

# PRABUDDHA BHARATA

VOL. LVII

SEPTEMBER 1952

No. 9



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

## THE PIONEERS

*Ta id-devānām sadhamāda āsann-ṛtāvānah kavayah pūrvyāsah,  
Gūḍham jyotih pitaro anvavindant-satyamantrā ajanayann-uśāsam.*

They revelled with those Radiant Powers,  
Intoxicated by the Wine of Life.

Their Yearning Hearts  
Saw the Vision rise—  
A Poem of shimmering Joy:  
The sure rhythm of the Cosmic Will  
Bubbled in the flow of their Eves and Morns.

The shrouded Light  
They had sought and found  
In the deep cavern of the guarded gloom;  
And then the soft thrills of their lucent Soul  
Had flashed as Truths,  
Whose silent fiat  
Created the unaging Dawn.

Such were they, our Fathers  
Who had gone before,  
Beaconing to the distant goal.

—*Maitrāvaruṇir Vasīṣṭha (Rg-Veda, VII. 76. 4).*  
(Translated by Anirvan)

## LETTERS OF SWAMI TURIYANANDA\*

Almora  
11. 8. 1916

Dear B— Babu,

. . . I pray to the Lord that you may continue to call on Him with a healthy body and a tranquil mind. 'Sing His name as long as there is life in the body'. This is the essential thing. 'O Companion of the heart! I shall allay the pangs of my heart by singing your name'. There is no better prayer than this. '*Prītiḥ p̄arama-sādhanam*' ('Love is the supreme spiritual endeavour'). What other Sādhana is there? Love towards all. Swamiji (Swami Vivekananda) has said, 'One single boat ferries men across (to and fro)'. He has also observed that fully in his life. '*Anirvacanīyam p̄rema-svarūpam*'<sup>1</sup> ('The nature of Love is inexpressible'), '*mūkāsvādanavat*'<sup>2</sup> ('Like the enjoyment of taste by the dumb who cannot express it')—having said these Nārada further says, '*prakāśyate kvāpi pātre*'<sup>3</sup> ('It is expressed only in some rare persons'). And he tells us the means of attaining this Love: '*Sankīrtiyamānah śīghramāvīrbhavati, anubhāvayati bhaktān*'<sup>4</sup> ('Being worshipped constantly, He reveals Himself quickly and makes His devotees realize Him'). Therefore, there is no better means than the singing of His name. So it has been said:

*Harernāma harernāma harernāmaiva kevalam,  
Kalau nāstyeva nāstyeva nāstyeva gatiranyathā.*

('Only the Lord's name; there is no other way in the Kali Yuga').

For this reason, the Master (Sri Ramakrishna) also used to sing, 'O Mother Shyāmā, my only hope is thy name. What need have I for *kosā-kuśi*'? . . . '*Harernāmaiva kevalam*' ('Only the Lord's name')—this is the gist. . . .

SRI TURIYANANDA

\* \* \*

Almora  
26.11.1916

Dear B— Babu,

. . . I feel very sorry to know about your family troubles, but I do not know what to say. . . . It seems that your troubles are due to the fact that you cannot behave as it is necessary to do in leading a householder's life.

And again I wonder, are those who are very clever in the ways of the world quite happy? It does not appear to be so. . . . It finally comes to this that none is really happy. So the Lord says, '*anityam-asukham lokam-imam p̄rāpya bhajasva mām*'<sup>5</sup> ('Having obtained this transient, joyless world, worship thou Me'). There is no happiness in this world.

\* Translated from the original Bengali.

<sup>1</sup> *Nārada Bhakti Sūtra*, 51.

<sup>2</sup> *Ibid.*, 52.

<sup>3</sup> *Ibid.*, 53.

<sup>4</sup> *Ibid.*, 83.

<sup>5</sup> Part of the paraphernalia of ritualistic worship

<sup>6</sup> *Gita*, IX. 33.

We think we could have been happy if we had been able to act this way or that. But this is a vain thought. This world itself is '*asukham*' ('without happiness'); so the Lord says, '*imam prāpya bhajasva mām*' ('Having come into it, worship Me'). The essential thing is to worship Him alone. 'Let happiness come, let misery come, go on worshipping Me. This impermanent world is not going to last for ever. Whether it be happiness or misery, both will go. If you do not worship Me, everything else will be in vain. For, neither happiness nor misery will remain. I am alone eternal; by worshipping Me you will inherit that eternal treasure. Therefore, "*bhajasva mām*" ("worship Me"). . . .

For how long will this relative existence (*samāra*) last? Pass the few days somehow, being engrossed in His thought, without forgetting Him. What else is there? It is enough to pass the days somehow. And they will never be impassable through His grace. . . .

Spend the remaining days left to you by submitting yourself to the will of the Mother. And pray so that you may be able to do so. . . . Do you now see how men stop at nothing to make money? The sense of right and wrong is thrown to the winds; the only consideration is to make money somehow. . . . Let whatever happen, pass your days bearing everything patiently by relying on the Lord. 'He who (humbly) puts up with everything is saved, he who does not is destroyed'. Steadily holding on to the truth of these words of the Master, pass your days, whether in happiness or in misery, and you will become heir to infinite happiness. . . .

SRI TURIYANANDA

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## RELIGION, SCIENCE, AND THE MARCH OF HUMANITY

BY THE EDITOR

'Unless a nation be literally sodden with its religion, it is bound, when the opportunity comes, to throw it away in favour of self-interest. And this is the defeat of civilization. This is the true bar sinister on the scutcheon of history'.

—*Sister Nivedita*

As everyone knows, the ultimate purpose of civilization is the development and enrichment of human personality. And the progress of civilization is indicative of the march of humanity in all ages. Strictly speaking, the one great topic of interest in life can and should be the nature and destiny of man himself. Man's place in the universe and his relation to God or the forces seen and unseen, that have brought that universe into being, have formed the leading theme of every philosophic or scientific investigation. None can deny that both science and religion have played their equally vital roles in seeking to evolve a better social order and usher in greater peace and happiness for tormented humanity. Philosophers and scientists have addressed themselves to the common task, though in varying ways and degrees, of developing for man the spiritual, moral, and material resources of the world so as to make living physically, and mentally more meaningful and less formidable. It is but natural, then, that today we should feel not a little surprised at the virulence with which the long-drawn-out conflict between what may now be called 'rigid' science and 'dogmatic' religion

was absurdly sought to be maintained until recent times. Even till not long before the development of modern physics led to the discovery of the new background of science, it was widely held that there was an irreconcilable difference between the spheres of religion and science.

Whatever the advantages and disadvantages, there is no doubt that the applications of science are playing an ever increasing part in our everyday life. The growth of science from the earliest times reveals how man has developed through its scope and method, an efficient means for the understanding of the universe and the control of human environment. Most of the modern improvements that may be said to have carried civilization forward have sprung from the lifelong labours of many a scientist. The benefits conferred by science have minimized man's helplessness in the face of Nature's vagaries and limitations. At present scientific knowledge has assumed limitless proportions and is becoming a subject of yet greater and greater social and political concern. One could probably say that today science is the indispensable handmaid of civilization. The scientific temper and the scientific standard are in evidence everywhere, so much so that any the least departure from the rigidly accepted temper or standard is quickly dubbed as 'irrational' and 'unscientific'.

But it is a happy sign of the times that since the last thirty years or less scientists have been deeply concerned not only with the new discoveries in the realm of astronomy, physics, and biology, but also with the profound philosophical implications of these discoveries. Though they keep themselves aloof from the 'philosophy of a metaphysician', scientists of the present day almost always speak of the 'philosophy of a scientist'. The laudable efforts of Sir Arthur Eddington and Sir James Jeans in this direction of constructing a consistent and purposeful philosophy out of modern science have attracted considerable public attention. Mr. Dunne's famous experiments on time and Prof. Rhine's experiments

in telepathy and clairvoyance present ample evidences of the fact that there is something non-material but very tangible in man which is independent of time and space. Science could no longer remain preoccupied merely with non-human and sub-human matter. The study of man himself grew more important and raw physical science had perforce to reckon with the other vital sciences of life and ultimately with the core of the science of the Spirit of man. The myriad-faceted mysterious universe continues to present ever new phases of wondrous behaviour, not only in Nature, but also in the life of man, that one is led to exclaim with Sophocles: 'Wonders are many, but there is no wonder wilder than Man'.

In this context, it would be appropriate to know what J.W.N. Sullivan, who is a scientist of repute, observes; for, his knowledge of science, coupled with his understanding of philosophy, throws a flood of light on the deeper problems of man's existence. He writes:

'If man's independence of space and time be indeed a genuine discovery, then the question of a purpose in life, together with many other questions, acquires a profoundly different significance. Although subject to space and time, he is not wholly conditioned by them. Even if all his activities and aims have reference to his spatial and temporal existence, these things are not exhaustive of the nature of man. The humanitarian cosmogony may still be accepted, but it wears an entirely different aspect when it is no longer regarded as exhaustive. It may still be held, for instance, that man's function, within this space-time framework, is to manure the soil of the future harmony. The service of human progress may be the best purpose that he can propose to himself—within the given set of conditions. But this purpose does not account for what existence he may have independent of those conditions. The description of man as an instrument to serve the ideal of progress is not sufficient, even if it be a correct description of his purpose within the space-time framework. What we have called the theological outlook denies, as we know, that the true purpose of man, even within this space-time framework is to serve merely humanitarian ideals. His purpose, on this outlook, should have reference to his eternal destiny. But although the speculations we have been discussing do something to make the idea of man's immortality more plausible, they reveal nothing of an immortal destiny. The intuitions on which the theological

cosmogony is founded receive no support from these modern speculations. The importance of these speculations lies in the basic outlook they make possible. If they should be confirmed, the questions of man's place in the universe, of the purpose of life, of the status of our religious intuitions will all be fundamentally affected'.

Religion, to say the least, has been much misunderstood. A century ago, people who swore by the conclusions of science considered religion no more than a bundle of superstitions and meaningless rituals. Obviously these people were unable or were not serious-minded enough to break through and reach beyond the crust of superficialities with which religion was often found enveloped. Rather, they were incapable of resisting the intellectual enchantment that the physical sciences and their practical applications seemed to spread around them. Today the situation, though not so deplorable, needs a lot more reorientation. There is, no doubt, an increasing recognition by men of all persuasions of the important role of religion in promoting the welfare of man. Even if religion does not directly give man comforts and labour-saving gadgets, it is being more and more clearly understood that it does offer man something more important and necessary, viz. the Science to save him from the abuses of science. 'Granting the many comforts and even cures that science has given man,' observes Dagobert D. Runes, 'the question still remains unanswered whether all these conveniences atone for the enduring servility of science to war-bound tyrants and their cliques. It would be in order to reconsider the value of science in the light of the foregoing, as the sinister potentialities of science increase with its progress, unless they can be harnessed by a world government. Perhaps science has harnessed enough of the powers of Nature; let us now harness the powers of science'.

It is agreed on all hands that the purpose of religion and science, as of social institutions and ethical practices, is to help and hasten the onward march of humanity to its destined goal. To this end nations, big and small, have united and made collective security agreements and mutual or regional pacts. To this end

have patriots, politicians, and leaders of the people exerted themselves. And to this end, verily, have philosophers, saints, and seers given their best energies. Humanity is on the march, though the progress is not as rapid as everyone would wish it to be. The values and forces that make for progress have to contend with the evils of periodic wars and other anti-social forces of disintegration. It is a fairly obvious truism that peace hath her victories no less than war. Unluckily, the great achievements of today's peace are brought to nought by tomorrow's war. When wars get started, the powers of scientific knowledge come in handy for quick and ready utilization in every possible manner. 'The actions of bad men', says Buckle, 'produce only temporary evil; the actions of good men only temporary good; and eventually the good and the evil altogether subside, are neutralized by subsequent generations, absorbed by the incessant movement of future ages'.

Yet it is right when it is claimed that science itself is neutral and not to blame for the blame for the misuses it is put to. Science is as neutral as a knife or a stick in the possession of a hiker who may possibly need it for the benefit of himself and his companions and which he may as well use in offence or defence against those he considers his enemies. In other words, what the scientists mean to say is that science *per se* does not augment the brutality or destructiveness of war, much less does it engender war. It offers the most destructive weapon on the one hand and the most efficacious wonder drug on the other, and it is for the individual concerned to choose between the two. A wrong choice by unwise and short-sighted leaders, incapable of restraining their own passions and those of their frenzied followers, is bound to result in a catastrophe of universal magnitude. Ultimately it is the individual man who is solely responsible for whatever progress is achieved and whatever destruction is wrought in the world. And man, the greatest of all killers of his own kind as well as of other species, commits atrocious crimes in private and public life, in national

and international spheres,—because he has no control over himself and consequently over the powers he possesses.

It is here that religion plays its most vital role, in safe-guarding the survival value of mankind. Understood and practised in its widest and most essential significance, religion, shorn of its crudities and superficialities, has been the greatest stabilizing factor of civilization. While the scientific method is necessary and important, the higher and more comprehensive vision of man and Nature, born out of spiritual illumination, is indispensable for judicious and constructive utilization of that method in the interests of human welfare. 'Blessed is he', said Pasteur, 'who carries with him a God, an ideal, and obeys it: ideal of art, ideal of science, ideal of the gospel virtues; therein lie the springs of great thoughts and great actions; they all reflect light from the Infinite'. If anything hinders most the march of humanity it is the unbridled egoism of men whose minds are dominated by ideological conflicts and whose hearts are ruled by selfish interests. The hedonistic pleasure principle that characterizes modern civilization is prone to deify science and ridicule religion, for the former is seen to multiply wants while the latter counsels restraint and temperance.

The progress of man is commensurate with the amount of peace, stability, and security he is able to find in life. Judging from the perilous times such as those in which we are living, when thousands are subject to fear and frustration and tens of thousands are disturbed and unhappy, it is certain that unregenerate human nature cannot be trusted with irresponsible power. And where such irresponsible power is backed by death-dealing weapons, appalling inhumanities cannot but be expected. Men who know most are unequivocal in their declarations that the danger to civilized community life is not inconsiderable and that the hope of release from the prevailing uncertainty, apprehension, and drift lies in spiritual values and better human relations. The abiding truths of man's inner being, fostered by the non-sectarian and non-dogmatic religious way of

life, are required to be reasserted and realized before man can recapture the ability to make substantial contributions to the general advancement of culture and civilization.

That science by itself, bereft of the reassuring message and transforming influence of religion, could not dispel fear, distrust, and egocentricity is beyond question. While scientific progress has exerted a tremendous influence on our patterns of thought and behaviour, it has left the chief dilemma of our generation unsolved. To set store by purely scientific considerations alone would therefore prove disastrous. Einstein one of the world's greatest thinkers, has uttered a warning, saying, 'Radio-active poisoning of the atmosphere and hence the annihilation of life on earth has been brought within the range of technical possibility'. What is the way out of this impasse created by man himself? This world-famous thinker, whose devotion to science is second to none, did not mince matters when he added, 'All of us . . . should realize that we have vanquished an external enemy, but have been incapable of getting rid of the mentality created by war. . . . The idea of achieving security through national armament in the present state of military technique is a disastrous illusion. . . . This mechanistic, technical-military psychological attitude has inevitable consequences'. This should leave no doubt in the mind of anyone that the world would go back well-nigh to the dark ages if another global war were to afford the opportunity for the destructive powers of science to play havoc with human life and property.

The problem for scientists, as for others, is how best to utilize modern scientific knowledge for human welfare. This almost invariably depends on the other problem of our times, viz. how best to ensure peaceful co-existence and co-operation of the nations of the world. At a time when the means of mass destruction are being perfected on every side and the armament race is assuming a hysterical character, it is best to ask oneself, 'How to accelerate the march of humanity by adhering to science alone? And if religion does not

help, then what else will?' In some of his recent speeches, Gen. Eisenhower very appropriately stressed 'the necessity for a spiritual rebirth in America and for a return to the simple religious values of long ago'. He meant to convey his view that a country which permits large numbers of her people to turn atheists and agnostics may be said to have gone astray and to run the risk of disintegrating morally and spiritually.

Today the erstwhile cleavage between religion and science is looked upon as a myth. Religion and science are not irreconcilable, much less antagonistic. The spirit of religion and the spirit of science are not fundamentally at variance. Man's mastery over the physical world, through the application of the method of science, has brought him very close to the borders of the metaphysical world, the study of whose laws belong clearly to the domain of religion. Observing that the well-known conflicts between science and religion in the past must be ascribed to misapprehension of the situation and mutual mistrust, Einstein says: 'Now, even though the realms of religion and science in themselves are clearly marked off from each other, nevertheless there exist between the two strong reciprocal relationships and dependencies. Though religion may be that which determines the goal, it has, nevertheless, learned from science, in the broadest sense, what means will contribute to the attainment of the goals it has set up. But science can only be created by those who are thoroughly imbued with the aspiration towards truth and understanding. This source of feeling, however, springs from the sphere of religion. To this there also belongs the faith in the possibility that the regulations valid for the world of existence are rational, that is, comprehensible to reason. I cannot conceive of a genuine scientist without that profound faith. The situation may be expressed by an image: Science without religion is lame, religion without science is blind'.

Human progress is likely to be retarded in a world where the majority of the inhabitants lead a humdrum existence, half frightened of

and half indifferent to the immediate future. Technology and applied science have revolutionized living conditions to such an extent that mankind is caught up in a struggle for quick and often uneasy adaptation. At the same time it would be idle to pretend that these have not complicated life and not threatened the survival and security of man. A social order on the basis of scientific or economic blueprints, without a conscious striving towards the common spiritual goal, is likely to be unstable. The real core of lasting peace is to be found in the great teaching, 'Love thy neighbour as thyself', and this is possible only through Vedantic unity and harmony. World organizations and world governments are not unnecessary; they serve a useful purpose of secondary importance. In the course of his penetrating analysis of the essence of the relation between religion and science and the greater importance of spiritual ideals, William McDougall writes:

'When we consider the larger and higher activities of man, it is as clear as daylight that those activities conform to laws quite other than the laws of physics. As hitherto formulated, the laws of the physical world are mechanistic (which means that the future course of events is wholly determined by the present and the present by the past) and, therefore, non-creative. This remains true no matter how subtle, immaterial, vague, and amorphous the entities, substances, or ultimate postulates of the modern physicist. The activities of men, on the contrary, are purposive; they conform to teleological laws and are creative in the fullest sense. Especially is it clear that man's higher activities are prompted and sustained by spiritual ideals, by his aspirations towards truth, goodness, and beauty. It is ridiculous that it should be necessary to point to, and reaffirm, such obvious and indisputable facts. Yet the science of the nineteenth century was almost quite blind to them; while the reactionaries of today still cling wilfully to that blindness, acclaiming it a virtue. Their position is pathetic in that, whereas the belief in the mechanistic determination of human life was deduced from certain principles of physical science, the physical scientists themselves have now abandoned those principles in their own sphere, while the reactionary biologists and psychologists remain clinging to the unsupported dogma like sailors clinging desperately to the mast of a sinking ship deserted by its officers'

It is true that religion, too, like science, has abused its powers and often proved a bar

sinister to human welfare and progress. Yet, it has brought about perfect harmony between man and man, and man and the universe in such degree as nothing else has done. Religion could never be outmoded. It supplies the needed spiritual sustenance to the soul of man and helps him subjugate his untamed passions and integrate his split personality. Suggesting that science and religion should co-operate to promote human happiness, Swami Nikhilananda (Head of the Ramakrishna-Vivekananda Centre, New York) made the following significant observations, in the course of the discussions at the Seventh Conference on Science, Philosophy, and Religion held in the U.S.A.: 'It is true that religion, too, like science, has abused its power. It has exploited people everywhere in the world. But in spite of these aberrations, one cannot find fault with the ideal of religion, which is to endow man with the knowledge of the soul, the universe, and the ultimate reality. With-

out this knowledge, the frictions and tensions of life cannot be removed. Whenever religion deviates from the ideal of truth and wanders away into the dark lane of superstition, science should insist that it follow the scientific method of experimentation, observation, and verification, which also is the method followed by the genuine mystics. Religion does not consist of believing in a dogma, but in the experience of truth.

'Science and religion are not in conflict; they are not even incommensurable. They cross each other's path in the daily experience of life. A genuine scientist has something of the feeling of awe and reverence towards the ultimate reality which transcends the observed facts of the world, and the religious mystic is not altogether free of the critical attitude of the scientist. I do not think science has disproved spiritual values. What science finds fault with—and rightly so—is the superstition which very often passes for religion'.

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## NEW WORLD SYNTHESIS

BY ELIOT C. CLARK

The realistic conception of the world of today, which is based upon power and its material manifestation, does not take into consideration that other less apparent and invisible power which is latent in aspiration and the spiritual inheritance of different peoples. That its manifestation may differ is but the differing mode of its expression. Fundamentally it is the eternal quest of Reality. The will to live is in the liberation of life.

At no time in the history of the world has material production been greater, and probably at no time has there been greater unrest. The solution cannot be merely by domination or economic exploitation.

Progress is so inseparably associated in the

popular mind with mechanized convenience that we do not realize that man may progress towards the abyss as well as towards the heights.

The dazzling spectacle of modern invention has been so outwardly alluring that man has lost relation with his inner self. In consequence he has been victimized by incessant desire and drowned in the labyrinth of his own delusion. The realization of life and the mode of living have lost their reciprocal relation. But man in his potential Being has remained unchanged.

It is apparent that whereas modern means of communication and industrial distribution tend to standardize and delocalize the mode of



living, the biological and historical development of varied peoples is in a different and often disparate state of evolution. The East is suddenly confronted with, an industrialized world which is not born from its integral evolution and is quite apart from its natural tradition. Its new leaders are endeavouring to assimilate and utilize this mechanized civilization and traditional culture is everywhere in retreat.

In the Western world the materialistic quest of Reality has ended in its illusion. Money-power has been unable to coin contentment. Inherited wealth has demonstrated its dangers and turned its gold into sensuous dross. Economic disintegration is but an indication of the inefficiency of human co-operation. The search for the hidden treasure begins anew.

It is in this quest that the ancient wisdom is being rediscovered. The outward lure of life is returning to the inner light of realization. For, what can the world mean apart from experience and what the experience apart from the experiencer? 'Know Thyself' echoes from the silence of the past, the echo of eternal recurrence.

The 'mystical' East is being transformed by the 'material' West, whereas the invisible undercurrents of the East are permeating the thought of the West. Thus the traditional distinction of East and West is losing its theoretical significance and the transformation ends in meeting.

This is far other than the orientalizing of Western thought or the materialization of the East. It is rather a new orientation. This can arise only from the living quest of Reality, not in the fixity of theoretical belief. Science has been the searchlight of the West. Its revelation has given new meaning to ancient wisdom. Its light has cleared away the debris of barren accumulation and pierced the shadow of theological tyranny. Having reached the theoretical point of the unknown, its inquisition is finished, and metaphysics posits again its livingness in faith rather than doubt which is death. Science remains confined to the phenomenal world of manifesta-

tion and theoretical conclusion, while Spirit is released in its living realization. This knows no orientation other than its own realization.

What is the genesis of this awakening? It is the renewed awareness of the limitations of the analytical mind and the recognition of that which is the Source of mind. Mind is both a projection and a reaction and in consequence is in ceaseless change, the victim of its own manifestation. It becomes bound by the world of phenomena and is freed by the noumena or the realization of its own substrata or Self. Analysis is regenerated by synthesis. Thus, instead of the rigidity of abstract conclusions and the tyranny of tradition, the Spirit soars again in the empyrean of the unknown, the infinite air of freedom. God is reborn not as an ecclesiastical conclusion but as a living verity, the Source of life.

The 'mystical' East, which was for the West but an image of its own aspiration and longing for escape, reappears as the eternal present; the physical meeting of the East and the West as the changeless and the changeful; the hidden treasure discovered in the debris of disintegration. Old mental boundaries have passed away; ancient impetus has spent itself in habit. Life is in transformation. The scientific quest of Truth leads again to the dark chamber of the mind whence it began, wherein faith rather than doubt, can alone enlighten it.

Is the Spirit of the East compatible with that of the West? Is Spirit limited by its locale, chained for ever to the subconscious self? These abstractions are in fact but names, a generic distinction based upon mental habits, the degenerate result of a once living genesis.

In the West, mysticism came to be associated with occultism and other-worldliness, the psychic gratification of unfulfilled desire, the transposition of the will to be, to the illusion of the Beyond. But in the East, mysticism is the recognition of the eternal Presence, its indwelling bliss, the everlasting Now.

For nearly two thousand years the civiliza-

tion of the West has been endeavouring to assimilate the revelation of the East in the universal symbol of the Christ Spirit. Now, from the ruins, as once upon a time in ancient Rome, comes the rebirth, the eternal recurrence, the timeless voice: 'It is here; It is now; It always was; It always will be'.

It is not in outward sign that the new revelation is announced but in the radiation of living realization; not in the dogma of political prohibition and wilful domination; not in suppression but in emergence. Destruction ends in transformation. The modern tyranny is but the aggrandizement of the egoistic will to power, the maturation of its own past. Destruction is the end of a series and therefore the beginning of a new succession.

Like stars which shine forth when the mists pass away, so in the spiritual firmament that surrounds the world, innumerable guiding lights illumine the darkness and indicate the

way. Souls separated by distance but transcending space; separated in time, the voice of the timeless uniting.

This is the spiritual message of the East and the West of today, the new world synthesis; not the inseparable barrier of prejudice and mental preconception; not the finality of estranged dogmas; but the nostalgia of the soul, the quest of Reality, the search for the hidden treasure.

What is the meaning of emergence, but the recurrence of that which does not either go or come, for ever constant. 'The door of Truth is covered by a (brilliant) golden lid; that do thou remove, O Fosterer, so that I who have been worshipping the Truth may behold it' (*Iśa Upaniṣad*, 15).

In the face of the present tribulations is this but a fable? Count not the law by numbers. Without the numeral 'One' can numbers be?

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## SRI RAMAKRISHNA'S MESSAGE TO THE MODERN WORLD

BY S. K. DAS

It is usual in our country to remember and celebrate the birthday of those who had lived and shown us the way to God, the way of Truth and Love, in other words, the Life Divine. A Western poet would say that the life of such persons 'justifies the ways of God to men'. Those of us who believe in the Incarnation would go further and say that God dwells not merely in the soul of everybody and in everything but also reveals and encloses Himself 'within the bounds of a privileged man'. He undergoes 'bondage' to lead men to freedom; the Creator bodily descends into His creation. To them the homage to god-men like Sri Ramakrishna is indeed divine worship. To others, who do not believe in the Incarnation in the physical sense, it is equally an act of merit, an act of

worship, to pay homage to the life and teachings of one like Sri Ramakrishna; for, if he was not an Incarnation, he was *at one* with God, completely attuned to that Spirit which is inherent in the least fragment as well as in the whole cosmos.

But a homage in empty words is no homage. To be able to delineate the life and teachings of Sri Ramakrishna, one must imbibe some of the teachings for oneself. One must, at least, make an earnest effort in that direction. Without that earnestness, mere words will be in vain; for, did he not himself discourage what he called 'lectures',—empty verbiage, which did very little good to anybody? In simple language, but with unmistakable candour and truth, he said that those alone can be teachers and preachers who

have received the necessary badge and acquired the right to teach. Very few of us have that competence. Hence Sri Ramakrishna classified men into four categories: those who are of the earth and completely earthy (*baddha jīva*); those who strive and may or may not succeed (*mumukṣu jīva*); teachers and great men (*mukta jīva*); and those who live on this earth for others, but are above all earthly limitations (*nitya jīva*). For one who is still groping or striving, mistakes are natural.

It is a commonplace that humanity has now reached a stage of crisis in civilization. Such a situation is not new, and had occurred before, with the collapse of an old order and the emergence of a new. Some people think that this is how progress takes place. Those who are near the crisis think that it is a collapse, a revolution; but, looking backward from a distance of time, the process seems almost evolutionary. Standing at or near the crisis, the question which is confronting us all is, in the words of a modern thinker, 'whether the human animal, as he exists at present, is capable of solving the problems raised by his own aggregation, or, as he calls it, his civilization'. The problems are many in number and varied in nature. The thought that has been exercising my mind is—have not the life and teachings of Sri Ramakrishna a very great and direct bearing on the solution of these problems? It is usual in these days to classify life and its activities and the problems which arise from social relations. Some problems we call political problems; others, economic problems; others again, moral problems, psychological problems, and so on. We try to evolve ready-made formulae for the solution of these problems—political formulae for political ills, economic formulae for economic ills, moral formulae for what we call moral ills. In our quest for quick remedies, based on specialization, there is a tendency to forget humanity as it is, to ignore man, in his integral aspect, i.e. to lose sight of the fundamental unity of man's nature in the divergent and apparently discordant activities. The whole is lost in the midst of details. It is in

respect of the whole nature of man,—his difficulties, tribulations, limitations, and aspirations—that Sri Ramakrishna's sayings—inimitable in simplicity, sympathy, and directness, almost like the candid statement of a child,—have the greatest bearing. Classification is useful up to a point and within limitations; carried beyond its limitations, it misleads. Sri Ramakrishna did not reject classification; but, with the true insight of a God-intoxicated soul, he indicated that no permanent solution of the ills of man is possible unless we aspire to and reach a transformation of a more fundamental character, where the entire way of life, the entire attitude to life, is changed. Such has been the message of many a spiritual and national leader of India, including Mahatma Gandhi—a man of reasoned action, based on truth,—who often said that without a change of heart no permanent solution of our problems could be had.

By our commonly accepted standard, Sri Ramakrishna was not an educated person. How false and misleading our standards can be is shown by the very facile way we confuse knowledge with mere book-learning. We mistake the superficial for the real. Real knowledge is very seldom high-sounding. Sri Ramakrishna himself said that a pitcher sounds when it is not filled with water; as soon as it is completely submerged and is full of water, it ceases to make any noise. It is the same with knowledge. As long as we are busy with mere intellectual display, there is visible the froth and foam of subtlety of argumentation. When true knowledge is attained, not by mere intellectual appreciation but through realization, argumentation becomes irrelevant and meaningless. With what a lovely parable did Sri Ramakrishna explain this! Somebody asked him about the different attributes of God. He answered saying, 'Why bother, when any one of His attributes was enough?' He related a story: 'If you go to a mango garden and want to enjoy a fruit, do you enquire *how many* fruits there are in the garden?' About mere book-

learning he said: 'What will you learn by merely reading books? So long as you do not reach the market, you hear the indistinct uproar; when you reach the place, you hear the voices of real people'. He laughed like a child when he was told about Hamilton's statement, 'A learned ignorance is the end of philosophy and the beginning of religion'. In his direct, simple approach he taught everybody, the learned as well as the unlearned, in the true tradition of medieval India, in the same way as Kabir, Dadu, and others taught the common people in India the philosophy of love and truth.

Yet, Sri Ramakrishna was a modern contemporary leader of the Indian spiritual renaissance. He did not discard reason, nor did he ask his disciples to give up the world. He pointed out that the path of knowledge was far more difficult than the path of love and devotion; he taught his disciples a way of life based on earnestness, prayer, non-attachment, absence of egoism, devotion, and love. He placed reason in its proper place, and indicated how in the midst of our daily round of duties—through pain and pleasure—we can reach a higher consciousness of harmony and synthesis. Such a way of life involves discipline—physical, mental, and spiritual, and is not attained without effort. But the importance of the life and teachings of Sri Ramakrishna is that he *demonstrated*, in flesh and blood, that the way of life he

indicated was capable of attainment. Time and again he demonstrated that the petty jealousies and rivalries, even the zeal for reform and doing good to others, were due to egoism, which was the cause of much misery. Of many other problems of life also did he indicate the solutions—simple, straightforward solutions, without any haziness of intellectual subtlety. The uniqueness of his approach lay in this that, in an age of reason and intellectual awakening, he demonstrated a way of life, at once simple and child-like in candour, yet majestic in its comprehensive sweep.

Today the world is too much with us, so much so that it is breaking us by its sheer weight. To lighten that burden we have to go back to Sri Ramakrishna. It is futile and irrelevant to compare Sri Ramakrishna with other contemporary leaders of reascent India. Sri Ramakrishna himself laughed at such comparisons. Truth is one, but appears in diverse forms and shapes and its apprehension is relative. As such let us pay homage to all those who have realized the Truth in any form,—in the words of Sri Ramakrishna himself: 'Greeting to the feet of the Jñānin. Greeting to the feet of the Bhakta. Greeting to the devotee who believe in the formless God. Greeting to those who believe in God with form. Greeting to the men of old who knew Brahman. Greeting to the modern Knowers of Truth'.

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## EVOLUTION AND GOD

BY DR. MOHAN LAL SETHI

All those thinkers who count in the domain of natural sciences have accepted the fact of evolution. It is admitted that the present-day animals and plants have descended from simpler animals and plants by slow and gradual changes through the ages. If there is

difference of opinion among naturalists, it is in regard to the method or mechanism of evolution. Whether new species arise in the manner Lamarck would have us believe or as Hngō de Vries or Darwin postulated, is in dispute. New species probably arise by all the three

means put together but separately emphasized by these great naturalists.

Working back from the most complex animals and plants, we come ultimately to very simple forms of life which can be called animals or plants with equal justification. These simple living things are claimed by botanists as plants and as animals by zoologists. From these simple living things, on the border line between animals and plants, arose first the simplest animals like the *amoeba* and the simplest plants like the *chlamydomonas*. From *amoeba*-like ancestors have evolved all the animals, the topmost of which is man. From *chlamydomonas*-like simple plants have evolved all the plants, the topmost of which are like the wheat plant. Given the simplest forms of life, we can easily explain the origin of the most complex by evolution. How did the simplest forms of life come into being? Did they arise from non-living matter? We do not know. We do not see living things arising from non-living things now. If living things originated from the non-living in the past, we should be able to see something similar taking place with our own eyes nowadays. This has not been observed so far. This objection is met by some naturalists by saying that the conditions for the origin of living things from non-living things were propitious in the beginning of the earth but they are not so now. This is really begging the question. Others opine that the simplest forms of life which have evolved into the existing animals and plants on the earth were blown to this earth from some other planet. This is simply shifting the point of enquiry. How did the simplest living things originate in that other planet? Thus the problem of the origin of the simplest living things or the origin of life itself remains shrouded in mystery.

The theory of evolution disproves the theory of special creation as adumbrated in the *Book of Genesis*, but it does not explain the origin of life. The need for a God, as imagined by the author of the *Book of Genesis*, is eliminated by the theory of evolution, but

the need for a God to breathe life into the simplest living things continues. Atheists do away with the necessity of God altogether. They think that evolution explains everything, including the origin of life. It is not generally known that Darwin himself was not an atheist. The great Sanskritist, Prof. Max Müller, writes, 'Darwin himself went so far as to maintain most distinctly that his system of Nature required a creator who breathed life into it in the beginning'. That God breathed life into non-living matter in the beginning is as crude a solution of the problem of the origin of life as the act of creation described in the *Book of Genesis*.

While thought was crystallizing in favour of evolution in Western Europe, the industrial revolution was making rapid progress and its fruits were being gathered in the nineteenth century. In the ground prepared by evolution, watered by technological advance, and hedged in by political supremacy of the European nations over the whole world, the seed of materialism has grown like the bean stalk of Jack, the giant-killer, in the fairy-tale. No wonder, religion, spirituality, and God find no place in the lives of the majority of the materialists and their servile mimics.

When the fact of evolution was firmly established in regard to animals and plants, scientists began to look for evolution in other domains, e.g. in astronomy, chemistry, cosmogony, geology, physics, and sociology. Scholars of comparative religion and theology have seen evolution in the concept of God.

For European and American authors of books, religion and theology began with the Jews who lived around the Mediterranean, just about two thousand years ago. The religion of the Jews is Judaism. Their God is Jehovah. Jehovah is a powerful 'tribal' God. He is very partial to the Jews. He is often invoked by His chosen people, the Jews, to let loose plague and destruction on the enemies of the Jews.

Jesus Christ was a Jew. Christ felt that the concept of God held by his people was incomplete. He improved upon it. Christ's

concept of God can be gleaned from the Lord's prayer and biblical stories. The Lord's prayer is given in the gospel according to *St. Matthew*, (in Chapter VI, verses 9-13). These verses read: 'After this manner, therefore, pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory for ever. Amen'. In *St. John* (Chapter IX) it is narrated that as Jesus passed by, he saw a man who was blind from birth. And his disciples asked him saying, 'Master, who did sin, this man or his parents, that he was born blind?' Jesus answered, 'Neither hath this man sinned nor his parents; but that the works of God be made manifest in him'. Thus the God of Christianity became the Father of all, but He continued to live in heaven from where He ruled the earth and in order to manifest His power He created some people blind from birth.

Islam being posterior in time to Judaism and Christianity, the Prophet drew much of his inspiration from ancient Jewish tradition. He preached very noble ideas, though the glimpse of Ultimate Reality which he had seemed not so all-embracing. Allah remained rather partial to the 'faithful'. He continued to stay on in heaven from where He used to send His mighty messenger to Mohammed.

In these religions, God is a 'creator god' with varying degrees of power and might. These people conceived God in the image of man. The 27th verse in the first chapter in the *Book of Genesis* reads: 'So God created man in his own image'. Voltaire, the great French satirist, has remarked somewhere, 'It may or may not be true that God created man in his own image, but it is very true that man has created God in his own image'. Such concepts of God which attribute greatly enhanced human powers to God

are said to be anthropomorphic concepts of God by students of theology. God did not evolve beyond this stage among the majority of the Jews, Christians, and the Muslims. No doubt some of the Catholic and Sufi saints sounded a higher note, and, having had a comprehensive realization of the Ultimate Reality, sang of Him as the Immanent and the Transcendent God. But such saints never became popular among the Semitic peoples and were dubbed heretics.

With most common people all the world over,—whether Jew or gentile, Christian or heathen, the faithful or the infidel,—God is like a potter. Just as a potter makes and shapes pots and pans, God creates living things. Though the 'potter God' is the basis of the anthropomorphic concepts of God, He varies from person to person. It reminds us of a shepherd. The shepherd lived in blissful ignorance. He grazed his sheep year in and year out. In winter his sheep used to be infested with lice. He would then sit down in the sun and pick lice off his sheep. This shepherd believed in God. One day he felt he was full of love for his God. In that state he had a brain wave. He exclaimed, 'If I happen to meet you, O God, I will pick all the lice off your body'. The poor shepherd could imagine of God no better than his sheep. His God was infested with lice!

Under the impact of evolution and modern science the anthropomorphic concepts of God have given place to atheism, agnosticism, and materialism. All the same, advanced thinkers in Christendom have been groping to find a new concept of God to install in place of the anthropomorphic God who has been dethroned and exiled.

Leaving the West and its colonies in the New World in matters of thought and religion, let us turn to India. India has been the cradle of religion, spirituality, and philosophy. In India philosophy and religion are interchangeable terms. Whereas the quest of biology is the solution of the riddle of life, the quest of physics and chemistry is non-living matter, the

quest of astronomy is the heavenly bodies, the quest of philosophy is the why and wherefore of the whole universe. Whereas the natural sciences employ the five senses only, philosophy as understood in this country, employs intuition as well. The object of philosophy is to lead the earnest seeker right up to the Ultimate Reality or the Godhead. The seeker is called the *draṣṭā* or seer, who is brought face to face with Reality. Philosophy has, therefore, been called *darśana*. *Darśana* is the means of seeing the Reality: There have been several schools of philosophy in this country, although the better known are six. Of these six, the best known and that which makes the greatest appeal to all intellectuals is the Vedānta. The philosophy of the Vedānta is contained in the Upanishads—the final books of the Vedas. Vedānta teaches that the Godhead is immanent as well as transcendent. The Godhead is within every creature and object. He is the material cause and the efficient cause of the universe. The potter is the efficient cause and the clay is the material cause of a pot. The Godhead is both the potter as well as the clay in regard to the universe.

The sublimity of creation is described as follows in the *Muṇḍaka Upaniṣad*: 'As the spider spins the web from within itself and then withdraws it within itself, as herbs sprout on the earth, as hairs grow on the body and head of man without any effort, so from the Imperishable Being the universe springs out' (I.i.7). Here three similes are employed to illustrate the spontaneity of creation from the Imperishable Being—Brahman. As the spider spins the web out of its own body and again withdraws it into itself with perfect ease, so also this universe originates from Brahman and again dissolves into it spontaneously. This illustration might suggest some purpose and some effort, however small, on the part of Brahman in creating the universe just as the spider has a purpose and has to make an effort to spin the web. This doubt is dispelled by the second illustration. As plants grow on the earth quite naturally without the

least purpose and effort on the part of the earth even so does creation come out of Brahman. This illustration may suggest that Brahman is an unconscious and inert substance like the earth. This doubt is removed by the third illustration. Just as in the case of man, a conscious being, hairs grow on his body without any effort, so from Brahman which is Consciousness itself, the universe emanates. The first illustration suggests that Brahman is the ground of the origin and dissolution of the universe. The second asserts that even after creation the universe rests in Brahman, being totally dependent on it. The third simile states that creation is an effortless extraneous projection of a certain Power of Brahman which does not constitute its real essence which is Consciousness itself.

Again, in the same Upanishad, we read: 'This is the truth: Just as from a blazing fire thousands of sparks, similar to it in nature, issue forth, so O my friend, manifold beings are produced from the Imperishable and they go back into it again' (II.i.1). Accepting these verses of the Upanishad, Brahman is the material as well as the efficient cause of the universe.

It may be asked, 'What is Brahman?' Our language cannot describe Brahman because it belongs to an order of being of which we have no experience in our ordinary sensuous life. Sages and seers who have reached the super-conscious state in Samādhi affirm that Brahman is Existence-Knowledge-Bliss Absolute (*sat, cit, ānanda*). European mystics name it as the Consciousness that pervades the universe.

Brahman, immanent in all living things, has adopted the method of slow change with modification and thus evolves into newer and newer forms. Evolution is the method or mechanism of creation adopted by the Godhead or Brahman.

How Divine Consciousness or Brahman, which is immanent in living things, makes them evolve into higher and higher forms of

life can be understood from the following analogy:

Prof. J. B. Rhine of Duke University in the U.S.A. has been working on extra-sensory perceptions, that is, perceptions of which we become aware apart from the five senses. He has discovered and established beyond any doubt that the fall of dice can be influenced by the mental states of certain individuals. He has shown that the human mind can directly influence matter not only within the body but outside the body as well, as in the fall of the dice. He has proved this by statistical data. Now, if the human mind can influence matter within and without the body, the Divine Mind, immanent in the universe and transcendent to it, can be imagined to impose forms on matter and create an endless variety of living things. Because of the Divine Consciousness inherent in them, and of which they are unaware, lower forms of life are tending higher and higher, trying to reach the culmination of evolution. Man is the ultimate term of this long series of living forms in this process of evolution. Man is a kind of trinity—body, mind, and soul.

Man's soul, *ātmā* or self, is identical with Brahman. On account of ignorance man does not know it. Vedanta teaches that the purpose of man's life is to dispel this ignorance. His final end and aim is to unfold and manifest the Godhead which is eternally existent within him. Man must try to know the Godhead and be united with it. This is Liberation. This is *mukti*. Jalalud-Din Rumi, the Sufi saint, had a clear picture of this evolutionary process before his mind's eye when he wrote the lines:

I died a mineral and became a plant,  
I died a plant and rose an animal,  
I died an animal and I was man.  
Why should I fear? When was I less by  
dying?  
Yet once more I shall die as man, to soar  
With the blessed angels; but even from  
angelhood  
I must pass on—all except God perishes.  
When I have sacrificed my angel soul  
I shall become that which no mind ever  
conceived.  
O let me not exist! For non-Existence  
proclaims—  
'To Him we shall return'

## IS WORLD UNITY POSSIBLE?

BY JIBENDRA

The problem of world unity has been very much in front since mankind twice came within an inch of self-extermination in a short period of barely three decades (1914-45). Indeed, the more mankind is being torn and battered by fratricidal wars, the more are men's thoughts turning, as if by a sheer instinct of self-preservation, towards some kind of unity or other. Thus the League of Nations was the direct outcome of World War I. The UNO, which had its origin towards the end of World War II, has been inspired by a similar objective of peace and unity among mankind. If the League failed in

its objective, it was because it was not truly representative of the nations, not thorough, comprehensive, and just, giving equality of status and ensuring political and economic justice and freedom to the struggling nations of the earth. Hence it came to nought after a few years of precarious and tottering existence. The UNO seems to have begun under more favourable auspices, but because of the rule of oligarchy and the powers of veto granted in the Security Council, it does not seem likely to meet with a better fate than its predecessor. The signs of disruption have already set in and unless its constitution is modified and



enlarged on a more equitable and democratic basis, it may before long meet its doom. True, it was born of democratic ideals, but the sponsors of the UNO, who are not unwilling to foist their own types of government on other nations, notwithstanding all professions to the contrary, are now ranged on two opposite camps based on different social, political, and economic ideologies. The UNO stands as a helpless spectator today and its executive body—the Security Council—has not been able to eliminate partisan bias, party politics, and diplomacy from its momentous deliberations. Justice, equity, and fair play have found favour more in theory than in practice and the Council has become a veritable battleground for the contending powers, aided by their satellites, to seek to wear out mutual opposition in the name of peace and freedom. It has, therefore, become imperative that some person greater than the sponsors of the League and the UNO, may be an Avatāra, having an inner vision and a deeper grasp of the realities of the world situation, should come forward to take the lead in the matter of bringing about peace and unification of mankind. This is urgent, too, if mankind is to be saved from itself, i.e. from the consequences of the unrestrained moves of its arrogant and blundering ego. He must replace the merely mental and emotional way of approach to a problem that requires a surer instinct, greater tact, and a deeper intuition for its solution. It may well be asked: Is world unity under the existing circumstances at all possible, and, if possible, when and how can it be brought about?

The problem is not a simple one and is not capable of any clear-cut and trenchant solution. There cannot be any categorical 'yes' or 'no' to a difficult and complex question. For, though the task looks extremely difficult, nay, almost impossible, it is not actually so. It is a tremendous task, full of obstacles and difficulties, but it is not altogether impossible of achievement. It involves a total and radical change in human nature and outlook before any real world unity can become operative on earth.

A world unity in the political and economic spheres is the trend of events as we find it today. The discoveries of science have so much reduced space and time that it appears not improbable that in the not very distant future all mankind will live together as members of one family. But there are obstinate difficulties in the way. They arise from the nature of man himself, his utter selfishness—both individual and collective. If this is overcome (as it must be), if man, is to live in peace and harmony with his neighbour, then a unity, both national and international, is not difficult to foresee. But the problem can be tackled only on the basis of the recognition of the innate uniformity of the constitution, need, aim, and purpose of human life all the world over. For, then, all divisions and discords cease and nations can march forward, hand in hand, in a joint endeavour to seek the supreme goal in some vast unity and totality of the Spirit.

As at present constituted, human nature is egoistic to the core. It is moved by ignorant and selfish desires and impulses, by pride, jealousy, ambition, and a host of other motives—possessive, acquisitive, and domineering, which bring it into clash with other egos. This is as much true of the individual as of the mass. Hence is there no peace, individual or collective, in the life of man. World unity can come only when this crude and dangerous ego-sense and selfishness of man are liquidated and replaced by his true self which is the same in all and one with the Supreme Self. It is, then, a spiritual unity, and not any mechanical unity constructed by the mind, that is the basic problem. For, real unity is and can be found in the Spirit, from where it deeply influences the body, mind, and life which are its various forms and instruments of manifestation. When man can sufficiently develop the inner life of the Spirit by which his external life, too, will be governed and moved, then only can there be a real solution to the problem of unity with which the world is faced today.

The work of the Avatara, then, must be to

revitalize man by bringing down the higher spiritual force in order to effect a transfiguration of the earth-life. For, on the basis of an ignorant mind, life, and body—each living in division and disharmony and constantly coming into conflict with its counterparts in other fellow beings,—peace, harmony, and unity, however urgent and desirable for right living, are unthinkable. To expect a change in human life without a change in man's nature is an impossible proposition. Man's nature must change, the dividing and divided mind-nature and life-nature must undergo a complete transformation; his narrow and crude ego-sense must be annulled before he can look forward to live in peace and unity with his fellow men. All his efforts to bring about unity on the basis of his present mind and life have failed and will continue to fail so long as he remains the narrow, selfish, and ignorant human creature that he is. Since mind is incapable by itself of bringing about a change of its own or of the life-nature which is the cause of all life's perturbations and upheavals, a higher power, a greater instrumental dynamis, is needed to transform them. And that power is and can only be spiritual. For, Spirit is a higher power than mind. World unity, then, is basically a spiritual and not a mere mental, vital, or physical problem. Once the essential spiritual unity is discovered and achieved, it can be made to manifest itself in a transformed body, mind, and life of a new and changed humanity. This will be the work of the Avatara. He has to bring down the light and force of the Spirit and effect a change in human consciousness and nature through its transfiguring rays and power. Then only will a real and lasting unity be possible—a unity that has been the dream of poets and philosophers throughout the ages.

What man has hitherto done to bring about world unity has been not only perfunctory but also a failure throughout; for, he has approached the problem from the wrong end and with dubious and selfish motives. Past failures to effect this unity by coercion, suppression, and domination of one nation by

another ought to be a sufficient warning to humanity not to repeat the same mistake in the present or future. Real unity is possible by the recognition of the equality in essence of all humanity, notwithstanding diversities in appearance. All complexes of superiority and arrogance must go from the so-called big and powerful nations. They have to extend a helping hand to the nations that are as yet backward and undeveloped. They ought not to coerce, dominate, or exploit them for their own aggrandizement, as has hitherto been the case all over the world. This has led to worldwide conflicts between not only the strong and the weak, and the oppressor and the oppressed, but also among the different oppressors themselves, with results that have been disastrous for humanity. The world is still suffering from the shocks and consequences of such mad racial or national arrogance and power politics. There should be no room for distrust and intolerance in the dealings between nations. Ideologies may differ, but such differences need not make their coexistence incompatible. A little modification or some alteration here and there in mutual interest, will enable the different ideologies to live and function side by side in peace and amity. Modified and popular forms of the widely prevailing, apparently contradictory, ideologies or isms, shorn of their crudities and violences, can have ample room to live and flourish together in this vast and capacious world. This seems to be the view expressed by Sri Aurobindo in a postscript to his latest publication, *The Ideal of Human Unity*.

Truth is one, but there are many facets, many sides, of it, so that a trenchant and exclusive following out of one aspect only need not be the rule. These are simple and understandable things. The difficulty lies in working them out. This is where the ego-nature comes in. It judges everything from its limited standpoint to the exclusion of every other. Hence the world is riddled with clashes, conflicts, collisions, and oppositions of all kinds. It is evident, then, that the root-causes of the malady have to be tackled and elimi-

nated first if unity and not division is to be the guiding principle of life. And the work of the Avatara will be to harmonize the discords and contradictions that seem so fundamental, but are only apparently (and not really) so. The problem of life is essentially a problem of harmony; and once this harmony is discovered in the inner as well as the outer life of both the individual and the nation, peace and unity are sure to follow. The difficulties, as pointed out at the start, are immense, nay, formidable, but they are not insuperable. Where the mind has failed, the Spirit must succeed, because it is a far higher power, a much greater dynamis. Unity is the fundamental note of our nature; the divisions, differences, and discords are all on the surface. The work of the Avatara will be to show us the way to a much larger, deeper, and higher inner existence where peace, harmony, freedom, and unity prevail. A long and arduous preparatory work awaits mankind before world unity can be an accomplished fact. But having regard to the trend of human nature, which is more towards unity than division, we can be hopeful of the eventual outcome. The work of the Avatara will consist in patiently leading mankind to its destined goal through all the trials and struggles, stumblings and failures, and turns and vicissitudes of the journey. In the meantime let us welcome all genuine and sincere efforts for the unification of mankind by political, economic, and other means which may provide a material basis for the spiritual unity which is the real crux of the matter.

The following observations of two master minds of India provide enough food for reflec-

tion to those who are at the helm of present-day world affairs. 'There is a class in Europe', says Swami Vivekananda, 'which still clings on to political and social changes as the only panacea for the evils in Europe, but among the great thinkers there, other ideals are growing. They have found out that no amount of political or social manipulation of human conditions can cure the evils of life. It is a change of the soul itself for the better that alone will cure the evils of life. 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'. Sri Aurobindo observes, 'Spirituality cannot be called upon to deal with life by a non-spiritual method or attempt to cure its ills by the panaceas,—the political, social, or other mechanical remedies,—which the mind is constantly attempting and which have always failed and will continue to fail to solve anything. The most drastic changes made by these means change nothing; for the old ills exist in a new form; the aspect of the outward environment is altered, but man remains what he was; he is still an ignorant mental being, misusing or not effectively using his knowledge, moved by ego and governed by vital desires and passions and the needs of the body, unspiritual and superficial in his outlook, ignorant of his own self and the forces that drive and move him. . . . Only a spiritual change, an evolution of his being from the superficial mental towards the deeper spiritual consciousness, can make a real and effective difference'.

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"Spiritual knowledge is the only thing that can destroy our miseries for ever; any other knowledge satisfies wants only for a time. It is only with the knowledge of the Spirit that the faculty of want is annihilated for ever. Great indeed are the manifestations of muscular power, and marvellous the manifestations of intellect, expressing themselves through machines by the appliances of science; yet, none of these are more potent than the influence which Spirit exerts upon the world."

—Swami Vivekananda

# THE INDIAN CONCEPT OF PHILOSOPHY AS THE SCIENCE OF SCIENCES

BY K. S. RAMASWAMI SASTRI

In this age of class-war and utilitarian economics and power politics, philosophy has receded into the background all over the world and even in India which has always been the home of philosophy. Further, philosophy has become a veritable Cinderella among the subjects of study in our universities. For this state of things philosophy itself has been largely responsible and is only slightly less answerable than modern life. It has been to a considerable extent functioning *in vacuo*. On the one hand it has become unrelated to our day-to-day life, and on the other hand it has cut itself adrift from, and is unrelated to, religion and superlife. It must set itself right before it can set right the times which are very much out of joint. This is a necessary task as much in the interests of the world as in its own interests. For, without its aid, the so-called post-war reconstruction will be a huge waste and a colossal failure. It alone can achieve the miracle of rebuilding our ruined inner and outer life. I shall in this essay try to assess its place in a scheme of values according to essential Indian thought, so that philosophy may know the real place of India in philosophy and India may know the real place of philosophy in India.

The English word 'philosophy' implies love of wisdom. It implies a mood to search for causes and to trace them to their effects and to relate seemingly unrelated things. It may be that divinism dominated philosophy at one time whereas humanism dominates it now. But its essence is a unitive vision of life and superlife. There may be—nay, there is—a diversity, and even a difference, between the Eastern and Western philosophic ideologies. But, after all, the points of agreement between them outweigh the points of disagreement, and in any event the quest is similar and the

purpose of the quest is almost identical. It may be that knowledge is prized by certain types and temperaments more than action, and *vice versa*. But the aim of philosophy at all times and everywhere is a fusion of knowledge and action. Action without knowledge is mere chaotic change. Knowledge without action will be 'a beautiful and ineffectual angel beating in the void its luminous wings in vain'. Even within the realm of knowledge, physical sciences, social sciences, and spiritual sciences are prone to go their separate ways and to become more and more divorced from one another without the co-ordinating and synthesizing aid of philosophy. Aristotle taught that physics was subordinate to metaphysics and that it was only an application to the province of Nature of principles which stand above and beyond Nature and are reflected and applied in the laws of Nature. But the physical sciences of today have postulated the unknowable (and not the mere Unknown) and have given us such new isms as naturalism, positivism, agnosticism, and atheism. As a modern writer says: 'It is, however, only in the nineteenth century that one sees men beginning to glory in their ignorance—for, to proclaim oneself agnostic means nothing else—and claiming to forbid others any knowledge to which they themselves have no access; and this marked one stage further in the intellectual decline of the West'. He says further: 'By seeking to cut the sciences completely away from any higher principle, under pretext of assuring their independence, the modern conception robs them of all deeper meaning and even of all real interest from the point of view of knowledge, and it can only bring them to a blind alley, enclosing them, as it does, in a hopelessly limited realm'. In fact, even within the realm of the physical sciences, there is

little or no co-ordination and correlation. Specialization has not always led to deepened, broadened, and heightened knowledge, but has often led to the dispersion of the mind in unrelated details and wild guesses and speculations. The silk-worm within the over-woven web of the cocoon often dies inside its own self-made prison. It may be that such specialization enables applied science to increase industrial production and dominate the less industrially advanced nations in the world. But that does not mean or guarantee a higher level of real civilization or a larger measure of human happiness. Further, the claims of the physical sciences to a more solid type of truth are often fantastic, because their conclusions belong only to the realm of tentative hypothesis. There could be, and are, superstitions relating to the realm of 'natural facts' just as there would be, and are, superstitions relating to the realm of what are today dismissed with a high-brow wave of the hand as 'supernatural fictions'. Physics and chemistry culminating in the atomic bomb need not be very vain and proud and need not pat themselves on their own backs. It has been said well that 'modern science, arising out of an arbitrary limitation of knowledge to a particular order, and that the lowest of all, the order of material or sensible reality, has lost all intellectual value through this limitation and the consequences it immediately entails'.

The world suffers today not only from uncorrelated so-called specialized knowledge but suffers even more from uncorrelated life in which there is little or no vision of real values. Uttering the high-sounding words 'realism' and 'humanism', and with a high-brow-contempt for such words as 'idealism' and 'divinism', we pursue the path of stark individualism, egoism, hedonism, and materialism. We do not accept any principle of life higher than individual self-assertion. Reason is unduly exalted; emotion is jeered at; and intuition is negated. The so-called metaphysics of today is but a fanciful structure of hypothesis under the name of rationalism. People who talk slightingly about God (with a big or

small 'g') stand in awe of Nature (with a big 'N'). Man is the only God, and Reason is His only prophet. Even persons who, like Freud, dabbled in the subconscious stood aloof from the superconscious and doubted or denied its existence. The seen is everything and the temporal order is all in all.

What has all this exaltation of individualism and rationalism led to? It has led to social chaos, economic exploitations, and political muddles and miseries, both in the national and the international spheres. We mouth such fine words as liberty, equality, and fraternity, order and progress, etc., but augment slavery, inequality, and fratricide and have achieved neither order nor progress anywhere in the world. Even such order or progress as exists today is purely on the material plane. The modern talk about equality has not lessened, but, on the other hand, only heightened the inequalities of wealth everywhere. Where—even in countries where the modern millennium is supposed to exist—have the inequalities of wealth or the social distinctions and diversities of levels based on material wealth been abolished to any extent? As between peoples and nations there is not even the glib talk of equality which we hear inside the limits of the national territory. Economic exploitation is even more rampant than power politics. Has any one sought to find out why the advance in civilization is accompanied by the advaucing-perfection of implements of human destruction until we have come to the age of the atomic bomb? In an age like this can we say that there is any guarantee that knowledge will be used for constructive and civilized purposes alone?

Prof. H. J. Laski has said in his work *Faith, Reason, and Civilization*: 'Our victory will be thrown away unless we devote it to great ends'. The fact is that it has already been thrown away. Was not the victory achieved in World War I thrown away? It was confidently asserted at the time of World War I that it would achieve liberation of the human spirit and that consequent on it great art and great philosophy would be born. But

the reality was antipodal to expectation. Laski himself says: 'When one contrasts the years of cynicism and disillusion between the wars with the character of the war years themselves, not even the horror that the war years have brought can prevent the former from seeming, somehow, pitiful by comparison'. We do not know what years of comparative peace are ahead of us today, because there are already Cassandra-like prophecies of World War III.

Nay, while neglecting the divine mysticism of the ancient world, we have almost unconsciously come under the sway of a new but less justifiable mysticism of a strange type. The new 'State mysticism' which makes the State a kind of divinity to which the spirit of man must kowtow is a great inner menace. Regimentation of life is becoming more and more and the value of the human personality is realized and conceded less and less. We find it in most of the nations, even in those that are supposed to have nobler ideals. The human spirit will always chafe under it and stand out for 'the passion of adventure, that eagerness for novelty, that dissatisfaction with the standardized routine, which is the dynamic of all civilized living'.

The task of revaluation of philosophy as a guide to life and superlife is even more important today than it was at any time before in human history. It is easy to denounce the modern age as the Kali Yuga or the 'iron age' or to glorify it as the 'golden age'. But such denunciations and glorifications are mere alternating moods and lead us nowhere. Human life has been and is and will be too complex for such intellectual over-simplifications of it. The centrifugal and the centripetal tendencies have always been at work, though in different degrees and with diverse results. We have referred above to the barrenness of the modern exclusive pursuit of the material sciences. There is little or no attention paid today to the moral and the social sciences. Quite naturally there is no correlation between them and the physical sciences, when there is no correlation among the physical sciences themselves. Under such circumstances it is no wonder that

the spiritual sciences have been totally neglected and that the physical, moral, and social sciences have never been correlated to them to the slightest extent.

It may be said that man has conquered everything outside of himself and has lost everything inside of himself. His mind has become a house divided against itself, and the biblical saying rightly tells us that a house divided against itself cannot stand. It has been well pointed out that the main cause of the victory of Christianity over its rivals in the ancient world was that it led 'to the recovery by man of belief in himself'. Laski says: 'The new faith, finally, must have had the power to elevate its votaries to satisfy the moral impulse of man, above all to prevent that sense of frustration which left him with a feeling that he was alone and helpless in a hostile universe he could not hope to change'. The acid test is, what is there to dower us with faith and hope and to counteract and overcome our unbelief and despair and our mutual clashes and conflicts by which we wear each other out? Modern civilization is creaking and threatening to break down by inner rot and external shocks. Is there any means of salvaging it? H. G. Wells thought that the salvaging of civilization could be done by the construction of political utopias. But something deeper and more basic and fundamental is needed and must be found.

It has also been pointed out that 'the greatest feature of the inter-war years has been the organized externalization of pleasures in sport, in dancing, and in the cinema'. If thus humanity is to be a mere pendulum between war and sport,—Byron called man a pendulum between a smile and a tear,—life will not be worth while and there will be no self-recovery at all. What is the use in yearning for hope and happiness while all the time our energies are applied to the production of despair and misery? There is no magic in merely substituting a new set of isms for the old set of isms or shouting lustily a set of new slogans in place of the old slogans. It looks as if we have outlived the superstitions of the

old world only to replace them by the superstitions of the modern world. Man may worship himself today as *Homo sapiens*, but he looks rather like what H. G. Wells called as *Homo stultissimus*.

It is at a time like this that some hand is required to correlate and co-ordinate the sciences and to give unity to the divided mind of today and to bring about a recovery of faith. The hand of philosophy is the only hand which could do it, but its own hand seems to be withered and paralysed because it is divided within itself and has no faith in itself. Its new gospel of pragmatism has made truth a slave of pleasure and utility. Truth itself is defined as what works, i.e. works as the handmaid of man's love of the utilities and pleasures of life. Instead of the useful and the pleasurable (*artha* and *kāma*) being subordinated to the good and the true (*dharma* and *mokṣa*), what we now find in theory and practice is just the opposite. Bergson has said in a mood of explicable bitterness that the intellect is now only 'a tool for making tools'. When means become ends, we can never prevent ends being ignored and lost to the detriment of human welfare and happiness.

There is also the additional feature that even the East is becoming more and more Westernized in soul and that unless the East recovers its true spirit it can do no good to itself or to the West. It is this encroachment of Westernism all over the world that is the real malady of modern civilization. There is here and there some talk about a new orientation. But that is all a mere flower of speech; in the language of the *Gita*: 'The unwise who expatiate upon these flowery words . . .' (II. 42). The stark fact is that philosophy is losing faith in itself and the world is losing faith in it. Philosophical studies have been pushed so far into the background that they are now likely to fall off the edge. In India itself its study has become so unpopular that there are but few colleges where it is taught and even there the number of students seeking to study it is often less than the number of teachers appointed to teach it! There is even the

greater danger of the birth of jejune, devitalized, pseudo-oriental philosophies which will be a mockery of the real oriental philosophic spirit and will do good neither to the orient nor to the occident in the modern era.

That is why we make bold to say that philosophy must recover itself and then help in the self-recovery of the modern world. Prof. Whitehead says in *Adventures of Ideas*: 'The vigour of civilized societies is preserved by the widespread sense that high aims are worth while. Vigorous societies harbour a certain extravagance of objectives, so that men wander beyond the safe provision of personal gratifications. All strong interests easily become impersonal'. It is the secret of such vigour that Indian philosophy must itself attain and must impart like a transfusion of blood into the anaemic dying inner life of the modern world. It is there that we believe that India has a definite mission and a message which will help both philosophy and the modern world.

The basic idea of Indian philosophy is expressed by the word *darśana*, and the phrase *adhyātma-vidyā vidyānām* in the *Gita* and the phrase *ānvīkṣikī-kauśalānām* in Sri Krishna's message to Uddhava in the XI Skandha of the *Bhāgavata*. The word *darśana* implies vision, valuation, and realization of truth as opposed to a mere theory or hypothesis. In regard to the *Gita* passage, Shankaracharya says, *mokṣārthatvāt pradhānamasmi*. Thus the essence of philosophy should be spiritual beatitude. Sridhara describes *ānvīkṣikī* thus: *ātmānātma-viveka vidyā* (the knowledge of the Self and the non-Self). Thus the essential value of philosophy according to the Indian view is its vision of the Eternal amidst the apparent flux and flow of things. That is why it is the science of sciences. Without its co-ordinating power and illuminating vision we would be lost in the labyrinths of the multiplicity of non-eternal things and will not have even a glimpse of the eternal verities of Being. If philosophy stands perplexed at the crossroads of different grades and kinds of Becoming, how can it see or show the principle of unity and synthesis? If, when

it sees the different stresses of egoism and lust, hate and greed in individual, social, national, and international life, it is dumb with perplexity or fear, it is worth but little in life. Subjectively it must universalize the particular and infinitize the finite, because the soul is universal and infinite. Objectively it must sublimate the selfish worldliness of men into work done for the good of Man (*lokasangraha*) and for establishing the reign of God on earth and surrendering the fruits of work to God (*Īśvarārpaṇa*). It must sublimate human life by linking it to the divine and humanize the transcendence of God by the human touch of devotion. It must realize the ideal and idealize the real. It must transmute the silver and iron of Rajas and Tamias into the gold of Sattva.

The essence of philosophy in general and of Indian philosophy in particular has been put thus in a clear and admirable form by Dr. Deussen in *The Philosophy of the Upanishads*: 'For, all philosophy, as contrasted with empirical science, is not content to learn to know objects in their circumstances and surroundings and to investigate their causal connections; but it rather seeks beyond all these to determine their nature, inasmuch as it regards the sum total of empirical reality, with all the explanations offered by the empirical sciences, as something which needs to be further explained; and this solution is found in the principle which it sets forth, and from which it seeks to infer the real nature of things, and their relation. This fact, then, that philosophy has from the earliest times sought to determine a first principle of the universe, proves that it started from a more or less clear consciousness that the entire empirical reality is not the true essence of things, that in Kant's words, it is only appearance and not the thing in itself'.

When the correlation of all the sciences (physical, psychological, social, economic, political, aesthetic, ethical, and spiritual) *inter se* and with philosophy as the science of sciences is accomplished, certain supremely valuable and practical consequences are bound to follow for the greater happiness of man and the glory of

God. So far as the physical sciences are concerned, philosophy will enable them to speak with one voice instead of with a babel of voices as now. Further, the modern over-worship of mechanical appliances in this age of mechanization will be reduced and eventually eliminated. The physical sciences have been toying with half-baked truths about the 'descent of man' and the law of competition and struggle for existence and survival of the fittest, and unproved, glibly asserted materialism. Let them remember the other side of the shield—the 'ascent of man', the law of co-operation and fitting of people to survive and struggle for the life of others, and of seeking spiritual values in life.

Similarly in the realm of the psychological sciences, philosophy—especially Indian philosophy—will lessen the terrible tyranny of the mind and of its secret, less-creditable depths. The West unfortunately exalted mind a little too much and never fully separated mind from matter or from Spirit. The East—India in particular—knew the supremacy of mind without forgetting its lowly origin in Prakriti and its three Gunas. Without the touch of philosophy mind will be prone to be vainglorious about itself and 'to bestride this narrow world like a Colossus'. The Indian emphasis on *śama* (mind-control) and *dama* (sense-control) is sane philosophy and is much needed today all over the world. The right relation of the superconscious to the conscious will be that of the father to the son and not that of the tyrant to the slave. But today we are groaning under the tyranny of the subconscious and are likely to lower intellect to the level of instinct instead of raising it to the level of intuition. Philosophy—especially Indian philosophy—will be our best 'friend, philosopher, and guide' in this direction.

In the same way sociology has to get the living, purifying, and co-ordinating touch of philosophy. In the West it has become a kind of self-worship of society; in the East it has become a type of formalism. There is danger today of the fetish of society superseding all individualism and spirituality. We have to



restore the individual, social, and the universal to their proper places in a proper, adequate and complete scheme of life and to see that the social values are harmonized with the super-social values. We must harmonize individual freedom with social interdependence and spiritual joy.

In the field of economic science we have isolated the so-called economic man and placed him in a vacuum where he is almost lifeless. We must save him soon by administering the oxygen of philosophy. Ruskin urged that we have become so absorbed in the pursuit of wealth that we have forgotten the pursuit of welfare. In modern economics there is no looking at the problems of industrial planning, rationalization of production, optimum production, tariffs, currency, etc., from any humanitarian point of view at all. The economic problem is studied with a compartmental mind whereas it is essentially a human problem. Philosophy must bring the human and the divine touch into life's problems, lest the so-called humanism ferment into diabolism.

Ethics, aesthetics, and metaphysics—what a unity in trinity and a trinity in unity! And yet man has put asunder what God put together. Philosophy must now put them together again. In the realm of ethical values we have lost the simple life and have complicated our life beyond measure and even degraded it at times. It was philosophy that taught the unity of all life and made us realize that love is the essence of life. The Indian philosophic doctrine of Purushārthas, which shows the interrelatedness of the useful, the beautiful, the good, and the true, must reign in all hearts and shine in all times and climes.

In the realm of aesthetics also we have had aberrations and eccentricities. Art must be the overflow of the soul's spiritual bliss,—which expresses itself equally as *asanga* in ethics, *saundarya* in aesthetics, and *ānanda* in religion.

In the realm of metaphysics too, we have had all sorts of undue emphasis. Nay, philosophy and religion have gone separate ways in the West to the detriment of both. Indian philosophy has till now been saved from such a catastrophe. But such a fate is near enough, if it is not impending or has not already overtaken it. Philosophy that strives to bring about the unity of the sciences and see and show the unity of life cannot fail to see and show the unity of life and superlife. The Indian philosophical doctrines and practical mysticisms of the four Yogas must save modern philosophy from itself and for the world. We hear often of the four freedoms. But without the basic freedom, viz. freedom from ignorance, the other freedoms will not come by wishful thinking.

Such should be the role of philosophy—especially of Indian philosophy—in modern life and thought. Philosophy ought to be proud of such a role. Indian philosophy has to be self-conscious and realize its dignity. It can assimilate the best that has been taught elsewhere, but it must be resolved to be itself. As Mahatma Gandhi has said wisely and well: 'Indian culture is neither Hindu, Islamic, nor any other wholly. It is a fusion of all and essentially Eastern. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other people's houses as an interloper, a beggar, or a slave'.

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“To thee, who dost not carp, verily shall I now declare this, the most profound knowledge, united with realization, having known which, thou shalt be free from evil.

Of sciences, the highest; of profundities, the deepest; of purifiers, the supreme, is this; realizable by direct perception, endowed with (immense) merit, very easy to perform, and of an imperishable nature . . . knowing which nothing more here remains to be known.”

—*Bhagavad Gita*

# THE BURDEN OF EDUCATION

BY B. S. MATHUR

Inaugurating the annual session of a conference of educationists, a well-known educationist and thinker observed:

'I hope you will approach every child as a temple of God. You must preach the spirit of reverence. It is your high privilege and solemn duty to instil in every child feelings of reverence for all that has saved civilization, respect for truth, for age, for the institution to which it belongs, and the country which gave it birth'.

This is a very sacred idea of education. What a grand idea: temple of God! We approach a temple of God with great reverence. The same reverence a teacher must feel when he subjects a child to the experiment of education. The child has a lot inside and that has to come out, that has to pass into its character, so as to give the child a sublime culture which might be helpful in making it a good citizen. In a temple we have associations of sacredness. We feel a reverence for God. Ultimately, as we proceed on our path of sacredness we make a near approach to God. We feel a certain presence of the Great. Similarly, a child has something sacred about it. That sacredness must come out and give a colour of purity and integrity to its life. That is the right sort of education.

But such a thing is possible if teachers insist on regarding their teaching as something sacred. They must lead a life of sacredness, of constant prayer, to reach God. What is their God here? The emergence of the child—that has to be the aim of their constructive efforts. Without this aim and without the necessary and suitable effort their God cannot be reached, they cannot teach the child properly and they cannot help the child to reveal itself in its actions, thoughts, and dreams.

The pupil has to be true to himself, to his country, and to the institution he belongs. He has to show reverence to age and virtue. He has a great and sacred duty to perform. He cannot perform his duty single-handed. He must have the help of teachers ceaselessly. Then only can he do all this, and be a true citizen, ever keen on the establishment of peace in the world. He has to help civilization in its march of progress. The educated youth has the burden of civilization to carry. Not only that. He has to work for its consummation, for its continued flourishing. At present there are many dreadful forces at work that are trying ceaselessly to kill the fruits of generations past. We have advanced from the stage of animals and have come to regard reason as a controlling factor in our journey of life. But that regard is giving way to brute force and there is afoot a tendency to resort to violence for settling issues. This is where politics has taken us to. The great intellectuals are thrown back and the day is for politicians who are busy fulfilling their ambitions. This tide that seems to threaten all of us so dangerously has to be stopped and, in fact, it has to be put back. We have to take to reason and culture.

This is the task of the educated. They come from schools and colleges. They must be properly educated and cultured. They have to evince a steady love for truth in all its manifestations. Then alone will they be in sight of their goal, viz. uplift of the world on the cultural bases.

Teachers too, have to realize their aim. At the moment there is nothing like an effort for this. We have too much of materialism with us. One cannot want materialism to vanish. It cannot and it should not, but it should not shut the light inside us. I say 'inside us' as the light is there but it is not

allowed to come out in consequence of wrong education and ignorance. The light must come out. Our God must speak through our actions and thoughts and dreams. We have to possess that idea of God in us. That will make us aware of the fundamental fact that all of us are equal. Why discriminate?

This is the work of education proper. Hence this call to approach the child as a temple of God.

At the moment there is talk of indiscipline among students. Yes, it is there. But what is it due to? Have we ever thought of it?

Our education is to blame. Our teachers are to blame. They do not give their students a proper atmosphere to develop. The students, as a consequence, think in terms of violence. They look like rebels. We have to handle them properly by giving them the right education. If there is a continuous sublimation of their energies there cannot any more be this problem of indiscipline. This sublimation requires the right type of teachers, real lamp-lighters, who can carry the ideal to its consummation.

A beautiful passage from Rabindranath Tagore sets out an ideal teacher:

'A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only load their minds; he cannot quicken them. Truth not only must inform but also inspire. If the inspiration dies out, and the information only accumulates, then truth loses its infinity'.

Here is a gold mine of experience that will be of tremendous help to our teachers, who

have the charge of educating students to make them good and helpful citizens of the world.

The important thing in teaching is the inspiration that a teacher has to give to his students. A student has all the knowledge inside him, but that knowledge has to manifest. He needs for that an unending inspiration. Naturally, a teacher should himself be a ceaseless student, learning new and larger things, helped by his own mental apparatus. He has also to take the help of his students. Then only will he be in a position to help his own students. His knowledge must go on increasing. Daily and hourly he is coming in contact with new students. He must have a ceaseless curiosity to know his students. Then only can he teach them. Nobody who has ceased to learn can teach anybody. The processes of learning and teaching are to be simultaneous.

Then there ought to be a proper atmosphere for education, where all are learning and teaching,—an atmosphere of give and take. This is to be the prosperous and happy world, a world in an endless joy and peace, in which all seem to teach and learn. There is also the need for co-operation between the teacher and the taught. Then alone will education be a harmony leading to culture and discipline. Then all conflict will be eliminated. The inside and outside for the student will be identical. There will be no question of imposition from outside. It would be perfect freedom, a perfect atmosphere for the perfecting of the individuality. That is the proper aim of education.

Also life will be as designed by God, an expression of divinity in all its manifestations, an ideal thing to love and live.

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"The teacher must throw his whole force into the tendency of the taught. Without real sympathy we can never teach well. . . . The only true teacher is he who can convert himself, as it were, into a thousand persons at a moment's notice. The true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through and understand through his mind. Such a teacher can really teach and none else."

—Swami Vivekananda

# PHENOMENOLOGY OF YOGA

BY ANIL KUMAR BANERJI

The Yoga system of Patanjali has for its metaphysical foundation the Sāṅkhya system of Kapila. Sankhya assumes the existence and reality of Puruṣa on the one hand and Prakṛti on the other. A union of the two gives rise to the phenomenal world around us, ourselves included in it. The Sankhya doctrine educes the course of phenomenal experience from the basic reality of pure Consciousness (*puruṣa*) and the principle of objectivity (*prakṛti*). The phenomenal forms develop from the subtle (*sūkṣma*) to the grosser types (*sthūla*) of experience. Yoga retraces the stages of experience that the Sankhya describes in a reverse order. The Sankhya may be said to describe the order of experience-planes from the pure Consciousness to the realm of concrete objects. The problem of Yoga, on the other hand, is to ascend from the level of daily life to the sublimity of pure Consciousness. The Yogic method for this end is a splitting up into different steps of disconnection, or bracketing out of the external world; and thus it assumes a character of graded reduction of the factual diversity to the essential unity. We are aware of a world spread out in space and time. Through sight, touch, hearing, etc., i.e. in the different ways of sensory perception, the world of objects is for us simply there in space and time. In this way we find ourselves at all times set in relation with the world. It is then to this world, the world in which we find ourselves as members, that the manifold of our experiences stands related. Instead of remaining at this standpoint, Yoga attempts to alter the natural relation radically.

The first step in Yoga discipline, then, is to break the contact between the sense-organs and the organs of action on the one hand, and the realm of external objects on the other. This process in fact is implied in the very

definition of Yoga.<sup>1</sup> Chitta always manifests itself in the form of its states known as Vrittis. These Vrittis are the means through which the phenomenal existences reveal themselves to our knowledge or consciousness. It is by means of the Chitta-vrittis that the Self or pure Consciousness becomes aware of objects and enters into relation with the world.<sup>2</sup> The functionings of the Chitta-vrittis produce potencies which, in their turn, cause more potencies; and so the wheel of Samsāra or the realm of objects goes on perpetually.<sup>3</sup> If, therefore, pure Consciousness should be attained, the Chitta-vrittis must be separated from the Self. The aim of Yoga is, thus, to free the Self from the clutches of the Vrittis. Withdrawing the Chitta from its natural experiences, we overcome the influences of the phenomenal experiences, and thus ultimately reach pure Consciousness.

Whenever there is such a cessation of mental modifications, the avenue of the senses is automatically closed, and the mind is emptied of all its contents, of all sensory experiences. The external world has been put out of action. The entire external world, which is continually there for us in space and time, is bracketed out from the Chitta. The world is not denied by this. We do not doubt that it is there, but we use the method of phenomenological reduction, which completely bars the Yogi from any judgment that concerns the spatio-temporal existence. Being thus dissociated from the worldly experiences, the Yogi retains in him only the innate properties of psychic life,—its awareness, its impulses, and the traces of past experiences. For, every mental modification leaves behind it a Samskāra or latent tendency which may manifest itself as a conscious state

<sup>1</sup> *Yoga Sūtra*, I. 2.

<sup>2</sup> *Ibid.*, I. 17.

<sup>3</sup> *Vyāsa Bhāṣya*, I. 5.

when a proper occasion arises. The Yogi should, therefore, not only arrest the modification but also destroy the dispositions; for these may otherwise sprout out again. It is because of this importance of destroying the dispositions even when the mind has successfully withdrawn itself from the external world, that Yoga stresses the significance of the innate properties of psychic life.

The Manas, which is left alone when it has turned away from the external world, has to be further regulated. The first application of our method of disconnection or suspension or bracketing the physical world has resulted in a pure mentality. The mind, with all its faculties, is living inwardly, and the Yogi has to organize the mind, i.e. the various faculties of the mind, in such a way as to be able to concentrate them harmoniously on one point. This can be accomplished by a persistent culture of the placid states of mind.<sup>4</sup> Vairāgya or a control over the impulses that are directed towards the objects of the external world puts an end to attachment and thus turns the mind inwards, when Abhyāsa or a persistent culture of Viveka-darshana leads it towards pure Consciousness. Chitta is compared by Vyāsa with a river that streams out in two directions—one flowing towards good and the other towards evil. When it makes for freedom and knowledge, it is said to be flowing towards good; when onwards to the world of objects and non-discrimination, it is flowing towards evil.<sup>5</sup> A practice of these two, Vairāgya and Abhyāsa, gives rise to the state of Chitta known as 'Sthiti'<sup>6</sup> where the psyche is existing only with a perpetual flow of Sāttvika-Vritti, unmixed with Rajas and Tamas.<sup>7</sup> Bhāsvati does not agree with other commentators on this point. He says that at this stage Chitta is free not only from Rajas and Tamas, but all modifications whatsoever.<sup>8</sup> It seems that placid

mental states, assiduously cultivated, seize upon the Chitta so that they inhibit desires that normally seek their fulfilment in aims and objectives that direct experiences reveal and tradition prescribes. The state of Sthiti, then, is a positive acquisition on the one side and a negative process on the other.

The positive phase in which mind has at once reached quiet and concentration, grows into a new plane of consciousness. Consciousness is now devoid of all states and trends. It persists only as a placid state of the psyche, pure and detached.<sup>9</sup> This is known as 'Samprajnāta Samādhi'. It is a state in which the mind is still conscious of some object.<sup>10</sup> It represents a state where the Chitta is single in intent, and which fully illumines a distinct and real object, removes the afflictions, slackens the bonds of Karma, and has for its goal the restraint of all modifications.<sup>11</sup> There is in such a state a union between the knower and the known, in which the knower may be said to know the object because he is it. It is what Husserl calls the immanent perception, when consciousness and its object build up an individual unity, purely set up through experiences peculiar only to this stage.<sup>12</sup> In this perception, the perception and the perceived essentially constitute an unmediated unity, that of a single cogitation. In the language of Bergson, we can say that it is the projection of personality into an object in order to coincide with what is unique and consequently inexpressible in it.<sup>13</sup> This coincidence or the identification of the Self and the Chitta, however, is not possible all of a sudden, but only under the *ekāgra* condition of Chitta, which develops gradually. The object which is contemplated at this state (*ekāgra*) is not the same from the beginning. It has a continuous and systematic development from lower to higher stages. For, Samadhi is not a simple experience, uniform as long as it lasts. It is a succession of mental

<sup>4</sup> *Yoga Sūtra*, I. 13, 14; *Vyāsa Bhāṣya* and *Vāchaspati* to the same.

<sup>5</sup> *Vyāsa Bhāṣya*, I. 12.

<sup>6</sup> *Ibid.*, I. 13.

<sup>7</sup> *Ibid.*

<sup>8</sup> *Bhāsvatī*, I. 13.

<sup>9</sup> *Vyāsa Bhāṣya*, I. 16.

<sup>10</sup> *Ibid.*, I. 17.

<sup>11</sup> *Ibid.*, I. 1.

<sup>12</sup> Husserl: *Ideas*, p. 38.

<sup>13</sup> Bergson: *Introduction to Metaphysics*, p. 11.

states which grow, along with their respective object of contemplation, more and more subtle and deep. Accordingly, on the basis of its objects of contemplation, Samprajnata Samadhi has been divided into four successive stages: (1) At the first, which is called the 'Vitarkānugata',<sup>14</sup> mind still possesses intellectual functions. At this stage the mind is concentrated on some one gross object like the image of God. This is the stage when the mind no doubt becomes one with the object, but together with its name and concept and various relations. Thus a cow will not only appear before the mind with its concept and name, but with other relations and thoughts associated with the cow.<sup>15</sup> (2) The second stage is known as 'Savichāra'. 'Sa' means 'with' and 'Vichāra' means 'intellectual functions of the subject through which arises a knowledge of the finer constituents of objects'.<sup>16</sup> This knowledge comes when the Chitta, withdrawing itself from the gross elements of the objects, sinks deeper and deeper into its finer constituents. The appearance of the thing in its grosser aspect drops off; and the mind having sunk deep with Chitta, identifies itself with the subtle Tanmātras, as a combination of which the object appeared in the first stage. (3) When the object of communion is the senses, and when the Chitta has passed over the previous two stages, the Samadhi is called 'Ānandānugata'. (4) When the object of communion is the subtle cause, the ego, the Samadhi is known as 'Asmitānugata'.

There is, however, a difference of opinion on the nature of the last two kinds of Samadhi, viz. Anandanugata and Asmitanugata. According to Vachaspati, Yoga Sūtra I. 47 suggests that the Samprajnata Samadhi may be divided into three classes, according as their objects of contemplation belong to one or other of the three planes of 'grāhya' (external object), 'grahana' (the senses), and the *grahitṛ* (the ego). So he refers Vitarka and Vichara to the plane of 'grāhya', and Ananda-

nugata to the plane of 'grahana', and Asmitanugata to the plane of 'grahitṛ'. Bhasvati and Vijnāna Bhikshu on the other hand, do not seem to agree with him. Bhikshu, for example, holds that in Anandanugata the object is bliss (*ānanda*) and not the senses. When the Yogi rises to the Vicharanugata stage, there is a great flow of Sattva which produces Ananda (Vijnana Bhikshu, I. 17). According to Bhasvati, it has two phases: (1) A bliss which is produced as a result of the restraining of the senses, and is filled with Sattva. (2) A bliss that arises out of the quiet and placid state of the internal organ. Vijnana Bhikshu, moreover, does not think that in Asmitanugata Samadhi the object is the ego. He thinks that in this stage the object is the concept of Self, which has only the form of ego or 'I'. Bhasvati suggests the same interpretation as that of Vijnana Bhikshu on the first point. He says that in Anandanugata stage, the object is an *ānanda* produced as a result of the steadiness of mind.<sup>17</sup> But he seems to differ from him on the latter problem. Here he suggests that in Asmitanugata the support of consciousness is the ego itself.

Whatever may be the exact nature of the object contemplated at these stages, it is evident that Samprajnata Samadhi as a whole is never absolutely contentless. When the mind is in the Samprajnata state, it is said to be in Vyutthāna, in comparison with the final state. The innate dispositions, the inherited tendencies of the mind, still persist, and the mental personality still pursues a latent course. In spite of Samadhi—a continuous absorption of mind in one point,<sup>18</sup> the factors that lead the mind to the world of things are still present; and there is the risk that the Yogi may be disturbed by their influence in this Samadhi. So there is a need of cultivating such qualities that will help him to remain in that state peacefully.

The Yoga philosophy is careful enough to examine the causes that may bring diversion to the mind of the contemplative Yogi. They, nine in number, are as follows: disease; lack of

<sup>14</sup> Yoga Sūtra, I. 42.

<sup>15</sup> Vyāsa Bhāṣya, I. 42.

<sup>16</sup> Bhāsvatī, I. 17.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid., I. 1.

determination; doubt in one's own ability; lack of energy and enthusiasm; idleness; false perception; attachment; non-concentration due to doubts in the processes of Yoga; and unsteadiness of mind.<sup>19</sup> All these are due to the diversions (*vikṣepa*) of Chitta. So, in order to overcome these evils the diversions of Chitta must be bracketed in such a way that the Chitta may not be affected by them. A process of constant practice of concentrating on any one object is helpful for this purpose.<sup>20</sup> Vachaspati says that the one object on which the mind should concentrate its attention is Ishvara. Bhoja and Vijnana Bhikshu, however, differ from him and interpret this one object as implying any one desirable object, and not necessarily Ishvara only. Again, a process of continuous contemplation and practice of recital of the syllable 'Om', which is the verbal translation of Brahman, has also been suggested for this purpose.<sup>21</sup> The process of dialectic finally develops a plasticity of consciousness. This is called *Vashikāra*, a state of self-sufficiency and freedom. The psyche thus achieves a freedom to reflect in itself, with equal success, the nature of pure Consciousness, of the act of knowing as also of the object known.<sup>22</sup> This is called the plane of pure cognition or *Samāpatti*.<sup>23</sup> The *Yoga Sūtra* describes four principal stages of such cognition, corresponding to the four stages of *Sabija Samadhi*:

(a) In the first of these, the interval between the word (*śabda*), its meaning (*artha*), and its general significance (*jñāna*) disappears. In other words, in this stage, knowledge is seen to emerge out of a combination of three factors—a sense of externality, the general notion of the thing that is external, and the name to denote that thing. In this form it is called 'discursive apprehension' (*savitarka-samāpatti*).

(b) In the next stage, the name, and the sense of externality disappear; only the meaning or the general notion of the qualities of the

external thing (*tanmātrā*) is present before the consciousness. It is something like what James calls 'pure experience', where there is no sense of any definite 'what' but 'that' (*tanmātrā—tat mātrā—only that*). It, therefore, is called 'non-discursive apprehension'.<sup>24</sup>

(c) When the meaning thus grasped gives rise to concrete phases of experience that distribute themselves in time and space, and in the scheme of cause and effect, it is called 'discriminate insight'.<sup>25</sup> Here the experience is of the *Tanmatras*. The Chitta, having an experience of the *rūpa-tanmātrā*, for example, is not aware of colour as red or blue, etc. but of colour as such. This is a stage of one uniform *Tanmātric* state, when the object is experienced at a particular time and space, as a combination of *Tanmatras*.

(d) When the meanings are apprehended without any reference to time and space, and the scheme of cause and effect, it is called 'non-discursive insight'.

The universal, eternal, and formless *Tanmatras* develop into a stage where they are particular, confined within the limits of time and space, and assume a definite form. To take an analogy: the *Tanmatras* are like the free air and their evolutes are the air in a particular room. Destroy the barrier of the walls of the room, and we get in touch with the air, free from any modification whatsoever. Husserl has almost the same idea when he distinguishes between fact and essence: 'An individual object is not simply and quite generally an individual, a "this there" something unique; but being constituted thus and thus "in itself" has its proper mode of being, its own supply of essential predicables which must qualify it, if other secondary relative determinations are to qualify it also. Thus, for example, every tone in and for itself has an essential nature and at the limit the universal meaning-essence "tone in general" . . . whatever belongs to the essence of the individual can also belong to another individual, and at the broadest generalities of essential being . . . delimit

<sup>19</sup> *Yoga Sūtra*, I. 30.

<sup>20</sup> *Ibid.*, I. 32.

<sup>21</sup> *Ibid.*, I. 28.

<sup>22</sup> *Ibid.*, I. 41.

<sup>23</sup> *Ibid.*

<sup>24</sup> *Ibid.*, I. 43.

<sup>25</sup> *Bhāsvatī*, I. 44.

“regions” or “categories” of individuals’.<sup>26</sup> Tanmatras, then, are the identity behind the multiplicity. Discursive apprehension represents an experience of some one particular manifestation of the identity, in the realm of multiplicity. Non-discursive apprehension, on the other hand, is an experience achieved at a further step of phenomenological reduction. Disconnecting the factual diversity, the consciousness at this stage has reached the essential identity. Samapatti or the Sabija Samadhi, the principal stages of which we have so far tried to sketch, is thus an experience that carries merely a sense of reference, that in its turn conveys a sense of thing other than pure Consciousness.

This residuum of externality passes away in the course of translation of consciousness into pure inwardness. Over against the natural standpoint, whose correlate is the world, a new standpoint has been achieved, which, in spite of the switching off of the psycho-physical totality of Nature, leaves something over,—the region of pure experience, i.e. the potential experience in its essential form. Thus, instead of living naively in experience, the Yogi performs the phenomenological reduction. In other words, instead of naively carrying out the acts of experiences, the Yogi sets all of them out of action and takes no part in them, and directs his apprehension to pure inwardness. It is this which remains over as the psychological residuum, although the whole world, with all things, creatures, and men, with ourselves included, have been suspended. The Yogi, however, has lost nothing but has reached a higher stage of mental discipline where he develops a clear uninterrupted flow of pure Consciousness which rejects all references to the sense of the object world.<sup>27</sup> It represents a clarity of insight and placidity of inward life. This is called the state of spiritual mastery (Vaishāradya). Experience here is of the nature of a light which illumines the essential nature of things all at once. Vyasa

explains the whole thing thus: ‘The Sattva of Buddhi, the essence of which is light, when freed from obscuration by impurity, has a pellucid steady flow which is not dominated by Rajas and Tamas. When in the super-reflective Samadhi, this clearness arises, the Yogi gains inner calm, and the vision by the flash of insight, which does not pass successively through the serial order and which has as its intended object the thing as it really is.’<sup>28</sup>

When this stage of uninterrupted flow of Consciousness has been achieved and made permanent, experience is of nothing but truth,<sup>29</sup> which is even superior to the total range of all phenomenal experience. This experience, to be sure, should not be thought of as having the same validity as inference and testimony are said to have. Patanjali distinguishes it from them by holding that its object is a concrete reality and not merely a general notion.<sup>30</sup> But in so far as it has a specific entity for its object it has close relation to perception; only the experienced object in this case is too subtle for ordinary perception. So the individual object, whether it belongs to the subtle elements or to the Self, is apprehended only by this concentrated insight. It is, as has been said, ‘seeing with the soul when our bodily eyes are shut’.

This plane of insight, too, like those that precede, gives rise to a new cycle of insights, each of which may leave its traces on the life-history of Consciousness.<sup>31</sup> When once we gain the highest kind of experience, which simultaneously embraces past, present, and future with all their states in one whole, it leads to the ultimate end of our endeavour,—the pure Consciousness. When the progress of the Spirit stops, the sprouting of experience even in this form ceases. And the final stage, that of ‘seedless contemplation’ matures.

We thus see that consciousness and the real being, i.e. the physical world, are in no sense co-ordinate forms of Being. Both of

<sup>28</sup> *Ibid.* (Dr. Radhakrishnan’s translation).

<sup>29</sup> *Yoga Sūtra*, I. 48.

<sup>30</sup> *Ibid.*, I. 49.

<sup>31</sup> *Vyāsa Bhāṣya*, I. 50.

<sup>26</sup> Husserl: *Ideas*, pp. 53-54.

<sup>27</sup> *Vyāsa Bhāṣya*, I. 47.



them are indeed being and object, and each has, moreover, its objective determining content; but it is evident that what goes by the name of object and objective determination bears that name only when we speak in terms of logical categories. Between consciousness and the psycho-physically given natural world 'yawns

veritable abyss'. Here a Being which manifests itself perspectively, never giving itself absolutely, is merely contingent and relative to time and space; there is a necessary and absolute Being, fundamentally incapable of being given through appearance and prospective patterns.

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## NOTES AND COMMENTS

### TO OUR READERS

The constantly changing and ever challenging world situation is causing no little anxiety to the nations, big and small, who find themselves disunited so soon after the last world war. Mr. Eliot C. Clark of New York visualizes a *New World Synthesis* harmonizing the spiritual wisdom of the East, more especially of India, with the practical dynamism of the West. . . .

Hon'ble Sri Justice S. K. Das of the Patna High Court lucidly summarizes the main features of *Sri Ramakrishna's Message to the Modern World*. . . .

In *Evolution and God*, Dr. Mohan Lal Sethi, D.Sc., of the Punjab Educational Service, makes a brief but illuminating survey of the Vedantic background of the process of Evolution, adducing corroborative data from scientific and other relevant sources. He also makes mention of the various conceptions of God according to the major world religions, with special reference to the theory of Evolution. . . .

*Is World Unity Possible?* Certainly it should be and is, though it may often appear a remote possibility. Sri Jibendra discusses this vital question and pleads for a deeper grasp of the realities of the situation and a saner approach to the problems of peace and unity through a universal revival of spiritual values. . . .

It has rightly been observed that a philosophy unrelated to or unconcerned with life and its multifarious problems is as good as useless to the vast majority of mankind. In India, the cradle of the world's perennial philosophy, the unwarranted cleavage between philosophy and religion is significantly absent, unlike in the West. Indian philosophy is appropriately termed 'Darshana', and its formal speculative and reflective aspects notwithstanding, it essentially interprets the contents of spiritual experience. Sri K. S. Ramaswami Sastri, well-known scholar and writer, impressively clarifies the aim of philosophy by elucidating *The Indian Concept of Philosophy as the Science of Sciences*. . . .

The system of Rāja Yoga, propounded by Patanjali, is one of the most scientific and rational systems of Indian philosophy, fairly widely studied and practised even today. Writing with much erudition and clarity, Prof. Anil Kumar Banerji, M.A., discusses the salient features of the *Phenomenology of Yoga*.

### SERVICE ABOVE SELF

To the modern world, wherein utter selfishness and greed of gain have been on the increase, a thing of utmost importance is the ideal of unselfish service to man—seeing God in him, preached by Sri Ramakrishna and Swami Vivekananda. Quoting the pregnant saying of Sri Ramakrishna, viz. 'If you want peace of mind, serve others; . . . if you wish to find God, serve man',

Romain Rolland writes: 'If he (meaning Sri Ramakrishna) did not try to detach himself from life, as so many mystics do, to avoid its sufferings, it is because universal love, which was to him a second sight, revealed to him, in a flash, in the presence of human misery, that "Jiva is Shiva",—that the living being is God,—that whoever loves God must unite himself with Him in sufferings, in misery, even in errors and excesses, in the terrible aspect of human nature'.

Once when Swami Turiyananda expressed the desires that his life's ideal was to devote himself exclusively to contemplation and thereby attain Nirvāna, Sri Ramakrishna reproved him for entertaining such a low ideal, saying, 'Bah! How selfishly you talk!'

Swami Vivekananda was even more emphatic when he told a beloved Sannyasin disciple, who had wished to be allowed to practise Sādhānas for his own salvation, 'You will go to hell if you seek your own salvation! Seek the salvation of others if you want to reach the Highest. Kill out the desire for personal Mukti. That is the greatest of all Sadhanas. . . . Work, my children, work with your whole heart and soul. . . . What if you go to hell itself working for others? That is better than winning heaven through self-sought salvation'. The Swami once exclaimed to one of his brother-disciples, 'Put off to the next life the reading of the Vedānta, the practice of meditation! Let this body of today be consecrated to the service of others!'

In the course of his illuminating speech delivered at the Ramakrishna Mission Library, Puri, on the occasion of his visit to this Branch Centre of the Ramakrishna Mission, Janab Saiyid Fazl Ali, Governor of Orissa, expressed his deep appreciation of the good work being done by the various Centres of the Mission throughout the country and abroad. Much impressed by the Mission's manifold spiritual, cultural, and social activities and paying a glowing tribute to the instructive and elevating ideal of service underlying these activities, he said:

'I want to digress for a while to tell you

that certain questions frequently arise in my mind which altogether baffle me and which have remained unanswered till now. Those questions appear to be simple enough, concerning as they do ourselves and things that surround us. The questions are: What are we, where do we come from, and whither are we going? And, again, what is the purpose of the whole creation that surrounds us—this stupendous creation consisting of numerous planets and stars and suns and our little earth with its mountains and seas and rivers, its vegetable and animal kingdom and millions and millions of human beings? We all perceive that there is some Force behind all that we see, but we do not know what that Force is and what it is leading to. In so far as we human beings are concerned there is a great deal of talk about the freedom of will and of every man shaping his own destiny. That may be true in a limited sense, but when you look at the matter from a higher angle you find that here again there is an inexorable Force which is driving the whole of mankind through various stages of evolution and progress, through cataclysms and revolutions, to some unknown destiny. Some of the religions have left the questions which I have just mentioned unanswered; some have tried to answer them; and sometimes our saints and seers have thrown some light on them by giving us faint glimpses into the great truths that lie hidden from the common man. My questioning mind sometimes poses another question also, which seems to me to be equally baffling and puzzling. I often ask myself as to why there is so much pain and suffering and inequality in this world. This question is forced on one by the sight of the diseased, the maimed, the orphans and widows, and those who are overtaken by sudden calamities and by those who suffer in silence for no fault of theirs. The mystery deepens when we look round to find that it is not the evil-doers who suffer but some of the most virtuous and saintly persons are the worst sufferers.

'The great appeal which the Ramakrishna Mission has made to certain thinking sections

of mankind is due to the fact that the great saint with whose name this Mission is associated and his equally great follower Swami Vivekananda, have, by their teachings, brought us a few steps nearer to the solution of these great mysteries of our existence by elucidating in simple and comprehensive form the highest spiritual truths contained in the Vedas, Vedanta, and the Puranas and have kindled the hope in our minds that it is not altogether beyond our power to get at the ultimate Truth. We know that Swami Vivekananda's mission in life was to make these truths accessible to the common man and this is fully borne out by the following words spoken by him to one of his disciples: "We have to take the whole universe with us to Mukti! We shall set a conflagration in Mahāmāyā's dominions! Then only you will be established in the Eternal Truth. O, what can compare with that Bliss, immeasurable, 'infinite as the skies!' In that state you will be speechless, carried beyond yourself, by seeing your own Self in every being that breathes, and in every atom of the universe. When you realize this, you cannot live in this world without treating everyone with exceeding love and compassion. This is indeed Practical Vedanta".

'I spoke to you a minute ago about the mystery of pain and suffering. It is heartening to see how boldly Swamiji tackles this problem in words which have now become famous: "Look upon every man, woman, and every one as God. You cannot help anyone: you can only serve; serve the children of the Lord, serve the Lord himself, if you have the privilege. . . . The poor and the miserable are for our salvation, so that we may serve the Lord coming in the shape of the diseased, coming in the shape of the lunatic, the leper, and the sinner".

'I have mentioned to you one of the chief reasons why people are attracted by the Ramakrishna Mission. Another reason is that it combines precept and teaching with practice and service, so that we have all begun to know what Swami Vivekananda meant by Practical Vedanta. One of the aims of this

Mission, so we read in its Fifteenth General Report, is to found institutions "where thousands of young men would be provided with the means of attaining their own liberation and of preparing themselves for the service of humanity". That this aim is pursued with all earnestness is apparent from the fact that this Mission has opened numerous educational and charitable institutions in this country and also in foreign countries. As I belong to Banaras I know the good work that the Mission is doing in that town. They have there an indoor hospital which has proved itself to be an institution of great public utility; a refuge for invalid men and women; and a branch outdoor dispensary where numerous patients receive attention and treatment.

'I have not been in Orissa long, but since I have been here I have been carefully studying the needs of the rural people who form the bulk of the population of the State and I find that what they urgently need is more education and more medical relief. I attach more importance to the rural areas, because in every town or district headquarters there are one or more educational institutions and hospitals and dispensaries. It is of course the primary duty of the Government to look after the education and health of all the people, and I know that with the limited resources which the State has at its disposal, it is doing its very best. What it is doing, however, is still far from adequate so far as the people in far-flung areas are concerned. Should these persons then remain uncared for and their needs wholly unattended to? I know how those who are connected with the Ramakrishna Mission will answer this question, because their Master (meaning Swami Vivekananda), speaking of patriotism, has proclaimed to the world: "Do you feel that millions and millions of the descendants of gods and of sages have become next-door neighbours to brutes? Do you feel that millions are starving today and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make

you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins, becoming consonant with your heart-beats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies?"

'I wish to make these words the basis of my appeal to the Mission and take the liberty of pointing out to them that this poor province furnishes an excellent scope for the humanitarian work for which the Mission is noted. This Mission has a large band of trained devotees whose motto is *service above self* and whose aim in life is to bring light and knowledge to the ignorant and relief to the sufferers'.

Organized voluntary and selfless service is

the *sine qua non* of all progress and welfare. The energies and resources of every individual have to be utilized for not only the spiritual and material advancement of oneself but also the advancement of the welfare of society, the nation, and the world at large. In this context it is of great significance that the Planning Commission should have perceived the need for inaugurating an all-round voluntary welfare organization, the Bharat Sevak Samaj, which will be called upon to concentrate its attention and energy on the solution of the problems of the vast masses of people in general and the rural community in particular. There could be no other ideal of voluntary work than to place true love and service above love of self, with the conviction that sacred and secular are not contradictory but complementary and that service of man is equivalent to worship of God.

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## REVIEWS AND NOTICES

**THE TASK OF PEACE MAKING.** *Published by Visva-Bharati Publishing Department, 6/3, Dwarakanath Tagore Lane, Calcutta 7 Pages 203. Price Rs. 5.*

One of the notable international gatherings that India had the honour of sponsoring, in the early years of her newly-won independence, was the World Pacifist Meeting held in December 1949, when a large number of distinguished men and women of over thirty different countries met at Santiniketan and Sevagram and held very profitable discussions relating to world peace and potent plans for achieving it. Unlike those politically-minded scholars who propagate the idea of the unification of the world States under one central authority before having anything to do with world peace, the delegates to the Pacifist Meeting were unanimously of the opinion that the psychological transformation of the individual is the first and most essential condition for not only world peace but also world government. The World Pacifist Meeting Committee have done well in arranging to publish the book under review, incorporating the full and complete Reports of the proceedings of the Meeting, as this will enable the entire English-read-

ing public to study and profit by the valuable and useful deliberations and conclusions of this Conference of gifted and well-meaning persons from all walks of life and representing all the five continents.

Dr. Rajendra Prasad, who was the President of the Meeting, has contributed a Foreword to the book, and Horace Alexander, the Chairman of the Meeting, has written the Introduction. As most of the delegates were persons who had worked sincerely for the cause of pacifism in their own countries, the Conference was held in an environment of earnestness, sublime seriousness and responsive co-operation. The contents of the book are, therefore, thought-provoking and deserve to be studied by not only pacifists but also those who would prefer to consider themselves 'non-pacifists'. Messages from such eminent personalities as Albert Einstein and Thomas Mann are reproduced at the beginning. The day-to-day reports of the deliberations of the Conference at Santiniketan and Sevagram form the main portion of Chapter I. Chapter II contains the reports of the two Commissions appointed by the Conference to study the problems of pacifism and world government. There are, in Chapter III, a number of special contributions on

various aspects of pacifism, some of them being from great thinkers and national leaders such as Dr. Rajendra Prasad, Jawaharlal Nehru, Dr. Kailash Nath Katju, Michael Scott, J. B. Kripalani, Vinoba Bhave, and Richard Gregg. In Appendix I are given some of the Conference prayers taken from the religions of the world.

The book breathes a spirit of human understanding and mutual sympathy. It reflects lofty idealism, a sensitive concern for the cause of human advancement, and a realistic approach to the problem of peace. One can gain much from a perusal of the book, and can realize the importance of and the urgent need for world understanding in this atomic age.

QUINTESSENCE OF GITANJALI. By C. C. CHATTERJI. Published by Nalanda Publications, Dhannur, Sir P. M. Road, Bombay-1. Pages 52. Price Rs. 2.

How far is a critic justified in tracing the development of an idea or a set purpose through a collection of apparently detached poems particularly when the poet himself does not profess to have any such plan, is a question that may be reasonably asked after a perusal of this unostentatious but thoughtfully conceived small book by Prof. Chatterji. But before we seek an answer to this question, we should know that the author writes about the English version of *Gitanjali*—the well-known collection of poems by Rabindranath Tagore—and that the English *Gitanjali* is not a literal translation of the original Bengali *Gitanjali*, but a collection of translated poems—some, of course, taken from the Bengali *Gitanjali* itself, and quite a good number taken from the poet's other works in Bengali, viz. *Naivedya*, *Kheyā*, and *Gitimālya*. It should also be noted in this connection that these translated poems, strictly speaking, are new poems in senses more than one. In translation they have lost the cadence and melody of the original, but gained, here and there, a new shade of meaning and even a new significance. Keeping all these in view, it is not difficult to come to the conclusion which Prof. Chatterji has drawn for himself, though a little adventitiously. There is, as if, an unconscious design or at least a purposefulness, without any palpable purpose, running as an undercurrent all through these poems. The poet's deliberate choosing of poems from different books gives an added strength to this argument.

Like the lyrics of all the great poets of the world, whose epic imagination had broken forth into thousands of songs, Tagore's poems can be related to one another and to a larger context not only without any injustice to the poet but also for a better understanding of his poetry, without any concession to one's personal predilection.

Prof. Chatterji makes an attempt of this kind in his lucidly written hook on *Gitanjali*. Lovers of Tagore will find in this new venture a new point of view which, indeed, makes this little volume both stimulating and valuable.

AMARESH DATTA

THE FLUTE OF KRISHNA. By P. A. KRISHNASWAMY. Published by S. P. League, Ltd., P/16-G, Bentinck Street Calcutta. Pages 129. Price Rs. 3.

Purposefulness has never been a hane of art in any age; in our age it rather adds to the value and significance of a work of imagination. If *The Flute of Krishna*—a five-act play—therefore, seeks to convey a message of hope to a world from which faith is fast sliding away, it does not, on that score, lose much as a work of art. But there are other factors by which a literary work can and should be judged.

It is a story of metamorphosis. A young man and woman love each other, and they marry, and then die of an infectious disease which they get from a sick woman they have nursed. But, because of their devotion to each other and to Lord Krishna they are changed after their death,—one into the flute of Krishna and the other into the stick with which Krishna attends to the cows as a cowherd.

In this drama of religious symbolism, there is scope for a display of deep religious enthusiasm and poetic exuberance; but a drama written in a fine poetic style and expressing high and noble sentiments does not necessarily become a successful play. It is true that the world of drama is a world of make-believe, that things might happen there without much regard to actuality. But the world of dramatic illusion has its own laws, peculiar to itself, and as inexorable as the ones that govern the physical world. Such dramas, even if they are designed to be read and witnessed by the religious-minded and the devotedly faithful, cannot afford to ignore the rules of artistic unity. Sri Krishnaswamy's play suffers from this technical defect which is likely to make it unfit for the stage.

Poetic beauty in expression, breadth of imagination, deep and ardent religious fervour are all there. The author shows an admirable power of assimilation,—thoughts and sentiments of English poets and Indian saints have been blended happily all through the book—, skill in his choice of words, and mastery over the language. Hence, though not a dramatic success, the play can by its sheer poetic beauty fascinate readers.

AMARESH DATTA

THE CONCEPT OF TIME IN INDIAN PHILOSOPHY. By SWAMI MADHAVATIRTHA. Published by the Vedantu Ashrama, Post Valad (Ahmedabad

*Prantiya Rly.*), Bombay State. Pages 87. Price Rs. 1-2.

A small book though, it is a book of absorbing interest. The author has not only studied Indian philosophy critically and thoughtfully, but what is more he has studied it in the light of the modern development of the Time-Space concept in Physics. Leaving aside the mathematical side of that question, which is still worrying physicists, he has considered the philosophical aspect of it and has compared it with the very interesting ideas about it to be found in Indian philosophy. There is found very deep and subtle thinking on the question in Indian philosophy, and Swami Madhavatirtha's book should provoke and stimulate those who take interest in Indian philosophy. It is generally the case, very unfortunately, that when the subject is taught in the educational institutions interest is not sought to be aroused in such deeper problems of philosophy. And the result is that when scholars finish their curriculum education they evince little interest in the subject and seldom feel inspired to pursue it.

Though his references are rather brief, the author has given references to various texts and schools of thought, which show the width of his studies and the interest he takes in the subject. The Quantum Theory and the Relativity Theory, though they appear to give simple and satisfactory explanation of several phenomena which were not explained before, have introduced much confusion in the concept of many things; and so even though those theories have been mathematically much developed with skill and ingenuity, their physical significance has been very hard to grasp. This physical significance the author has tried to study by reference to Indian philosophy. The purpose of his writing would be served if his book encourages wider study of the subject than is found today.

J. M. GANGULI

**SRI CHAITANYA (A DRAMA).** BY DILIP KUMAR ROY. Published by Sri Aurobindo Ashrama, Pondicherry. Pages 98. Price Rs. 2-4.

*Sri Chaitanya* is a poetic drama, in three acts, which unfolds three significant phases in the life of the great Vaishnava saint—Aspiration, Conflict, and Illumination. Sri Roy is no new comer in the realm of poetry, and despite a few infelicities such as—*mysteried*, *half-inconscient*, *bloom-bursts*, *escapist urge*, etc., and awkwardly prosaic lines such as—

'To answer' this I must repeat, my love.  
What I hinted at a little while ago  
. . . And may I add that this  
Our human mind behaves . . .',

he reveals an enviable mastery of dramatic blank

verse. His distinctive thought and style can be seen in lines like the following:

We were not tossed into this our world of pain  
To deepen its gloom with our unending night  
But to transfigure it with the touch of One . .  
Whose Lustre redeems frozen ash with fire  
Whose Flute ever echoes in the heart of rocks . . .

Yet, modern poetic drama has, in general, proved itself unfit for stage representation, and *Sri Chaitanya* is, unfortunately, no exception. The speeches are too long and too often preoccupied with problems of insufficient *dramatic* interest. Also the motives that drive Jagai and Madhai to assault Sri Chaitanya are not substantial enough and therefore unconvincing. The poet has no doubt achieved his own objective in this play, but from the dramatic point of view, the inclusion of the more popular lyrics and songs of Sri Chaitanya and the revelation of their appeal and that of the *bhakti-mārga* to the masses would have perhaps served his purpose better.

A. V. RAO

**THUS SPAKE SRI RAMAKRISHNA.** Published by Sri Ramakrishna Math, Mylapore, Madras 4. Pages 116. Price As. 6.

This neatly printed and well got up brochure, with an excellent tricolour portrait of Sri Ramakrishna on the cover, contains some choice selections from the sublime sayings of the Master, classified under suitable topics such as 'How to realize God', 'Jnāna', 'Bhakti', 'Karma', etc. This pocket-size booklet, also containing a short biographical account of Sri Ramakrishna, will, we are sure, have a warm reception and wide appreciation, similar to its companion volume *Thus Spake Vivekananda* which has been immensely popular among all sections of people.

BENGALI

**PALLI-SANGATHAN.** BY ANIL BARAN RAY. Published by the Gita-prachar Karyalaya, 108/11, Manoharpukur Road, Kalighat, Calcutta—26. Pages 100. Price Re. 1-4.

Here is a booklet from the pen of a deep thinker who has thought much of man and his mission in India and has enshrined his feelings in a number of books. He believes in a particular philosophy of life and has tried to find out ways to solve the colossal problems of the almost morbid rural life of Bengal. The attempt is good; but the ways suggested to his mind do not seem to spring from personal experience gathered from actual 'field-work' carried on silently and scientifically.

The author is wide awake to the realities of the problems and, as a true lover of his motherland, yearns for their solution. But, as he himself

has admitted, the type of social worker who is fit to work out the scheme is 'seldom' to be found—'seldom' because there are some, though very few, already working in the field, and it is the selfless devotion of these few that is contributing to the regeneration of some of the villages which are seen to be progressively gaining their pristine glory. Hence, framers of new schemes will do well to come forward with clear indications as to how best to get and train able and sincere workers for village reconstruction, who will be prepared to devote their whole life for the cause of their mission. Such workers will be full of life and light; and their day-to-day contact with the village people will slowly but surely win the latter's confidence and co-operation. Then they will have no difficulty in procuring the minimum necessary funds for the work of reconstruction.

The whole of India, fallen into the abyss of ignorance, poverty, and partly 'willing' association with inertia and unhygienic habits, is sadly in need of the right type of social workers. But how few indeed are those who are ready to come to her rescue, sacrificing all their personal aspirations! We welcome new schemes of reconstruction and rehabilitation in so far as they awaken ignorant and helpless people to the awareness of the distress they are in and its remedy. But we do welcome all the more, with all our heart, even one 'real' social worker who is imbued with the spirit of true renunciation and service. So long as he is not forthcoming, schemes will have to remain on paper; and when he is there, he will 'make' his own scheme and express the results in action.

S. C. Bose

**JATIBHEDA.** BY RAVINDRA KUMAR SIDDHANTA-SHASTRY. *Available from the Author, Village Ranibari, P. O. Nilam Bazar, Dt. Cachar, Assam. Pages 95. Price Re. 1.*

The author has discussed the problem of caste system from several textual points of view and has tried to trace its origin and development from the Vedic age to the present day. The merits of the caste system have been emphasized with quotations from modern thinkers of the East and the West. The author has taken a liberal view of the caste system and suggested reorganization of castes according to merit and fitness, without adhering rigidly to heredity. In the present state of our society, results may not be achieved so easily or quickly as the author hopes, though his views are correct in principle. The book will be appreciated by those who want scriptural support for their liberal views on caste system.

DINESH CHANDRA SHASTRY

**MASTER MAHASHAYER KATHA.** (PART I, SECTION I). BY SRI LAVA. *Published by Bannerjee Brothers, 14A Kalu Ghosh Lane, Calcutta. Pages 68. Price Re. 1-4.*

This booklet contains some lucid conversations of 'M.' (Master Mahashaya), the immortal recorder of Sri Ramakrishna's Gospel. These talks, covering eight days, were held in 1917-1918. The conversations will surely be interesting and instructive to the devotees of Sri Ramakrishna in particular and to spiritual seekers in general. Devotees from far and near used to come daily to Master Mahashaya and enjoy his inspiring conversations on spiritual matters. The author uses a pseudonym. A biographical sketch of 'M.' would have increased the worth of the book

## NEWS AND REPORTS

### RAMAKRISHNA MISSION ASHRAMA.

#### ASANSOL

#### REPORT FOR 1947-49

The Ramakrishna Mission Ashrama, Asansol, was started in 1926. The following is a brief report of its work for the three years from 1947 to 1949:

Weekly *Gita* classes were conducted both in the Ashrama and at the Vivekananda Society, Dhanbad. Religious festivals and the birthdays of saints and prophets were observed with special Pujas. The birthday anniversaries of Sri Ramakrishna and Swami Vivekananda were publicly celebrated with discourses on their life and teachings.

The Ashrama has been carrying on Refugee Relief work since 1946, in collaboration with the Central Relief Committee. The Committee started, in 1949, a hostel—'Vivek-Bhavan'—at Ushagram, meant mainly for refugee students. Other occasional help also was given to students and other deserving persons.

The day-school, which was started in 1939, was developed into a full-fledged High English School with a strength of 408 in 1947, 480 in 1948, and 537 in 1949. Of the students sent up for the Matriculation Examination all the 25 in 1947, 23 out of 26 in 1948, and all the 24 in 1949 came out success-

ful. Weekly religious classes were held for the boys and music was taught to students having special aptitude for it.

The Students' Home run by the Ashrama had 13 students in 1947, 17 in 1948, and 13 in 1949—some of whom were kept free of or at half the charges.

The library and reading-room had 732 books and 8 papers and periodicals in 1947, 954 books and 21 papers and periodicals in 1948, and 1,038 books and 21 papers and periodicals in 1949.

**RAMAKRISHNA MATH CHARITABLE  
DISPENSARY, MADRAS  
REPORT FOR 1951**

The Charitable Dispensary, conducted by the

Ramakrishna Math, Mylapore, Madras, came into being in 1925 in order to render service to poor and helpless patients in and around the locality. Ever since, it has had rapid and extensive progress.

During the year under report the Dispensary treated 81,742 cases in all—54,771 in the Allopathic and 26,971 in the Homoeopathic sections,—of which 22,680 were new cases, including 3,189 surgical cases. Also 2,347 injections were administered and 842 minor surgical operations were performed during the period. From the middle of December, milk was distributed free to deserving children and 689 such children were given milk before the close of the year.

## SRI RAMAKRISHNA MATH, COSSIPORE

The garden-house at 90, Cossipore Road, Calcutta, has been intimately associated with the hallowed memory of Sri Ramakrishna Deva. It was here that he passed the last days of his glorious life with Swami Vivekananda and other disciples. The 'Kalpataru' episode and other such notable incidents of his closing life took place here, and it was here that he finally entered Mahasamadhi. Indeed this garden-house was the place where the Ramakrishna Order had its inception.

It was also here that Sri Ramakrishna passed on his spiritual powers to Swami Vivekananda, and here it was that the illustrious disciples of the Master were inspired to dedicate their lives to the service of the many as well as to their own spiritual illumination. This site is thus an important place of pilgrimage to the devotees of Sri Ramakrishna coming from various parts of the world as also to the religious-minded people of all faiths and is a lasting monument in the cultural history of India.

For these reasons, the authorities of the Belur Math purchased this garden-house in 1946 and have started a Math centre here. They intend to preserve this house as a fitting memorial to Sri Ramakrishna in complete harmony with the great ideals set forth by the Master.

For meeting the recurring expenditure of the centre, a sum of Rs. 500/-, approximately, per month will be required, besides a considerable amount for remodelling the garden-house as it stood when Sri Ramakrishna lived there, together with its setting.

We, therefore, appeal to the generous public of all persuasions for liberal contributions which will be thankfully accepted at the following addresses:

1. The General Secretary, Ramakrishna Math, P. O. Belur Math, Dist. Howrah (West Bengal).
2. The Manager, Ramakrishna Math, 90, Cossipore Road, Calcutta-2.

Belur Math  
2. 8. 1952

SWAMI MADHAVANANDA,  
General Secretary, Ramakrishna Math