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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

THE BURDEN OF LIGHT

A Glimpse of the Vast has flashed on me !

Impatient like an impetuous steed,
I yoke my Self
To the Shaft of His shining Car :
I bear the Shaft—
The Shaft that impels me on
To cross beyond the darkening Shore,—
The Shaft that yearns to gather my being
Into the folds of its succouring Light.

Ah, a sweet bondage it is,
From which I seek no release
Nor do ever dream to retrace my course !

He knows the Path,
The mysterious Pioneer who moves in front ;
I trust in Him :
He will lead me straight.

—Pratikshatra Atreya : *Rig Veda*, V. 46. 1.
(Translated by Anirvan)

CONVERSATIONS OF SWAMI VIJNANANANDA

BELUR MATH

March 1935. Swami Vijnanananda had come to the Belur Math in connection with the construction of the Ramakrishna temple there. The Swami was seated in his room and some devotees had come to pay their respects to him. Talking with the devotees on the subject of the spiritual powers of saints and seers, Swami Vijnanananda said: 'Great saints create a powerful spiritual zone around them. Whoever enters this environment is sure to feel a sensation as if an electric charge was passing into him. When our monastery was temporarily situated in a rented garden-house at Belur, I once bowed down to Swami Vivekananda, touching his feet, on a Dassera day and received a spiritual transmission resembling an electric charge. Swami Brahmananda too had enormous spiritual power. One day he was seated in deep meditation. Then I was near him. I felt a strange sensation as if a power was creeping into me and my nerves were getting stiffened. It is no wonder that a saint's spiritual power works imperceptibly but surely on those around him. These two great souls, Swami Vivekananda and Swami Brahmananda, were endowed with a rare fund of spirituality. Those who were fortunate to receive the force of their spiritual power have had their veil of ignorance sundered, and their evil tendencies gradually weakened and finally uprooted.

'The Master (Sri Ramakrishna) had infinite spiritual powers. But his spiritual influence was of a different type. He did not like to change or disturb all on a sudden the particular spiritual attitude of any person. Once I went to Dakshineswar temple and was seated on the floor of his room. None else was there at that time. I was then a college student and was quite strong. He proposed to me that I should wrestle with him. I folded the sleeves of my shirt and stood up. He too took his stand. Of course, in no time I got the better of him in wrestling. He merely laughed at it, but little could I understand his purpose in asking me to wrestle with him. But in the course of the wrestling I could clearly feel a mysterious powerful spiritual current, something like electricity, enter into my body. I sat near him and fell into a deep meditative mood.

'Once I went to Banaras. Everybody was of the opinion that Trailanga Swami was a saint of a very high order. I went to see him, and found him lying on the stone-floor in the scorching heat of summer. He appeared to me as a bright luminous-bodied angel. It became clear to me that there was a wide gulf between an ordinary man and a great saint. That is why most of these great souls are often looked upon as divine incarnations.

'Sri Krishna is a divine incarnation. Divine incarnations stand on a higher status, different from those who attain to sainthood through spiritual practices. But if all the ideals preached by Krishna are to be found embodied in the life of a saintly person, then seeing such a person is as efficacious as seeing Krishna. The ideals of all divine incarnations were fully manifested in Sri Ramakrishna. He used to say, "In the incarnation of Krishna, I played with the Gopis of Vrindavan". As I was an educated young man, I could hardly believe what he said. Noticing the doubt arise in my mind, the Master spoke to me as follows about the infinite love of the Gopis for Krishna: "Love of the Gopis is the highest form of divine love. Attracted by the melody of the flute of Krishna they left their hearth and home, their children, husbands, and other dear ones, and ran breathless to Krishna. They loved Krishna more dearly than their own life though He was but a mere lad, possessing no worldly wealth. They offered to Krishna

their all, and were full of unswerving and whole-souled devotion to Him. The story of Krishna's Rasalila is described in the *Bhagavata*. Krishna is said to have passed into Samadhi during the Rasalila in the Rasamandal. At that time all his powers, in the form of a luminous column, went up to the Sahasrara and plunged him into Samadhi. Some of the Gopis too experienced similar ecstasy."

'While speaking to me thus the Master was overwhelmed with spiritual emotion. He lost all outer consciousness and passed into deep Samadhi. Thinking of the heavenly sport of Sri Krishna with the Gopis, I too was seized with a divine mood. The sphere of his spiritual force was then like a Rasamandal. And as I happened to be inside that sphere, my veil of ignorance was torn asunder. I could then understand the true and deep significance of the Rasalila. As the Master came down from Samadhi and regained outer consciousness, he smiled sweetly. I was astonished beyond measure at all this.'

* * *

March 1937. During the Sri Ramakrishna birth-centenary celebrations organized at the Belur Math, Swami Vijnanananda was present at the monastery. One day he went to a devotee's place in Calcutta. A woman disciple asked the Swami, 'Tell me, revered sir, how I can progress in the spiritual path'. The Swami kept quiet for a moment and then replied smilingly, 'Hold on to truth at any cost. Thought and word must correspond to each other. What you speak out must be acted upon without fail.' He continued very softly and sweetly, 'Personal effort is necessary too. Nothing goes in vain. Call on the Holy Mother. The Master is very strict. His grace does not descend on one till one's devotion is whole-hearted. The Mother is infinitely gracious and propitious. Referring to the Mother the Master said to me, "Think of her". By doing so I attained everything.'

The disciple then asked, 'Tell us, venerable sir, something about the Master'. With a sweet smile playing on his lips, the Swami said, 'Once a person came to the Master at Dakshineswar. While leaving home, his wife had pulled the man by his cloth with a view to holding him back from going to Dakshineswar. As soon as he came to the Master, Sri Ramakrishna said to him, "Did not your wife pull you by the cloth and thus try to persuade you not to come here?" The Master could read the thoughts of others as one does the open pages of a book.'

The disciple asked, 'I heard you were translating the *Ramayana* into English. How far is it done?' The Swami replied, 'Yes, the translation is done up to the Aranya-kanda'. Pausing for a moment, he added, 'I shall go away after finishing the Lanka-kanda'. He laid emphasis on the words 'shall go away'. This naturally mortified the disciples who expressed their concern at these words. The Swami did not give any direct reply to them, but raised his hands in benediction saying, 'Be in peace. May all good come to you. I bless you heartily.'

'On the tree of Sachchidananda grow innumerable fruits such as Rama, Krishna, Christ and others; one or two of them come down now and then to this world, and they work wonderful changes in society.'

—*Sri Ramakrishna*

MODERN MAN IN QUEST OF PEACE

By the Editor

Svastyastu viśvasya khalah prasīdatām
Dhyāyantu bhūtāni śivam mitho dhiyā,
Manaśca bhadraṃ bhajatādadhokṣaja
Āveśyatām no matirapyahaitukī.

'May there be peace in the world. May those of evil ways come to realize and follow the ways of the good. May all beings be kind to one another and think of mutual welfare. May the minds of all be blissful. May we all possess selfless devotion to God.'

—*Bhāgavatam*, V. 18. 9.

We moderners are proud of our civilization. Nature is almost within our grip. We are to a great extent masters of all we survey on land, in the sea, or in the air. In many respects we of the twentieth century are far ahead of the crude and primitive cave-men. We believe we are rational beings guided by perfect reason, law, and order, far removed from the denizens of the forest. We have built up societies and States of the most advanced types based on our best conceptions of justice, liberty, equality, and fraternity. The dignity and fundamental rights of the individual are recognized and fully guaranteed by our modern Constitutions. Our religions and philosophies, our arts and sciences, our wealth and power—in short, all our efforts and strivings are directed towards securing a life full of peace and plenty. Yet are we in a position to assert that we are truly civilized? Are we quite sure that we of the modern age, certainly are what we imagine and claim ourselves to be, viz. beings of the highest order on earth. not merely according to the evolutionary biologists but in every sense the term implies?

The modern man's eternal quest for peace and plenty in this world woefully lacking in both continues unabated. He is surprised and grieved that he is no nearer the goal than when he started on his earnest quest. Peace is as elusive as ever. And the unhappiness of a steadily rising world population is becoming all the more poignant by a corresponding world shortage of the necessaries of life. Notwithstanding the best intentions of statesmen and politicians, world events are rapidly reaching a dangerous climax and the much sought-after peace is slipping through their fingers. The tragedy of life in all its naked ferocity is being enacted in every land in some form and degree or other. Starvation and malnutrition among the large mass of people have come to stay as a permanent feature in the so-called underdeveloped areas of the world. In the materially and militarily advanced countries people are obsessed by the constant thought of a sudden and unexpected attack from without. Within the country antisocial and antinational elements obstruct the promotion of the general welfare of the people. There seems to be no end to the miseries that modern man is heir to.

But the modern man is an incorrigible optimist. This sombre prospect of modern civilized life does not nonplus him. He holds that some amount of misery, exploitation, and injustice has existed and will continue to exist in this world in some form or other. He derives satisfaction in the findings of certain historians and sociologists who have taught that human movements are determined by material and economic forces. The moderner finds consolation in the thought that the comfort and enjoyment that result from an accumulation of wealth and power are, on the

whole, on a par with, if not in excess of, the sorrow and suffering one has to face in life. Modern civilization has given the radio, the radar, penicillin, and a hundred other boons to humanity. In modern life we have ample scope for intellectual delight, emotional ecstasy, and purposeful activity unknown to our primitive forbears. With so many advantages to our credit what harm if we have to reckon with a few disadvantages that are inevitable in our struggle for existence? What if our thoughts and desires are not cleansed of selfishness and aggression? These are aspects of a purely personal and private affair of an individual's life. Even such modern discoveries as the atom bomb, hydrogen bomb, guided missiles, and 'nerve gas', though destructive in effect, serve as strong and deterrent weapons of defence, indirectly contributing to the preservation of world peace! What a hopeful and refreshing prospect for the modern man!

If we probe under the veneer of superficial glamour and take the gilt off the gingerbread, we shall be shocked by the lack of meaning and the dwindling of hope which characterize the thoughts and actions of the men of the period. We shall find that we have drifted out of the main current of civilization as a result of self-deception in our search for the principles underlying human relations and progress. Civilized society of modern times covertly compels men and women to white-wash dark motives, hide false hearts behind fair faces, and artfully keep the savage instincts concealed under a tawdry and sanctimonious exterior. The individual is encouraged to place self-interest and group-interest above truth and honesty. He can do any black deed with impunity, under the pretext of tact and diplomacy, provided he is successful in his job and is able to evade censure at the bar of public opinion. In collective life men are more brutal than a pack of wolves. Even today, under the glare of modern democracy, we witness racial discrimination, colour bar, political enslavement, economic stranglehold, social ostracism, and communal frenzy. Organized and ruthless massacre of a communal or political minority, and malicious and atrocious persecution of a racial or social group are facts of current history. In the face of such incontrovertible facts and in spite of his repeated dismal failures to prevent their recurrence, modern man is conceited enough to find no cause for deep concern but to feign a triumphant air as if he 'never felt better'. Consequently his ostensible quest for peace and attempts at preventing war cannot escape their inevitable doom.

Nations, leaders, and individuals are vociferously earnest in letting the world know their plans and intentions for eliminating war and for establishing lasting peace. Their open declarations in speeches and writings make it clear beyond doubt that they desire peace and that they are doing their best to maintain peace at any cost. But do they seriously mean what they say? In practice, do we find them acting in full support and fulfilment of their public professions? More often than not 'the voice is Jacob's voice, but the hands are the hands of Esau'. The building up of armaments and military installations is proceeding apace while all are talking of peace and of outlawing war. Agreements signed, conferences held, and promises made become a mockery when decisions arrived at are not effectively implemented. The pursuit of peace and world understanding is a ludicrous futility so long as the modern civilized States do not discontinue the use of oppressive power against the powerless and do not stop threatening one another with retaliation and war. At least some of them appear to subscribe to the three centuries old doctrine that 'all cannot be happy at once, for the glory of one State depends upon the ruin of another'. The hysterical armaments race and talk of defence of respective spheres of influence can have but one meaning and lead to one logical conclusion. The powerful nations demand (mutual?) understanding, each on its own terms and conditions, and

failing which each is prepared to 'lick hell' out of any of the others whom it considers to be the aggressor. It is not very different from two highwaymen who, pointing their guns at each other, seek reconciliation, shouting one to the other, 'Come on ! Let us be friends, or else I shoot in self-defence'.

The answer to the urgent problem of peace in the world does not, in our humble opinion, lie in glibly putting forth, from time to time, quack cures for war and impotent plans for peace. Peace treaties, non-aggression pacts, and no-war declarations are not unnecessary. They have their limited and formal contribution in the ushering in of peace. But these are not sufficient. We want much more. For peace is not a mere matter of political and economic arrangements. To awaken the ethical and spiritual consciousness of men seems to us to be the only sure way to peace in individual as well as collective life. Once this is successfully accomplished, the rest is quite easy. If capable persons, inspired and guided by moral and spiritual ideals, are at the helm of national and international affairs, they will then be in a position to turn men's minds away from the philosophy of war and violence to the philosophy of peace, love, and mutual understanding. If we do want peace not only for ourselves but for others who may belong to different schools of thought, we have to make up our minds to put an end to mass violence and glorification of war in any form whatsoever. 'Unless the abhorrence of violence becomes as strong as religious faith itself, fear, jealousy, and ambition will continue to rule the minds of men and nations, and debate and discussion will be carried on with mental reservations. The armament races of old did not prevent war. They led to varying degrees of confidence as regards relative strength, but did not take the nations nearer to the avoidance of war. When war burst, the havoc was all the greater on account of the previous preparations.' (Sri C. Rajagopalachari).

Man excels over all other beings on earth in that he alone is capable of voluntary and conscious discrimination between right and wrong, and has gained mastery over his natural environment. This is both an advantage as well as a disadvantage, for man exhibits a tendency to dual behaviour in varying degrees and proportions, often opposed to each other. While he attains to the highest manifestations of love and nobility, at the same time we find him subject to the most primitive limitations of instinctive cravings and passions. He shows destructive aggression as well as constructive altruism, morbid hate as well as sublime love, and malicious hostility as well as sympathetic cooperation according to his needs and desires. An individual has within him infinite positive potentialities which may be developed through the right sort of discipline and training, preferably from early childhood. The work of regeneration must therefore begin with the individuals. We find that every great scripture of the world religions lays emphasis on individual freedom and initiative as indispensable to spiritual regeneration. The Vedanta tells us that all individuals are destined to attain to life eternal, for we are the children of immortality (*amṛtasya putrāh*). Peace and blessedness are our very birthright which we are sure to reach ultimately. 'The same is true of the systems of all the great mystics, stoics, ascetics, and other true followers of these systems. They all unanimously say that the practice of kindness and love is one of the best therapies for curing many mental disorders; for the elimination of sorrow, loneliness, and unhappiness; for the mitigation of hatred and other antisocial tendencies; and, above all, for the ennoblement of human personality, for release in man of his creative forces, and for the attainment of union with God and peace with oneself, others, and the universe.' (P.A. Sorokin : *The Reconstruction of Humanity*).

The prospect of peace is yet gloomy Those who had cherished fervent hopes of an enduring peace after the first world war have

thrown up their hands in despair after the econd world war. The terrifying manifestations of power and militaristic tendencies among the nations, and the rapidly deteriorating international situation have shaken their faith in the infallible effectiveness of modern civilization as a bulwark of peace. There is every likelihood that the sharpening dissensions and divisions among the major powers, unless smoothed over before long, may lead to another cataclysmic war, drawing into its vortex many of the smaller powers also, thus finally bringing mankind to the threshold of a new dark age. It is not enough to proclaim enthusiastically our peace aims from the house-tops and then pass the buck when it comes to actualization. The atmosphere has to be decontaminated of mistrust, improbity, and war hysteria. The staggering deterioration in the general moral tone of man is not, as many believe, largely an unexpected and ineluctable legacy of war. Rather the latter, with its practical corollaries, is but a typical symptom of the former. We accuse one another of aggressive intentions and insincere approaches, and standing on prestige, are reluctant to meet even half way. But, all the same, we hanker after peace, we pray for peace, and are anxious to do everything to maintain peace. The leading nations which hold the balance of power have to take the lead and break the ice. Every nation has to make sacrifices in order to arrive at an amicable settlement and tide over the crisis. We cannot leave it to the prestidigitator to produce peace out of thin air.

Modern man finds himself today in an unprecedented condition of spiritual penury and moral bankruptcy. His wants have increased a hnndredfold and his greed is increasing ever more. Of course these signs of sterility and decadence are nothing new, for history is full of precedents. In the past wars have been fought, empires have collapsed, and human societies have disintegrated. We read of bloodshed and fratricidal fights even in prehistoric times. But there is a fundamental difference. In ancient times, wars were fought only when they became inevitable, and even in the course of these wars some general moral principles were honoured and strictly adhered to. In ancient India statecraft and administrative policy were generally based on the highest moral principles and spiritual ideals, and the practice of fraud or knavery even against an enemy was not permissible. The battle of Kurukshetra was a Dharma Yuddha, and gave to the world the immortal message of the *Bhagavad Gita*. The horrifying shock of bloodshed and cruel deeds transformed a Chaṇḍāśoka into Dharmāśoka. In modern times there is a complete reversal of values. There is no reverence for life and human dignity, no deep concern for the well-being of others. Irrational hates are taking the place of co-operation and neighbourly love. Social incompetence and lack of spiritual independence have broken down the brotherhood of nations, isolating them into groups that show an ever increasing hostility to one another. The noble ideals of nationalism and patriotism have narrowed down to group, party, or State loyalty with the characteristic slogan 'Those who are not with us are against us'. How can there be lasting peace when nations and States live in constant dread of one another and are fully prepared for *ultima ratio regum*?

Man's quest for peace is likely to end in a fiasco unless he turns his mind inward, to spiritual values, and finds peace within. The tragedy of modern man is that he is at war with himself. He is a complex personality, torn between conflicting passions and prejudices. He keeps the peace so long as he cannot help making war. Fooled by pseudo-ethics, he stumbles about in guilt like a drunken man. His hunger for domination and prestige feeds voraciously on his tendency towards aggression and the quest for power. Being incapable of co-ordinating his thought, word, and deed, he is oppressed by the incubus of a split personality. Having lost mental poise and courage of conviction, he is easily

tempted to lessen or justify his guilt of inhumanity. 'The man whose mind is not under his control has no Self-knowledge and no contemplation either. Without contemplation he can have no peace of mind; and without peace how can he have happiness?' (*Gita*, II. 66). At the moment of action the modern human being almost invariably obeys on instinct like an animal; only after action has ceased does he reflect. Even when he has reasons to regret he seldom relents. We who have the privilege to live under the most modern conditions have learnt to put up artificial barriers around us and our groups, preventing the free flow of the life-current of human thought everywhere, and indoctrinate ourselves and our camp-followers with fanatical zeal. We pay lip-homage to the 'angel of peace', and, at the same time, feel uneasy about our own safety unless we keep ourselves in readiness to fight aggression if and when it comes. In our overanxiety not to be taken unawares, we persuade ourselves to the view that offence is the best form of defence, and unwittingly let slip the dogs of war.

Mankind is yet to seek peace, and at what price nobody can predict. The international outlook is charged with suspicion, uncertainty, and much fear for the future. Divided counsels in high places, the inertia of those in power and authority, deepening economic distress, agonizing persecution and anguish of heart, misunderstanding, bitterness, and strife—these are some of the hazards to peace and must be removed. Man is the measure of things. He has to force himself out of the vicious circle by dint of his character and spiritual power. Hundreds of men, fired with the zeal of renunciation and service, and endued with love and wisdom, have to sacrifice themselves in the cause of peace. They have to impress upon the people, through example and precept, the truths that man can become divine, that violence breeds more violence, and that the path to peace and prosperity certainly does not lie in enriching ourselves at the cost of our neighbours' life and property. The noble path has been chalked out from time to time by the greatest of men that ever lived on earth—Rama, Krishna, Buddha, Jesus, Mohammed, Chaitanya, Nanak, and a host of saints and seers. Mahatma Gandhi, one of the greatest men of our age, who lived and died working for the millions, and striving for world peace and unity among men, has shown us the way in the immortal message of his life and teachings.

There is undoubtedly much hope for the world in a genuine and virile democracy. 'Peace hath its victories no less than war.' The kingdom of heaven is really within man if he would only care to seek it. Moral life cannot be stabilized unless it is based on a spiritual foundation. But how can we be spiritual? Some modern psychoanalysts hold that it is futile to educate people against aggression and hate for both are inevitable accompaniments of civilization. This is a plausible and apparently pleasant view as it appeals to the modern man's sense of 'reality' and serves his expediency. But the Upanishadic seers always held that struggle and progress in life, though inevitable to a certain extent, finally yield place to peace and joy without any loss of individual freedom and initiative. According to the Vedanta, man, in quest of peace eternal, reaches a state in which his life is full of the largeness of the spirit. Such a one, even though constantly active, yet remains calm and cheerful, maintaining his balance of mind under all circumstances. In the *Gita*, Sri Krishna says that as the ocean, brimful and still, is not agitated or affected by the waters of different rivers from all sides flowing into it, even so that man alone finds true peace who remains unperturbed by the objects of pain and pleasure constantly impinging upon him during his life on earth. This non-attachment, this disinterested view of the world, is not a negation of progress and civilization in any sense. Nor is it simply a personal affair with no social or national significance.

The basic cause of modern man's failure

to find peace—within him and without—is spiritual, affecting the soul of man. How can he live indefinitely, without coming to grief, a life in which he attaches undue importance to the body and its needs while giving less importance to the mind and still less to his spiritual Self within? There cannot be a better world unless there are better individuals, better societies, and better nations. A better world cannot be ushered in unless we are able to create better relationship among all the men and nations composing it. In the *Bhagavata,* Uddhava asks Sri Krishna: 'Men are aware of the ephemeral nature of sense pleasures, and they know them to cause suffering and misery; yet how is it that they run after them indiscriminately, like the beasts of the field?' In the *Gita,* Arjuna puts a somewhat similar question. These doubts occur to every one of us at some time or other. Sri Krishna, addressing Uddhava, answers: 'The ignorant man knows not the Self, and has not the peace and tranquillity which arise from such knowledge. He identifies himself with his body, mind, and senses, and is overcome by desires of the flesh. As he comes into contact with objects of enjoyment, he dwells on thoughts of pleasure. Dwelling on thoughts of pleasure, he loses the power to discriminate and becomes attached to the senses.

'Under the sway of strong impulse the man who is devoid of self-control wilfully commits deeds that he knows to be fraught with future misery. But the man of discrimination, even though moved by desires, at once becomes conscious of the evil that is in them, and does not yield to their influence but remains unattached. He controls his mind and dwells steadfastly on divine thoughts.'

Does humanity today see in this no message, no light to guide its erring footsteps? Will peace go by our default and be sacrificed at the altar of the god of war?

EVOLUTION AND ETHICS—THE SOCIAL DESTINY OF MAN (II)

By Dr. Radhakamal Mukherjee

(Continued from the May issue)

Sexuality versus Altruism

Further, one of the peculiarities of human sex life is the dissociation between sex functioning and reproduction, with an emphasis of the play element in sex that is responsible for the excesses and aberrations of human sexuality, so rarely found in animal life, and so disruptive of the patterns of collective living. The postponement of marriage, bachelorhood, spinsterhood, disruption of the family, homosexuality, and control and reduction of births, all raise behaviour problems that become acute as man seeks sex sport outside the marital connection more than ever in modern society. Finally, due to man's hypersexuality it is difficult for him to obtain suitable adjustment of population to food supply and resources. Insect societies, where the risks of over-population are as great and recurrent as in human societies, maintain an optimum population through both physiological and structural specialization (polymorphism) and the influence of instinctive mechanisms, bringing about an automatic and far-sighted subordination of individual functions and interests to the social welfare and a machine-like smoothness of adjustment of numbers to external conditions. The

development of monogyny and neuter castes in the beehive, ant-hill, or termitary is not incompatible with racial survival, due to an elaborate protective system which enables a single female or queen to overcome most dangers and vicissitudes. In the more primitive wasps all the members of the colony are capable of reproduction like humans, but their fertility is low and the dangers of over-population are counteracted by frequent swarming or massacre. Several social insects can control the sex of the offspring by appropriate feeding of the larvae, produce the missing sex in the colony and increase or decrease its numbers in close adjustment to weather and food supply.[1]

There is a profound incompatibility in the human species between his fertility and reproduction and the optimum size of his family, as the result of which he oscillates between excessive multiplication that lowers his health and living standards, and excessive limitation that leads to the suicide of races, classes, and groups. Man's equipment of instincts and desires, his traditions and culture fail to offer him adequate guidance in his right choice of values in respect of family raising and standard of living or in understanding and fulfilling the basic conditions of his survival. His sexual desires are too ego-centric, explosive, and continuous to be easily subordinated to the interests and well-being of the family and society—witness the recurring instances of sex abnormality and orgy and of racial decadence and suicide through the ages. No doubt if the population be excessively reduced the possibility of the occurrence of favourable mutations is very much curtailed. This jeopardizes progress. On the other hand, excessive population and economic pressure greatly limit the opportunities of survival for all new types. Especially in the human community the fitness of the new type has to be judged not by success in competition in a crowded society but by general contribution to its welfare.[2] The stability of human society by adequate, quick, or automatic adjustment of numbers to resources would have been possible through the specialized deployment of man's sexual urge and the evolution of human neuter castes of soldiers and workers. This might have led to the predominance of other-regarding impulses and activities over the egoistic in the human species. But all this is incompatible with man's evolutionary advance, since sex is implicated in some of his highest aspirations and creative efforts and achievements. Thus man pays the penalty of the flexibility and adaptability of his psychic make-up by the anomalies and contradictions of his mental life, especially in respect of sex and reproduction, which mark him out as the chronic victim of conflicts of behaviour and values.

Haldane observes that we must not expect that in the human species altruistic impulses will ever predominate. This can only occur, according to him, when neuter castes of soldiers and workers exist in man's social organization. Altruism has to be inculcated by education and the appropriate social milieu; it cannot be implanted once and for all by heredity. Yet there is no doubt that man is endowed with a large fund of altruism and tenderness due to certain biological conditions. The altruism found in man's emotional make-up is due to several evolutionary factors and circumstances. Among these are the long period of infancy of the human offspring that is born helpless and must be tended and protected for years in order that it may grow up; the close-spaced births over the woman's reproductive period of about thirty years; the durable association between man and woman that freed from the dichotomy of a neuter and sexual state alters human nature in the directions of mildness, kindliness, and

[1] See Mukherjee: *The Political Economy of Population*, Chapter VI.

[2] See Morgan: *The Scientific Basis of Evolution*, p. 217; also S. J. Holmes: *Life and Morals*, Chapters IV to VI.

sacrifice; and man's gregarious existence that was made biologically imperative for a puny, defenceless creature by the presence of his carnivorous enemies in the dawn of his evolution. Neither a carnivore like the tiger or kite that does not live gregariously, nor an animal like the lizard or fish with no parental responsibility, nor even a gregarious mammal like the horse or bison with no durable mate life can develop strong altruistic instincts characteristic of man, not to speak of his highly developed and integrated mental organization that altruistic dispositions and activities must presuppose. Physiological psychologists who have studied the evolution of the brain point out that the cerebral cortex with its ten thousand million nerve cells, each of which is connected with a hundred other cells by means of nerve fibres of inconceivable complexity shows an extremely orderly mechanism. This is intimately connected with man's capacity for regulatory control of behaviour based on an anticipation of probable consequences. The neurological basis of man's moral responsibility begins as soon as social factors enter into the intelligent analysis of situations, his purpose and freedom blending with his social feelings and emotions for the regulation of behaviour so as to provide for both personal and social satisfactions. Further, the functional patterns of interconnexion among the nervous elements are associated with the development of greater sensitiveness to the feelings and attitudes of fellow creatures. The evolution of human sociality is writ large on the structure and functions of the brain and the nervous system.

Man's hereditary equipment no doubt tends towards increase of gentleness, compassion, and usefulness, but his hereditary improvement is exceedingly tardy. On the whole, his endowments of fear, greed, and pugnacity that were undoubtedly needed in the millenniums of his struggle with the forests and beasts of prey in his early evolutionary history must now be considered too liberal, and these have now become handicaps to his progress. A precarious life in small fighting clans of hordes has indelibly stamped upon human nature the ingrained, seemingly contradictory traits of mutual sympathy and group pugnacity, egoism and altruism. A young biologist has rightly observed: 'Mentally, man has raced ahead of his genes'. Even if the human mind has reached the stage when man knows from his science that love, altruism, and goodness are not only products of biological evolution, but are also conducive to the maintenance and enhancement of life both of the individual and society at the highest level he is thwarted at each step by impulses of fear, aggression, and domination that were so securely fixed in his mental equipment by the hypersexuality of the species and the forces of natural selection. With a large fraction of his nature a source of weakness and maladjustment, man has to rely upon the social legacy of the other-regarding ideal, symbols, and institutions and appropriate education for the stimulation of altruism and elimination of egoism, for his preference of love, goodness, and sacrifice to hate, evil, and aggression in the next steps of his evolutionary progress.

The Unconscious Mechanisms of Social Evolution

There is another peculiarity of human as compared with animal sexual life that has also a profound influence upon man's attitude and social behaviour. Freud stresses the influence of the ambivalent instincts of life and death, love and destruction that possess man in the depths of his unconscious, rooted as these are in the break and 'dischronous onset' in the human individual's sexuality and affective life that are subjected to severe frustration and repression during the age of from about five to twelve years. At the end of this period infant sexuality is completely repressed and the individual becomes consciously asexual, bearing in his unconscious life the oral, anal, and early genital fixations. With the advent of puberty there is a re-

arousal of conscious sexual interest, the directions of which are largely determined by infantile repressions and frustrations.

Thus man's need of reconciling the ambivalent contending forces of love and hate, of masochistic-sympathetic and sadistic-aggressive tendencies in the depths of his being is connected with the peculiar features of evolution of human sexual life. The psychoanalytic school, following Freud's remarkable findings, emphasizes that man's sense of goodness, wholeness, and beauty, manifest in his moral and aesthetic apprehension, is ultimately rooted in his imperative need of reconciling his incompatible instincts of life and death, love and hate. Such fusion or compromise is the very essence of his success in adaptation. Man's sadistic or destructive impulses and phantasies in his love life are characteristically accompanied by the compensatory phantasies of 'restitution' or 'reparation' as these are called by Melanie Klein and John Rickman respectively. There is a genetic connection between the pain due to destructive impulses and the paramount need to create lasting goodness and wholeness from what had been in phantasy injured and rendered bad. As the preservation and enhancement of the objects of attachment is the great concern of the libido, restitution or reparation should be considered as libidinal manifestation in spite the fact it owes its origin to the presence of destructive impulses. The urge to reparation is, according to Rickman, owing to the strange nature of human development, probably an integral part of creative activity, the horror of the 'ugly' and the wish to change it is that *vis-a-tergo* which thrusts us into constructive work in art, in science, and even in the humble tasks of our daily round.[3] Man can unburden himself of his load of anxiety and guilt, his agony that overwhelms him when he finds his loved ones threatened by his own destructive impulses fused with his libido, as he fulfils the compensatory urge to reparation. This principle of reparation which arises from the depths of man's being accordingly underlies all human strivings after truth, goodness, and beauty. This is the chief reason why in romantic love, artistic expression, and occult experience we find manifestations of exaltation and abasement, tenderness and cruelty so strangely blended. Love, goodness, or wholeness, working through the principle of reparation, re-establishes the integrity and wholeness of man's life, and makes it triumph over mutilation and death which he associates with ugliness or evil. Goodness is thus the preservation, reparation, or recreation of those original objects of man's love which are endangered by his own hatred and have been injured by his own aggression. Evil becomes his own dangerous hatred and aggression. Constructive or creative feelings that are felt in the unconscious as 'good' become a part of the self as the super-ego or conscience.

The human mind in the course of its development in society assimilates society's notions of love, goodness, and wholeness, and its prohibitions of hate, evil, and ugliness into a part of the self as the super-ego. The super-ego is concerned with goodness and morality, with remorse and with feeling of guilt. It is the voice of civilized propriety imposed on the ego in its process of maturation as it struggles with the *id* which is the source of the psychological impulses of life and death, love and hatred, creation and destruction. Paradoxically enough a certain portion of the *id* is taken over by the super-ego. Man's impulsive tendencies of life, love, and creation derived from the *id* as well as society's commandments not to hate, kill, or destroy, but to love and save from death or destruction make with the components of the super-ego that evolves the process of civilization. Thus the

[3] Melanie Klein: 'Infantile Anxiety Situation Reflected in a Work of Art and in the Creative Impulses.' *International Journal of Psychoanalysis*, Vol. X, 486 part 2. See also John Rickman: 'Nature of Ugliness and the Creative Impulses.' The same *Journal*, Vol. XXI, 294, described as a marginal note to the former paper by the writer.

ethical pattern becomes rooted in man's conscious as well as unconscious life, and his love and co-operativeness, creative and constructive activities obtain the drive and impetus of the unconscious.[4]

Mind in the course of evolution in its social setting elaborates and develops a twofold, interdependent mechanism that directs social progress; (a) repression that keeps the unsocial impulses wholly out of the consciousness, and permits them to return to consciousness only in various disguised forms that are economical to the total organism in that the early psychic conflicts and frustrations are minimized; (b) creation and construction that utilize and elaborate the social impulses and the unconscious urges of life and love found ambivalent with destruction and hate, fulfilling man's moral and social demands from the depths of the unconscious.

[4] See Mukherjee: *The Social Function of Art*, Chapter III.

(To be continued)

THE CONCEPT OF MAYA

By Prabas Jivan Chaudhury

Maya is the pivotal concept in Vedanta metaphysics which declares the external world and the individual self to be illusory from an ultimate standpoint. A proper understanding of Maya is indispensable for an intellectual conviction of the truth of Vedanta, which conviction (in this rationalistic age) is a necessary prelude to spiritual faith and culture. We have presented here a kind of psychological approach to the concept of Maya.

Maya generally means illusion and specifically it stands for the hypothetical illusion of the Supreme Being resulting in the world of change and multiplicity on the one hand and the individual self (ego) on the other for which this world is empirically real. We propose to understand the specific meaning of Maya through its general meaning, that is to say, we will approach the cosmic concept of Maya through its analogues in empirical psychology. We have experience of illusion in our daily perceptive errors, dreams, hallucinations, and aesthetic illusions. An analysis of these will reveal an underlying characteristic of our empirical consciousness. And then, on the hypothesis that the empirical consciousness is but a grade or moment in the absolute consciousness, we will posit the same characteristic in the latter, with the result that Maya in its specific sense may be understandable on the analogy of its general and familiar sense. Only thus can any metaphysical concept be understood intellectually. Whitehead and other modern philosophers have recognized (the former in a good sense while the latter in a disparaging one) the metaphorical character of all metaphysics. Vedanta has fully explicated this methodological paradox by asserting that the metaphysical is essentially indescribable for all that we predicate to it are taken from our empirical knowledge (experience). Rational philosophy can describe it only by negatives (Neti, Neti), but can *suggest* its character through such terms as Sachchidānanda (Being, Consciousness, Bliss), Nitya, Shuddha, Buddha, Mukta, Ananda-swarūpa (eternal, pure, conscious, free, bliss), these terms being, strictly speaking, concepts of restricted meaning, applying only to ordinary experience. As the modern physico-mathematicians have clearly shown, and the logical positivists have amply stressed,

the concepts of infinity and eternity have clear and restricted empirical or operational meanings. Similarly each scientific concept, whether of physics, chemistry, or psychology, such as mass, energy, affinity, association, love, etc., has to be well defined in terms of observable data which each unifies and stands for so that no empirical concept can have a transcendental reference in sensible discourse. It can only suggest a transcendental meaning in poetry through analogy. The recognition of this is quite a healthy development in modern philosophy and Vedanta would welcome it. Only Vedanta will point out that these suggested or transcendental meanings, though without clear sense in any rational discourse, are not pure nonsense for that reason. They signify the point of departure for a metapsychological experience which alone can vouch for the entities remotely hinted at by the empirical concepts and categories used in a metaphysical context. The possibility of such a metapsychological experience is, of course, an open question, but it is a fact that mystics of all lands and times have unequivocally proclaimed this possibility, realizing the transcendental experience as an actuality. So, in a rational discussion such as this, we have to accept a metapsychological concept (viz. Maya as an illusion in the Supreme Being) *first* as a transcendental hypothesis to be understood on the analogy of a general empirical concept by extending its sense beyond the operational limits, and *secondly* as a possible entity relying, guided by reason itself, on the verdict of so many mystics. For the mystics have been very sensible and human; they were not irrational but super-rational, having developed a super-intellectual faculty over and above, and not at the cost of, the intellectual.

This much regarding our philosophical method which is rational and analytical though frankly speculative in the last analysis. Let us now start with a simple perceptive error such as a mirage. We apparently see a stretch of water before us and reflection of trees in it, yet we find there is no water. How is it? —we ask. We find that the illusion is due to our habit of locating an object in front of us from which rays of light normally come straight to our eyes. In the case of a mirage the rays of light get refracted and totally bent in the reverse direction while passing through the layers of air heated to different temperatures and so rarified in different degrees. Now rays from the bare land at a distance are bent upwards and do not enter our eyes in the same direction as rays from the land at some distance normally do meet the eyes. Thus, instead of the land, we see—following the direction of the rays straight forward and not being conscious of any bending—the bluish horizon stretched before us. And this appears as water for two reasons. First, as blue water stretching horizontally on level with the land is a familiar sight while the sky spreading on land is unfamiliar, the mind operates through past learning. Secondly, the rays from distant trees (and other raised objects, if any) get so bent that by the same optical law they produce inverted images on the other side just as they would produce had there been water which reflects light. The eye is used to locate water when it sees objects with their inverted images. Thus the psychological reason of mirage is that the psychic apparatus works mechanically after its previously learned habits and tendencies. When the illusion is corrected the perceiver is conscious of the illusory objectivity of the presentation, that is, of its subjectivity. His attention is turned from the object to the subject and he holds the presentation no longer seriously as something really given but holds it lightly with amused curiosity as a creation of his own psychic apparatus. The ordinary images we see in a plane mirror or water do not produce on us the same illusory effect as they do on children and animals, for we are conscious, through familiarity, of the illusory objectivity. Thus though the reflected object is seen to be out there, we no longer believe in it and ascribe it to our psychic apparatus. We note in passing that what is objectively

given engages our serious attention and what is known as arising from our own mind does not trouble us so much.

Consider next the illusion of a snake in a rope. Here what is presented is a general and faint outline (or schema) of a rope which is the same as that of a snake. The details of the rope are not seen at the first glance, specially when there is insufficient light or defect in the eye. Now, why does one, seeing the bare outline of a rope, apparently see a snake and not merely the outline? The reason is plain. One who has seen snakes in the past and is afraid of them has the thought and (generic) image of a snake latent in his mind in a more vivid and ready form than he has the thought and image of a rope. So he *imposes* this thought and image of a snake on the bare outline and completes the picture. The illusory perception, when corrected, shows the perceiver how his psychic machinery with its previously learned habits of working contributes largely to the formation of a percept. A familiar percept at the first glance is, as a rule, an interpreted one. If the latter is confirmed by subsequent complete observation it is a true percept, if not, it is an illusion. That the dominant tendencies and set habits of the mind are responsible for such illusions is further seen from such familiar illusions as reading a more desirable or familiar word into a combination of letters making a slightly different word. Thus one may read grape for gripe, pursue for peruse. The superimposition of past experience on the present is a characteristic function of our mind.

In hallucinations and dreams the mind is more active in creation. Here the mind projects its past experience (thoughts, emotions, and images) on apparently no present experience. The mind may start projecting from a slight stimulus, but it proceeds to call up, combine, and marshall thoughts, emotions, and vivid images like a conjurer. In fantasy-thinking or day-dreaming a similar process, though in a less vivid form, occurs. Such phenomena have been largely explained in terms of the inner tendencies in a person's mind. These tendencies which have been more or less thwarted in actual life, repressed and somewhat distorted, are purged in dreams, hallucinations, and fantasies. These tendencies have their common root in love of pleasure and are, more specifically, either erotic (according to Freud) or self-assertive (Adler) or both (Jung). The affective part of the mind is held to be the prime mover in such psychic phenomena, the thoughts and images follow according to laws of association. Certain images are associated with certain emotions and so have emotional significance for the subject. Some emotions have been found to be almost universally associated with certain images (dream-symbols) while there are also many individual associations for individual persons. However, the psychoanalysts have amply revealed the inner mechanism of dreams and hallucinations. And they have also shown that by making a person conscious of his inner repressed tendencies (discovered through analysis of dreams etc. and childhood memories) he can be freed from certain neurotic symptoms which appear when these tendencies too much dominate his mental life. Thus we find, again, that our consciousness can project presentations, stored previously, which, so long as they appear as objective, engage our serious attention, but we dismiss them as soon as their objectivity is seen to be illusory, their subjective origin being exposed to us.

Next we consider aesthetic illusion. Here we relish even painful scenes because we are always conscious of the illusory objectivity of the presentation; we, so to say, enjoy our power to project emotions and enjoy them disinterestedly as generic ideal contents with no particular attachment to anybody, me, the actor, or the character. The secret of aesthetic delight (Rasa) is that an emotion is here de-individuated and leads a floating and illusorily objective life. I suffer the emotion of sadness when I am really sad, but I enjoy the emotion when sadness is depicted in art and I am sad

with the suffering character. In case of the illusion of a snake in a rope our thought, fear, and image of a snake are superimposed upon an outline of a rope which is like that of a snake. In art our certain more or less permanent generic tendencies (Sthāyībhāvas) are superimposed upon certain situations, gestures, and words which are said to suggest these tendencies. The modern theory of empathy speaks of this process as constitutive of the aesthetic attitude. The difference between perceptive illusion and artistic one is that while in the former we are not conscious of the illusion as an illusion for a time, in the latter we are so conscious. Therefore arises the peculiar taste of aesthetic delight.

In the above psychical phenomena we find that the objectivity appears because somethings have previously been really objective. Therefore the mind is used to work in a characteristic manner and to view an object as the 'other', so that though a particular object may be found to be subjective, objectivity itself remains a valid category. As Shankara has urged against the subjective idealists (who said that the external world only appears to be objective), there must be something objective in order that objects may *appear* as objective. Again, the objectivity of a snake in a rope, of a mirage etc, when retracted, do not cancel all objectivity; rather, the objectivity of the empirical space-time world is the common background (or matrix) of such illusory objects which are marked as illusory when compared to this background. The criterion of objectivity is supplied by the empirical world that confronts and engages our spirit like a rock, the great 'other' that cannot be either derived from or appropriated by the subject. A short respite from it is got in dreamless sleep. In art we seem to dodge it, as the art-world is enjoyed consciously as a dream-world of our own making. Yet the dodge is not complete, only the objective world is not pressing enough, but remains as a mild background, helping the art-objects (by contrast) to appear as subjective (our making). Besides, the objective attitude is there in a make-believe form. In art there is a peculiar fusion of the subjective and objective attitudes. In other illusory phenomena, a particular illusion gives way only to the more pervasive sense of objectivity of the empirical world.

However, while granting that objectivity remains a valid category in our empirical psychic phenomena, we have to admit two characteristics of our mind: first, that it can project images (charged with emotive meanings) which appear as objective; secondly, that it regards these projected images with amused curiosity and delight when their objectivity is found to be but illusory. The illusory objectivity reveals to the mind its capacity for creation and retraction as fully illustrated by aesthetic experience.

Metaphysical speculation starts with the question whether it is possible, on the analogy of our empirical illusions, to consider the empirical world itself as a result of a projection by us, and whether, therefore, a realization of the objectivity of the world as illusory is attended by a kind of aesthetic delight. Such a question is not born of an idle desire to push an analogy to a higher level but of a real problem in psychology as well as in epistemology. We feel at times that the objective world, though full of beauty and variety, rather weighs upon us because it always confronts our spirit as the 'other' and engages our attention. It holds us by a strong hand, so to say, and we seek to escape it in our sleep, art, and esoteric contemplation with but limited success. We seem to be bi-polar in our attitude to the objective world: We want it as a companion to turn to and commune with, and we also want it to let us alone. Can this be due to some deeper metapsychological reasons? Epistemologically, again, the problem arises, how can we at all know anything that is independent of our mind? To solve these problems we have to assail the problem of objectivity of the empirical world, and to solve the latter,

we may find its empirical analogue, the phenomenon of illusory objectivity helpful. So we consider the possibility of our regarding the objectivity of the empirical world as a projection of ours and so, retractable.

To imagine the objectivity of the world as projection we have to imagine the projecting mind. In empirical illusions, the projecting mind is the individual one, but, in a transcendental illusion (Maya) we are considering, the projecting mind must be some universal one, for the projected world is independent of the individual mind. Yet the individual mind perceives the world, and our original question is whether *we* (i.e. any one of us) can consider it as *our* creation. So the universal mind must be regarded as immanent in the individual mind, or as a mental continuum pervading the collective mind of man. The individual mind may attain or realize this universal mind by shaking off its individual peculiarities and egotistic limitations. Such must be the concept of our hypothetical universal mind projecting the empirical world.

The next point we have to consider is this: In empirical illusions, the material cause of projection is provided by certain tendencies in the empirical mind while the teleological cause (or motive) is provided by a love of play or a display of the power of creation. (This is mostly seen in aesthetic illusion; in lower forms the motive seems to be simple purgation). This creation involves projection and retraction at once for the objectivity of what is projected is also known as illusory. Now what would be the tendencies in the universal mind and what is its motive? Analogically we would answer that its motive may be considered to be aesthetic and its tendencies (i.e. sentiments) may be such as we vaguely experience when we adopt an aesthetic attitude to the world. In that attitude we take a disinterested view of things in the sense that we do not take any of these views, pragmatic, realistic, moral, or scientific. We only enjoy the particular aesthetic sentiments (Rasas) suggested by the things. These sentiments do not bind us to the objects, they are universal ideal contents and belong to no object or person in particular. In this aesthetic attitude we treat nature as an art-object and its objectivity appears illusory. Keats writes of a street-fight in this mood thus: 'Though a quarrel in the streets is a thing to be hated, the energies displayed in it are fine: the commonest man shows a grace in his quarrel. By a superior being our reasonings may take the same tone—though erroneous they may be fine. This is the very thing in which consists poetry, ...'

Thus we see that we have no difficulty in conceiving (1) a higher universal mind as the subject projecting this empirical world, this mind being immanent in our individual mind, and (2) its tendencies and motives behind this projection. But with respect to the second, one thing has to be noted. The tendencies explaining our empirical illusions are ascribed to our past experience whereas no such ascription is possible in case of transcendental illusion (Maya), for it would lead to infinite regress. Again the objectivity of empirical illusions appears as illusory because of the objectivity of the empirical world. No such prior or basic objectivity can be found for the illusoriness of the empirical world. Thus the analogy between the empirical and transcendental illusions cannot be worked in every detail. But this is no defect in our speculative method, rather it is a merit. For, had our analogy worked in every detail, we would but end in duplicating the empirical illusion and its elements on a higher level with the consequence that we would have to explain that in terms of analogous principles of a third order. This would land us in an infinite regress. We escape that predicament by admitting that (1) the universal mind possesses originally certain aesthetic sentiments with their appropriate images to represent them, and (2) it can project these images to enjoy the sentiments and generally to enjoy the game of projection.

With the help of our analysis of empirical

illusions and working up from it analogically till the analogy breaks at a few points (and we have to make certain assumptions) we find that we can have a conception of a universal mind projecting this empirical world which is thus illusory for this mind. And as this higher mind is but immanent in our individual one we can rise up to it, and identifying ourselves with it, view this world as illusory and enjoy it as a piece of art.

Since this conception is not self-contradictory, it is a logical possibility. Whether it is an actuality is a matter of transcendental experience and falls beyond speculative philosophy which ends with establishing hypothetical schemes with the minimum of arbitrariness and maximum of suggestibility or empirical analogues.

Now our conception of this universal mind projecting the world is equivalent to that of Ishwara of Vedanta who is known as Māyādhīsha, the lord of Maya. But we can go a step further in our speculative venture and conceive of a Being who, when the world is known as Maya, dismisses it quietly and relapses into its primitive mood in which there are neither tendencies nor thought of projection. This is the Brahman who has no reference to Maya, just as a poet or a dreamer may normally be regarded without reference to his poems or dreams which are accidents of his nature. So Maya need not be held as an essential character of the ultimate Reality which is the One without a second and without any qualification as the Upanishads declare.

Maya or Illusoriness of the world is thus reduced to a shadow with no independent status beside Reality. Reality is truth while Maya is error. Truth is self-evident and does not require a contradiction (error) to be contradicted (overcome) in order to be established. But error, on the contrary, has no ultimate being, for it disappears as truth gleams, like darkness when light appears. So Maya, though it is transcendental illusoriness in contrast to our empirical ones and has a positive being from an empirical standpoint, is a non-entity from an ultimate standpoint. It can be called neither real nor unreal in an absolute sense and, therefore, the Vedanta calls it *indescribable* (Anirvāchya). This happens because Vedanta recognizes grades of reality and Maya belongs to a grade lower than the uppermost. Brahman, our highest Self, has no reference to Maya just as the truth about a rope has no reference to snakes.

GOD IN MAN

By Dr. M. Hafiz Syed

Of all the problems, the problem of the idea of God, His nature, His mystery, and His relation to man, have baffled the mind of the earnest thinkers of all ages. In every country and in every nation there have been daring thinkers who have speculated about the nature of God and how to understand Him; but they have returned crestfallen from their search after this Truth. They have confessed their inability to probe into the mystery of the divine nature. They have speculated much but have come to no satisfactory solution. Their fruitless quest of God has turned the minds of many earnest seekers after Truth away from any possibility of knowing Him. Some of these thinkers who have failed to get any light through their mental speculation, have avowedly become sceptic or agnostic.

This is what has been done in the West.

In the East the story has been somewhat different. Some of the foremost thinkers in Eastern countries have frankly confessed the limitations of mind and their inability through mental process to acquire any knowledge of That which is believed to be beyond the range of mind.

Many of the earnest seekers in ancient India have thrown valuable light on the problem which still serves as a beacon-light to those who persist in their desire to get some glimpse of the Reality. The ancient sages in India have held a theory about this problem different from their Western compeers. They hold that mind is made of matter, and, as such, it cannot grasp That which is beyond mind. The only way to have a direct experience of Reality is to still the mind's activities, to subdue and to control it, before the divine vision is vouchsafed to man. They say that God manifests Himself in every earthly form, higher or lower; the one abode where He dwells constantly and reveals Himself is man's own heart. All the mystics and God-men have borne testimony to this statement. In order to realize Him, it is necessary that one should search one's own heart and try to seek Him therein.

Bhagavan Sri Krishna has laid this down in clear and unmistakable language: 'I, O Gudakesha, am the Self, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings.' (*Gita*, X. 20). This is the clearest exposition of the divine nature of man, ever given to the world. The divinity of man was proclaimed by the author of Christianity in these words, 'Man was made after the image of God'.

Hazrat Ali, the leader of the Muslim mystics, has declared that one who knows his own Self can alone know God.

The fact is that man has a great link with God not only as the creature of God but also as the revealer of God. Indeed, all that humanity knows of God is known because of man. All the highest concepts which we have today concerning God's nature came to us from man. All through we have that supreme fact: we know of God because of man.

We have the striking fact that man has revealed God, but he has done so only because he has divinity within him. It is because man is not simply a thing of clay which God has breathed into and made a living thing, but because he contains within himself the divine. Man has revealed God and can always reveal Him.

The doctrine of the divinity of man is known in the clearest fashion in India, for it is a doctrine of Indian philosophy that man is not only mere man but the embodiment of divinity that resides in him.

So, then, it is not at all surprising, when we enquire into the problem of man, to find that what we call 'man' is not merely a clod of earth or a brute, but that there is in him something wonderful and stupendous. In the past God has revealed Himself as man. It is an integral part of Christian faith that Christ, born of woman, who lived as we do, revealed God. In Hinduism they say of Sri Krishna, born of woman, the best man among men, that he revealed divinity, nay, he was divinity itself.

God was revealed to man by a few great leaders of humanity, the founders of the great religions. We accept that they were the sons of God, that they were God-incarnate. In the past history of humanity, we find that the divine nature was not confined only in just those few saviours. The divine nature was found in all men and women such as most of us are.

The ancient traditions of India say that through purification, a man born of woman, puts on the robe of the Guru. To all who look to him, to his disciples, he, the Guru or the teacher, is God, and they reverence him not merely because of his goodness, but because in him divinity stands more revealed. Every day, when the pious Hindu begins his meditation and thinks of his human teacher, he recites the Sanskrit verse which means.

'Guru is Brahma, Guru is Vishnu, Guru is Shiva, Guru is Para-Brahma Himself'.

There is a new way of seeing God in man, and that is to see God in the child. We have not as yet thought of the child as a mirror of the Godhead. But we find that every country is now discussing child welfare. A new interest has been found in children, not merely because they are to build up the state as citizens, but because there is something fascinating, beautiful, attractive, inspiring, and spiritualizing in children. When we look into a child's face we may hear God's whisper. For children are slowly becoming to us the mirror of the Godhead in the coming civilization.

How shall we find the God in man? It has to be done by our understanding man, by watching what it is in man that inspires us. We will find then that what inspires us in man are the emanations, the flushes of the divinity which are in him. Let us consider the hero for a moment. Why is a person heroic? Because he has released the hidden power of the God in him, and because he has released that hidden divinity, we salute the divine as the hero. The hero is to be saluted, admired, imitated because the hero is God. When men give their lives for honour, then the sparks of divinity manifest in them. It is the divine in man which contemplates such a death and says, 'I cannot die, the only death which is when I do not serve'. It is in the people round us, in the hero, in the martyr, in the sacrificing man that we shall see something of the nature of God.

There are certain things in our civilization today which can prevent our discovering God in our brother man, and one of them is prejudice of race and colour. Every one of us, when thinking in general of the principles of life, must know that God is no respector of persons, that God is not the God of the white race, that God is not the God of this, that, or other nation only. He is the God of all mankind. If there is one God, then there is only one humanity, and the distinction of race and creed mean nothing at all to God. We must, step by step, break down all such barriers that seek to limit the Infinite.

Let us not think that God will only reveal Himself to us in what we think are the great and glorious and inspiring deeds of humanity. Sometimes, thinking thus, we turn our back on scenes of suffering and degradation. Let nothing repel us, for even in suffering and degradation too there is something of the divine nature. Let us contemplate the sufferings of mankind, let our heart go out in pity all the time, for 'pity is the touch of God in the human heart, and from that way he ever trod he never departs'. Let us enlarge our heart so that it is compassionate to all that lives, so that there is no suffering we are not willing to share. In suffering there awaits us the lesson of pity, and pity is a power which helps us to sacrifice in a larger way. Let us not turn our back, therefore, on life in any of its phases.

God has manifested Himself through all the phenomenal world—mineral, vegetable, and animal. But His highest manifestation is revealed in man who is essentially a spiritual being, although he has forgotten, for the time being, his essential nature and has identified himself with perishing forms. It is this identification with ephemeral bodies in which he is encased that leads him to believe that he is weak, sinful, and degraded. But the moment he analyses his own constitution he begins to realize that he is not the body, nor his senses and mind, but something far higher than these. To quote the words of Sri Krishna in the *Gita*: 'Senses are great; greater than these senses is the mind; greater than the mind is reason; but what is greater than reason is He'. This spiritual soul of man is ever existent, for 'it is not born, nor doth it die, nor having been ceaseth it any more to be'. It is Sat, Chit, Ananda (existence, consciousness, bliss). When a man learns to bear in mind his divine nature, in spite of all kinds of sorrows and sufferings which he may have to undergo in the outer

world, inwardly he remains calm, serene, and dignified in his attitude to the happenings of the world. He knows that the outer physical life is subject to change, decay, and death. The real man in him is above all sorrow and suffering, and with Him he should identify himself.

BUDDHIST PSYCHOLOGY (II)

By Dr. Herbert Guenther

(Continued from the May issue)

It is the peculiarity of consciousness that it believes itself to be free and independent, to be its own master; and, indeed, without this feeling of independence and freedom there could be no ego-consciousness. In reality, however, this freedom is illusory, because everybody has his own psychic disposition out of which everything arises and which limits freedom considerably. Since consciousness is always ego-centric—without an ego there is no consciousness—it has the tendency to claim proprietorship and authorship of its contents and tries to suppress or repress whatever it considers to be unsuitable. There is, however, no idea or opinion that has not historical antecedents dating back to times where consciousness was not yet of a thinking nature but merely of a perceiving order. The ideas were objects of intropsychic perception, they were not thought but perceived like an apparition. And since they were forced upon the subject and had the character of an immediate fact they were instantaneously convincing. To the primitive men as well as to many modern men thinking is pre-existent to consciousness and consciousness is much more the speaking-tube than anything else, so that the subject is more or less the exponent of the ideas but not their creator. Nevertheless, in course of time consciousness has succeeded in forming abstract notions and in the form of knowledge (not wisdom!) it has attained an extension that seems to be immense; together with this development the ego has won greater confidence in itself and established its position more safely, but since it is a late product of differentiation out of the whole of the psyche its fortress is liable to be besieged and taken by storm, as can most easily be seen from the effects of the emotions which carry the ego away with them, let alone obsessions, compulsive acts, motor agitations and other seizures, which formerly were thought of as a manifestation of demoniac possession or looked upon as a manifestation of divine presence. In the psyche, therefore, there is always something that takes possession of the ego. And in order to conceal this painful fact and in order to inspire ourselves with courage we have become accustomed to say, 'I have the inclination or the habit of doing so,' instead of stating truthfully, 'The inclination or the habit has taken possession of me and compels me to do so'. The more consciousness gains in strength, its feeling of autonomy considerably increased thereby, the more it tends to repress and shut off what has been its source and what has kept it under control. In so doing, however, it forces all that which has been suppressed and not acknowledged by it to revolt, and consequently it will pay for its *hubris* with catastrophes of the worst and most disastrous kind, as everybody knows who has had occasion to observe the growth and development of a serious neurosis.

At different times the freedom and depen-

dence of consciousness has been stressed differently, because in actual life both these factors are co-existent. Buddhism has stressed the dependence of consciousness on its source, the unconscious, most explicitly and has been concerned more with the genetic aspect of consciousness than with actual consciousness. The Buddhists saw and knew that consciousness is not created by itself but springs up out of unknown depths which influence it greatly and this influence is the stronger the less the individual is aware of these powers. It would, however, be erroneous to assume that the Buddhists were obliged to adopt such a point of view because of an extraordinary need for 'causal explanations'. The causal method of explanation, accepted as universally valid and permitting no exceptions, is but an infringement of an unrestricted rationalism. There is absolutely nothing that might be explained by causality exclusively. Such a view is narrow and prejudiced and overlooks the dynamic forces working in every phenomenon which needs a final mode of explanation as well. If causality alone were sufficient, life would be superfluous and the living individual would be irrelevant. he might as well be dead; but since he is very much alive—and so is every psychic phenomenon—it is simply impossible to 'explain' a fact by reducing it to some well-known banality. Everything stands between the past and the future, and the future is sometimes much more important than the past. By applying a final or teleological mode of explanation the 'causae' are by no means denied; on the contrary, they are only put in their proper place. The facts are the same but a different standard has been applied to them, a standard that is more appropriate to their nature. The causal explanation is valuable to some degree but it needs the final mode of explanation for completion and correction. The stress laid upon causality and explanation by causality alone, adopted by the rationalist, seems to be but the expression of his anxiety to face the future. He is behind the times in the true sense of the word.

That from which consciousness has developed in course of time through the greatest struggles is the unconscious which possesses a certain kind of autonomy, being at the same time highly creative and not subject to the arbitrary rule of consciousness. It is certainly no mere absence of consciousness, in which case it would be unable to produce certain effects. Although it is not ratiocinative like consciousness, its subtle processes are most effective for the whole of the individual, as is everything that participates in the secret powers of nature. In it there lie latent potentialities (*bījas*) which assign the clearly defined way to every psychic process. Out of these potentialities there result the specific modes of selection and formation of apperception. They are, as the name implies, functional patterns without any specific content; the specific content will be met with in individual life only when the personal experiences are received by these very patterns. The functional patterns, however, are nothing rigid but something very much alive, always assuming a new shape, ever entering new constellations embedded in the incessant stream of life. Therefore, the unconscious has been aptly compared with an ocean, its waves being the sensory (actual) consciousness which have taken on their peculiar shape (content) under the influence of the objects acting like a storm lashing these very waves.

'Just as the waves of the ocean stirred up by the wind continue to dance, no interruption being known, so also the unconscious (*ālayavijnāna*) always agitated by the storm-like objects continues to dance with the various wavelike consciousnesses.'

'The transformation of the ocean is the manifold shapes of the waves, in the same manner the unconscious continues (to be active in the form of the) various consciousnesses.'

'In the same way as there is no (essential) difference between the ocean and its waves, so also an (essentially different) transformation into the (sensory) consciousnesses does not obtain within the psyche.'

As long as consciousness is dependent upon and, in a sense, still contained in the infinite reservoir of the unconscious, problems as to why and how something should be done do not exist, and the individual feels safe and secure. This feeling of security will last until something disturbs this heavenly peace, until circumstances crop up which demand higher attainments, and if formerly, in a world of relatively unchanging conditions, instinctivity was quite sufficient, now troubles arise which are basically attributable to maladjustment, to the appearance of conflicting and unsuitable responses, and especially to the course of cognitive and emotional experiences. The remarkable fact that consciousness has developed and does exist is of far-reaching consequence. Every step taken by consciousness, even the smallest one, creates and changes the world, it creates the contraries, for there is no conscious state where contraries do not exist and are not discriminated. And as soon as the contraries have come into existence the former feeling of security is shattered. New possibilities have arisen and the individual is forced to select the one way or the other. At this very moment the individual is alone, nobody can help him and he must choose for himself and venture the step that will lead him either through darkness to light or to fatal ruin. In order that he may take this step he must be aware of the fundamental facts that consciousness is not the only master and that, when he adopts the one position regardless of what the other side has to say, this other side will revolt and finally devour its adversary.

What then has the individual to do in order to achieve that unity which is considered the best expression of his individual personality and where the conflict has ceased to rage within him? In order to answer this question we must first consider these individual differences which have been termed extroversion and introversion and are characteristic of persons who in these respects fall within the extremes of a normal distribution, mostly in the upper and lower quartiles. Of course, there are many gradations in between, but the distinct character of these two extreme features assists greatly in understanding not only Buddhist psychology but also what has to be done by the individual in order to avoid the extremes and find the Middle Path. Extroversion designates a habitual or predominant interest in that which is commonly classified as external, in external objects and events. The extrovert lives all the time in a way that corresponds to objective conditions and their demands. His subjective opinions rank lower than the objects. His consciousness is focussed upon the without, because everything that is decisive for him comes from the external objects and events, and because he expects the decisive factor to come from without. But he runs the risk that he will be attracted by the external objects or events to such a degree as to get lost in them. Becoming absorbed in a thing seems to him to be the proper and most ideal adjustment. This is, however, by no means true, for an external object or event need not necessarily be normal; even in the best possible case it is only valid for the time being, and although he seems to be normal when absorbed by the objects he is nevertheless abnormal as regards the laws of life, he has no foothold whatever as far as his personality is concerned. Therefore he is not adjusted at all, because adjustment does not mean to be carried away by or to partake in a temporarily valid fashion without reserve.

While extroversion thus denotes the getting absorbed in external events, the being preoccupied with what is without, introversion designates a habitual or predominant interest in the things within. The introvert acts by starting from the psychic structure that is inherent to the individual but never identical with the ego of the subject; on the contrary, this structure exists before an ego has developed at all. He will always superimpose the subjective psychic factor on the objective one. And in the same way as the extrovert runs the risk of identifying himself with external objects or events and of becoming

absorbed in a thing, in his business for instance, so also the introvert always tends to press the pre-existent psychic structure into his ego and make his ego the subject of the psychic processes, in this way subjectivating his consciousness to such a morbid degree as to become alienated from the objects. Therefore he also has no foothold whatever. The result is the same in both the cases: consciousness has become inflated to such a degree as to be unable to learn from the past, to comprehend what is taking place at present and to draw the necessary conclusions for the future. Oblivious of their true nature both the extrovert and the introvert get wrong notions as to their real nature, believing that their true nature is either the absorption into the external events or objects or the absorption into the internal psychic structure, and out of this there results the peculiar concept of man's true nature which I have called the Atman complex.

The two extremes, extroversion and introversion, are easily recognizable in Sthiramati's discussion of the Atman problem. He observes as follows :

'The view that the groups to which one supposes oneself to belong (*upādānaskandha*) are the Atman is called the Atman view (Atman complex) ; it is identical with the view that the human body is one's true nature. Infatuation means not having true knowledge, therefore not having true knowledge of the Atman is called infatuation as to the nature of the Atman. Delusion persisting in spite of normally convincing contradictory presentations as to the object deemed to be the Atman (i.e. the identification with or absorption in an object) is called delusion as to the nature of the Atman ; it is identical with the (illusory statement) I am (i.e. the individual takes an enormous pride in magnifying its speciality and loudly proclaims to the world that it is for ever fixed in its nniqueness). Attachment to the Atman is being attached to the Atman devotedly, and is identical with love for the Atman.

'Having wrong notions as to the intrinsic nature of the psychic structure (*ālayavijnāna-svarupa*) the individual adopts the view that this structure is the Atman. The inflation of consciousness starting with the Atman view (Atman complex) is called the illusory statement, I am.'

Since man's nature cannot be found either in the absorption into the external objects or in the identification with the pre-existent psychic structure, and since both these alternatives lead the individual away from himself and are, consequently, to be rejected as a means of attaining one's true nature, the individual is forced to seek a way out of this dilemma by other means. But to do so is the most difficult task, it demands everything from him, if what is to be achieved shall not be but a patched-up solution or a shoddy compromise. Every step forward and every acquisition on this way is made under the greatest difficulties and infinite pains. Torturing uncertainty precedes every step and dangers are lurking everywhere. But at the same time this very uncertainty means the possibility of an enlargement of consciousness, the possibility of piercing the dark veil of ignorance or state of insufficient consciousness (*avidyā*) and of approaching light. In order to get out of this uncertainty the individual cannot do otherwise but replace what has formerly been done by nature or mere instinctivity by conscious decisions, and in order to come to conscious decisions and to a suitable solution of the problem the individual must have recourse to reflection and thereby come to an understanding with what he has seen and discerned. For it is only by understanding the forces working in man that he escapes from the danger of succumbing to them. But as soon as he begins to reflect on what is taking place he becomes aware of the fundamental facts of his soul, and then he is no longer the shuttlecock of the dark powers, but by being able to choose and to decide he goes his way consciously and is aware of what he does. Therefore, when the Buddhists

stressed the dependence of consciousness upon the unconscious they took care that the contraries never lost sight of each other and that actual psychic catastrophes were avoided. This constant neighbourhood of the contraries corresponds to the primitive mentality from which Indian reasoning has developed uninterruptedly and, therefore, the malformation of whatever there may be of instincts has been absent. But since they felt the conflicting tendencies which have ever dragged man into extreme attitudes, have entangled him in the world, be it the spiritual one or be it the material one, and which in so doing have set him wavering and departing from his true nature, they went out to seek that way which would lead them out of this conflict, and developed a method to this end, which when applied in the right way by the right man was destined to guarantee true life.

By seeing and by becoming aware of the contraries man is enabled to grasp the value of what he formerly believed to be worthleas, to perceive the error of his former one-sided attitude, and to choose for himself. It would, however, be erroneous to assume that this value is absolntely extinct in the moment that the individual has succeeded in discovering that no value is absolute but that in it there is also something worthless, so that he is constrained to cast it away and plunge head over heels into its contrary. If the individual does so he will inevitably pay for his folly. What is meant by pointing out and seeing that everything that exists is not only valuable but at the same time also worthless is that all that exists is but relative. And by comprehending the relativity of all existing factors and by living up to such a standard whereby what formerly has been of value to the individual is preserved as well as what is formerly thought to be worthless is acknowledged as having some value also, in this way gaining a wider experience and a deeper knowledge—perhaps I should say wisdom—a more comprehensive consciousness that sees things in a different light springs up and the individual's centre of gravity is shifted from the extremes to the middle and the former unbalanced state is done away with. The egocentric attitude has been given up in favour of one that indeed comprises the ego but at the same time leaves nothing out. Finding this centre designates the creation and development of the primordial totality. It is, as it were, an omnipresence of consciousness, Nirvana, the cessation of all conflicts, a state beyond and above the contraries. It is, indeed, man's true nature and final goal, it is the right adjustment both to the within and the without. It is the most individual fact and the most universal fulfilment of whatever sense there is in life for a human being.

The development of man towards this goal is the most difficult task. Everything depends upon the individual himself in this case, he alone must strive assiduously that he may win the distant goal which can never be imparted to him by education, because this goal is beyond and even opposed to all conventions to which the individual is trained by ordinary education and society. Of course, I do not intend to disparage education, but what is the use of an education that ignores the needs of the human soul! A vast amount of knowledge has been imparted to the Western mind, but unfortunately not wisdom, and this burden the Western mind has not been able to utilize for spiritual progress, on the contrary, it has led him into utter devastation. The goal for the attainment of which the Buddhist sages spent the best years of their lives cannot be copied and distributed like a mass article at a cheap price, because it is something that will grow within and only be experienced by the individual who lives up to it. This goal is perhaps the only truth that deserves this name and it certainly is no topic which can be discussed at a tea-party or at an intellectual meeting. The problem concerning this goal does not consist in finding an intellectual answer but in finding the way which will lead to an experience of what cannot be expressed by words. Because words

will either limit or exclude. But such experiences as cannot be compressed in a rationalistic formula are in most cases the very best ones. The fundamental error is that most people believe in definite statements which will shed the necessary light and which will except them from the painful necessity of working hard for themselves and of giving up their paramount virtue—laziness. Only what has become the inmost experience is worthwhile, everything else does not count, is but a burden, and useless to the utmost degree. The experience of totality, inaccessible to discerning reason, is the most precious one, and since it cannot be 'made' like an article it cannot be labelled or be found outside in external objects. Therefore, Anangavajra, speaking of man's final goal, is right in stating :

'Even the Buddhas cannot say, "Such is this," it is not found in the outer objects, because it is to be experienced within one's inmost self.'

Buddhist psychology has always had a teleological character, and since the Buddhists have always endeavoured to find this unspeakable experience of totality, which is the *summum bonum,* bliss, they have viewed everything in the light of this most wondrous and mysterious goal, and since their attitude and course of thinking has been synthetic and not reductive they have never made the mistake of overestimating or exaggerating a single psychic function, for every sort of one-sidedness leads away from totality. Psychology was not an end in itself for them but was a means for approaching the final goal. Although this goal cannot be proved or demonstrated scientifically by experiments, yet it has for ever been effective in the human soul and it seems as if psychic life in the end makes for this goal, for life is a stream into the future and not a stagnant backwater.

What has been described in the Buddhist texts are undoubtedly psychic processes that have been and are to be experienced. Since that sort of modern psychology which has to do with the actual human soul and not with preconceived theories about the psyche opens up the possibility of understanding what takes place in the psyche I have approached the Buddhist problems from a psychological point of view. I must expressly state that I have no theories at all about these psychic processes and I do not know into what isms the practical discernments of the Buddhists may be pressed, nor am I interested in them, because everything that is alive and effective cannot be pressed into dead formulas. And since these discernments have a thoroughly dynamic character my only aim was, and can but be, to build a bridge of understanding, not only because understanding the Eastern spirit is more important and more valuable than we may think at the moment, but also because by understanding what took place in the psyche of the Buddhists I may be enabled to gain similar experiences, which will enrich and enlarge my outlook on life. This could never be the case if I had a fixed theory about these discernments which, since they lie beyond the limit of the experimental, can only be 'explained' approximately, even if such an explanation be a very acceptable approximation ; for every preconceived theory, especially if it operates with notorious isms, is the best trade-mark for ignorance and insufficient experience. The results are narrow-mindedness, superficiality, and barrenness. Since, as I have pointed out, everything that is alive and concerned with the future cannot be reduced to formulas or terms devised by the intellect I have refrained from translating the Buddhist terms by a single word, because any fixed translation would be absolutely misleading. The Buddhists have described complex processes of the psyche for which we have no adequate terms, for the simple reason that we have not in general had corresponding experiences, although they are accessible to him who has to do with the actual psyche of the individual. The meaning of every psychological term in the Buddhist texts can only be inferred from a careful

reading of the context, and for this reason I have restricted myself to describing those phenomena of which the Buddhists are speaking. Such a procedure is more scientific than starting from some preconceived theory or other and, when something does not fit into it, declaring that the reasoning of the other party is open to doubt. The psychological discernments of the Buddhist sages are not a heap of absurdities; on closer inspection they prove to be downright consequential.

(Concluded)

SAINT RAGHUNATH DAS

By Swami Jagadiswarananda

The Chaitanya movement of Bengal counts as its early apostles a galaxy of great saints in which Goswami Raghunath Das occupies a prominent place. Saint Raghunath was a direct disciple of Sri Chaitanya and is adored by the Vaishnavas as a unique spiritual personality. But it is unfortunate that the godly life of this Vaishnava saint is not so well known outside Bengal.

As one travels by train on the East Indian Railway from Calcutta to Burdwan, one comes across a small station named Saptagram, situated in the Hooghly district of West Bengal. Saptagram, now a village in ruins, was, four centuries ago, very prosperous and its inhabitants highly cultured. There lived in this village two brothers, Hiranya Das and Govardhan Das, the rich Kayastha landlords of the place. They had an annual income of two millions of rupees, which in present day valuation may very well amount to a crore. The brothers were very generous and deeply religious, and maintained many Brahmin pupils studying Sanskrit at Navadwip. They were also intimately acquainted with Jagannath Mishra, and Nilambar Chakravarty, Sri Chaitanya's father and maternal grandfather respectively.

Govardhan Das, the younger brother, had his only son Raghunath Das born in 1420 Saka era (1499 A.D.). Even as a boy Raghunath showed signs of an innate indifference to worldly life. When Saint (Yavan) Haridas, one of Sri Chaitanya's direct disciples, had come to the village of Chandpur, not far from Saptagram, Raghunath, then staying and studying with their family priest Balaram Acharya, served the saint with hearty devotion and received his benign blessings. The Bhakti movement of Sri Chaitanya had just originated. The boy Raghunath heard the name of Sri Chaitanya and decided at heart to join him. He attempted several times to run away from home during the night, but repeatedly failed. His father engaged a Brahmin to persuade the boy not to leave home and five guards were placed on duty to prevent his escape. In order to bind their only son, then seventeen years old, to the worldly life, the parents got him married against his will with a worthy girl of beautiful appearance from a respectable family.

Sri Chaitanya embraced the monastic life in 1431 Saka era (1510 A.D.) and went to Puri. After some time he returned to Sri Advaita at Santipur. Hearing that Sri Chaitanya had come so near, Raghunath grew impatient to see him and besought his father for a short leave saying, 'Father dear, permit me once to go to him, or else my life will not last'. This time Govardhan Das could not refuse the earnest importunity of his son, but sent him in the company of other responsible persons. Raghunath proceeded to Santipur, met Sri Chaitanya there and fell at his feet and with tearful eyes begged for his blessings.

He spent seven days with Sri Chaitanya, received his grace and surrendered himself at his feet, and mentally prayed to him to be released from the world. Sri Chaitanya understood his intention and said, 'Return home calmly. Don't be impatient. In course of time the other side of the world-ocean will come within sight of the sincere seeker. Don't make a show of dispassion like a monkey. Remain at home for some time unattached. Make your devotion singular at heart bnt maintain outward dealings with people as usual. Lord Sri Krishna will rescue you from the world in the near future. When I shall return to Puri from Vrindavan, meet me there somehow. The Lord will show you the way of escape in time. Who can bind one who is the recipient of Sri Krishna's grace?'

Receiving this message of hope Raghunath returned home calmly, and his mental worries and anxieties subsided to some extent. This pacified his parents for the time being. He obeyed the instructions of Sri Chaitanya literally and waited patiently for the auspicious day of deliverance. On hearing of Sri Chaitanya's return to Puri from Vrindavan, he became impatient to join him, but was detained for a year by a worldly incident. A person inimical to his father and uncle got Raghunath arrested through a conspiracy. But Raghunath's charming beauty and winning manners soon changed the heart of his enemy and he was set free. The enemy became a lifelong friend of his father. After release he ran away from home, but was caught by his father and brought back. He however had no peace at home and fled again, but was again caught and brought back. The mother, vexed and troubled by the repeated flights of her son said, 'My child has gone mad; so tie him up tightly with a rope'. The father, who understood the divine discontent of his princely son, retorted, 'How can the rope bind him whose mind is not bound by the immense wealth and such a beautiful wife? He is mad for Sri Chaitanya —the new incarnation of God. How can I, a poor worldling, prevent or persuade him?'

From the *Chaitanya Bhagavat* it is seen that Nityananda, Sri Chaitanya's chief apostle, was then at Panihati. Raghunath, with his father's permission, went there and saw Nityananda sitting like a luminary on the bank of the Ganga, under the banyan tree that has been sanctified by Sri Chaitanya's visit and is still extant. Raghunath prostrated before Nityananda when somebody introduced the latter to him. The unique dispassion and devotion of Raghunath was already well known. Nityananda, being aware of Sri Chaitanya's love for Raghunath, gladly welcomed Raghunath, and said in a loving tone, 'My dear, why don't you come near me? I have caught you today. Feed us all with curd and *Chida* (flattened rice).' This benedictory command of Nityananda overjoyed Raghunath who made arrangements in no time for a grand festival. *Chida,* curd, plantain, sugar, milk, and other things were brought in plenty. Hundreds of people congregated from the locality and the neighbouring villages. The crowd was so huge that the space around the banyan tree was insufficient and many stood in the waters of the Ganga and partook of the sacramental food. It is said that Sri Chaitanya appeared there on the occasion, in his subtle form drawn by the devotion of Nityananda. The whole day passed in festive joy under the banyan tree, and in the evening all retired to Pandit Raghava's house near by. Next morning all assembled again under the banyan tree and sat around Nityananda who called Raghunath and said, 'Your desire will soon be fulfilled. This festival was consecrated by Sri Chaitanya's invisible appearance. He will graciously accept you ere long. Go home and soon you will be blessed with his godly company.' The festival known as 'Danda-Mahotsav' or 'punishment festival' by the Vaishnavas is annually celebrated even now at the same place. In 1883 this festival was attended by Sri Ramakrishna, accompanied by his devotees.

Raghunath returned to his home at Saptagram from Panihati. He was full of devotion, and his mind was wholly occupied with the thoughts of Sri Chaitanya. He did not go to live in his palatial home, but stayed outside in the Durga Mandap. He pined and prayed day and night to be joined with Sri Chaitanya. He forgot his home, parents, newly wedded wife and all. A strict watch was kept by his father to prevent his escape, but an unexpected opportunity arrived. Raghunath's priest Yadunandan Acharya, a descendant of Sri Advaita, got into a difficulty. His family priest went away for some reason. He came to Raghunath in the small hours of the morning and said, 'I am unable to procure a new priest just now. Will you kindly persuade my old priest to take up his duties again and dispel my worries?' Raghunath readily agreed and accompanied Yadunandan at once. The sentinels were fast asleep. On the way he importuned Yadunandan to return home so that he could go alone to the priest and do the needful. Thus he sent away Yadunandan, went to the priest's home and persuaded him to do his job as before. He did not turn his steps homeward but walked towards Puri. Born and brought up in luxury he was unaccustomed to trekking and fasting. Absorbed in Sri Chaitanya's thoughts he overlooked the difficulties of walking and living on alms, and plodded on like a lion out of the cage.

He avoided the public roads and footed through the woods and jungle paths. By the evening he arrived at the cottage of a milkman, thirty miles away from Saptagram, and passed the night there, drinking only milk offered by the host. Govardhan Das finding that his son had fled sent ten men with a letter in search of his son. Many Vaishnavas of Bengal, headed by Shivananda Sen, were just then on their way to Puri for Darshan of Sri Chaitanya. In the village of Jhakra they were confronted by the searchers sent by Govardhan Das. Raghunath, then nineteen years old, hurried southward and reached Puri in twelve days during which he ate only three meals. When he met in 1439 Saka era (1518 A.D.) Sri Chaitanya, sitting with Swarupa and other intimate apostles, he prostrated respectfully before him praying thus: 'O gracious Lord, shower your grace on me. I take shelter at thy feet. Accept my humble self at thy feet.' He rolled on the ground shedding tears. Sri Chaitanya raised him from the ground and embraced him. Then giving him a few instructions, sent him to Swarupa for spiritual training saying, 'Sri-Krishna's grace, the most potent of all forces, has dragged you out of this world which is as abominable as a pit of excretions'. At this Raghunath submitted humbly, 'I do not know Him. But I believe in my heart of hearts that it is your infinite grace that has drawn me out of the world.' Sri Chaitanya added, 'Your worldly-minded father and uncle who are like brothers to my maternal grandfather are regarded by me as my grandfather's. This shows that Sri Chaitanya looked upon Raghunath as one of his intimate and favourite disciples.

Then Sri Chaitanya said to Swarupa, 'Take all possible care of him. Do whatever you think best for his spiritual welfare.' Then turning to the servant Govinda, he said, 'On the way Raghunath had to fast for days. Feed him sumptuously'. Raghunath bathed in the sea, had Darshan of Lord Jagannath and partook of Prasad. There were two other disciples bearing the same name as Raghunath; so he was called Swarupa's Raghu. Having renounced the world Raghunath felt greatly relieved and satisfied. Referring to this memorable event in his life, Raghunath says in a verse in his *Chaitanya-stava-kalpavriksha*, 'Sri Gauranga graciously saved me from wealth and wife, placed me in the custody of his intimate Swarupa though I am unworthy of it, gave me his rosary and a piece of the Govardhan Shila of Vrindavan worn by him on his own neck, and appeared in my heart. My joy now knows no bounds.' These two things were presented to Sri

Chaitanya three years ago by Shankarananda Saraswati. While giving these objects to Raghunath, Sri Chaitanya said, 'Know this piece of Shila as the veritable image of Sri Krishna and worship it with devotion with Tulsi leaves'. After receiving these valuable presents, Raghunath understood that Chaitanya permitted him (by the Shila and rosary) to live at Govardhan and Radhakunda respectively.

While at Puri, Raghunath used to visit Lord Jagannath after the evening worship, and stand silently at the lion gate waiting for alms. If anybody gave him any food he ate it ; otherwise he fasted. When Govinda informed Sri Chaitanya of this, the latter said, 'He is doing what is best for a true Vaishnava. A true Vaishnava is he who repeats the name of God constantly and lives on alms. A Vaishnava who depends on others is not taken care of by Sri Krishna. If a Vaishnava is not dispassionate and does not control his palate, his spiritual life is marred.' One day Raghunath sent a prayerful request through Swarupa to Sri Chaitanya to give him through his own lips some instructions for his personal guidance. Hearing this Sri Chaitanya sent a reply saying, 'Swarupa will tell you everything. I do not know so much as he does. But as you have so much faith in my words let me tell you this much : Do not talk or hear worldly matters. Be not luxurious in food or dress. Meditate on God, being as modest as a blade of grass, as forbearing as a tree, and giving honour to all, both high and low.'

Advaita and other devotees of Bengal reached Puri after some days of Raghunath's arrival and reported to Sri Chaitanya about the men and letter of Govardhan Das sent in search of Raghunath. The devotees spent the four months of the rainy season at Puri and then returned to Bengal. Govardhan Das got all information of his son at Puri through Shivanand Sen but was mortified to hear of Raghunath's austerities. Through a Brahmin he sent him four hundred rupees for his personal expenses. Raghunath was reluctant to receive the amount but the Brahmin was insistent. It was decided that the money would be spent for Sri Chaitanya's service. Raghunath invited Sri Chaitanya twice a month for meals and for this took the necessary amount every month from the Brahmin. After some time he stopped such invitations. Mahaprabhu learnt from Swarupa that Raghunath did not like to serve him with the money of a worldly minded person. Hearing this Sri Chaitanya was much pleased and said, 'The mind gets impure if one takes food from a worldly man. An impure mind cannot remember God properly. I accepted his invitations so long not to wound his feelings. I am glad to know that he has himself given it up and realized the evil of it.'

After some days Raghunath gave up standing at the lion gate for alms. Instead he went to the Chhatra (alms-house) at noon and begged his food from there. Hearing of this Mahaprabhu was highly pleased, and said, 'He is doing the right thing. To wait at the lion gate for alms is like the waiting of a prostitute. It is harmful for a Vaishnava.' It is at this time that Sri Chaitanya gave the Govardhan Shila and the Mālā to him for Puja and Japa respectively. After some time Raghunath stopped taking alms at the Chhatra thinking, 'The alms I take can very well satisfy the hunger of another'. The rules he laid down for his own guidance were rigid and inviolable. So great were his dispassion and devotion that he spent nearly twenty-two hours of the day in meditation and the remaining two hours for food and sleep. And there were many sleepless nights passed wholly in contemplation of God. No delicious food was tasted by his tongue and only old and torn clothes covered his body. Thus he put into practice the severe injunctions of Mahaprabhu to the very letter.

Once Raghunath had a severe attack of fever. While he was convalescing he got a desire to taste delicious food. He mentally conceived as having got a number of tasteful

delicacies prepared to his liking with great care and mentally fed Sri Chaitanya with them, himself taking a little Prasad. Thus he mentally enjoyed the food after his illness. Next day Govinda as usual called Sri Chaitanya for meals but the latter took nothing saying, 'I had a sumptuous feast last night, and I have no hunger. Now I cannot eat anything.' But none could fathom the meaning of this statement, as in reality there was no such feast. Then he explained, 'Last night Swarupa's Raghu fed me with a variety of delicious preparations. So I do not feel hungry at all today.' Even this was unintelligible to all. So the devotees hastened to Raghunath and heard the account of his wonderful mental feast to their great surprise. At Navadwipa Sri Chaitanya accepted such mental offering of Murari Gupta. In this way Raghunath lived sixteen years at Puri in the holy company of his beloved Lord. Sri Chaitanya finally departed from the world in 1455 Saka era (1534 A.D.) and Swarupa and the other disciples of the inner circle, unable to bear the pangs of separation, followed him to the other world. Puri appeared empty and gloomy to Raghunath, then thirty-five years old. He left Puri for Vrindavan with a desire to meet Rupa and Sanatana there.

Raghunath arrived in Vrindavan and visited the sacred spots therein. Rupa and Sanatana, the two brothers, kept him with them as their own brother and heard daily from him Sri Chaitanya's *antya-lila* at Puri. They were also intimate disciples of this Lord of Love. Sanatana was so dear to Mahaprabhu that the latter wrote letters to him in his own hand. Sanatana and Rupa were respectively the prime minister and chief secretary of Hussen Shah, the then Nawab of Bengal. They renounced those high posts and their large fortunes and joined Sri Chaitanya. These three apostles lived at Vrindavan like three brothers. Raghunath spent some time at Vrindavan with Rnpa and Sanatana, then went to Govardhana and lastly retired to Radhakunda. It is at Radhakunda that he composed his immortal works and hymns. He devoutly worshipped the Shila presented by Sri Chaitanya. Day and night he remained absorbed in the ecstatic repetition of the Lord's name, and tears of joy used to flow from his eyes ceaselessly. At Vrindavan he was known as 'Das Goswami'. He hungered for uninterrupted visions of Radha-Krishna and forgot his body and the world. Radhakunda and Shyamakunda were then two corn-fields with small pools of shallow water. They were discovered by Sri Chaitanya and sanctified by his stay there under the Tamāla tree.

While living at the two Kundas, Goswami Raghunath desired that these two shallow pools should be deeply dug and filled with clear water, covered with beautiful lotuses. But to build the two tanks to such a size a huge sum of money was required. When the thought of money arose in his mind, Raghunath found himself helpless. But the Lord does not keep any desire of His devotees unfulfilled. Raghunath's hearty desire was fulfilled in a mysterious way. At Badrinath in the high Himalayas, a wealthy devotee, after worshipping the presiding deity of the temple, offered a large amount of money there. The deity told him in a dream to take the amount and give it to Das Goswami of Vrindavan with the request, 'You had a desire for the restoration of the Kundas for which this amount is donated'. The deity made it clear to the devotee that to give the amount to Das Goswami was as good as to give it to the Badrinath temple. The wealthy devotee, glad beyond measure at this divine injunction in dream, hastened to Vrindavan and related his dream to Das Goswami whose joy was unbounded. Raghunath requested the rich devotee to have the two Kundas excavated. The devotee soon arranged for the same and thus the Radhakunda and the Shyamkunda were restored.

Vrindavan was then full of jungles. Raghunath did not stay under any

roof. He lived under a tree, constantly in an ecstatic mood, without caring for sun, rain, or cold. One day Sanatana Goswami came to see him. He saw from a distance that a tiger passed by Raghunath who had then lost all outer awareness, being merged in profound meditation. When he came to, he observed Sanatana waiting for him, and being embarrassed made devout prostration to him and requested Sanatana with folded hands to forgive him for his unintentional lack of courtesy. Both had an inspiring conversation. At the time of taking leave Sanatana urged Raghunath to live in a cottage. Raghunath could not refuse to abide by Sanatana's suggestion. At Radhakunda Raghunath got another devoted companion in Krishnadas Kaviraj, the celebrated author of *Chaitanya Charitamrita*. Krishnadas looked upon Raghunath as one of his Gurus and heard the *antya-lila* of Sri Chaitanya at Puri in detail from him for his book. Raghunath knew from Swarupa of the *ādi-lila* and *madhya-lila* of the Mahaprabhu. Krishnadas learnt all this from Raghunath and recorded in his classical work in which this fact is acknowledged gratefully.

Once Raghunath suffered from indigestion. Vithalnath, son of Vallabhacharya, brought two physicians for his treatment. Feeling the pulse the expert physicians remarked that the indigestion was the result of eating milk-rice pudding. It was known that Raghunath never took rice. So the diagnosis of the physicians surprised Vithalnath who said, 'How can it be true ?' But Raghunath smiled assent and observed, 'It is however true that I ate milk-rice pudding *mentally*'. All were astonished to learn of this mysterious happening.

Rupa Goswami gave Raghunath his two dramas *Lalitamadhava* and *Dana Kali Kaumudi* for his perusal. Raghunath read and re-read them with great care and devotion, sometimes rolling on the ground in tearful joy, sometimes sitting still like a statue in deep meditation. During his stay in Vrindavan he composed three Sanskrit works, viz. *Stavamālā*, *Danacharita*, and *Muktacharita*.

Raghunath wrote some poetical compositions the first of which is in praise of Jayadeva's *Gitā Govinda*. He was very fond of perusing the *Gitā Govinda*, and while reading it would pass into ecstasy. His verses on Radha and Krishna are extraordinarily beautiful and are still chanted by the Vaishnavas. He was a great Sanskrit scholar, and composed all his three important works above-mentioned in classical Sanskrit. He also wrote verses in Bengali. Rupa Goswami's *Stavamālā* is different from that of Das Goswami. The *Stavamālā* of Raghunath is a 'garland' of 29 hymns. In a verse occurring in one of the hymns, Raghunath expresses that, 'If I be burned by the fire of separation from Sri Krishna for a long time and if Sri Krishna permits me to go to Him, yet in order to see Him I shall not go to Dwarka, leaving even for a moment Vrindavan, the place of Sri Radha's divine sports'. This shows how deeply devoted he was to Sri Radha. It is said in a Sanskrit work called *Gourganoddeshadipika* that in the age of Sri Krishna, Raghunath was born as Ratimanjari.

Raghunath used to take his daily food on a leaf. A local inhabitant of Vrindavan, who lived with him as his disciple and attendant, once brought a large leaf for the saint. Seeing a large leaf Raghunath asked him from where he had got that large *palāsha* leaf. The attendant replied that he had brought it from Sakhisthali, the abode of Chandravali, Sri Radha's companion. Hearing this Raghunath was touched to the quick and refused to use the leaf saying, 'Do not bring any leaf from there any more'. Such was his deep regard for Sri Radha.

Thus Raghunath spent his days at Vrindavan in the constant remembrance of the life and teachings of Sri Chaitanya and Sri Krishna. In order to pacify his scorched soul he paid occasional visits to Rupa and Sanatana. Rupa and Sanatana, unable to

bear the pangs of separation from their beloved Lord entered ere long into eternal union with him. The absence of these apostles made Raghunath feel all the more forlorn and he has expressed this feeling in a verse: 'In the absence of Rupa and Sanatana to me Vrindavan appears empty, Govardhan appears as a snake, and Radhakunda as a tiger's mouth. If my body does not fall by the mountain-side, it is not to blame for it. The creator has made this body with the materials of thunder. I have hardened my heart through dry logical arguments. None can stand such severe shocks as I have done.'

At this time Srinivasacharya went to Vrindavan and studied the Vaishnava works with Sri Jiva, cousin of Rupa and Sanatana. At the time of leaving Vrindavan he met Raghunath and found him much emaciated in body. Even in that state of broken health Raghunath never violated his self-imposed rules, one of which was to bow down to the Vaishnavas daily. But it was becoming increasingly difficult for him at that age and in that condition of health to observe these rigid rules. He was so weak that his body would shake by a strong wind. He lived only on a measured quantity of milk. Even then he spent long hours daily in profound contemplation. He was unable to walk and speak for long, and became weak of eye-sight. He lay quietly in a cave at Radhakunda. Krishnadas Kaviraj visited him often and his disciple Das attended on him as before. But his emaciated body was resplendent with heavenly glow. He lamented thus: 'My heart is as hard as stone; otherwise it must have burst out long ago. But let me die here at least before Sri Jiva, Krishnadas, and Lokanath.' Raghunath's mind in his last days is beautifully depicted in a verse of his: 'My rule is to live on milk available in Vrindavan and wear the leaves of this sacred soil as cloth. I pass my days in this way to be free from egoism. I wish to die here so that my physical frame may be one with the earth of Vrindavan and thus be trodden over by the Vaishnava saints. O Lord, fulfil this last prayer of mine.' He attained Final Union with his beloved Lord in 1514 Saka era (1593 A.D.). After his demise, his Shila and Mālā were removed by Lokanath to his place and taken care of, the Shila being worshipped as 'Gokulananda'. Raghunath's life was a continuous stream of penance and prayer, Japa and Dhyāna. It is still a source of great inspiration to the Vaishnavas and other devotees. He was one of the greatest saints of Medieval Bengal, nay of Medieval India.

NOTES AND COMMENTS

To Our Readers

Dr. M. Hafiz Syed, an old and esteemed contributor well-known to our readers, throws light on the true ideal of service in the spirit of worship of *God in Man*.

Swami Jagadiswarananda delineates the life and teachings of *Raghunath Das* Goswami a Vaishnava saint of Bengal and one of the chief disciples of Sri Chaitanya.

National Education

Various experiments have been carried out, throughout the world, in the field of education to evolve a scientific system of education based on psychological principles adaptable to the needs of different countries. According to these principles national education is 'a function of national character, and is also a force in moulding it. National education

preserves and transmits national heritage, and at the same time it moulds and enriches it. It projects into the past and the future.' Secondly, 'the national language is the repository of national heritage and is the most potent influence in the formation of national character.' And thirdly, 'national education must be properly adjusted to the social and economic environment of the people of the country'.

Prof. P. S. Naidu, who is well versed in educational psychology and modern educational methods based on it, in an illuminating article on 'Education in the New Set-up', in the April issue of *Human Affairs*, observes that any scheme of national education should not lose sight of the fact that the foundations of sound character are laid during the tender age of the child as character-building is the primary purpose of education. Education must be child-centred and not craft-centred. Craft must be treated as a means to a higher and more vital end in life. And as to craft itself, a plurality of basic crafts is indicated by the psychological needs of the child, for children have different abilities and capacities. 'It is educationally unsound', he writes, 'to convert them (the pupils) into artisans and craftsmen at the Basic stage. Children should, no doubt, be taught to aim at beauty and perfection in what they produce, but it is psychologically wrong to dangle the money motive before them.'

In order that education may become truly representative of our national ideal, viz. spirituality. the teacher should take steps to arouse in the child a reverential interest for our spiritual ideals. The teacher should bear in mind the great truth expressed by Swami Vivekananda that 'Education is the manifestation of the perfection already in man', and must make this the basis of his work of teaching and training the child. The teacher should help in training the instruments of knowledge like the mind and the senses; the child learns by himself, or rather discovers and manifests what is in him. The best means of gaining knowledge, secular or spiritual, is by concentration. Informative knowledge is secondary. When the child's character is firmly established and his instruments of knowledge fully developed, he can gather and retain any amount of information.

In keeping with the purpose of national education, the various branches of knowledge should be taught in their proper perspective, showing their true place in the scheme of life. Prof. Naidu rightly suggests that sensuous and aesthetic arts such as music, dancing, and painting will have to be associated with an object of reverence, such as the human mother in the first instance and then the Universal Divine Mother, to guard against any possible degeneration in the moral tone, and also to help spiritualize these faculties of the mind. The attitude of the child to service of others and philanthropy will have to be moulded in accordance with the ideal preached by Swami Vivekananda, so as to serve man, looking upon him as God, in a humble spirit of worship.

Marriage and Divorce

Writing on the 'Ideals of Marriage' in the *Aryan Path* for April 1950, Sri M. A. Venkata Rao helpfully discusses the pros and cons of the contractual and sacramental ideals of marriage. The two ideals of marriage have existed for centuries past, and it can at once be seen that where the transcendental spiritual ideal has been emphasized in life, the sacramental ideal of marriage holding it to be a union of souls, and as such indissoluble under the ordinary exigencies of incompatibility, has obtained such as among the Hindus and the Roman Catholics. Where such a conception has not been predominant, the contractual ideal has prevailed, with provision for divorce under certain conditions such as among the Jews and the Muslims. The modern trend, with its disposition to free-thinking and ideas of 'free love' and 'equal rights' between the sexes, with no spiritual

ideal underlying it, has also naturally favoured the contractual view of marriage.

Both these ideals have their own merits and defects, and both have brought happiness and misery to men and women. But whatever the system prevalent according to the necessities of the particular society, it is admitted on all hands that the ceremony which unites man and woman in wedlock is proof of a solemn and sacred determination of either party to live and strive together for the best of mutual advantage. That is why we find that a vast majority of people do not take recourse to divorce even when the provision is there. 'To enter into the married state with the consciousness that the marriage may be annulled under certain contingencies comes subtly in the way of whole-hearted surrender to each other in love. Irrevocability has the force of destiny and confers on the marriage relation an immeasurable depth. The example of Savitri is revered in Indian tradition on account of the perception of this truth. The value of the decision and of the new life entered into is enhanced and given a spiritual decisiveness by the moral commitment to confine sex relationship to each other for life and, indeed, for all eternity. The depth of the relationship is projected in imagination to future incarnations in which the lovers pray for continued union till the final beatitude of Moksha or release.'

Whether divorce is good or bad, and under what conditions it could be allowed depends on the inherent and spontaneous needs of different societies with different ideals to pursue in life. Those men and women who have obtained a number of divorces do not seem to be more happy than the others. As Sri Venkata Rao truly points out: 'The sacramental idea holds an interpretation of life's meaning as a whole and not merely in regard to the role of sex. Marriage is thought of as a field for the realization of life, rising from the stability of the sex relation to sharing in the values of the spiritual life which emerge in forms of unity, unity of the body, of the souls of the family; overflow into society and nation and nature. The sage Yajnavalkya brings out the essence of this spiritual meaning to his wife Maitreyi on the eve of his retirement (*Bṛhadāranyaka Upaniṣad*). Yajnavalkya says that husband and wife, children wealth, rank and power and dominion, are not dear for their own sake but for the sake of the Atman indwelling in them and shining through them, making them radiant with value and meaning.

'If these are desired for their own sake, if the pleasures springing from them are sought to be imprisoned within the exclusive walls of self, instead of following them outwards into ever wider spheres of life and society, they become poisonous and destructive of the self.'

That form of marriage obtains in a society which is conducive most to its well-being. The Indian conception of marriage always emphasizes that marriage is not for sense enjoyment and that individual pleasure has to be subordinated for the good of the many.

'No amount of force or government, or legislative cruelty will change the conditions of a race, but it is spiritual culture and ethical culture alone that can change wrong racial tendencies for the better. Go back, go back to the old age, when there was strength and vitality. Be strong once more, drink deep of the fountain of yore, and that is the only condition of life in India.'

—*Swami Vivekananda*

REVIEWS AND NOTICES

WORLD FAITH. By Ruth Cranston. *Published by Harper & Brothers, New York, Price $. 3.*

Thinking people all over the world recognise the need for a 'World Faith' that will enable them to work in unity—'to find a way out of their difficulties and declare together: War shall not come to this earth again'. In a remarkably clear and simple manner Ruth Cranston has explained the basic teaching of Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam, stressing the fundamental similarities of all of these great world faiths.

In her introduction, Mrs. Cranston states her approach as that of seeking to throw light on the basic teachings of each faith for people of other faiths and other countries. She has in every case given a clear but concise sketch of the life and times of the founder, enumerated his basic principles, and the way in which these principles were to be applied in practical life. She has clearly pointed out the strengths and weaknesses of each faith, indicating how misunderstandings and misconceptions have developed among other peoples. Then she gives a brief idea of 'the position of each faith in the world today, and its special contribution to world culture'.

Such a presentation posed many problems for the author. There will be some who will say she has over-simplified the task, but, in seeking out the fundamental teachings of the founders, we find that they taught the same basic truths in rather simple, but usually beautiful, poetic, and often stirring words. It is only later interpreters and sometimes confused followers who have elaborated and dogmatized the basic teachings until we cannot be sure which is the basic pattern and which the often useless embroidery.

In her final chapter, 'One Way for all Mankind: The Religion of the Human Family', Mrs. Cranston has made a beautiful summary and points out the striking similarities in the lives of the great teachers, even though they lived in different ages and under diverse conditions. She then points out the basic principles which they all taught—Unity, Love, Non-injury, Non-killing, Selflessness, Humility, Simplicity, Purity—Immortality of the Soul, and the Worth of the Individual Man, who 'through discipline, when the student is true and faithful', reaches 'the realization of the goal and the supreme experience and final truth of every religion: fusion of the human with the divine, the Union of Man with God'. If man does not reach this goal it is because he has not followed the law as laid down by the Great Teachers. Each has taught the Way, it is for man to follow.

Ellan Watumull

THE ESSENTIALS OF INDIAN PHILOSOPHY. By M. Hiriyanna. *Published by George Allen & Unwin Ltd., Ruskin House, Museum Street, London. Pages 216. Price 12s. 6d.*

Advanced students of Indian philosophy have used with profit, for a considerable time, the valuable text-book *Outlines of Indian Philosophy*, published by Prof. M. Hiriyanna several years ago. Many teachers of philosophy have however been feeling the need for a simpler text-book for beginners which may also help lay readers get a glimpse of the untold wealth of Indian philosophic thought. And with the introduction of Indian philosophy as a subject of study for undergraduates in many of our universities, this need has become very pressing. The timely publication of *The Essentials of Indian Philosophy* satisfies in a remarkable manner this need for an elementary text-book suitable for the professional student and the lay reader alike.

In language marked by simplicity and clarity, the author has succeeded, by using Sanskrit terms just where they are needed, in presenting the whole panorama of Indian thought from the Vedic times down to the age of Madhva. The Introductory Chapters on 'Vedic Religion and Philosophy' and 'Transition to the Systems' are particularly valuable to the beginner. And the Section on Non-Vedic Schools contains an account of the recent research studies in Buddhism. The Chapters dealing with the Darshanas set forth their epistemology, ontology, and ethical teachings with a historical introduction, and in several instances critical comparisons are instituted between allied systems. The author has taken notice of and devoted a section to Dvaita philosophy which is generally by-passed by many thinkers. It will be no exaggeration to say that the book under review presents a correct, clear, and comprehensive view of the whole range of Indian philosophy to students, both here and abroad, who are strangers to the heritage of Indian thought. Prof. Hiriyanna has placed the world of philosophy under a deep debt of gratitude to him by the publication of this excellent volume.

P. S. Naidu

ASPECTS OF SCIENCE. By Sir C. V. Raman. *Published by Nalanda Publications, Bombay 1. Pages 109. Price Rs. 2-4.*

Lay readers will welcome this volume containing a collection of the talks broadcast by the world-famous physicist Prof. Raman at Madras, under the auspices of the All-India Radio. Of the thirteen talks which are collected here, many of them give a clear conception of the direction in which physicists have recently been moving, and of the tremendous revolution in physical theories. During the last ten years new vistas of knowledge have opened up, based on new theoretical concepts and new experimental discoveries. Physics,

Prof. Raman says, is primarily a logical system of mathematical thought applied to the elucidation of the phenomena of nature. Therefore it is a predictive science capable of discovering phenomena by mathematical reasoning. Many scientists think that modern physical thought is running in the direction of a deeper understanding of the ultimate structure of matter.

Though Prof. Raman emphatically maintains that physics is not principally an empirical science, it is somewhat surprising to see him never coming nearer the philosophical questions that lie at the basis of physics as also those questions of philosophical import with which physics may be said to terminate.

The presentation is lucid, and what general discussion is entered upon is for the most part extremely interesting. The volume contains much useful information for the general reader, and the information given is always expressed in a most suggestive manner.

S. A.

BHARATIYA VIDYA (VOL. IX, 1948)—SRI K. M. MUNSHI DIAMOND JUBILEE VOLUME, PART I. EDITED BY ACHARYA JINAVIJAYAJI MUNI AND SIX OTHERS. *Published by Bharatiya Vidya Bhavan, Chaupatty Road, Bombay 7. Pages 378. Price Rs. 15.*

Sri K. M. Munshi has attained eminence in politics, literature, art, and journalism, and it is in the fitness of things that a fully competent Board of Editors has presented this Jubilee Volume to commemorate the event of his completion of sixty years. In the volume under review, leading scholars have combined to discuss different aspects of Ancient India. The articles cover a vast range of subjects dealing with history, politics, philosophy, religion, art, science, and literature. Sri Munshi is a versatile genius and the tributes collected here point to the many-sidedness of his genius. It is a beautifully got-up and ably edited volume, a product of the affectionate labours of a large number of scholars in different branches of knowledge. Of the scholars from outside India are Drs. Carpani, Dumont, Eliade, and Pisani.

It is difficult to single out any article for special mention, for all articles are good and each of special significance. However I must mention the fine contribution on 'The Common Wisdom of the World' by Dr. Ananda K. Coomaraswamy. The paper begins with the fundamental truth: 'When God is our teacher men are all agreed'. How we wish that we all agreed to follow God as our teacher so as to be at peace with one another!

B. S. MATHUR

THE VEDANTA OF ŚANKARA: A METAPHYSICS OF VALUE. VOL. I. BY DR. RAM PRATAP SINGH. *Published by Bharat Publishing House, Jaipur. Pages 426. Price Rs. 10.*

The volume under review is the doctoral thesis of the author. It is a study of the principles of Advaita Vedanta of Shankara from the standpoint of Value philosophy. The author is very prolix in his statement and description of the doctrines of Shankara and other Value philosophers. The central point made out is that Advaita Vedanta is to be approached from the Value standpoint. Such an attempt, the author thinks, will answer the charges levelled against Shankara's Vedanta. The existential approach, the author pleads, must be substituted by the axiological approach. Much of the book admits of being condensed without any loss to the theme. The lengthy volume discusses in full all the problems of Advaita Vedanta, in the light of Shankara's masterly exposition.

The fact that Indian philosophy is a philosophy of values is fairly established today. The Brahman of Advaita Vedasta is not merely the highest Knowledge but is also the highest Bliss. The book is a good and useful introduction to the general student of philosophy for the understanding of Shankara and also for getting at a good idea of the Value philosophy of the West. The learned author's scholarship and painstaking effort discernible throughout this voluminous work are highly commendable, and readers of this first volume will look forward with interest to the publication of the next one.

DR. P. NAGARAJA RAO

HYMNS. BY MINOCHER K. SPENCER. *Published by The Spiritual Healing Centre, R. S. Puram P.O., Coimbatore South India. Pages 167. Price Rs. 2.*

This book contains 116 hymns in simple English. The author is a non-sectarian spiritual seeker, drawing inspiration from all the noble scriptures of the world, wherever elevating thought is found. This broad outlook is reflected in the *Hymns*. It is an outpouring of a sincere heart at the feet of God and, as such, every seeker of God and spiritual aspirant can benefit by it, to whichever religion he may belong. The diction and versification are commendable.

BENGALI.

15TH AUGUST 1947. BY TRILOCHAN DASS. *Published by Sapta Sammilani, Tarangini Bhawan, Hatkhola, Chandernagore. Pages 16. Price As. 4.*

15th August 1947 is a red-letter day in the history of India. Our motherland is now free to mould her own destiny and achieve progress all round according to her genius. In this booklet, the author describes in easy Bengali the deep significance of the Independence Day and gives his reflections on what the country has still to achieve after the attainment of political independence.

MASARYK. BY TRILOCHAN DASS. *Published by Kishore Sangha, Gondalpara, Chandernagore. Pages 11. Price As. 3.*

This booklet, in simple and lucid Bengali, contains a short account of the life and work of Masaryk, the great Czecho-Slovak patriot and statesman.

NEWS AND REPORTS

RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

Report for 1949

The Ramakrishna Mission Students' Home, Madras, which has now placed its Forty-fifth Annual Report before the public, was started in 1905. It is not only a Students' Home but also a residential educational institution on the lines of our ancient Gurukulas. The following is a brief report of its activities for the year 1949.

Working of the Home: The Home has three distinct sections—the Collegiate, the Technical, and the Secondary. So far as the first is concerned, the Home provides only a hostel; while in the case of the other two, is provides instructional facilities as well. Admissions are restricted to the poorest among the best, merit being the chief guiding factor in the selection, and preference is given to orphans. At the end of the year under review the three sections had 41, 62, and 145 students respectively. Of the total 248 students about 40% were in receipt of scholarships and concessions towards school and college fees. The health of the students was examined by competent doctors. Moral and religious education was provided by means of lectures, discourses, congregational prayers, and celebration of special Pujas and festivals. The difficulty that is often experienced in the matter of religious instruction on account of denominational differences has been overcome in the institution by so synthesizing the fundamental religious tenets and presenting them in such a way as to be acceptable to all. The Home has a Library of abont 3000 select books.

University Education: Of the 41 students in the Home, receiving University education, 31 were studying in the Vivekananda College, 7 in other Arts Colleges in the City, and 3 in the College of Engineering. 35 out of the 41 students received scholarships and fee concessions. Out of the 14 students who appeared for various University examinations, 10 came out successful, 5 studenst securing First Class, and one student (M.A. examination) standing Second in the Presidency.

Technical Education: The Ramakrishna Mission Technical Institute, which trains students for the L.A.E. (Licentiate in Automobile Engineering) had a strength of 62 during the year. It is well-equipped with precision tools and appliances for maintaining, repairing, and completely reconditioning all types of automobiles. The instruction imparted in the Theory and Practice of Automobile Engineering is such as to fit the students efficiently to discharge the responsible duties that they are likely to face in the commercial world. Out of the 41 students who appeared for the public examination, 27 came out successful of whom 5 were placed in the First Class.

Secondary Education: The Residential High School (at Athur Camp) is situated amidst quiet and picturesque surroundings on the northern bank of the River Palar, three miles from Chingleput, on the Kancheepuram Road. This camp arrangement is expected to continue till the end of the current school year, after which the school will move back to its original buildings in the Home premises. To provide the needed additional accommodation, the construction of anothr storey over the main building of the Home is in progress. The strength of the school at the end of 1949 was 154 (145 boarders and 9 day scholars). Of the 38 students sent up for the S.S.L.C. examination, 34 came out successful. 36% of the students received scholarships and fee concessions.

The Library contained 6115 books of which 162 were newly added during the year.

For the lower secondary forms, spinning and weaving were the mais basic craft. In the higher forms carpentry and weaving were taught. Mat weaving, tailoring, and gardening continued to serve as hobbies.

The Literary Union of the students brought out attractive manuscript magazines with interesting articles, pencil sketches, drawings in colour and photographs. The boys conducted a Night School for the children of the neighbouring Harijan colony. An Adult Class was also started in October 1949.

Physical trainmg and games formed part of the curriculum. Excursions to different places were also undertaken.

Elementary Education: The Centenary Elementary School continued to work in thatched sheds in the compound of the staff quarters of the Home. At the end of the year the school had a strength of 309 (206 boys and 103 girls).

The Ramakrishna Mission Higher Elementary School and Harijan Hostel, Uttiramerur, was started in June 1945 with standards I to 5, and in each of the subsequent years a higher class was opened. It is now a complete Higher Elementary School with standards 1 to 8. It had a strength of 166 boys and 35 girls. The Harijan Hostel attached to the school had 20 boarders.

Finance: The total running expenditure on all the sections amounted to Rs. 1,45,267-7-4 and the total receipts to Rs. 1,43,508-4-5 resulting in a deficit of Rs. 1,759-2-11 which has been met from the Revenue Reserve Account.

The Home needs funds for the additional building constructions as well as for the regular running expenditure of the Home. The Management appeal to the generous public for contributions in cash and kind in order to maintain the meritorious but poor boys of the Home.

RAMAKRISHNA MISSION SHISHUMANGAL PRATISHTHAN, CALCUTTA

Report for 1948

The Ramakrishna Mission Shishumangal Pratishthan, a Maternity Hospital and Child Welfare Centre of Calcutta started in 1932, has been rendering beneficent service to the public in its sphere of work. The activities of the institution have grown tremendously in volume during the last ten years. In 1938 the number of labour cases admitted into the hospital was 1066, whereas in 1948, the corresponding figure was 3,583, an increase by about 3½ times. The existing two-storeyed building can comfortably accommodate 75 beds only. But the number of patients exceeded 125 during the busy season in recent years. The institution had to meet this emergency by putting in extra beds by utilizing all available space. The following is a brief report of the activities of the institution during the year under review:

(a) *Antenatal Care*: The most important activity of the Shishumangal Pratishthan for the last seventeen years has been the rendering of antenatal care to thousands of expectant mothers. The out-door antenatal clinic of the institution was kept open from 10 A.M. to 11-30 A.M. daily except Fridays. Serious antenatal cases were admitted to the indoor hospital for treatment and necessary care, for which beds are always made available. The outdoor clinic treated, in 1948, 5.500 new cases and 8.853 old cases; and, in the indoor section, the number of new cases admitted was 270 and the total of beds daily occupied was 3,261.

(b) *Hospital Confinement*: There were 100 beds in the hospital during the year nnder review. They were distributed as follows: 38 beds in the Free or General Wards, 38 beds in the Paying Wards, and 24 beds in the Cabins. Poor and deserving cases were admitted to the hospital and treated with care free of charge. The number of free patients was 1,732, paying ward patients 1,182, and cabin patients 669. The total number of labour cases was 3,583 and the total of beds daily occupied by mothers was 25,925 and by babies 21,201. The total number of maternal deaths was 16, and infant deaths 150.

(c) *Treatment of Gynaecological Cases*: Gynaecological cases were also treated in the indoor and outdoor departments of the institution. Only one case of death was reported in this section. The total numbers of new cases registered and old cases treated in the outdoor section were 2,148 and 6,027 respectively; and, in the indoor section, the numbers of new cases admitted and the total of beds daily occupied were 258 and 2,503 respectively.

(d) *Postnatal Care and Follow-up of Children*: One of the chief objects of the Shishumangal Pratishthan is to render preventive care to children and follow them up for at least a couple of years. This is done in a limited way by regular examination and follow-up of infants and toddlers brought to the weekly clinics of the institution. The clinics were held on Tuesdays every week from 4-30 P.M. to 5-30 P.M. by an experienced lady doctor, when the infants are weighed and examined, and the mothers are instructed about proper feeding, rest, etc. of their babies. The total number of visits to the clinics were 1,303.

(e) *Training of Midwives and Dhatris*: The institution has been recognized by the Bengal Nursing Council as a Training School for midwives for the Senior and Junior Midwifery Certificates. The session beings from the 1st June of each year, and the period of training covers a year and a half. Applicants, who have passed the 8th Standard of H. E. School and are above 19 years of age, are eligible for admission. There iz also an arrangement for training educationally deficient women in midwifery as Dhatris. The course and period of training are practically the same as above. Two Senior midwives and three Dhatris passed during 1948.

Funds: The institution needs funds for additional constructions and equipments in order to cope with the increased volume of work.

SRI SARADA KUTIR, BARLOWGANJ

Sri Sarada Kutir, Barlowganj, is a branch centre of the Ramakrishna Math, Belur, and was founded in 1944 to serve mainly as a peaceful retreat for the monastic members of the Order who wish to spend some time exclusively in spiritual practices. Situated in the Mussoorie Hills amidst beautiful surroundings, three miles below Mussoorie town, at an altitude of 5,500 feet above sea level, this Ashrama commands a fascinating view of the hills above and the plains below. Its salubrious climate and quiet surroundings have made it a delightful place for rest, study, and meditation. It provides excellent facilities for a restful life of contemplation to monks of the Order many of whom come here to spend occasional periods of leave of absence from active work. On the whole about sixty monks and devotees came and stayed in the Ashrama at different times for short periods during the year 1949.

The Ashrama depends entirely on charitable contributions from the generous puhlic for its maintenance. Unfortunately the resources at the disposal of the Ashrama are very meagre and its funds are none too adequate. Though there is accommodation for six monks, owing to lack of sufficient funds it has not been possible to maintain that number. The management of the Ashrama earnestly appeals to the large-hearted public to come forward and help the Ashrama in every possihle way. Contributions, in cash or kind, however small, will be received and acknowledged hy the Manager, Sri Sarada Kutir, Barlowganj P.O., Mussoorie Hills, U.P.

SWAMI BODHANANDA

We record with a heavy heart the sad news of the passing away of Swami Bodhananda, Head of the Vedanta Society of New York, the oldest Vedanta Centre in America, on the 18th of May last, at the Roosevelt Hospital, New York. A senior monk of the Ramakrishna Order and a distinguished member of the Governing Body of the Ramakrishna Mission, Swami Bodhananda was a direct disciple of Swami Vivekananda. He went to the United States of America in 1906 and laboured silently and steadily for nearly forty-four years, spreading the eternal and virile message of Vedanta in that part of the world. He was about 80 years old, and for some time past was not keeping good health.

Swami Bodhananda known in his early life as Haripada Chatterjee, came of a renowned Brahmin family hailing from the Howrah district of Bengal. Inspired by the teachings of Swami Vivekananda and fired by the zeal for real spiritual life, he had renounced the world at an early age and joined the monastery at Alumbazar in 1896. He was one of those who had the privilege of coming into close contact with the great Swami during the period of their early training under his personal direction. He was initiated into Sanyasa in the year 1898 by the Swami.

After working for some time in India at the Belur Math and a few other places he sailed on the 15th of April 1906 for New York to assist Swami Abhedananda in the ever growing Vedanta work in that country. He first took charge of the work at the new Centre in Pittsburgh in 1907. In 1912 he became the Head of the Vedanta Society, New York which was established as early as in 1894, under the inspiration and guidance of Swami Vivekananda and which formed the nucleus of the Ramakrishna-Vivekananda Vedanta movement in the West. Through years of strenuous and pioneering work, periodically assisted by younger Swamis sent from India, he ably succeeded in organizing and expanding the mission of Vedanta in the New World. During his leadership a spacious house was purchased by the Society through the munificence of one of his students, at 34 West 71st Street, half a block from the Central Park, with a beautiful auditorium and a decorated chapel attached to it. Working untiringly for long hours each day, notwithstanding the declining state of his health in recent years, he continued till the end to discharge his duties as minister-in-charge of the Centre. He visited India once towards the end of 1923, returning to America by the middle of the next year.

Swami Bodhananda was a cherubic soul, gentle in spirit and full of the warmth of the milk of human kindness. He was a pleasing personality and a good speaker and inspired many men and women with the noble ideals of renunciation and spirituality. Though he remained outside India for long years yet he was a great lover of the motherland and an ardent nationalist in spirit. His one great desire was to return to India and spend the last days of his life in this holy land. The force of character behind his personality drew the love and respect of all those who had known him personally. His deep spiritual personality, his learning and intellectual attainments, and his rich inheritance of religious experience gained through years of Sadhana and his intimate contact with Swamis Vivekananda and Brahmananda and the other direct disciples of Sri Ramakrishna, eminently fitted him for the role of the great pioneer and spiritual teacher that he was. He will be missed by a large group of sincere students of Vedanta in America who are deeply indebted to him for rousing their spiritual consciousness through his spiritual guidance. For his patient labours and for his long period of successful preaching work in a foreign land he will always be remembered as one of the pioneers in the field of Vedanta work in the West. His passing away is a great loss to the Ramakrishna Order and to the Vedanta movement in America.