. Almost surely they will demand reprisals. This happened after the last war too. Leaders will find quite a job of work trying to get them to change this attitude.

When peace has been got, the next step to take is to devise means by which it may be permanently secured. This is a task for experts. Perhaps they will suggest a world-federation or some such thing. Whatever it is they suggest, it is certain it

cannot be perfect all at once. It will have many defects, to begin with. Still all must agree to work it. If they work it, then, perhaps, in course of time and when sufficient experiences have been gathered, something good, something that will guarantee against any breach of the peace, will emerge.

One thing is certain: the organization may be the best that human ingenuity can devise, still it cannot eliminate clashes and conflicts altogether. These will be there at any rate. But given mutual goodwill and trust and a love of peace, these need not lead to war. So the essential thing is to cultivate mutual goodwill, mutual trust and a love of peace. In the present atmosphere these things are lacking; nay, discouraged and discredited even. This state of things must be reversed. Otherwise the world federation will not succeed.

Side by side with this, we must recognize that war is an unmitigated evil, a terrible folly, a criminal waste. It involves us in an orgy of passions that debases us, turns us into brutes, and has, on the whole, a very retrograde effect on our civilization. There is a ridiculous hypocrisy in our attitude towards war. If two individuals fight in the street, we are shocked. We say, 'It is savage.' In this war many such pairs of individuals are fighting and getting killed. We think it is all right. We approve it, we even egg them on. This hypocrisy we must get rid of by all means.

Even then our task is not finished. There is a lot more to do. The problem of peace is not merely a problem of perfecting our economic or political systems or adjusting our international relations. Fundamentally, it is a spiritual problem. The root of the war is in our outlook, in our false sense of values. These we have to change. Greed is our creed now. To grab—to grab more and more of everything—that is the attitude of our individual as well as collective mind. The tragedy of this age is our ignominious surrender to materialism. Things of the spirit do not appeal to us. Higher purposes of life we have lost sight of. We do not see the justification for honest life, for good life. We have knowledge, we have power. These we use for the abject purpose of increasing our sense-pleasures. Our whole endeavour is directed to that end, in fact. It is a very serious situation. It is the

greatest crisis humanity has ever faced.

But what is the way out? The way out is to seek God within our hearts—God, the Immanent. He is the source of all that is good. Charity, piety, tolerance—all these come from Him. He will give us all the noble impulses which we lack today or which are too feeble in us. Let us try to be conscious of His will and His presence through the universe. Let us try to understand what He wants of us and let us try to be loyal to Him in all we do. Let us get near Him more and more and let us finally merge

ourselves in Him altogether. That is our real fulfilment and that is our life's real purpose. To that end we must dedicate ourselves, individually as well as collectively. A resurgence of religion—that is the need of the hour. By that we will become better individuals, and the world, a better place. And both these are necessary conditions for the safety of the peace. So let us concentrate on religion more and more, and then, the task of winning the peace and securing it will be easy.

SHRI RAMAKRISHNA'S CONCEPTION OF SPIRITUAL MINISTRATION

BY A VEDANTIST

Speaking about Gurus, Shri Ramakrishna once said,

Anyone and everyone cannot be a Guru. A huge timber floats on the water and can carry animals as well. But a piece of worthless wood sinks if a man sits on it, and drowns him. Therefore in every age God incarnates Himself as the Guru to teach humanity. Satchidânanda alone is the Guru (*Gospel of Sri Ramakrishna*, American Edition, p. 98).

This is the highest conception of a Guru that a Hindu can have. The point to note here is that the mere assumption of leadership is no guarantee that one is really capable of this. There must be an intrinsic worth, which is nothing less than Divinity.

If a man in the form of a Guru awakens spiritual consciousness in you, then know for certain that it is God the Absolute who has assumed that human form for *your* sake (*ibid.*, p. 217, italics ours).

It is granted, however, by the Hindus that there may be degrees of manifestation of Divinity in the Gurus, which fact raises a peculiar problem. Through love, veneration, and spiritual conviction a disciple may be led to think that his Guru is possessed of the highest realization. No Hindu will dispute that so long as it is held as a personal belief. But if this is openly preached, the Hindu society has its safeguard in the form of the objective tests set forth in the scriptures, to which all Gurus must submit. These tests may be social, moral or spiritual.

Besides, good leadership is dependent on the general level of culture, intelligence, morality, and spirituality. Given these, there can be little fear of bad guidance. But when these are wanting, any designing hoax or group of fools, be that in the spiritual or other fields, can impose on society. In a cultured society empty preaching evokes little response and has no lasting result:

It is extremely difficult to teach others. A man can teach only if God reveals Himself to him and gives command. . . . Unless you have a command from God, who will listen to your words? Don't you know how easily the people of Calcutta get excited? . . . The people of Calcutta love sensations. . . . But it won't do if a man only imagines that he has God's command. God reveals Himself to man and speaks. Only then may one receive His command. How forceful are the words of such a teacher! He can move mountains. But mere lectures? People will listen to them for a few days and then forget them. They will never act upon mere words (*ibid.*, p. 141-42).

Those who are not commissioned by God become vain and lead others like the blind leading the blind. For such irresponsible and empty leadership both parties are to blame—the leaders as well as the led. If there is a hankering for 'sensations', sensations will be dealt out by the thousand. The recipients must be fully qualified for the gifts they expect; otherwise these will be of no use. To ensure, therefore, that society is properly led we have to improve the social *milieu*:

One can get human Gurus by the million. All want to be teachers. But who cares to be a disciple? (*ibid.*, p. 141).

While admitting the cogency of unilateral help from a Guru and the possibility of salvation through grace in rare cases, Shri Ramakrishna never encouraged sloth and slackening of personal effort. For according to him

you must practise spiritual discipline a little. It will not do simply to say that milk contains butter. You must let the milk set into curd and then churn it. Only then can you get butter from it. . . . one cannot achieve anything through laziness and procrastination (*ibid.*, p. 241).

Shri Ramakrishna held that spiritual leadership descends on a man from above, and in its unadulterated form there is nothing of selfishness or ego in such a man. He himself could never tolerate being called a Guru, for in his view God alone is the only true Guru.

If somebody addresses me as Guru, I say to him: 'Go away, you fool! How can I be a teacher? There is no teacher except Satchidānanda' (*ibid.*, p. 633).

There might have been fake ones who

made a profession of this institution, and for whom he had little regard:

People with a little occult power gain such things as name and fame. Many of them want to follow the *profession* of Guru, gain people's recognition, and make disciples and devotees. Men say of such a Guru, 'Ah! He is having a wonderful time.' . . . People give them presents. . . . The profession of a teacher is like that of a prostitute. It is the selling of oneself for the trifle of money, honour, and creature comforts (*ibid.*, p. 745). It is not good to be a Guru by profession. One cannot be a teacher without a command from God. He who says he is a Guru is a man of mean intelligence. . . . He who is spiritually higher than others does not consider himself a Guru (*ibid.*, p. 794).

People flock round a true Guru unmasked like bees gathering round a fragrant, full-blown flower. 'Does the magnet say to the iron, "come near me"? That is not necessary. Because of the attraction of the magnet, the iron rushes to it' (p. 466). Egotism never manifests itself in his life, for he is ever conscious that not he but God is the real doer.

As for warring sects, Shri Ramakrishna used to say that as sedge grows in stagnant pools, so sects grow where the spiritual current has stopped flowing.

NOTES AND COMMENTS

TO OUR READERS

The *Conversations* in this issue will open up the dormant fountains of faith in the reader. Swami Gambhirananda finishes in this issue his learned and instructive article based on research in the Upanishads. *Americans Look to India* hits the nails on the head, and shows what Indians have got to give to the spiritually hungry West. Dewan Bahadur K. S. Ramaswami Sastri has made out a thoroughly convincing case for stopping the intellectual quarrels among Dvaitists. Prof. Naidu's article breaks new ground and he has shown wherein Eastern Psychology supplements as well as supersedes what the West has so far achieved in this field. *Winning the Peace* shows a way out of the seemingly impossible squabbles to which men and nations are ordinarily heir to. Within a brief compass a vedantist has brought out nicely Shri Ramakrishna's con-

ception of a true Guru. It opens our eyes to the equipments spiritual leadership requires to be effective.

IDEALS OF INDIAN EDUCATION

A harmonious blending of the ancient and modern cultures in planning out the right type of education in India was advocated by Sadhu T. L. Vaswani at a meeting at Calcutta. He wanted that Indian students should be given the opportunity to imbibe the ethical and spiritual ideals of the Hindu *Rishis*, and, at the same time, assimilate the scientific and technical knowledge of the modern West. He regretted that the education that was being imparted at present was not a unifying force, but often served to create an unnatural distinction between the educated and the illiterate. Regarding the ideals which should be kept in view in planning out the country's education, the speaker said that the following three principles

should be inculcated, viz, reverence for the teacher, reverence for the physical body which was the vehicle of the spirit, and reverence for the poor. Emphasizing the need for inspiring the educated youth with the ideals of service and sacrifice, he observed,

Filled with a spirit of service and sacrifice, go forth as selfless soldiers of the motherland, and who so fights and who so falls in the service of the lowly and the lost,—he is blessed ; for truth and justice in him triumph for ever more.

Universities in our country have more or less become merely examining bodies. Students pass out by the hundreds, and some of them come out in brilliant form. But in the majority of them true originality is lacking, and capacity for leadership absent. The idea of sacrifice for the common weal is hardly developed. Wrong ideals and the foreign outlook engender, in the educated, snobbery and a false sense of prestige which alienate them from the masses. It is gratifying to note that educationists in this country are trying to reorganize the present system of education on right lines suited to the needs of the country. Sardar K. M. Panikkar President of the All-India Educational Conference, said :

We cannot, in the new world to come, be satisfied with an education which separates the educated from the general masses of people and makes them feel different from the rest. It is the raising of the standard of the average that our national education must aim at, providing at the same time, for leadership in every sphere of life. . . . Any well-organized system of national education must allow for a wide variety of educational institutions: experimental schools, work schools, *Gurukuls*, *Ashrams*, and any other kind that educational thinkers can devise. It is only in these institutions that new ideas can be developed, new methods tried, and new systems fashioned. Special schools and institutions which strike out original paths in both methodology and organization not only deserve toleration, but every encouragement. They alone can provide the antidote to departmentalism, the control of education by routine and administration, and put a brake on the inevitable tendency towards regimentation.

The necessity for placing the control and direction of our educational institutions in the hands of selfless and staunch educationists need hardly be emphasized. Those who are for State control of education or regimentation cannot feel encouraged when they find what such education has made of young men and women in some Western countries. The present war is an example of what

wrong education can do. The ideals of education should be free from the unhealthy influence of political doctrines or racial bias. They should help the growth of essential human values on a spiritual basis.

THE HISTORIAN'S TASK

A fervent appeal to all Indians, irrespective of their caste, race, or politics, to unite in a common effort to reconstruct the glorious past on which depend the present and the future of the country was made by Dr. S. N. Sen, delivering the presidential address of the Indian History Congress. He deprecated the attempts of interested politicians to distort historical evidence to suit their needs. A historian is a faithful recorder of truth, and should not be influenced by racial or political prejudices.

History and politics belong to entirely different planes, but honourable co-operation between politicians and historians is not impossible or unpracticable without a subservient alliance, for they both profess to have a common end in view, the service of the motherland.

But unfortunately the position in India is different. Indian history, written by foreigners, is often neither dispassionate nor impartial. Non-Indian writers of Indian history cannot be said to have been inspired by a sincere spirit of service to the motherland. It cannot be denied that India has had to suffer due to wrong history being used as convenient political propaganda. Hence Dr. Sen has rightly sounded a note of warning that

to try to harness history to the chariot-wheels of politics is a senseless sacrilege, for history written to order is propagandist literature, and subjective studies must necessarily be one-sided.

And he has drawn the pointed attention of the historian to the fact that the task of history is to discover truth, however inconvenient it may be to individuals or groups.

Dr. A. Lakshmanaswami Mudaliar stressed the importance of the role of the historian in depicting the history of nations with as much care and accuracy as possible, and, at the same time, keeping himself above petty passions and prejudices. He observed,

History, which is but a story of true life of generations past, would still lose none of its essential virtues if the historian were to be a little more considerate and a little less critical of the supposed faults of individuals and of nations, trying to see the good in things, as much as

possible, if not more, than the evil of historical events, and so to depict history that while it encouraged a spirit of respect and reverence towards one's own land and to one's own history, it did not provoke those tendentious inclinations and repercussions which eventually led to the cult of hatred and to the spirit of antagonism to this or that particular nation or group.

There are many instances in which a false or incorrect interpretation of history has roused the passions of not merely individuals but whole nations, thus leading to terrible tragedies. Some think there is no harm in telling an untruth or half-truth if it is apparently beneficial to a class or community of people because, to them, the end justifies the means. In the modern State, politicians dominate every branch of life activity, and indirectly put pressure on the scientist, the historian, and the economist who may not see eye to eye with them. But if the historian is to give his best, no impediments should be imposed on him from outside, and he must be left at liberty to pursue his studies in an atmosphere of freedom.

Historical research has an important place in the collective life of a nation. Nations, like individuals, can profit by the accumulated experiences of the past. And one has to turn to the pages of history for the past experiences of the human race, its achievements and failures. Thus a great responsibility rests on the historian whose task is none too easy. He has to get at the truth, and not be guided by wrong ideas or superstitions. Those who address themselves to the task of compiling the history of a country other than their own, will have to guard against forming views and opinions from ignorance or mere superficial knowledge of indigenous conditions. The tendency to twist historical data, from any consideration whatsoever, has to be discouraged. Until recently Indians have had to rely on the writings of Western scholars. It is a matter for the Indian Universities and such other educational and cultural bodies to offer greater facilities for historical research. We are glad to note that the History Congress has already taken up the arduous task of compiling a true and scientific History of India.

FREEDOM—ESSENTIAL CONDITION OF PERMANENT PEACE

As the United Nations approach the beginning of the end of the War, their leaders

are called upon to give serious thought to the ways and means of ensuring a stable peace in the post-war world. The statesmen at the helm of affairs, at the termination of the last War had hoped to achieve permanent world peace by making sure that there would be no future wars. But they have been sadly disappointed. And the trend of the declarations made, from time to time, by men in power today is far from encouraging. The prospect of victory is not able to hold out an equally cheerful prospect of freedom to those who deserve it. Writing in the *Indian Review* for December 1944, Sir R. P. Masani says:

When, therefore, the threat to life and property is removed and the hour of peace or victory draws near, the lower instincts of man reassert themselves. Masses as well as classes are swept off their feet by a narrow national outlook, dominated by selfish interest, despite all previous resolutions and declarations in favour of reorganizing and revitalizing their life on the basis of equality and reciprocity.

If one country keeps another in bondage, it will naturally excite the jealousy of a third, thus making wars inevitable, as world events are already proving today. Freedom is the essential condition of corporate life. A brotherhood of free nations, big and small, with right of individuals to freedom of thought and speech, can work successfully for peace and security. Expressing his fears regarding the outcome of victory, he observes:

During the gloom of the early days of Axis aggression, there were declarations of human equality and unity, declarations promising freedom and security to all nations, great or small. But as the prospect of victory was seen rising over the horizon, we noticed a tendency to drift back to the old discredited notions of imperialism and exploitation.

But statesmen are human, and may lose sight of the principles and ideals which they profess to maintain and uphold. But 'they shall not' do so, thinks Sir Masani,

if a world-wide effort is made to ensure that the mistakes made before shall not be repeated, that people will no longer tolerate perpetuation or aggrandizement of vast empires at the expense of smaller or backward nations, that the end of this war must mean the end of domination of one country over another, the triumph of right over might, and that the new world order is based on a world society of free nations.

A sincere and optimistic view indeed, which

most Indians share. For the future of India is full of hopes as well as fears. Among others, Indians too are anxiously looking forward to the realization of their aspirations to freedom and progress. But it is not only for mere material or political advancement that India is struggling. Love of freedom is in our very nature; it is a constant urge in man. Human progress, cultural or spiritual, is thwarted in an atmosphere devoid of freedom. In the words of Sir S. Radhakrishnan,

To be deprived of the freedom to solve the problems of one's own country is the most depressing form of spiritual degradation that can be inflicted on the thinking man. No amount of material improvement can compensate for the loss of spiritual dignity. . . . Political freedom means a great release, a soaring of spirit, which will mean healthy renewal of creative activity.

Moreover the problem of India is not unrelated to the problems of the entire civilized world. Indian freedom will not only earn for the United Nations the friendship and goodwill of a self-reliant India, but also ensure world peace.

REVIEWS AND NOTICES

THE ETERNAL COMPANION—BRAHMANANDA. (HIS LIFE AND TEACHINGS). *Published by Swami Prabhavananda, Vedanta Society of Southern California, 1946, Ivar Avenue, Hollywood 28, California, U.S.A. Pp. 224. Price \$ 1.50.*

One day Sri Ramakrishna had a vision in which he saw the Divine Mother point out to him a boy as being his son, assuring him it was his spiritual son and not a son in the worldly sense. Afterwards when the disciple who was later known as Swami Brahmananda came to him, Sri Ramakrishna at once recognized him as the same boy whom the Divine Mother had shown him in his vision. Swami Brahmananda was one of the most eminent of Sri Ramakrishna's disciples. Of the monastic disciples he was the first to come to the Master and was intimately attached to him till the end. In the book under review are presented the life and teachings of this gigantic spiritual personality. Swami Vivekananda referring to Swami Brahmananda, once said that in spirituality he (the latter) was greater than all the other disciples. Sri Ramakrishna loved Swami Brahmananda deeply, and would often say he was the Eternal Companion of Sri Krishna in a former life. Swami Brahmananda was the first President of the Ramakrishna Math and Mission. His great personality attracted a number of brilliant young men, many of whom became his disciples and devoted themselves completely to a life of renunciation and service inspired by his living example. Under his fostering care and guidance the work of the Mission made phenomenal progress, and the spiritual growth of the members of the Order was steadily maintained.

Swami Brahmananda is less widely known than some of the other disciples of Sri Ramakrishna to persons outside India, as he did not visit foreign lands or lecture or write much. The compiler of this volume, Swami Prabhavananda, has done invaluable service to the Western world by presenting in a concise and systematic manner the life and teachings of this illumined soul. The teachings of Swami Brahmananda, mostly taken from records of informal talks given to monastic disciples on several occasions, cover more than half

the book and are classified, for convenience, under thirty-two different topical heads. These teachings are incomparable in their directness and simplicity, and offer the most appropriate solutions to various subtle problems with which every spiritual aspirant is faced. Religious or philosophical utterances are, to most people, mere moribund pronouncements. But in these sayings of Swami Brahmananda religion is made living and practical. The Swami's profound spiritual wisdom and superb character have stood as a beacon light on the path to realization to every person that came to him for spiritual consolation. In his teachings Swami Brahmananda laid stress on the value of meditation and *japam* in attaining knowledge and devotion. Although Swami Brahmananda lived continuously in a high state of God-consciousness, he was very natural and human in his behaviour. To those householder disciples who came to him laden with sorrow and troubles he gave a sympathetic hearing and valuable constructive advice. Doctors, lawyers, and other professional men found him capable of discussing their work easily and intelligently, and very often giving them a new angle of approach to their problems. This volume will prove an unfailing source of solace and guidance to all alike at all times and on all occasions. The biographical portion is excellently written, and the teachings are well translated. The book is beautifully printed and handsomely bound.

THE EQUATIONS OF WORLD-ECONOMY. BY BENOY KUMAR SARKAR. *Published by Chatterjee and Co., Ltd., 15, College Square, Calcutta. Pp. 435. Price Rs. 12.*

Dr. Sarkar's books are well known for their thoroughness and scholarship. The present work, *The Equations of World Economy in their Bearings on Post-war Reconstruction*, offers a new dispensation for the present and future humanity in world-state organization and world-planning. It is an analysis as well as a comparison of world economic data. It is a comparative study of the socio-economic life of the different countries of the world. He takes England, Germany, and the

United States as leading examples of well-integrated economic patterns. Russia is, in his opinion, industrially 'backward' compared with these countries. The economy of communistic (which, he says, is nothing but state-capitalistic) socialism is discussed in brief in relation to the capitalistic and the non-capitalistic. The book is divided into eleven chapters, contains four illustrative charts, and has a valuable index appended to it. Population, public health, and social questions have not been left out of these discussions.

The work under review, like the other works of the author, is distinguished by breadth of knowledge and profundity of expression. It has grown out of a number of public lectures delivered at different places on several occasions; and many of these have been published in various periodicals. According to the author, economics is not independent of technology and industrialism which include not only manufacture but also agriculture and commerce. He adduces cogent reasons and quotes authoritative statistical data in support of his conclusions. His ideas may appear to the orthodox as a bold departure from the traditional school.

Ārthik Unnati or 'economic progress' is the watchword of every modern country. The War is reaching its final phase and the problems of demobilization and post-war reconstruction are engaging the attention of public men and the Government. The present work has appeared at an opportune time when its worth will be most appreciated. In these days when militarism and war-organization have made international economic problems more complex, the learned author's elucidation of Indian conditions and their relations to war economy is worth careful study. The publishers are to be congratulated on bringing together in this book Prof. Sarkar's thought-provoking contributions to post-war reconstruction. It is excellent in method and substance, and is of permanent value.

THE YOGA OF SRI AUROBINDO (PART II).
BY NALINI KANTA GUPTA. Price Re. 1-4 As.

This is a small brochure containing three essays which elucidate and interpret the Yoga of Aurobindo. It is 'the second of a series in which it is proposed to deal with various aspects of Sri Aurobindo's Yoga in their simple and broad outlines'. Aurobindo's well-known work *Life Divine*, in three volumes, has been found difficult to understand by many readers who have aspired to learn about his teachings. To such the book under review will serve as a very convenient and intelligible guide to Aurobindo's philosophy. The pronouncements contained in it may be accepted as authoritative and reliable, as they come from the pen of one closely associated with Aurobindo. The author attempts to make his subject lucid and

understandable to the readers. Yet there are places in it which are not all clear.

Aurobindo's writings are characterized by vast erudition, and a mastery of Eastern and Western thought. But many a lover of Indian philosophy finds himself unable to subscribe to some of Aurobindo's views on Yoga, or to comprehend Aurobindo's strong criticism of the Shankara school of Vedanta, specially *mâyāvāda*. Philosophers have always differed; and Shankara, not unlike Aurobindo, has had his critics too, even from his own times. In a book like this, one would have been happy to see the author present a synthetic picture, harmonizing the various points of view, instead of bringing out the differences sharply. But all the same we are grateful to Mr. Gupta for the services he has rendered to the reading public by bringing within a modest compass the thoughts of a great intellectual of our times. The book under review, together with its earlier volume, will serve as a study preparatory to the more ambitious one of Aurobindo's own works. The get-up of the book is decent and the price reasonable.

THE CALL OF BADRINATH. BY G. P. NAUTIYAL. Published by Mahesh Nand Sharma & Sons, Frampton Square, Lucknow. Pp. 54. Price As. 10.

The holy shrines of Kedarnath and Badrinath are the two important popular places of pilgrimage in the Himalayas. People from different parts of India visit these shrines in large numbers every year during the season. The booklet under review contains useful information to intending pilgrims and tourists to these places. We congratulate the author on his laudable attempt to offer so much information within a small number of pages. He is well-acquainted with these hills, and his description of the pilgrim routes will serve the purpose of a good guide. The book is profusely illustrated and contains four maps.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION FOR 1942. Published by the United States Government Printing Office, Washington, D.C. Pp. 422. Price \$ 1.50.

The Report of the Smithsonian Institution of the United States for the year 1942 has reached us after a long time. Some of the original contributions of outstanding merit are: *Is there Life on the Other Worlds?* by Sir James Jeans; *The Nutritional Requirements of Men* by C. A. Elvehjem; *The Sun and the Earth's Magnetic Field* by J. A. Fleming; and *The Geographical Aspects of Malaria* by Sir Malcolm Watson. We are glad to note that the printing and get-up of the Report have been as good as before in spite of the war conditions. There are many illustrative plates and drawings. It is a valuable contribution to the advancement of scientific learning in all branches.

NEWS AND REPORTS

ARDHA KUMBHA MELA AT HARDWAR IN APRIL, 1945

AN APPEAL

The Ramakrishna Mission Sevashrama, Kankhal, proposes to organize Medical Relief Work during the ensuing Mela in order to serve the numerous sick and suffering pilgrims. Relief work will be conducted through our permanent Indoor Hospital, one Touring Relief Section, and two Temporary Dispensaries, which will consist in all, of five doctors, five compounders, and a number of dressers and nurses. Our estimated expenditure is Rs. 15,000/-

We earnestly appeal to the generous public to help us with their liberal contributions for the purpose.

Contributions may kindly be sent to:

1. The Secretary, Ramakrishna Mission Sevashrama, Kankhal P.O., Dist. Saharanpur, U.P.
2. The President, Ramakrishna Math and Mission, Belur Math P.O., Dist. Howrah, Bengal.

ACTIVITIES OF THE RAMAKRISHNA MISSION IN THE K. AND J. HILLS, ASSAM

Modest but inspired by the highest ideals—that is how the work of the Ramakrishna Mission in the K. and J. Hills, Assam, may be best described. Situated at widely apart points of the hills its educational institutions are symbols of selfless service given in love and humility. Each of them has a record of its own, in the long-felt need that it has removed and the heroic struggle that it has put up to continue in existence in the midst of innumerable difficulties. And if they are still alive and daily growing in utility and popularity, it is chiefly because of the spirit that animates them.

Among these institutions one is a high school situated at Cherrapunjee, rightly termed 'the cultural headquarters of the Khasis.' It has an interesting history of growth and development. Beginning as a primary school it was raised first to the status of a M. E. school and then to that of a high school, urged by the people and aided by their support and co-operation. With its own land and buildings, affiliated and Govt.-aided, the school is now on a firm footing. Besides theoretical education it gives some technical education also, and physical instruction forms an important item in its programme. Love and personal care of the alumni—this is the special feature of the school. One noteworthy fact about these institutions is that their management is largely in the hands of local people. Among others who are on the Managing Committee of the school at Cherrapunjee are such popular figures

of the locality as Dr. H. C. Sing Wahlang, L.M.P., and the Rev. L. S. Diengdoh, B.A., B.D., the former being the vice-president of the Committee.

Like all educational institutions in the country, these institutions also have been very adversely affected by the war. Of course money is the chief difficulty. They find it very hard to keep things going. It is the high school at Cherrapunjee with its heavy recurring expenditure that is having the worst of it. Recently appeals have been made on its behalf for financial help. The local people, themselves by no means affluent, have made a splendid response by contributing over a thousand rupees—a measure of their love of education and the school's popularity. While this money will bring some relief, more help is badly needed to enable it to pull through its present difficulties.

His Excellency the Governor of Assam recently visiting the school with his wife was pleased to say '... the way it has developed in a few years from small beginnings shows that it has been meeting a real need and is a tribute to the standard maintained by the staff, who are rendering careful and devoted service for a minimum of remuneration. . . . The attention given to physical instruction, the various outdoor and manual activities and the recognition of the importance of religion all indicate an earnest desire to give as complete an education as possible, and to train pupils for healthy life and not merely for examination.'

Visiting earlier the Deputy Commissioner, K. and J. Hills, and Political Officer, Khasi States, remarked: '... Here is service on the highest plane. Only big men could spend their lives sharing their gifts and industry among the young of any creed in a spirit of simple rendering to God the things that are God's.'

The object of the Mission's work through this institution as through those others in these hills is two-fold: First, to make available education free from bias for any special religious creed, secondly, to help the children of the hills—the Khasis—to regain contact with the perennial sources of Indian culture, which they seem to have lost living in isolation for ages. Very ancient, but, still, full of pluck and go, and possessing political and social institutions that can compare with the best in any progressive society—the Khasis are indeed a wonderful people. Their truthfulness and honesty, their peaceable and trustful nature, their good artisanship and skill in trades, their adaptability and enterprise—all these are proverbial. If only they can be made to fit into the matrix of larger Indian life, without of course any interruption in the pursuit of their own ideals, they will then serve better not only their own narrow racial interests but also the national interests of the whole of India.