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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

THE DIVINE REVEALER

BY STARSON GOSSE

Allow me to look at thee and pick up a strain,
From the note of that Unison to which thy mind,
Attuned at ease, dived deep in the Main

Of that Profundity, which strikes ditty of varied kind—
Into that sublime One, where leap is in cadence.
The mystic process of creation seeks its reality
In various forms; where discord and concordance
Wait for a greater end, and Truth and Beauty
Wedded with Harmony lie like a silvery dream
With a golden edge, which, as realization dawns
Becomes gold itself—then transformed as does seem.
Essence reigns on the shining of Time's Lawns.

Man becomes divine; Ah! he by nature is so;
Why only he, the every atom of the Universe,
Does bring tidings from the depth of that Glow;
Nothing remains except thy only given Verse.
I know this truth through thine minstrelsy,—
Allow me to get that song and pray to thee.

LETTERS OF SWAMI TURIYANANDA*

Almora,
21. 7. 1915

Sriman —,

I am very glad to know that you are keeping well. When the body is fit, spiritual practices, remembrance of God, and meditation become easy. Hence one can well realize the meaning of the statement, '*śarīram-ādyaṃ khalu dharma-sādhanam*' ('The body is indeed the first requisite for spiritual realization'). I am delighted beyond measure to know that nowadays the Lord is making you cultivate deep contemplation (of Him). What more is needed than to think of Him? Everything else is of here (this world) and will remain here itself. If He can be communioned with as one's own, one will achieve one's purpose both here and hereafter. For, relationship with Him is eternal,—not merely for these ten odd years.

You have desired to know (from me) the characteristics of a person who is trying to live and move in a spirit of complete resignation to the Lord. It is very good. But the important thing is to resign oneself to God rather than to know the characteristics of it. In that case the characteristics will manifest of themselves. Yet it is not a bad idea to want to know the characteristics. These characteristics are generally of two kinds: those that are known to oneself only (*sva-samvedya*) and those that may be known by others also (*para-samvedya*). The former, viz. those that one can realize from within oneself, are the best. The latter are those which become apparent to others, so that they may understand by seeing them that the particular individual has attained the highest Knowledge. But there may be mistakes in signs known by others, for, external characteristics may not be genuine and may be due to causes other than the realization of Knowledge. Therefore they are not faultless. But there is no likelihood of error in what is tested by and realized through one's own experience. Hence that is the correct thing. Others cannot know so well as the eater himself can whether his hunger has been appeased or not. For instance, seeing the face flushed, others may understand that the person is angry. This is *para-samvedya* (signs known by others). But misjudgment is possible in this, because, it is not impossible that 'signs of anger' may be manifested without the person being really angry. Those signs may become manifest due to other reasons also. Persons may simulate those characteristics merely for the purpose of showing off. But the person who is angry can doubtless realize for himself whether he is really angry or not. This is *sva-samvedya* (one's own knowledge). However, he may not exhibit these signs. Therefore, the characteristics that one can know for oneself are alone correct and free from error.

The characteristics you have mentioned in your letter are all very good. Once you take refuge in Him, there is no more dependence on any other person, and the feeling of fearlessness spontaneously arises from within. Because, then, His mercy is felt, the fact that He is ever protecting is realized, impure thoughts leave the heart, good thoughts alone arise constantly, and perfect peace reigns supreme within the individual. All these are signs one can know for oneself. Others see that the particular individual is free from worry, is calm, loving towards all, and always contented and cheerful, etc. These are the signs that become apparent to others. There are other characteristics too. . . . May the Lord grant you right understanding and may you be blessed by loving Him. . . .

SRI TURIYANANDA

* Translated from the original Bengali.

Sasiniketan,
Puri,
31. 7. 1917

Dear D—,

. . . I am glad to know about the Lord's festival in your home. '*Mama parvānu-modanam*'¹ ('Observance of My festival')—is one of the forms of the practice of Bhakti. Here also the festival of Lord Jagannath is being celebrated and everyone is happy. There are many monasteries at Puri and it is good that there are celebrations in all of them.

But real joy lies in the Bliss of Divinity. And good accrues only if one does not forget this aspect of worship. But usually the contrary comes to happen; instead of service to the Lord it turns out to be service to self! This is a great calamitous sequel to the religion of service. One can be saved only if one is very careful, vigilant, prayerful, and full of the spirit of renunciation. In the immature state, every path is attended with the fear of fall and failure. There is no fear, however, if the love of God deepens. But that intense love can be had in no way except by being wholly unattached to self and selfish considerations. Whichever way you follow, no spiritual practice will be perfectly effective unless egoism, selfishness, and the hankering for sense-enjoyment are banished.

But the devotee of the Lord need have no fear, thanks to the grace of the Lord. If one's attitude is sincere, He helps one to maintain it. Sincerity is the thing necessary; the highest practice is to make speech square with thought. Even if it cannot be achieved all at once, there is no doubt that it can be done by gradual practice. The Lord Himself becomes the helper in this respect. Everybody is helpless without His grace.

*Teṣāmevānukampārtham-aham-ajñānājam tamah,
Nāsayāmyātma-bhāvastho jñāna-dīpena bhāsvatā.*²

'Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the luminous lamp of knowledge'.

This is the only hope and stay. . . .

SRI TURIYANANDA

¹ *Bhāgavata*, XI. xi. 36.

² *Gita*, X. 11.

SACRED AND SECULAR

BY THE EDITOR

'No work is secular. All work is adoration and worship.'—*Swami Vivekananda*

It is common knowledge that human affairs, in the gross, fall broadly into either of two categories—sacred or secular. Men are daily called upon to perform innumerable varieties of action, the majority of which may be called 'secular' and the remaining few 'sacred'. The secular or worldly approach, as contrasted with the sacred or religious approach, has perceptibly characterized the collective thoughts, actions, and institutions of mankind. Though the line of division between the spheres of what is wholly secular and what is purely religious is obscure and often shifting, scientists, politicians, and theologians have

repeatedly sought to emphasize the distinction by supporting the one and opposing the other. Those who uphold religious values discountenance such thoughts and deeds as may be classed 'irreligious'. They call for a renewal of faith and devotion and believe that mankind cannot be saved from the prevailing chaos and imbalance without seriously practising religion in every walk of life. There is, on the other hand, the not insignificant group of people who demand a partial or total abolition of religion in every form of its manifestation. They believe that religion has been instrumental in giving aid and support to the evils of superstition, exploitation, and life-negation. In place of abstract, unscientific beliefs that religion is supposed to engender, they want a militant, scientific secularism, which, they claim, will bring to the door of one and all every material advantage the world can offer.

Man works with various motives. It is a truism that the morality of an action depends on the motive with which one acts. And there can hardly be any work without motive. Some people work for money, others for name and fame, yet others for power, and not a few for attaining heaven after death. Intense activity is the hall-mark of modern civilized life and the *sine qua non* of all progress. The watchword of a typical moderner, bred in the scientific and secular climate of today, is enjoyment, nay, pleasure and comfort of every conceivable description. To this end he would strive heart and soul, believing in making the most out of this world, in 'squeezing the orange dry',—because this world is all that he is sure of. The world is too much with him, and his altruism, if any, finds its culmination in a sort of secular humanism, at best, more theoretical than practical. The pursuit of pleasure on the sense-plane becomes the major premiss of the logic of his life, leading him away from the balanced attitude of mind that could possibly enable him to view life from a higher and more wholesome vantage-ground. By a ceaseless process of indoctrination man comes to a confirmed conclusion that all religion is super-

stition and escapism, that the will to power is often good, and that one has perforce to do things in life that do not transgress the letter of the law but all the same do injure fellow-beings. To the theologian's retort that 'money and power have not made man truly happy', the others shrewdly reply, 'Yes, they may not bring us happiness, but they enable us at least to live comfortably in our misery'.

On the other hand, it is futile to continue to support and preach the dogmatic view of religion, viz. that it is something largely composed of theological beliefs and rituals, and is very much opposed to all that is popularly called scientific, rational, or secular. The religious view-point does not really contradict much less condemn, other healthy and essentially human view-points and the principles and ideals that stem from them. Real religion is realization,—a direct, intimate, and complete experience,—of the Reality that underlies all secular and intellectual knowledge and activity. It could never seek to deny aims and values that may not strictly fall within the rigidly drawn orbit of religion. It is far from true to say that what is sacred or religious is not secular and *vice versa*. The confusion of thought in this respect has given rise to much controversy, misunderstanding, and misfortune in interpersonal as well as international relations. There were no doubt many sincere and faithful believers amongst those who took part in crusades and Jihads, however inconsistent and irrational such wars and expeditions in the name of religion might appear to be today. From a closer study of such conflicts that religion is said to have engendered, one could be left in no doubt that they were in fact more secular than religious. Perhaps a great difference between what is abjectly secular and what is truly sacred lies here, in the means and method of its propagation and achievement. Cohorts and legions are most often needed for acquiring and retaining secular powers and possessions, even at the cost of others. But the spread of real religion and the acquisition of love, understanding, and peace that accrue from spiritual

values could never take place under similar conditions. While religion calls for a strong faith in and unwavering devotion to the ideal one holds dear in life, it has always warned mankind against the danger of such faith and devotion degenerating into bigotry and fanaticism in the hands of ignorant and mistaken zealots.

The precise problem of the modern age is that most people are as passive to religious truths as to secular values. With no clear-cut ideas or practices that can really contribute to their advancement, men in every land are toiling and struggling day after day for something they know not what. A commoner has always to earn his livelihood by the sweat of his brow. Those who are more fortunately placed in life find themselves no nearer the desirable goal they have been ardently cherishing. The problems of men may vary from age to age and from country to country, but they remain as perplexing as ever. If science has solved certain problems, it has at the same time created many more problems. And religion, too, has not succeeded in procuring everything that everybody wants. Though the vast majority of mankind would vote for the retention of religion and in fact actually practise it in hundreds of ways ranging from the lowest fetishism to the highest absolutism, it is but a fraction of his time and energy that an honest hard-working citizen can possibly devote to such practice. The greater part of his attention has to be and is given to secular pursuits. The complexity of political, social, and economic life is growing into unmanageably vast proportions. The confusion of secular norms and ideologies is becoming worse confounded and little do people feel attracted to prayer, meditation, and contemplation. One is reminded of Maeterlinck's pregnant statement: "I want to live my own life", say young girls and young boys, and they live only their death'.

To all who care to notice the patent symptoms of the strange malady that has afflicted modern life, the conviction is slowly but surely growing that a purely secular and bio-

logical view of man is not only inadequate but also ineffectual in making men detest war and love peace. Collective co-operation and mutual understanding among individuals and nations cannot result without a fundamental change of heart and orientation of outlook for the better. The passions and prejudices of men, which have wrought more havoc than the most destructive weapons, are not easily restrained and regulated. The human mind is a complex mechanism and its intricate workings offer no end of instances of the most inhuman urges and tendencies. If, in the name of secularism and scientific humanism, men seek to discard or ignore the deeper supra-logical and super-sensuous values that direct the processes of thought and action, their quest for peace and social stability is likely to end in a fiasco. Beguiled by false slogans of an apparently innocent-looking materialistic philosophy and befooled by a pseudo-ethics that tries hard to cold-shoulder religion, innumerable persons have been brought to the verge of spiritual penury and moral bankruptcy. Having lost mental poise and the courage of conviction, they grope in the dark, oppressed by the incubus of a split personality.

The advocates and sponsors of a secular view of life and the universe, who decry without justification the truly sacred spiritual view, would do well to ask themselves why the religious-minded suffer less, infinitely less, from tensions, conflicts, and fears than those who are not. Why is it that those who do not give proper attention to the development of inward life fail miserably in their efforts to acquire and enjoy even worldly pleasures? How are we to account for the fact of common experience that many who possess everything in plenty—wealth, power, comforts, and material advantages, are constantly assailed by anxiety, apprehension, and restlessness, often of an inexplicable kind? Many become mental patients, and many more, being mentally disturbed and agitated all the time, find that the enjoyment they so much hanker after is nowhere. Hence, even from the practical and utilitarian point of view it

is best to cultivate the spiritual outlook towards life and develop the powers of mental concentration and adaptation.

A vital difference between the secular and sacred attitudes towards life and activity lies in this that while the former makes man more selfish, more distracted, and less humane, the latter transforms his entire personality, in due course, from 'man, the beast' into 'man, the God'. The former, making sense-pleasure the primary objective of life, calls for the abandonment of the worship of God or the practice of spirituality in favour of the deification and adulation of a nation, a group, or even a demagogic individual. The latter, at no time discouraging the pursuit of pleasure or the desire for happiness, teaches 'the everyday application of the love of God and the love of neighbour and the manifestation of divinity that is already in man'. There can be no doubt in discerning minds that the sacred and spiritual outlook excels the secular or materialistic one in every way. This could never mean that everybody who simulates or claims to be a religious person with the spiritual outlook excels those that subscribe to a secular or materialistic philosophy of life. But it does mean that one who practises true religion in every walk of life certainly succeeds in establishing stability and harmony within himself as well as in society.

It is not true either that religion and theocracy have held supreme sway over mankind for long and that secularism has not had a fair trial. History bears ample testimony to the fact that the secularistic and materialistic principles have been tried, tested, and found wanting, more than once in the life of nations, ancient and modern. The whole of the eighteenth and a major part of the nineteenth centuries saw the advent of scientists and philosophers, and of poets and politicians, who sought to explain all things in purely mechanical terms. Their effective protests against dogmatic theology and priestcraft had a sobering influence, though they themselves soon became subject to a new type of intellectual slavery and superstition. As politics

and economics grew more prominent, and everything else,—even the institutions of organized religion,—became subservient to them, faith in the supremacy of Spirit over matter received a rude shock. The scientific mastery of natural forces and the benefits derived from the discoveries of science led people to believe that the secular philosophy of life, originating from a sense of material success and intellectual conceit, was more worth while than what the ancient religions taught. But after two world wars and incessant failures in eliminating aggression and establishing peace, men of light and leading everywhere have been seriously thinking in terms of an all-round spiritual regeneration as the best means of purifying and uniting men's hearts and saving civilization from the consequences of yet another global conflagration.

Work is inevitable in life ; and it is the kind of work we do and how we do it that largely determine our success or failure. A wrong or deleterious attitude to work may not only render it infructuous but also adversely affect our mental and physical condition. A secular attitude, in which the selfish motive is inherent, is never free from an accompanying sense of vague and unknown fear of possible failures or impending calamities. It has at bottom a philosophy of unawareness, which makes work easily appear dreary and disagreeable. Or, at best, it may have a Tāmasika awareness, i.e. an awareness at its lowest level of gross self-interest, which can neither sustain the dwindling hopes of humanity nor inspire resolute and heroic action. Before long man feels that there is either a God or a Higher Power, underlying all existence, immanent as well as transcendent, and that a life devoted to secular ends alone is unsatisfying and insufferable.

Yet, this attitude of secularism, in varying degrees, has been applied in every field of human life-activity, among them science, politics, and education being the most important. Today we often hear of secular science, secular politics, and secular education, and the men concerned with each have sought to

explain it in various ways. In modern times, the governmental administration of a secular State is expected to function in a 'religiously neutral' framework, though the individuals constituting that administration can freely profess and practise their respective religious faiths as private citizens. Similarly, science and education,—education in particular,—have been held to be 'religiously neutral', thereby stating that as religion is the private affair of an individual, it could have no place in science or education which are of universal public interest. Whatever the merits and demerits of such increasingly rigid bifurcation of the 'secular' and the 'religious' fields of human thought and action, it has been aptly expressed even in informed and enlightened circles that 'there is nothing particularly praiseworthy, nothing exclusively civilized, in a non-religious approach to life and its problems'. Many have felt that a method has to be evolved by which a State's administration could remain independent of any official religion and yet discharge its obligation by laying the foundations of lasting religious harmony by imparting the best teachings of all the important religions.

Nor is it a sign of wisdom to concentrate on the teaching of secular subjects alone, however utilitarian, to the exclusion of spiritual truths. This could not be done without disastrous consequences for mankind. The world situation, growing more and more appalling, urgently demands an intense spiritual revival, especially through the medium of education, on a wide basis of ethical and rational rethinking. We need a large number of young men and young women who will truly represent the highest synthesis in their outlook and experience of life and reality. All knowledge is in the Ātman, and the cultivation of spiritual knowledge, which brings promise of a divine perfection to the individual and so fully nourishes his Spirit, is very essential for the better understanding and assimilation of secular knowledge and for the realization of any noble aim. 'Our ignorance of man's nature', observes William McDougall,

'has prevented, and still prevents, the development of all the social sciences'.

From time immemorial India has firmly upheld and adhered to the spiritual rather than the secular attitude. Of the nations of the world, it was the Indian people who exemplified in practice the great Vedantic truth that Religion is One, though religions are many and varied (*Ekam sat, viprā bahudhā vadanti*). And it was on the soil of India that for the first time was demonstrated the efficacy and lasting benefit of everything that is great and noble in the life of man. Incredible though it appeared to the secular West, India's spiritual energy, expressing itself in a variety of ways and unmistakably animating the minds and hearts of vast numbers in foreign lands, has ever remained undiminished through long periods of her severest trials. The irresistible force of love, the importance of truth and non-violence, and the secret of unselfish service were put to the test and vindicated times without number. By permitting real religion freely to permeate every sphere of life as far as possible and practicable, India has borne witness to the fact that man is in essence a spiritual being and that his highest aim in life is to become divine by realizing the Divine. At the same time, no true historian can say that India's spirituality ever impeded, in the least, the secular welfare and material progress of the country, though there were other more or less obvious causes that did so.

To be *in* the world, but not *of* the world—is the teaching of the great seers. 'To work you have the right, but not to the fruits thereof'—says the *Gita*. We work at our best when we are free from selfish desires and passions. Ordinarily zest for action flows from a hankering for and expectation of personal gain. But the spiritual attitude to work makes it possible for one to be zestful without being attached to selfish advantages. To right-minded persons there could be nothing 'secular'—meaning thereby something that is manifestly *not* sacred or that is opposed to

real religion (which is realization). To the man of God, to the lover of humanity, the popular dichotomy of 'sacred' and 'secular' is a myth. To him every act is sacred and life itself becomes a spiritual trust which he must fulfil by knowing and realizing his Self. To have and to hold is no less praiseworthy than to renounce and retreat. Science and religion,

reason and revelation, or contemplation and action—in so far as they are genuinely sound, can never come into conflict with each other. Life can be lived at different levels. By attuning our awareness to a higher spiritual note and raising it to the superior level of pure Sattva, all personal and interpersonal conflicts are resolved.

FAITH AND KNOWLEDGE

BY MAKHANLAL MUKHERJI

Bradley, in his well-known essay¹ on 'Faith', argues that 'faith is in some way opposed to knowledge proper, but it is obvious also that faith implies some kind of believing and knowing'.² He *excludes* from the meaning of faith 'all knowledge so far as that is grounded in ideas or is verified in facts'.³ He makes faith 'limited to that ideal region where, apart from faith, doubt is possible. Its positive essence lies in the overcoming or prevention of doubt, actual or possible, as to an idea. And the doubt, further, must be excluded in such a way which cannot in the ordinary sense be called logical. The non-logical overcoming from within of doubt as to an idea, or the similar prevention of doubt appears, so far, to be the general essence of faith'.⁴

He further argues that 'philosophy in a sense must depend upon faith. For we do not rest simply on a datum, on a given fact or a given axiom. On the contrary, we may be said to depend on a principle of action. We seek, that is, a certain kind of satisfaction and we proceed accordingly. In and for philosophy truth in the end is true because I have a certain want and because I act in a certain

manner. The criterion may be said in the last resort to involve my act and choice. And thus in the end truth is not true because it is simply seen or follows logically from what is seen. Further, philosophy in my judgment cannot verify its principle in detail and throughout. If it could do this, faith would be removed, and so far as it does this, faith ceases. But so far as philosophy is condemned to act on an unverified principle, it continues still to rest upon faith'.⁵

According to Bradley, faith, therefore, means an emotional attitude of assent to authority, and its content must be non-rational. But in making faith an exclusive mode of assent, that is, exclusive of the mode of assent that is familiar to us in a theoretical act of judgment, Bradley seems to overlook another very important significance of the term. For, faith not merely implies accepting a person's authority for a truth, but also an attitude of reliance for the fulfilment of a promise, so that the authority in question must in himself show forth evidence of an intrinsic character, relying on which we assent to his authority. It is in the rational expectation of such evidence being fulfilled that doubt also becomes admissible in the domain of faith. Faith is meaningful because we can entertain a contrary idea, at least as a possibility, and so

¹ *Essays on Truth and Reality*, Chap. II.

² *Ibid.*, p. 19.

³ *Ibid.*, p. 20.

⁴ *Ibid.*

⁵ *Ibid.*, pp. 26-27.

can entertain a doubt as to the specific nature of its content.⁶ The suggestion and resolution of doubt can be rationally motivated in the domain of faith only because its promise of truth is claimed to be based on objective evidence. Otherwise doubt becomes *ex hypothesi* impossible in the domain of faith, if its emphasis were categorically on the non-rational, as Bradley seems to argue. The ordinary notion that faith, by its magic fit, provides a short cut to that region of ideal truth is far from being true. For the way of faith involves a discipline of the intellect which is as arduous and painstaking as that of any scientific procedure. The reason is that faith implies truth of judgment of its own domain, and the method of verification, though not of the same nature as that of scientific verification, has a distinct bearing on its claim to an insight into reality.

Philosophy proceeds on the principle that reality is knowable, and what is more, this knowability is logically intelligible. Here the verification of the principle will lie in the application of the principle to facts of our spontaneous conviction and so far the validity of the principle is indistinguishable from the principle itself. And faith, in so far as it will claim its right of revelation, will have to fall back on the same principle. However, the process of interpretation of the rational and non-rational elements in faith and the inner necessity or self-evidence of their connexion is a problem in itself and can be satisfactorily solved by philosophic considerations alone. Hence it would appear that it is not philosophy that depends on faith, but on the contrary, it is faith which will have to depend on philosophy.

⁶ Bradley himself makes this abundantly clear when he writes in criticism of Bain's remark, viz. that 'the infant who has found the way to the mother's breast for food and to her side for warmth, has made progress in the power of faith'. 'Where an idea, suggested by perception or otherwise, cannot be doubted, faith is obviously inapplicable. Faith, in the proper sense, cannot begin until the child is capable of entertaining a contrary idea'. (*Ibid.*, p. 25).

Again, there is at the beginning of every enquiry a stage of accommodation wherein the cognitive worthfulness of the enquiry is taken on trust, until the nature of the evidence brought forward compels us to 'see' the truth as it were, by assuring us of the truth of the evidential ground. This latter stage, the stage of illumination or certitude, may be described as the consummation or fruition of knowledge.

The stage of accommodation, therefore, is the stage of belief and every belief carries with it the promise that the belief is true, for it is as truth that the belief can draw us on in an adventure of discovery and exploration.

Now our attitude at the stage of accommodation in any field of enquiry is always of an interrogative nature, and there can be no departure from this attitude even in the domain of ideal truth, or the domain of faith, so that faith in its true significance cannot exclude knowledge in a speculative sense so far as its claim is to an insight into reality. Indeed, truth as ideal cannot be opposed to truth as real; there cannot be a true 'other' for truth as such.

If, however, we disregard this objective intention of authority in faith, philosophical truth in its turn will become mere speculation and will be an expression of individual temperament in so far as the acceptance of the absolute criterion will be an act of faith in Bradley's sense of the term. And it is undoubted that there is nothing more actively satisfying than this opinionated self-expression of the philosopher. We are thus landed in a predicament which may be thus expressed in the words of Carnap: 'Metaphysical propositions are neither true nor false, because they assert nothing, they contain neither knowledge nor error, they lie completely outside the field of knowledge, of theory, outside the discussion of truth or falsehood. But they are, like laughing, lyrics, and music, expressive. They express not so much temporary feelings as permanent emotional or volitional dispositions. Thus, for instance, a metaphysical system of monism may be an expression of an even,

harmonious mode of life; a dualistic system may be an expression of the emotional state of some one who takes up life as an eternal struggle. . . . The non-theoretical character of metaphysics would not be in itself a defect; all arts have this non-theoretical character without thereby losing their high value for personal as well as social life. The danger lies in the deceptive character of metaphysics; it gives the illusion of knowledge without actually giving any knowledge'.⁷

The position of Carnap arises directly out of his assertion that a value statement is not verifiable in the sense that we cannot deduce from it any proposition about future experiences,—in other words, it is not verifiable in the details of experience. 'A value statement', he remarks, 'is nothing else than a command in a misleading grammatical form. . . . It does not assert anything and can neither be proved nor disproved. . . . From the statement "killing is evil" we cannot deduce any proposition about future experiences. Thus this statement is not verifiable and has no theoretical sense, and the same thing is true of all other value statements'.⁸

Similar seems to be the intention of Bradley here as he holds that the philosophical norm, being not verifiable in the details of our everyday experiences, is a matter of faith, that is, something of extrinsic authority and not something that belongs to it essentially and *a priori*.

But if we understand faith in its significance of objective intention, we realize that the distinction between philosophy and faith is clearly only a matter of emphasis. While the emphasis in faith is on the positive moment of the knowledge of reality, the emphasis in philosophy is on the negative moment of the correction of the unreal which is equally neces-

sary for our knowledge of reality.⁹ Again, so far as philosophy is not mere thought, but thought of reality, it implies necessary belief, for thought of an unreal reality is a contradiction in terms. It is with such thought-objects that necessarily imply belief that philosophy will deal; in other words, as we have said, philosophy deals with the spontaneous convictions of men, for instance, the belief in the universe, the belief in the self, and such other necessary beliefs, in order to evaluate them by its own absolute standard. We shall discuss later the significance of necessity in these different kinds of belief. Suffice it here to say that the philosopher deals with thought so far as thought is not empty abstraction but implies necessary belief. And a belief laying claim to truth invites its proof or disproof through some value judgment. A necessary belief, in other words, implies that it ought to be true. It thus involves a promise whose value significance it falls to the lot of philosophy to adjudicate. To confine the term 'knowledge' to beliefs, the truth of which is actually verifiable in experience, and to withhold it from beliefs that aim at ideal truth, by relegating the latter to the limbo of faith, is more or less arbitrary and goes against the direct testimony of all mankind. It is because of this objective constraint, which the ideal truth carries with itself, that the choice of the norm is fundamentally a matter of reflection than a matter of faith with the philosopher. So, in the end, truth with the philosopher is true because it is 'simply seen or follows logically from what is seen'—only, seeing does not mean, as Bradley seems to mean, a sense-conditioned seeing, but rather 'in-seeing', the attitude of reflective consciousness which is the theoretical attitude *par excellence*. Philosophy in its true meaning demands the firm and sure basis of this 'original self-activity', and Husserl

⁷ R. Carnap: *Philosophy and Logical Syntax*, pp. 29-31; quoted by Helen Woodhouse in her article, 'Language and Moral Philosophy' in *Mind*, No. 186, April 1938.

⁸ *Loc. cit.*

⁹ Compare: *Na hi asmākam tattvāvedakatvam tadavati tatprakāratvam, tadbhinnatvam atattvāvedakatvam, kintu abādhita-viṣayatvam, bādhita-viṣayatvam ca atattvāvedakatvam; abādhita-viṣayatvam ca sraute brahmajñāne eva, na tadbhinnajñāne, tātparyavad-vedatvenaiva tattvāvabodhakatvāt.* (*Advaita-siddhi*, p. 131).

brings out its radical outlook in the following emphatic terms: 'A philosophy with problematic foundations, with paradoxes which arise from the obscurity of the fundamental concepts, is no philosophy; it contradicts its very meaning as philosophy. Philosophy can take root only in radical reflection upon the meaning and possibility of its own scheme. Through such reflection it must, in the very first place and through its own activity, take possession of the absolute ground of pure preconceptual experience, which is its own proper preserve; then, self-active, again, it must create original concepts, adequately adjusted to this ground and so generally utilize for its advance an absolutely transparent method. There can be no unclear, problematic concepts, and no paradoxes (to be subsequently remedied by a belated theory of knowledge)'.¹⁰

The argument of Helen Woodhouse against the position of Carnap is illuminating in this respect. 'Every intentional communication is both presentative and emotive; and if a rule is given, an assertion is made. . . . If ordinary statements in empirical science are allowed to be presentative, they will be no less presentative when the science has turned normative through the inclusion of the working of some interest within its field. We could have no more solid facts to observe or present than the facts of smooth working and its opposite, of the improvement of some type along intelligible lines or its deterioration. The emotive side of the statement will be complex. It will include the invariable "consider this" (since the interest of directing attention will always be working), and then, because we are expounding norms, there will be the element of rule or hypothetical command, based on the interest whose field we are studying, but which we do not necessarily sponsor'.¹¹

Helen Woodhouse further observes that an original lack of sympathy may frequently be the cause of misunderstanding a writer's inten-

tion and Carnap's argument is only a sample of such misunderstanding. 'When it is laid down that metaphysics lies "completely outside the discussion of truth or falsehood" and "gives the illusion of knowledge without giving any knowledge"', it seems possible that some such misunderstanding may be playing a part, whether in the commentator's mind or in that of the disputants or in both. The disputants in my view cannot be affirming nothing,¹² though they may in a popular sense be disputing about nothing; if they understood each other they might sometimes find they could agree'.¹³

But we have found that Carnap's argument is more than a mere misunderstanding, and is the direct outcome of his view in respect of value judgment in general. And Bradley's position here is nothing less than the same paradoxical one, only the paradox is veiled in a thin air of agnosticism.

So far, then, we have considered all the arguments that Bradley puts forward in favour of making philosophy dependent on faith; and we have found reasons that incline our conclusion rather to the opposite direction. We have also remarked that Bradley, even in his general meaning of faith, misses a very significant implication of the term which has an inevitable bearing on the concept of philosophy as we understand its method and validity. We conclude, therefore, that the contrast between the practical and the theoretical moments in ideational life, between the fundamental attitude of assent and the theoretical act of thinking is as much inadmissible in the domain of philosophy as in the domain of faith. For, philosophy, in spite of its formal aspect, must have a deep root in man's spiritual experience, and it is speculative or reflective in so far as it tries to interpret the contents of spiritual experience in conceptual terms which are formally absolute.

¹² Remembering always that the intention is the criterion as Helen Woodhouse explains here in a foot-note.

¹³ *Op. cit.*, p. 206.

¹⁰ *Ideas*, p. 27.

¹¹ *Op. cit.*, p. 209.

REMINISCENCES OF THE HOLY MOTHER

BY KUMUD BANDHU SEN

In the month of April 1897, the Holy Mother came to Calcutta and stayed for a short time. She was accommodated in a house specially rented for her at Baghbazar, near the Ganges.

Swami Yogananda¹ was there to look after her comforts, and two others—Dina Maharaj and Krishnalal, the latter an aspirant for monastic life,—used to attend to all domestic affairs such as marketing, etc. It may be noted here that Swami Vivekananda returned to Calcutta from the West and then went to Darjeeling, the well-known hill-station, for a change on medical advice. He had to undergo a tremendous strain on his return to India as he had to grant interviews, talk to hundreds of people, attend receptions and accept addresses of welcome, and deliver lectures all the way from Colombo to Calcutta, halting at different places. Soon after the celebrations of the birth anniversary of Sri Ramakrishna, he left Calcutta for Darjeeling, with some of his Gurubhais and young disciples. Mother was then at Jayrāmbāti, her native village.

When the Holy Mother came to Calcutta, it so happened that Swami Vivekananda too had to come back to Calcutta on a flying visit to meet his beloved disciple Maharaja Ajit Singh of Khetri (Rajputana). The Maharaja had come to Calcutta, with some other ruling chiefs of States, all of whom were bound for London, having been invited there to attend the celebrations in connection with the Diamond Jubilee of Queen Victoria's reign. It was the Maharaja's ardent wish that Swamiji (Swami Vivekananda) should accompany him so that the enforced sea voyage and rest may restore him to health. He therefore requested Swamiji to come down to Calcutta so that they might travel together and consult

doctors if necessary. Accordingly Swamiji came from Darjeeling to Calcutta. As soon as Swamiji alighted at the (Sealdah) railway station, he was given a grand reception by the entire Marwari community of Calcutta who had mustered strong there. Swamiji received a welcome address from them. He was warmly received by all the business magnates of the metropolis, who were headed by Maharaja Ajit Singh. Many of them were landholders under the Maharaja and Swamiji was then the honoured guest, as also the venerated preceptor, of the Maharaja. Swamiji was taken directly to the residence of the Maharaja. Next day, in the afternoon, Swamiji and the Maharaja went together to Dakshineswar to visit the Kali temple there and in the evening, on their way back, both of them halted at the Alambazar Math² and attended the evening service (*ārātrika*) in the Math shrine dedicated to Sri Ramakrishna. They took *prasād* before leaving. Fortunately I had the privilege of being present at both the places during their visit, in the company of Master Mahashaya,³ the celebrated author of the *Gospel of Sri Ramakrishna*.⁴ Next day afternoon, Swamiji, with two young Brahma-charin disciples, came to see the Holy Mother at her place at Baghbazar. I was then seated near Swami Yogananda, listening to his spiritual talks. As soon as Swami Yogananda got the news of Swamiji's arrival, he hastened to receive him. After exchange of mutual greetings, Swamiji asked

² The monastery where the Sannyasin disciples of Sri Ramakrishna stayed prior to the founding of the Belur Math.

³ Mahendra Nath Gupta, also referred to as 'M.', a leading householder disciple of Sri Ramakrishna.

⁴ I hope to give a detailed description of this historic event in my *Reminiscences of Swami Vivekananda*, to be published in these columns in due course.

¹ One of the direct disciples of Sri Ramakrishna.

Swami Yogananda whether the Holy Mother and all the rest of them were doing well. Swami Yogananda replied, 'By the grace of Thākur (meaning Sri Ramakrishna) we are all doing well here. But how have you been keeping in health at Darjeeling?' As they were talking Swamiji was informed that the Mother was waiting to meet him. At once he went to her directly. We all followed him there.

It was a memorable and historic occasion. All those who had the rare privilege to see this meeting between the Holy Mother and the illustrious Swami Vivekananda, for the first time after the latter's return from the West with laurels of glory and fame, felt an exuberance of joy. Mother stood silently at the door of her own room, wearing her usual veil-like covering. Swamiji prostrated himself before her. It was indeed a heavenly sight to see the world-famous Swami Vivekananda prostrating himself with deep reverence and humility before the Holy Mother, like a devoted son. The Holy Mother, who was deeply moved at the sight of Swamiji after an interval of nearly seven years, stood speechless, as if in a trance. The whole atmosphere was surcharged with indescribable sublimity and divine bliss. In the year 1890, when Swamiji went to her to ask for her blessings before setting out on his intended journey to the Himalayas (for practising Tapasyā) in the company of Swami Akhandananda, another direct disciple of Sri Ramakrishna, the Holy Mother had called the latter aside and told him, 'Take special care of him (meaning Swamiji) and keep a keen watch over his health. See that his meals are served in time. As you well know every nook and corner of the hills and forests of the Himalayas, we send him with you confidently. Remember that *he is our all*'. After that, Mother had no occasion to meet Swamiji and so was anxious for news of him. But before Swamiji left the shores of India for America in the year 1893, he wrote to the Holy Mother, asking for her affectionate blessings. Mother, after praying to Sri Ramakrishna, sent her blessings to

Swamiji, heartily wishing the fulfilment of his mission in the West. Since then Mother would always try to keep herself informed of Swamiji's movements and his brilliant success in spreading the Master's message among the peoples of the West. Today, after many years, Swamiji had again come and met the Mother. Naturally she lost herself in a transport of joy and stood like a statue.

When he made Pranāms to Mother, Swamiji did not *touch* her feet, as is often customary. And when he stood up after prostrating to her, he turned to all of us who were standing behind and said in a soft voice, 'Go and prostrate before the Mother, but don't *touch* her feet. She is so gracious, so tender and affectionate that when one *touches* her feet she then readily draws unto and takes upon herself all the misery and suffering of the hapless soul out of her infinite grace and unbounded love and compassion for one and all; thereby she has to suffer herself silently for others' sake. Go slowly one by one and prostrate before her. Pray to her and ask for her blessings from the bottom of your heart, with all sincerity, but without verbal expression. She is ever in a superconscious state and understands everybody's mind'. As directed by Swamiji, all of us, one by one, silently prostrated ourselves before the Mother. Swamiji quietly stood in a corner of the veranda. When we all had finished offering Pranams to Mother, Golāp-Mā⁵ broke the silence and addressing Swamiji, on behalf of the Mother, said in a most affectionate tone, 'Mother is eager to know how you have been keeping in health at Darjeeling. Is there much improvement?'

Swamiji: 'Yes, I was much better there. Mahendra Banerji⁶ and his accomplished wife very kindly looked after our comforts there. I hope within a short time I will be all right'.

Golap-Ma: 'Mother says that Thakur is

⁵ Golap-Ma, a woman disciple of Sri Ramakrishna and a loving and intimate companion of the Holy Mother.

⁶ A devoted disciple of Swami Vivekananda and a distinguished lawyer of Darjeeling.

always with you. You have still many more things to do for the good of the world'.

Swamiji: 'I see directly, I feel, and I realize that I am a mere instrument of Thakur. Sometimes I am myself surprised how such wonderfully great things are taking place and how in the West men and women are ready to devote their lives to this noble cause and to help me voluntarily in spreading the message of Thakur. I went to America with the blessings of Mother and when I succeeded in moving the people there through my speeches and received tremendous ovation from them I remembered at once the power of Mother's blessings which had worked such a miracle. When I rested in silence, I could clearly perceive that the same divine Power whom Thakur called the "Divine Mother" was guiding me there'.

Conveying Mother's reply, Golap-Ma said: 'Thakur is not separate or different from the Divine Mother. Thakur is doing all these great things through you. You are his chosen disciple and son. He loved you intensely and had predicted before all that you were one day destined to be a distinguished world-teacher'.

Swamiji, speaking with great emotion, said: 'Mother, I want to spread his (meaning Sri Ramakrishna's) message and establish a worthy and enduring organization for the purpose as early as possible. But I feel distressed that I cannot do things as speedily as I wish'.

Now Mother herself spoke in a soft voice, with maternal affection, saying: 'Don't worry about that. What you have done and what you will do will endure for ever. You are born for this work, for this mission. Thousands will look upon you as the enlightened teacher of the world. Rest assured that Thakur will very soon fulfil your desire. You will before long find that your ideas are taking practical shape'.

With prayerful reverence Swamiji said to Mother: 'Bless me, Mother, that I may see my plan of work materialize as quickly as possible. I shall be returning to Darjeeling within a day or two. I came down to Calcutta only at the request of the Raja of Khetri'.

With these words Swamiji took leave of the Holy Mother, after reverently prostrating before her again.

Swamiji then went to meet Swami Yogananda who was standing on the veranda waiting for him. Swamiji asked him, 'How are you, Yogen? I shall be going back to Darjeeling most probably tomorrow'.

Yogananda: 'Swamiji, you are now a Raja's guest and residing in a mansion, surrounded by big merchants. How do you feel there?'

Swamiji: 'Most of them are landholders under the Raja of Khetri. All of them pay high respect to me. I like the Raja of Khetri as he is a noble prince imbued with true Kshatriya spirit. Our country, our nation, now needs this bold Kshatriya spirit—characterized by intrepidity, indomitable energy, and courage. Our people must take to ceaseless Rājasic activities and be able to fight against innumerable odds and mountain-high obstacles. You know, Yogen, I like heroes, I worship them. I hate cowardice—which results from Tāmasic inactivity and idleness. The Raja insisted on my accompanying him to London and I too had a mind to undertake the voyage, but doctors strongly disapproved of my doing so now. They say I should take complete rest. My body may do it, but my mind is always intensely active. As long as I have not put our organization on a solid basis and seen that my ideas are being practically and effectively worked out to the very letter, as long as I have not been able to build a permanent abode for our monastery, with a sanctuary for our *ātmārām*,⁷ so long I can know no rest'.

Yogananda: 'What all you say is quite true. But you ought to take some rest at least for the sake of his (Sri Ramakrishna's) work, for the fulfilment of your plan of work as inspired by him and for the sake of the divine mission imposed on you by our Master'.

Swamiji: 'Well, brother, I have no time now to talk about all these things. I have an urgent engagement with the princes and chiefs who are all known to me and who are going to

⁷ The sacred relics of Sri Ramakrishna.

England on invitation. I won't delay any more. My loving greetings to you'.

With folded hands, Swami Yogananda smilingly replied: 'My love and *sāṣṭāṅga* (humble prostration) to you. Please do take rest as medically advised and also at our request, for the sake of the divine mission you have undertaken to carry out under the command of our Master'.

Swamiji looked at him with loving tenderness and said: 'The Divine Mother knows best how She will work through me. Know it for certain that I am a mere instrument of Her divine will, Her almighty power'. With these words Swamiji took leave and we all saluted him, touching his feet.

It was a striking fact that all the monastic disciples of Sri Ramakrishna used to look upon the Holy Mother as the guide and final authority in arriving at any decision or undertaking any course of action in their life. When any of them wished either to go on a pilgrimage or to practice Tapasya in a secluded place, he would invariably seek the Mother's permission and blessings. As stated earlier, even Swami Vivekananda sought the blessings of the Holy Mother on the eve of his departure for America. Each one of the great direct disciples of Sri Ramakrishna never failed to depend on the advice and approval of the Holy Mother in major as well as minor matters. In the course of my long contact and intimate conversations with these direct disciples of the Master, the Gurubhais of this sacred monastic Order, I never missed the unmistakable ring of faith in and reliance on Mother and always found that all of them firmly and sincerely believed in the divinity of the Holy Mother, even as they believed in the divinity of Sri Ramakrishna.

Swami Yogananda always spoke very highly of the Holy Mother, eloquently describing to us her complete renunciation of all comforts and joys of worldly life even when she was a mere child, her unassuming behaviour and calm and serene temperament, her spotless character, her childlike simplicity and un-

tentatious way of life, her unbounded motherly love and sympathetic kindness for all, her deep spiritual realization, and her remarkable power of inspiring and ennobling the minds and hearts of spiritual aspirants. She was as grand as, though less known than, many a spiritual personality depicted in our mythology and history'.

Swami Yogananda also described to us how once he had misunderstood Sri Ramakrishna's sacred relation with the Mother by suspecting him of stealthily visiting the Mother in her room at night. While at Dakshineswar, the Mother used to live in a small room in a separate building known as the 'Nahabat-khāna' (concert house), not far from Sri Ramakrishna's room. One night, seeing Sri Ramakrishna going out of his room towards the Nahabat-khana, Swami Yogananda's suspicions were roused and he followed Sri Ramakrishna cautiously, watching him from behind. But to his utter dismay Swami Yogananda saw that Sri Ramakrishna went past the Nahabat-khana most unconcernedly, without even looking towards the Mother's room, and proceeded further towards the northernmost part of the temple compound where he used to go to answer the call of nature. It was a moonlit night. Swami Yogananda looked closely at the Nahabat-khana and saw the Holy Mother seated in deep meditation even at that hour of the night. He saw the Mother's face beaming with the effulgence of spirituality and divine beauty, as she sat there deeply absorbed, bereft of all outward consciousness. As Swami Yogananda was standing, lost in his thoughts and ashamed of himself for having doubted the purity of a saint like Sri Ramakrishna, he heard the approaching footsteps of Sri Ramakrishna. Immediately Swami Yogananda started hurrying off to his own bed on the northern veranda of the Master's room. But he was surprised to find that Sri Ramakrishna had overtaken him before he could get back to his bed. Sri Ramakrishna understood the whole situation and consoled the embarrassed disciple with the encouraging but forceful words, 'Well done, boy; yes, you should

watch and test a Sādhu by day as well as at night before you confidently accept him'.

As Swami Yogananda began describing this event, his voice became choked with deep emotion. In conclusion he remarked, 'That picture of the Master and the Mother can never fade from my memory. I then realized that both of them were of divine origin and that they had incarnated in human form out of compassion for the devoted millions. They have come among mortals in order to exemplify for our benefit the ideals of purity, holiness, righteousness, unselfish service, and truth. Their love for the lowly, the weak, the humble, and the downtrodden, and their solicitude for the redemption of mankind are beyond compare. They have come to purify the heart of man by removing all doubt and despair, and to inspire him with faith and love, to instil into him lofty spiritual values, and to show him how to live in the world unattached to pleasure and pain and work without selfish attachment to fruits or reward. The Mother, like the Master, leads a very simple life. Her words of guidance and instruction and her message of wisdom are based on her own spiritual experiences, and not borrowed from anybody or taken from any book. Both the Master and the Mother have demonstrated to the world that it is possible to lead a life of purity and simplicity even in the midst of the complex material civilization and environment of the modern age'.

It is quite a new outlook on life. The modern age is an age of science and the contemporary civilization is based on scientific observation, reasoning, and experiment. Nations are now interdependent in many ways and no nation can exist alone severing all connections with its neighbours. But is there any common bond by which men of different types and temperaments, with their age-long traditions and cultures may be united? We cannot find even in this scientific age any common

thread of unity and peace which may bind all together. At present nations are vying with one another to gain power and supremacy. The ideals preached by Sri Ramakrishna and the Holy Mother, bid fair to solve this vexed problem. What are needed are simplicity, sincerity, purity of purpose, unselfish love, and self-sacrifice for the good of others. It is the genuine expression of love that can bind men together in spite of the advancement of some and the backwardness of others. Charity, sympathy, and sincere love go a long way in fostering unity and mutual understanding. Sri Ramakrishna and the Holy Mother preached this message of hope and love in and through their illustrious lives.

The Holy Mother, though taking active part in performing domestic and social duties, remained constantly absorbed in divine communion, unperturbed by the rubs and worries of life. Whenever I went to have her *darśan*, I found her the same affectionate and gracious Mother, standing before me with a calm and compassionate look, brightened with divine effulgence of the Mother of the universe. Words are too poor to express adequately what one feels in her holy presence.

A significant fact that may be mentioned here is that Swamiji returned to Calcutta from Darjeeling after a few days and soon gave shape to his ideas by inaugurating the Ramakrishna Mission on 1st May 1897, with the blessings of the Holy Mother. The weekly meetings of the Ramakrishna Mission were usually held on Sunday evenings at Balaram Mandir,* Baghbazar. At several of these meetings, the Holy Mother was present, accompanied by some of her women companions and devotees. Swamiji would often preside over these meetings and would sing many songs, specially when the Holy Mother would be present.

* The Calcutta residence of Balaram Bose, a favourite householder disciple of Sri Ramakrishna.

“SUCH STUFF AS DREAMS ARE MADE ON”

By KSHITISH CHANDRA CHAKRAVARTI

It may be asked: If it is one soul that creates the illusory many, then that soul alone will be the subject of wrong knowledge as well as liberation. But this runs counter to the Shruti text (*Śvetāśvatara Upaniṣad*, IV.5) that lays down that one soul enjoys pleasure and pain while another renounces all such enjoyments,—clearly implying more than one soul. We can refute this Sāṅkhya view by pointing out that the Shruti here does not suggest the fact of many souls being true. Starting from the apparent fact of plurality of souls (accepted by ignorant men), it proceeds to lay down the conditions of bondage and liberation only, viz. that it is one soul that through identification with matter experiences bondage, and, on its realizing its distinctness from matter, gets emancipated. Plurality appears through a limited vision only, and, as such, constitutes false knowledge. This is borne out by a later Mantra in the same Shruti (VI.11) which clearly establishes the truth of only one soul inhabiting many bodies.

The reason why the commentator Shankaracharya affirms the singularity of the soul abiding in different bodies is that the text first referred to above *indirectly* suggests that the soul is one, which, under different conditions, gets imprisoned in a body, and, later, with the dawn of discriminative knowledge, is happily released; while the second text *directly* affirms the same cardinal truth. The soul is bound through self-arrogation of the three subtle elements, yet undifferentiated,—heat, water, earth,—constituting the cause of mind and coarse matter. It is the same soul that experiences liberation from the bondage of matter when it comes to realize that it is quite distinct from matter which it intertwines and illumines. The second text directly refutes the erroneous conception of many souls entertained by the materialist Sāṅkhya.

It may be further asked: What harm is there if the *Śvetāśvatara* Mantra is interpreted as implying many souls? To this the reply is: If the imprisoned soul is regarded as different from the soul set free, it must be admitted that the characterizing mark of the indiscreet soul is different from that of the discerning soul. But this characteristic mark, composed of the three principal subtle elements, without any beginning, has been set down in the text in the singular number.

If it is still contended that the limiting adjunct of the indiscreet soul that persists only until discrimination dawns must be different from the adjunct of subtle matter recently sublated by the knowledge of the discerning soul,—we can reply by pointing out that it is one and the same undifferentiated subtle matter that first forms the object of enjoyment as the result of egotism, but is finally discarded on the dawn of discrimination. It is one soul that was falsely enamoured of matter and has now grown dispassionate towards it due to the attainment of right knowledge; or there will be discontinuity through the dropping of the original subject. On all these grounds, we may say that the text has been rightly interpreted by Shankara as confirming the doctrine of the One Soul.

It may be urged that bondage and liberation are possible only when there are a number of souls with differing proprium—i.e. many individual souls, who may be regarded as: (a) the Supreme Being, bounded by certain limits (*avacchinna Brahma*), or (b) portions of the Absolute Spirit (*Brahmāṁśa*) or (c) reflections (in the mind, etc.) of the all-pervading Divine Soul (*Brahma-pratibimba*). If, on the contrary, there is only one soul, both bondage and liberation cannot be predicated of one entity.

We can rejoin by pointing out that free-

dom and bondage can apply only to one soul, as—

(1) The Absolute Spirit, which has no limbs or members, cannot be enclosed even by the threefold (cosmic) vestures superimposed upon it. The terminus or ultimate referent of thought cannot be divided into finite, personal gods even, like Virāt and Hiranyagarbha; and

(2) there will be futility of spiritual efforts put forth by *one* soul, and sudden success attained by *another* soul.

According to the *Brahma Sūtra* (II. iii. 29) also the soul in man is all-pervading, because the all-pervading Brahman itself is stated to have entered the universe as the individual soul (*Taittirīya Upaniṣad* II. vi), which, again, is stated to be identical with it. How is it then said to be atomic? Because of its imagined association with the intellect and abiding in bondage. It is like imagining the all-pervading Lord as limited for the sake of divine meditation.

The Self (in the state of ignorance) creates the universe, which is essentially alien to its own nature. The identity of the Self with the individualized soul, then, rests on a wrong judgment of its real nature. There is another identification which rests on a right judgment of the nature of the all-pervading Self and the individual soul (Shankara's *Vākya-vṛtti*, 39, 40). When, as a result, the individual soul attains supreme knowledge, it again becomes identical with the Absolute Spirit.

This is in direct conflict with the three theories—that the soul is—

(a) a portion of the Supreme Self; or

(b) a reflection of it in Avidyā or the mind; or

(c) the Supreme Self encompassed by certain limits.

A part can never be said to possess the same magnitude as the whole. 'If the individual soul is no other than the Supreme Self, then the former must also be as much in size as the latter. The Vedas declare the Supreme Self to be all-pervading; therefore the indivi-

dual soul also is all-pervading'. (Shankara's commentary on *Brahma Sūtra*, II. iii. 29).

It cannot be objected that the term 'individual soul' must be taken to imply a secondary meaning; for then the same term must be said to be used in one sense in the refutation part, and in another (i.e., primary sense) in the objection part—which cannot be the case. Moreover, the decision of the one soul is in perfect harmony with scriptural texts like *Taittirīya Upaniṣad*, II. vi, and *Bṛhadāranyaka Upaniṣad*, IV. iii. 7 and IV. iv. 22—all of which pronounce the individual soul to be all-pervading. An argument for the metaphysical senses of *tvam* and *tat* for the purpose of their identity stands contradicted by *Sūta-samhitā*, II. viii. 42. The Absolute Spirit continues to have the same magnitude even after the imagined assumption of individuality, as it had before entering the universe.

Thus it stands proved that it is one soul that, having been first bound by ignorance of its real nature, becomes liberated when illusory distinctions between it and other individuals on the one hand and between it and the divine Creator on the other disappear (together with their parent—*ajñāna*) through the certain knowledge that it is the all-pervading Soul (as there are no individual souls, or creative God other than its plenary Self). The popular point of view that 'some persons other than myself have been released from bondage, while I still continue in ignorance of my real nature', is not accepted by the wise, as it does not point to the right procedure regarding the attainment of liberation. An inwardized mind is a pre-condition of Self-knowledge; while the popular view tends to scatter the mind outwards to the false, fleeting show of many individual souls.

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A. On this point there is concurrence of the *Brahma Gita* (*Sūta-samhitā*, III. iv. 47). To remove a possible distrust regarding the fact of one soul uniformly abiding in one's own body as well as in other bodies, and thus finalize the indisputable truth of the singularity

of soul, Brahmā here tells the gods that just as the beholder of a dream (the soul that conjures up a dream, not a tiny creature belonging to the dream-world and fashioned by the beholder), though himself only one, shines through ignorance as many comprising disciple, preceptor, etc., so also in waking life only one soul, known as the empirical ego (*viññānamaya-jīva*), itself appears through mistake as many individual souls, characterized as: 'I am bound', 'this is liberated', 'he is great', 'this is learned', 'he is ignorant', etc.

If it is asked: What do we gain by admitting (as suggested above) that there is no distinction between the empirical ego and the many individuals that it visualizes to itself, Brahmā continues to tell the gods that like unto the dreaming soul (*taijasa-jīva*), who, as the shaper of the dream, is not different from the many apparent individuals composing the dream-world, the empirical knower in waking life (*viññānamaya*), through his own ignorance, knows the many individuals of this world as bound; but on himself attaining to inner light knows them all to be liberated (*Sūta-samhitā*, III. iv. 48-49). The individuals of waking life are imaginative projections of the one soul (*prājña*) that produces and permeates them. The real nature of the empirical knower (*viññānamaya*) also is this spiritual principle (*prājña*) that inspirits his individualized being. The show of individual men and things, including his own (externalized) body, visual to him, is an illusion. The one soul (*prājña*) alone constitutes reality. He who, on waking up to his real nature of eternal life and light, finds others (who are varying shadows of himself and possess no mind of their own) also to be unquestionably free is the best knower of Truth (*ātma-vid-vara*).

It may be asked: Why is it that Brahmā declares the imagining soul to be the reality, while the individual souls imagined by him to be mere appearances of reality? The reply is: The permanent, self-shining Principle is what is meant by the word 'I', while an individual, externalized by the seeing Self, is a shadow of this reality. Whatever forms an

object of perception or introspection (*pramātr-vedya* or *sākṣī-bhāṣya* respectively) constitutes an appearance of this reality. The innermost, self-shining 'I' i.e. the 'I' principle surrounded by sleep or ignorance of its true nature is known as *prājña*, which is the spiritual witness persisting through all changing states of experience, superimposed upon it in ignorance, but with which it feels no self-arrogation (*tādātmyādhyāsa*). On the removal of ignorance by spiritual vision, this *prājña* becomes the *turiya ātmā*. What constitutes the 'I' is the Conscious Principle; the individuals that it knows are in themselves really un-conscious. Their visible persons have only a semblance of reality. The *prājña* or one soul persists through all states of experience. Essentially, therefore, the *viññānamaya* or empirical knower is not different from *prājña*.

Another difficulty still confronts us: If the one soul is liberated through Self-knowledge, ignorance cannot again arise and bind the soul, so that all other individuals of the world must get liberated without their own efforts.

To this the reply is: It has been shown before that bondage and liberation can apply to one soul only, they having no meaning in relation to *apparent* individuals. Every individual soul, however, may constitute the inmost 'I' shining by its own light; it thus can attain liberation through its own Self-knowledge, and in this liberated state it will find other individuals—mere reflections of itself—to be doubtlessly delivered from bondage. Every individual soul thus will experience worldly bondage till it comes by supreme knowledge. Brahmā thus prefers the doctrine of one soul to that of many souls.

B. Gaudapada also concurs with the same view in his *Māṇḍūkya-Kārikā* (Ch. IV, verses 63-66). The variety of individual beings seen in a dream have no existence apart from the mind of the dreamer. This mind of the dreamer is admittedly an object of perception on the part of the dreamer (*taijasa-jīva*) only. Thus, the mind of the dreamer

has no separate entity from the dreamer himself.

Again, the various individual beings seen in waking life are only objects of the mind of the waking man (the empirical knower or *vijñānamaya*); they are thus not apart from the waking mind. This his waking mind is an object of perception of the waking man only. Thus the mind has no separate existence from the perceiver (*vijñānamaya*).

Thus, according to the above verses, the various individuals that the soul imagines in dream or waking state (through which it passes) have no existence apart from the modifications of the mind. Therefore, these individual beings that are projected by the one soul in dream or waking state—being composed only of mental modifications—are reflections of the one real Being, the inmost 'I'. Like a painted garment, which looks like a garment without being really so, these individual souls appear like living beings (i.e., endowed with sentience and feeling), but in reality they have no consciousness of their own. Thus the Principle of Consciousness—inwardly shining and being felt as the 'I'—is the only One Soul. This also is another authoritative proof of the doctrine of One Soul.

C. Sri Krishna also confirms the same doctrine in the *Gita* (Ch. XIII, verses 1 and 26). The Conscious Principle that lights up or reveals the aggregate (such as the mind, etc.) called the body or habitation, is known as the overseeing soul. This intelligent principle, through lack of discrimination of its real nature, gets identified with the non-intelligent habitation, and becomes the conceiver (*kalpaka*) of various individual beings, who are really devoid of consciousness. Thus the one intelligent principle only, according to Sri Krishna also, is the object of bondage and liberation.

D. *Brahma Gita* (V.34) sums up the purport of the sixth chapter of the *Chāndogya Upaniṣad*, beginning with '*sadeva somyedam*' and ending with '*tattejo'srjata*', which lays down that it is only one soul associated with original ignorance (*mūla-ajñāna*) that proves

to be the creator of the world. This verse in *Brahma Gita* says that an *external* divine Creator, who has to reckon upon the antecedent actions of individuals to be created, cannot be said to be indiscriminate and thus participate in false knowledge (*ajñāna*), as He does His work with full discrimination of preceding deeds of individuals. Therefore, it is only one soul, referred to in the Shruti text '*sadeva somyedam*', that is mentioned in the *Brahma Gita* (V. 34) as the creator of the universe: this one soul, that had existed before creation, now created heat (*tattejo'srjata*). This also establishes the doctrine of One Soul as being the import of the Shrutis.

E. The same doctrine is also countenanced by the *Bṛhadāraṇyaka Upaniṣad* as is clear from two Sutras of *Brahma Sūtra* (III. iii. 16 and 17). The purport of these two Sutras is this: In '*sadeva somyedam*' ('verily, there was only one reality in the beginning'), the word '*sat*' refers to the Supreme Self (not Hiranyagarbha), even as in the question of Janaka to Yājñavalkya (*Bṛhadāraṇyaka Upaniṣad*, IV. iii. 7), viz. *katama ātmā*,—the word '*self*' is taken to mean the infinite entity that is identified with the intellect and is in the midst of the organs—the self-effulgent Light within the heart (intellect). Why? Because of the suggestion of identity (*tādātmya*) between *sat* and *ātmā*. If it is contended that the word '*ātmā*' (self) has not been used at the beginning of the text (*upākrama*), we reply that in spite of it, the identity between *sat* and *ātmā* must be admitted in view of the definite statement (*avadhāraṇā*),—'*yenāśrutam śrutam bhavati*' (*Chāndogya Upaniṣad*, VI. i. 3), as a means of proving which wonderful revelation '*sadeva*' text (VI. ii. 1) has been introduced. If *sat* is not taken to mean the one Supreme Self,—if the innermost, intelligent 'I' is not taken to be the real creator (the first cause) of the universe,—then, by knowing the One everything cannot be known.

Moreover, (a) the certain existence of one reality (*sat*) before creation; (b) the fact of the one spiritual principle (*sat devatā*) enter-

ing the created universe as an individual soul (empirical subject or *viññānamaya*); (c) the fact of the unification or merger of the *viññānamaya* at the time of deep sleep with *prājña*, i.e. *ānandamaya* (*Chāndogya Upaniṣad*, VI. viii. 1)—the attainment by the individual subject at the time of sound sleep of his own inalienable status of subjectivity and plenary peace (though still shrouded by a thin film of ignorance); and finally (d) the repeated directing of the disciple to the experience of his assured identity with the Supreme Self (*tat-tvam-asi*) (*Chāndogya Upaniṣad*, VI. viii. 7, etc.),—(all this) stands justified only when the *sat* is regarded as the one Supreme Self (*ātmā*).

The existent reality (*sat*), the cause of creation, must be admitted to be the inner (individual) self (*ātmā*), for, if it were different from the knowing subject,—if the inner self (*mukhya ātmā*) were not the cause of creation,—then, by knowing the One (*eka viññānena*) he cannot claim omniscience (*sarva-viññāna*) which is an intuitive experience of the unity of the subject and object of knowledge. Thus it must be admitted that it is the One Subject, which, impelled by latent ignorance, objectifies itself into the appearance of a creation.

Before the appearance of many there was only One (*Chāndogya Upaniṣad*, VI. ii. 1).

This self-shining reality conceives itself (*ātmanā*) to be the individual self (*anena jīvena*) (*Chāndogya Upaniṣad*, VI. iii. 2). This empirical subject again is one which, at sound sleep, merges into its original subjectivity (though with the germ of subject-object relation imbedded in it)—*satā somya tadā sampanno bhavati svamaṇito bhavati* (*Chāndogya Upaniṣad*, VI. viii. 1). This state also, though revealing the Unconscious, comes short of the genuine Reality; the individual subject, therefore, is repeatedly reminded of its true, transcendental nature, beyond even the plane of introspection (*Chāndogya Upaniṣad*, VI. viii. 7, etc.)

This is the gist of Shankara's commentary which has been summed up by Vidyāranya in his *Adhikaraṇa-Ratna-Mālā*.¹

Thus there is a perfect correspondence between the Conscious Reality in the commentary of Shankara (with its bearing upon *Bṛhadāraṇyaka Upaniṣad*) and the Blissful Principle suggested in the verse from *Brahma Gita* (referred to in D, above, with its bearing on the sixth chapter of *Chāndogya Upaniṣad*). Both of them signify that it is the One Soul, with the thin vestige of the many (existing like the underlying writing of a palimpsest), that sends forth the world.

¹ Anandāshrama, Poona Edn., page 103.

TOWARDS ONE WORLD

BY BATUKNATH BHATTACHARYA

THE CALL OF THE HIGHEST UNITY

The pursuit of larger integrations alone contents the progressive soul of Man. East and West are at one in this realization. The impulse to see life as a whole is innate in man. 'In smallness lies no Bliss, but in immensity only'—is the Upanishadic dictum. 'Where there is no vision, the people perish', says the

Book of Proverbs. This urge has led man today, in his relations with his kind, to a point where he stands face to face with the highest idea. It is the concept of Humanity as a whole, a single family, regulating life on the broadest political and economic basis, on the enduring principles of peace, equality, and co-operation. Thinking in terms of mass-psycho-

logy and mass-welfare, he is now up against a problem no longer remote and speculative but hourly more insistent and practical—viz. How to be happy all together? And the sum of wisdom which through the ages he has been laying up and the attributes in which he has sought distinction for himself above all other species will now be taxed to the utmost and put to a crucial test in the attempt to make the globe a fitter home for united mankind.

A NEW PROBLEM

History is the tale of man's exploration of the two subjects of perennial interest and unlimited content: His self and the world. His knowledge of self has grown with his increasing contact and sharpening conflict with his environment—both physical and human. With every step in advance wider horizons have opened to his view. In the new phase of his existence he finds that his discovery—neither of his own nature nor of his environment—is yet at an end. And the problem of happy and harmonious living for all—although it has confronted him on an enlarging scale through the sixty centuries of civilization—has now assumed complexities and dimensions which almost make it different in kind and quality from all that preceded it.

THE LIGHT OF HISTORY

But whatever the intricacy and magnitude of the problem, the lamp which is to light man's path onward is the experience of the past. The lessons of history about the birth, growth, and decline of societies, the rise and fall, the aims, courses, and motives of civilizations, in so far as they apply to present conditions, merit close attention. For, history is never annulled, though it may not repeat itself. Science, it has been said, is a series of judgments revised without cessation. The process is the same wherever truth is assayed and the circle of knowledge widened. The basic facts and the cardinal truths about human nature and the testimony of history as to racial survival and the aims and aspirations of civilization need, therefore, to be gleaned not out

of a passing curiosity but in so far as they have their permanent value.

AGES OF SUB-HUMANITY

The last five or six thousand years in world history are no more than a speck in the moving expanse of Time. Scientific estimates compute the age of the earth to be 2,000 million years. And although it has been the habitat of life for 300 million years, man's appearance on it is dated about 300,000 years ago. As a brute or a savage or a barbarian, therefore, he roamed on earth for about 295,000 years and he has been emerging from sub-humanity to the state of humanity during this last inappreciable period.

THE UNRECKONED DEAD AND THE FEW LIVING SOCIETIES

In every nation or country it is obvious the dead are ever in the majority; they far outnumber the living members. This seems to be true about races and States as well. Those of the past, which have faded into unknown and nameless oblivion, are without reckoning. And those that history and prehistory have been able to trace must have been more numerous than the survivors which have emerged into the living present. Historians reckon the distinct types of civilization, which emerged during the last six thousand years, as twenty-one. The living societies of today, which feel in them the urge and aspiration to struggle and survive and fashion or preserve distinctive life-patterns, are marked off into between sixty and seventy States. But as the embodiments and depositories of broadly differing cultures they are six: viz. Western Christian, Orthodox Christian (in its two divisions—the main body and the Russian), Islamic, Indic, Sinic, and Far Eastern (the main body and the Koreo-Japanese).

SIX LIVE CIVILIZATIONS AND THE DECAYING MANY

This sixfold division of a species that comprises 2,200 millions and peoples an entire globe must suffer from the inevitable defects of terming in the gross what is far from simple

—a vast variety of races and colours, cults and faiths, modes and motives of life. There are, besides, the arrested or decaying limbs. In 1915, anthropologists listed 650 primitive societies. But each of the six living civilizations embraces a larger aggregate than all the primitive societies that have so far risen to view. Leaving aside for the present the potentialities that in the modern world backward races may exhibit under favourable nurture and with a shift in their political and economic set-up and ideological background, the races of Africa—called the nation of the unemployed—and the thinning survivors of American aborigines, as also Negroes—victims of nearness to superior races—are not generally credited with creative contributions to civilization. Nil is the measure of their achievement in furthering the onward march of mankind.

THE FADED FIFTEEN

The six living societies first named are, so to say, the heirs of the ages, and from ancient and extinct races to them has descended the varied cultural heritage of which history is the exciting record. The once living civilizations, which have now faded away, are counted as fifteen. Four of these—Andean, Mayan, Yucatec, and Mexic—belonged to the two Americas and were the contribution of the Red races. The archaic civilizations—Egyptiac, Minoan, Syriac, and Arabic—were evolved by the Whites of the Mediterranean group. Sumeric, Hittite, and Iranic were contributed by the Whites of the Alpine variety. To the account of the Nordic Whites is set down Hellenism, the voice of which—though dead in its original form—still cries from the grave and was the chief source and ingredient of Western civilization.

ILLUSION OF DATA

But this summary enumeration of the major civilizations of the past and the present suffers from the defects inherent in every attempt at a simplified statement of what is in its very nature vast, infinitely complex, and at best imperfectly known—the March of

Humanity through the ages. Historical importance, the division into major and minor, is often determined by the available data and is accidental. When collective happiness, the substance of culture, essentials of life, and life's indispensable apparatus are considered along with the changes of fortune that may overtake the imposing civilizations of today in the aeons which lie ahead, these estimates partake of the nature of optical illusions. For, there can be no complete picture of a civilization till it is extinct. And in the perspective of the far off future, the shape of things now so imposing will be widely different.

IMPORTANCE ADVENTITIOUS

In the not very distant past, when geography was in its infancy and races and countries knew only themselves and their immediate neighbours, imaginary and fantastic accounts made up for ignorance of the remote and undiscovered tracts. Beyond the circle of historical knowledge—the spotlighted area—must lie an enormous stretch of human experience, which, on a closer view or with fuller knowledge or by a shift of the perspective, would appear not so unimportant. These limitations and reservations being always borne in mind, the list set out above would be least misleading. It would give a fair idea of the main lines of human advance.

THE UNEQUAL MARCH

This advance may be likened to a Marathon race,—the competitors pressing on at unequal paces, some ahead, some fallen or falling behind, some already dropped off and sunk to the ground. But it is also like a relay-race or the journey of the fiery cross in which the unfinished task of an exhausted participant is handed on to a fresh entrant in the game. Thus the torch carried by a predecessor is borne along by a successor. And continuity is kept up in civilization:

Four phases or types are therefore clearly distinguishable: (1) The *hors de combat*; (2) The standstill; (3) The slow-paced and losing; (4) The go-aheads.

(1) *The Hors de Combat*RACES AND CIVILIZATIONS NOT
WHOLLY EXTINCT

To describe the ancient races of the earth as necessarily extinct is hardly accurate. It is nearer the mark to speak of extinct civilizations. But even the latter concept is warranted within certain limits. Civilization comprises technique and aptitudes, ideas and institutions. No civilization can be called altogether extinct so long as these elements of its composition are not totally lost, erased from the memory of the race and untraceable in the practices and customs of any surviving society. The Hellenes and the Latins are dead, but the artistic and intellectual legacy of the former and the legal institutions and statecraft of the latter still enrich and colour the Western mind.

SURVIVAL IN POSTERITY

But even where a civilization as a composite whole fades away, the race that reared it and thrived on it is not blotted out from its ancient seat. Mingled with the blood of immigrants and conquerors, that of the forefathers of the historic breed flows on in the veins of the present-day possessors of the land. Sometimes again dislodged from the ancestral seat by inclement Nature or more powerful nations, the descendants settled in alien lands still feel the glow and throb and tingle of the blood of the forefathers. No extensive portion of the earth's surface—once the seat of a civilization—is today unpeopled, everywhere the pressure of population is heavier than at any time in the past. And so, if absolutely pure races are no more than wishful fancies of racial egotism, every individual and every family alive on earth today can claim as long and as noble a pedigree as the proudest patrician or scion of an imperial dynasty. The lineage of each goes back to the First Man, nay, to the very beginnings.

CASES OF MERGER AND EXTINCTION

Still the extinction of certain races has to be accepted as a fact. The case for extinction is confirmed by the dwindling and decadence

of races like the Polynesians and the Red Indians. In some cases the survivors of barbarian races are a remnant of those for the most part assimilated by neighbouring civilizations, e.g. the Scottish Highlanders, who, two centuries back, were a considerable number, but have now been absorbed in the British race. In the islands of the Indian archipelago dwell races that a few centuries back were Hindus or Buddhists in their religion and in social features, but today, while retaining much of the latter, have gone over to the Islamic faith. The relics of art and traces of social usage inspired by Hindu culture still mark their land and testify to their filiation to the Indic civilization in the past.

In the New World, the indigenous civilizations—Andean, Mayan, Yucatec, and Mexic,—the lineaments of which have now to be laboriously deciphered by archaeologists—had their death-blow in the ruthless onslaught of the Spanish conquistadores. In the onward march of humanity, these civilizations have fallen off and become extinct, not through the exhaustion of vitality or the overpowering inclemency of their physical environment. They were the victims of invasion by races of superior military power and organization. Uninterfered with by European adventurers, Mexic civilization might by now have covered North America.

(2) *The Standstill*

ARRESTED GROWTH

In the second place there are the arrested civilizations. The Dark Races of Africa exhibit a static phase—a long pause on the primitive level through untold centuries—just like archaic forms of life which remain unchanged through whole geological periods. They illustrate how the ill-developed co-ordinative powers of the savage evade the strain of reflection. Nyasaland furnishes a typical picture of the primeval man—the child of Nature. He has the fewest wants and is apparently quite happy. He is a lesson in what 'a poor, bare, forked animal unaccommodated Man is'. He vegetates and is com-

fortable in his own way of life. A small part of the year he lives upon wild fruits and herbs. His staple food is the small, tasteless millet seed which grows in his garden. It is crushed in a mortar and with a little water made into a thick porridge. Twice a day he eats up a large pile of it. When rains moisten the hard soil, he delves it with his hoe, drops in a few handfuls of millet, and the year's work is done. His wife or wives are his millers and bakers. He eats apart from the other sex, for, to eat with a woman degrades him. One stick pointed makes him a spear, two sticks rubbed give him a fire, fifty sticks tied together make him a house. When he dies, a pipe, a mud bowl, and his bow and arrow are thrown into his grave,—all the wealth he had in life.

RELAPSE INTO PRIMITIVISM

Regressive reaction to life is also presented by the Easter Island, which was once the seat of Polynesian civilization, but has now relapsed into primitivism. It illustrates though negatively the need of interaction between races as an instrument of social advance. Western explorers discovered it as the seat of a dual population of flesh and stone. A high degree of skill in navigation alone could have enabled the bringers of the old civilization to cross the sea in their crude crafts and to reach it and to rear the works of art of which then they were masters. They carved stones into figures of remarkable size and beauty. The island has been won and occupied at the price of the longest sea passage. Such seafaring was at one time a common feat. Then the sea closed in round it; perhaps some of the near islands went under it. And the descendants thus isolated lost the skill to navigate which their forbears had. Plying frail open canoes across long distances, by degrees they went slack.

ARCTIC NORTHMEN

A similar fate overtook the Northmen, who, as daring fighters sweeping the seas all round, had left their home on the Continent and at last found themselves in Iceland—near *ultima*

Thule. Cut off from contact with the outside world, they turned their attention inward and became barbarians again. Hunting seals and whales, catching small fish, going up the heights in pursuit of reindeer or to extort tribute from the Lapps or clearing the forest and during winter dreaming, long heavy dreams, they descended to a mere animal plane of existence in which battle with the rigours of climate and the strenuous quest of food made up the whole routine and purpose of life.

ESQUIMAU LIFE—AN UNVARYING CYCLE

Similar engrossment in sheer biological activities in a severe climate and in a region of poor yield in life's barest needs similarly affected the life of the Esquimaux. The appliances devised by them for arctic life are perhaps the last word in the type of skill which the peculiar conditions called for. Life for the Esquimaux moves in a fixed annual cycle, with sharp transition from season to season. Whether in arctic or sub-arctic zone his winter home is on the coast-land and later on the sea-ice. In summer he moves inland and either hunts or catches fish and lives in tents. In the depth of winter snow-houses and in its beginning earth-houses shelter him. His stock of implements is small but most ingeniously suited to the vital operations and such as may be used by man or woman according to their power.

UNPROGRESSIVE APPARATUS

The dog-sledge, the Kayak, the *umiak* (or woman's boat) are the vehicles; the harpoon, the three-pronged salmon spear, the compound bow and arrow are his weapons for securing game. He moves in snow-shoes and skin garments. For larger catch, families are dispersed over as large an area as possible and society comes to be dissolved into its first element—the family. Lamps of blubber oil light his long nights. From year to year and age to age life moves in this uniform iron groove and despite the extraordinary skill shown in devising the crude apparatus, man is not the master but the slave of arctic Nature and all his energies and powers are taken up

with activities to keep life going. Movement and energy mark the routine, but there is no progress. The iron chain of constraint holds man down to a primitive round of duties.

THE NOMADIC ROUTINE OF MIGRATIONS AND ERUPTIONS

Yet another instance of this static manner of life is Nomadism, the theatre for which has by degrees been narrowed by more advanced modes of existence. It is life always moving on or off. Like the arctic fishing-fleet, cruising from bank to bank and revolving amidst the same round of haunts, the nomadic horde follows the same orbit of summer and winter pasture ranges. It is like the migrations of birds of passage from a colder to a warmer zone and back, from the South to the North in spring and in the reverse direction in autumn. Apart from this normal cyclic movement, confined within the limits of steppes or prairies in Central Asia or in South and North America, there have been recorded, since the second millennium B.C., occasional outbreaks as violent and sudden as volcanic eruptions. Nomadism being cattle-driving, the North-and-South range extended over hundreds or thousands of miles according to the ratio between heads of cattle and the pastoral resources of the range covered.

This normal movement was geographically limited and peaceful in character. But the violent eruptions were exceptional interludes although these have marked the deepest impress upon historical record. They were military operations rather than migrations of entire populations. These took place along certain breaks in the confines of the nomad's own domain, viz. the Eurasian steppe which extended from the Great Wall in China to Trans-Caspiana and to the Iron Gate, and the Afrasian steppe or desert oases, bordered on the east by the Euphrates and stretching irregularly to the Sudan, Somaliland, and Tropical Africa. Scythians, Mongols or Tartar-Avars, and Magyars spread terror in Asia and in the heart of Europe during sixth to thirteenth centuries of the Christian era, of

which a graphic and rather highly coloured picture is De Quincey's *The Revolt of the Tartars*.

UNRECORDED INVASIONS

In pre-Christian era the Hyksos eruption into Syria and Egypt, the Scythian incursion into Assyria, and that of Bantu-speaking negroids into Central and Southern Africa in the undated past are episodes which suggest that in the dusky unrecorded beginnings of civilization, invasions more frequently proceeded from nomadic tribes. For, in the dimness of archaic history, the cultural lineaments, nomadic or other, of aggressive races are hard to discern.

TILLAGE—THE DEATH-BLOW TO NOMADISM

But the details of the historical fortunes of the nomads apart, it is notable that in the Old World or the New, nomadism has for long been in its last gasp. In America, prairies were turned into cattle ranches and finally agriculture ruthlessly encroached upon the nomad's domains. Cribbed, cabined, and confined, nomadism has at last had to expire once again. And thus, on an extensive scale, 'Abel was slain by Cain'. The nomad's savage onslaught is nothing compared with the inexorable and relentless pressure on him of the cultivator, which slowly and inevitably narrowed the area and at last has extirpated this early phase of human economy. And today we have to be reminded that at one time it had been so wide-spread and so formidable a menace to its sedantary and less restive neighbours. Many factors joined in this consequence—turn of the climatic screw, shrinking of habitable area, desiccation, and thinning herds of animals. But the fatal finishing stroke has been the change-over to tillage.

(3) *The Slow-paced and Losing*

THE SLOW-GOING CIVILIZATIONS

In the third category of civilization—the slow-paced and losing concerns,—Western historians include Islamic, Indic, Sinic, and Far Eastern. Civilization spelt with a big 'C' is held to be another name for Westernization. The network of the Western economic and

political system now holds in its meshes nearly 60 and odd contemporary States, including the surviving States of non-Western origin.

THEIR SOUL NOT YET LOST

It is admitted, however, that while the frail primitive societies are being ground to powder by the ponderous Western steam-roller, and their faint outlines obliterated, the cultural map of the South and East of Asia remains substantially the same; the lineaments of the four living non-Western civilizations are still clear. The people living under them can still call their soul their own. And no Western man of science, poet, or saint can kindle in it the spiritual flame that is alight in his own. But the natives are still regarded as infra-human and are viewed without their cultural colour as part of the flora and fauna—as trees walking or wild animals infesting the lands they occupy in their teeming millions. The permanent epithet for the East is—'Unchanging'. In conceiving the unity of civilization, these four are denied recognition.

MARKS OF DECADENCE

The marks of decadence are pointed out in them as in the stationary primitive society. Social imitation in civilized society is directed forward towards the future and in the other kind backward to the older generation. The cake of custom cannot be broken and dynamic motion—resulting in change and growth—is stopped. And creative personalities are not born. Spiritual tension is low and there is an incapacity to break away from the stable order or social equilibrium of an older date which resulted from an adjustment of the human organization to the physical environment.

LACK OF HOMOGENEITY AND INTERCOURSE

The population under such civilizations is not of one, single, homogeneous type, but distributed among two or three markedly different categories. A number of separate castes stand out with different social functions. And the caste consciousness bars national solidarity. Society does not move forward as one united body, but is impeded by taboos

and inhibitions handed down from the past and still kept without a rationale in the context of modern life. These Oriental societies are like tideless lagoons beside the rolling sea of civilization. Creative contributions from more races than one make for civilization. It is the product of a push and pull upon mankind. A two-way traffic, exporting and importing men, goods, and ideas is the very essence of life. These civilizations are like still waters of a creek or lagoon, not stirred by the tides, gales, and currents which sweep over the main flood. They live segregated from the stirring intercourse of race and race and the exciting adventure of life with its dangers and disasters and exhilarations.

RIVETS OF THE PAST

The monuments of art which betoken their past greatness point to a phase in their lives after which they still yearn. Longingly they look back to the days of past glory of the race and find their deepest inspiration in them. The present phase of their life is no more than an epilogue to the main drama which was acted in the past. The Hindu outlook on life, in particular, is held to be pessimistic; it lacks a dynamic faith in progress and does not afford the incentive and stimulus, the drive, in a word, towards a fuller life and a better future—a golden age, which lies not in the past but is to be fashioned out of the multiplying resources and strenuous strivings of the present. The voice of one of our men declared the other day that the potentialities of the Brahminic religion was exhausted. It is a charge to which the three other surviving Oriental civilizations are open. A too long view of the fortunes of men and destinies of nations and the plenitude of their heritage with its other-worldly outlook oppress their mental horizon and slacken the sinews of active and inventive powers.

(4) *The Go-aheads*

THE UNCHECKED ADVANCE OF THE WEST

The very antithesis of these traits is claimed for Western civilization—in its two aspects: Western Christian and Orthodox

Christian in Russia. The latter, despite its marked divergence and its attitude of antagonism to the other, is regarded as its offshoot like the branch of a banyan tree which strikes roots of its own. Considering its world-wide sway and the dominance of its economic and political system, and its irresistible mechanical advance and industrial ascendancy,—which in all countries is overthrowing antecedents and competitors, it is said that the Western spirit is, as it were, a kind of psychic electricity—without a positive or negative charge—of which there can no longer be any exertion of the human psychic force.

MARXIST REACTION

The place of Orthodox Christianity in Russia is now under Marxism, held by a new atheistic Church militant. But from the vigour and energy with which not only industry and transportation but also agriculture is being mechanized and a nation of peasants is turning into a nation of mechanics, old Russia is fast becoming a new America. While denouncing Westernization, she is seeking its triumph almost with a zeal surpassing Peter the Great's attempt. By a like irony, in our country, Gandhism, though intended to be a protest against the ubiquitous Western culture, is being turned by many of its effective supporters into an instrument of its furtherance.

A SINGLE LINE OF ADVANCE

Western civilization further claims on its behalf that it is the culmination, and fruition of a single continuous culture beginning with the Minoan and Hellenic, the Syriac being a temporary excrescence on its body, which atrophied and dropped like the tail of a tadpole when it grows into a frog. Thus a single straight line of human advance is figured by telescoping three civilizations into one and world history is viewed as a continuity. This civilization is exclusively the achievement of White Men, as members not of the Indo-Aryan family, but of an exceptionally endowed race—the Teutonic, stand-

ing out and apart from all kinship in blood, the Nordic man.

POLITICO-ECONOMIC FEDERATION

The unique success of this civilization is seen in a political unification on the Western basis of the 60 odd contemporary States, including those of non-Western origin, the formation of a world-wide Comity of States,—the visible image and organ of its agency today being the UNO. The political unification has been followed by an economic unification, in its two distinctive features—mechanization and industrialization. The extent to which all instruments of living and killing are being mechanized throughout the world is patent. Over profit-sharing and the relation between employer and employee, between labour and capital, there might be cleavage of opinions and clash of ideologies; but in regard to the technique of productions and methods of organization and distribution, the octopus of the Western economic system spreads its tentacles all over the globe, and no fastness or primitive dwelling is beyond the reach of its penetration. Machinery is everywhere displacing tools and large-scale manufactures driving out handiworks. And the triumph has been completed by the strangling of the highly organized cottage industries of Japan, which were the last solitary hope of an earlier economy and the possible rival of the dominant system.

THE INCENTIVE OF TRUTH-SEEKING

The unique achievements of the West thrust themselves on acceptance by their intrinsic advantage as well as the power and vigour with which they are pushed, by the perfected arts of publicity and means of transit, by the methods and revelations of science which back them. Petty criticism alone ignores the abundant possession and the ceaseless pursuit of Truth which lay behind them and have made their ubiquity possible. Apart from the real world of matter, this irrepressible quest of Truth led and enabled the West to ransack world history and alien cultures and also to subject itself to searching

self-examination. The West has been its own diagnostician.

WESTERN SELF-CRITICISM

And it is not easy for any outside critic to outdo the findings of the intimate self-criticism of Western thought. 'There is a potential tragedy in mechanical progress. Man is ethically unprepared for so great a bounty. The command of Nature has been put into his hands before he knows how to command himself'. 'The present mechanical civilization may be a talisman of victory without being a talisman of culture'. History records instances of the advance of technique without advance of civilization and cases in which geographical expansion was purchased at the price of social relapse. The cultural conflict between the European and Asiatic races seems to develop alongside of an internal crisis in the Western spirit.

THE CHALLENGE OF BOLSHEVISM

The economic centre of gravity is shifting away from the British isles; there is, besides, the challenge of Bolshevism, directed against the entire Euro-American bloc and its outlook and social philosophy. Since 1917 Marxism has been turning into an emotional and intellectual substitute for Orthodox

Christianity. Its appeal to the proletariat gives it a sway over coloured races, as shown by recent Far Eastern events, against which democracy, with its program of world peace and economic co-operation makes an unequal stand. The best minds of Europe no doubt anxiously ask themselves aloud: Are we going to turn our new powerful 'drive' into a number of ancient anti-social institutions—war and tribalism, slavery and property? As against Western society, Russia's movement is at once centrifugal and centripetal. She resigns herself to incorporation into the great society and at the same time strives to keep aloof from its general life as a creative minority.

Amidst the tangle and turmoil of these contrary forces, the realization of the ideal of Sarvodaya or co-prosperity, peace, and happiness for all seems to be a far cry—a cry of the heart. The only hope of emergence from the plight seems to lie in the cultivation of a superconsciousness—a common self-consciousness—which sees in the round, in the largest perspective, the ailings of each and the interests of all, the elements which disunite and the purposes and the processes which unite, the individuality of the races and the solidarity of mankind.

(To be continued)

DHANYASHTAKA

OF SHANKARACHARYA

BY K. R. PISHAROTI

Man has always been in search of happiness. It is this search that has brought into existence the varied kinds of arts and crafts, that has made possible the many scientific inventions, and that has expanded the realm of human knowledge, both material and spiritual; in short, it is this quest of happiness that has

rendered possible the manifold human achievements, all intended presumably to advance knowledge, happiness, and life, and of which man is legitimately proud. At the same time, it is this very quest that has brought untold miseries and manifold sorrows that man has had to suffer from through the centuries.

Despite his sufferings and achievements, however, he has not succeeded in maximizing human happiness, speaking from a collective point of view; indeed, instead of raising it, he has only lowered it. Speaking individually, the happiness he has been after has always eluded him, and he has failed in his quest—failed because he does not know the true nature of what he has been searching for, failed because he has been searching for it where it was not. He has all along been after a mirage, after an 'imaginary black cat in a dark room'. What is happiness, where is it to be found, and how is it to be secured are, therefore, questions of paramount importance, of perennial interest, to everybody, for, all of us are alike interested in this one thing. This is the theme of the *Dhanyāṣṭaka Stotra*.

Happiness is an attitude of mind, of the knowing, feeling, and willing *citta*, and the measure of success or rather its realization, depends entirely on the extent of achievement of the ideals for which we dedicate our lives. Ideals, no doubt, differ from place to place, people to people, and time to time. Nevertheless, the fundamentals, embodied in the ideals presented in this hymn, against the background of Hindu culture, are true at all times and for all human beings who strive for something more than mere materialistic achievements.

From the point of view elaborated here, man in search of happiness cannot find it anywhere outside himself. It is within himself. Hence, if he must find it, he must find it in himself and this is possible only when he can sift the real from the unreal, the essential from the non-essential, the significant from the insignificant. And the process involves, in the first place, the cultivation of a right attitude towards life and all that has life and a correct evaluation of man and things; and, in the second place, a reorientation of life in terms thereof. In other words, he must spiritualize his whole life if he would become a Dhanya—one who is truly blessed.

The Dhanya passes through two stages. As a householder, he is engaged in the search

of the ultimate Truth, the Truth that is established in the Upanishads. He conquers the senses and the passions—such as greed and hatred, love and jealousy,—cultivates non-attachment, and makes himself fit enough for further advance in the path of progress towards spiritualization. He then devotes himself to concentration and contemplation for the realization of the knowledge of the Self (*ātma-jñāna*). In due course, he ascends to a higher plane, rises above the distinctions of 'I', 'you', and 'he' and treats alike pain and pleasure, honour and dishonour. Everything external and internal is alike to him and he renders as service unto the Lord every one of his actions. Finally he renounces home and all that had appeared to be his till then in order to become a Sannyāsin, living on whatever means available, ultimately migrating to the forest to keep company with those noble souls who have realized the Supreme Godhead—there to devote himself entirely to the attainment of the bliss that is ever present and effulgent within him.

This path is not easy, particularly for those who are entangled in the toils and travails of everyday life. But it is worth while to remember that the high road to bliss is not the monopoly of any particular individual; it is open to all alike, irrespective of caste and creed, race and religion, and sex and colour. This apart, the very knowledge of the true nature of happiness is something valuable, for, it may at least prevent us from running away with false notions of it and wreck our lives in fruitless search after it. Again, it may serve as a valuable ideal, the adoption of which would certainly prevent us from degrading ourselves. Indeed, the knowledge of the inner treasure we have, of what we really are in essence, and of what we may realize after striving, gives us strength to bear up against all odds that face us in life.

'Know thyself' is an oft-quoted expression. Let us understand ourselves aright. Knowing oneself, that is,—one's Self, is knowing the Godhead. This should be life's endeavour, for, this is itself the highest know-

ledge, the highest bliss, that man can attain. Acquiring disintegrated items of knowledge pertaining to various phenomena—material and physical, acquiring control over man and his environment without at the same time knowing the great purpose behind the universe, and perfecting scientific and technological achievements with a view to minimizing man's toils and tears, however laudable these may in themselves be, do not constitute the end and aim of life and do not and cannot lead to lasting happiness. But, generally speaking, they result only in disappointment and frustration. If we wish to enjoy real happiness, we must devote our life fully to one object, viz. the realization of the ultimate Truth, the Truth embodied in that wonderful Shruti text of three words—*tat-tvam-asi*. Self-knowledge is sovereign bliss and the way to it lies in consciously cultivating the spiritual attitude in every phase of life.

DHANYĀSHTAKA

*Tajjñānam praśamakaram yadindriyāṇām,
Tajjñeyam yadupaṇiṣatsu niścitartham.
Te dhanyā bhuvī paramārtha-niścitehāh.
Seṣāstu bhrama-nilaye paribhramanti. (1)*

1. That is knowledge which leads to the control of the senses;¹ that is to be studied which is definitely established in the Upanishads.² They are the Blessed on earth whose desires are fixed upon the ultimate Truth; others, however, wander about in the realm of confusion.³

[¹ True knowledge is that which helps man to rise up to his full stature and this is possible only if it helps him to control his senses.

² Note the term *niścitartham*: it emphasizes the importance of learning the *idea* and not merely the word. As matters are today, our learning consists more of words than of ideas. We talk of gods, of spirits, of religion, of morality, of beauty, etc.; but a little reflection shows that in these as in other things we learn only words and not ideas. Verbalization is the main part of our study and research. This is an important truth never to be forgotten.

³ In other words, continuing to live in the realm of misapprehension and ignorance.]

*Ādau vijitya viṣayān-mada-moha-rāga-
Dveṣādi-śatrugaṇamāhṛta-yogarājyāh,
Jñātvā'mṛtam samanubhūya parātma-vidyā-
Kāntāsukham vana-gr̥he vicaranti dhanyāh. (2)*

2. Having first conquered the objects of the senses,⁴ and the host of enemies such as pride, ignorance, attachment, hatred, etc., having wrested the kingdom of Yoga, having tasted the nectar, and having enjoyed the bliss of the 'beloved' of Self-knowledge, they live Blessed in their forest-homes.

[⁴ When the senses are controlled, the conquest of *rāga* and *dveṣa* naturally follows. Once this is achieved, the Yogi's entering into the kingdom of eternal contemplation is like the entry of a victorious warrior into the kingdom of his vanquished enemy.]

*Tyaktvā gr̥he ratimato gatihetu-bhūtām-
Atmecchayopaniṣadartha-rasam pibantah,
Vita-spr̥hā viṣayabhogapade viraktā,
Dhanyāscaranti vijaneṣu vimukta-saṅgāh. (3)*

3. Giving up the pleasures of home which lead the mind astray, freely drinking the nectar of the knowledge of the Upanishads, and free of all desires, shunning sense-enjoyments,⁵ the Blessed wander unattached in lonely places.

[⁵ When they have understood and realized this *artha*, they become free of *spr̥hā* (desires), and have, therefore, a disgust for objects of sense-enjoyment.]

*Tyaktvā mamāhamiti bandhakare pade dve,
Mānāvamāna-sadr̥śāh samadarśinaśca,
Kartāram-anyam-avagamya tadarpitāni,
Kurvanti karma-paripāka-phalāni dhanyāh. (4)*

4. Discarding the two terms 'I' and 'mine' which involve bondage, (treating) honour and dishonour alike, viewing all things with an equal eye,⁶ realizing that the doer is another, the Blessed render as service⁷ unto Him all that they do by virtue of Karma.

[⁶ It means not differentiating things where no differentiation exists.

⁷ This is an important aspect. All actions man is called upon to perform are to be made

an offering to God. Man is after all an instrument in the hands of God. Acting in consonance with this idea goes a long way to make man more human and the world we live in more habitable.]

*Tyaktveṣaṇātrayam-avekṣita-mokṣa-mārgā,
Bhaiṣyāmṛtena parikalpita-dehayātrāh,
Jyotih parātparataram paramātma-sañjñam,
Dhanyā dvijā rahasi hṛdyavalokayanti. (5)*

5. Giving up the triad of Eshanās,⁸ following the path of liberation, living upon what is obtained by begging,⁹ the Blessed Dvijas¹⁰ visualize in their minds, in secret, that supreme effulgence called Paramātmā.

[⁸ The three dominant urges, viz. those for obtaining children (*putra*), wealth (*vitta*), and heaven (*loka*).

⁹ The term *dehayātrā* signifies keeping body and soul together. When man is not worried about the means of livelihood, he can harness all his energies for the greater purpose in life, viz. the realization of *ātma-jñāna*. He takes to the beggar's bowl not as a profession but as a means of releasing his energies for a higher purpose, for spiritual attainment.

¹⁰ Literally, 'the twice-born', i.e. one who is really 're-born', spiritually re-awakened.]

*Nāsanna sanna sadasanna mahanna cānu,
Na strī pumāna ca napumsakam-ekabijam,
Yaih Brahma tat-samanuṣāsitam-ekacittā,
Dhanyā virejur-itare bhavapāśa-baddhāh. (6)*

6. It (Brahman) is not Sat (existence), is not Asat (non-existence), is not Sat-Asat; nor

is it great, nor small; it is not feminine, or masculine, or neuter. They shine, the Blessed, by whom that Brahman is contemplated; others are tied down by the coil of existence.

*Ajñāna-panka-parimagnam-apeta-sāram,
Duhkhālayam maraṇa-janma-jarāvasaktam,
Samsāra-bandhanam-anityam-avekṣya dhanyā,
Jñānāsinā tad-avaśīrya viniścayanti. (7)*

7. Realizing that existence is ephemeral, that it is like immersion in the mire of ignorance, that it is void of reality, that it is the abode of sorrow, and that it is contaminated by the touch of birth, old age, and death,—the Blessed satisfy themselves by rending it asunder with the sword of knowledge.

*Sāntair-ananya-matibhir-madhura-svabhāvaih,
Ekatva-niścita-manobhir-apeta-mohaih,
Sākam vaneṣu viditātma-para-svarūpam,
Sāstreṣu samyaganīṣam vimṛṣanti dhanyāh. (8)*

8. In the forests, in the company of Shāntas (those full of calm and equanimity), whose minds are devoted to nothing else, who are sweet-tempered, who have realized their oneness with the Paramatma, and who are free from ignorance,—the Blessed ever meditate intensely on the transcendent nature of the Self known through the Shastras.

Thus end the eight verses of the Ashtaka by Shankaracharya, setting forth the qualifications of a Dhanya and also the means to the attainment of that blessed state. One who can translate this into action in his everyday life, in relation to men and things, is the ideal man. Such a one alone enjoys real happiness.

'Sever thy craving for the sense-objects, which are like poison, for it is the very image of death, and giving up thy pride of caste, family, and order of life, fling actions to a distance. Give up thy identification with such unreal things as the body, and fix thy mind on the Atman. For thou art really the Witness, Brahman, unshackled by the mind, the One without a second, and Supreme. . . .

'The universe is an unbroken series of perceptions of Brahman, hence it is in all respects nothing but Brahman. See this with the eye of illumination and a serene mind, under all circumstances. Is one who has eyes ever found to see all around anything else but forms? Similarly, what is there except Brahman to engage the intellect of a man of realization?'

—Vivekacūḍāmaṇi

THE CREATIVE POWER OF THE MIND

BY SANAT KUMAR RAY CHAUDHURY

Philosophers and scientists seem to disagree in their views on the real nature and constitution of the mind.

Materialists, who do not admit the existence of a Creator, say that mind is a function of the body, resulting from the combination of certain organic materials, similar to a chemical reaction. They often argue that life itself has evolved on this planet owing to some such chance reaction.

Those, however, who hold that life is a divine manifestation, express the opinion that mind is one of the internal organs (*antahkarana*). It is something more subtle than matter and survives physical death of the body. They say that it is one of the most potent forces in man's life and is the cause of his happiness or sorrow. If mastered and properly trained by man, mind leads him to liberation. If allowed to master man, it brings him bondage and misery.

Whatever may be the origin of the mind, we have to accept the fact that it exists. We have also to acknowledge the power of the mind as a creative force in man's life. If so, then, it may legitimately be asked: What is the constitution and what are the potentialities of the mind?

One of the mind's functions is to 'remember' and to direct our sense-organs accordingly. To cite the classical example: If a man remains without food, say, for a fortnight, he can scarcely 'remember' things which were vivid in his memory when his fast commenced, nor can he direct his sense-organs or receive impressions from outside properly. If he takes food, his mental powers are restored. This brings out the real constitution of the mind. It is something whose power ordinarily depends upon the absorption

of material nourishment by the body for its functioning.

Now, if this be granted, we have to see next whether the mind is something which is like other kinds of matter and can be perceived by the senses. A little investigation will show that the mind can never be made the 'object' of any of our sense-organs, though we can know its existence from its functionings.

Some philosophers say that the visible world has no existence except in our minds. It is no doubt hard to realize the truth of this statement. We constantly receive knocks from obstructions on our path, which forcibly remind us of the existence of an external physical world. Nevertheless it is the mind which feels and registers the knocks, and inasmuch as the outside world is to the individual a sum total of impressions it may be said that apart from one's mind there is no separate existence of the world to the percipient. The point is established by another classical example. If a marriage procession, with music, passes in front of a person who is deeply meditating on something else, that person will not have 'heard' or 'seen' the procession and so far as he is concerned there has been no procession.

Another way of looking at the problem is to consider the entire creation as a 'seeing' (*ikṣānam*) of the Divine Mind. If It ceases to see the creation, there will be dissolution (*laya*) and the universe will disappear. This is true only of the Divine Mind. According to this theory, individual consciousness (*jīva caitanya*) is but a reflection of the Divine Consciousness (*cit*). Hence the human mind must have some faint reflection of the power of the Divine.

However, everyone is more or less aware

of the creative power of the mind, though different in different individuals. Some can read the thoughts of others, some can influence the actions of others, some can even overcome the barriers of space and time, and appear before and talk to persons who are far away from the place where the former are physically present. As has been said by a great seer of our times, there are instances where the functions and experiences of a higher plane, viz. the supra-mental, obtrude into that of our mental plane.

Such miraculous powers (*vibhūti*) result usually from the practice of Yoga. In rare cases these powers come to a person naturally, without any training immediately preceding them. The primary requisite (in Yoga) is concentration of the mind and its purification.

Even agreeing with the materialists that mind in its essence is 'material', there is no inherent impossibility in its developing strange powers. If mind be material, it is akin to the sun's rays partaking of the qualities of energy and of attenuated or sublimated matter. If the energy pent up in one atom of gross matter be practically limitless,—as has been demonstrated by scientists,—there is no bar to the hypothesis that the energy or force lying hidden and unutilized in the human mind is also limitless, waiting for the 'magic wand' of Yoga or concentration and purification, to manifest its hidden powers.

If mind is energy, it must possess the power of destruction as well as of creation like other forms of energy. The destructive aspect of energy is well known to science and scientists; the creative aspect is not so well known and we are only beginning to have a glimmering of it.

With the progress of science, the advent of the atom bomb, and the latest theories of relativity, our ideas of energy and matter have undergone a revolution. Energy can now be considered as an aspect and condition

of matter. If this is granted, then there is no inherent impossibility in energy assuming the form of matter, though we may not always know the technique of the conversion of the one into the other. Thus there is no inconsistency in mind creating matter or material things.

The evidence in support of such powers of the mind is not readily accepted and is poo-hooed by the so-called realists. In our country, Tantrics have been known to create powerful and subtle forces which are called by them as *Kriyas*. In the lives of our saints we find instances when food and help came to them unasked, in unlikely places, whenever a necessity for the same was felt.

The function of the mind is mainly twofold—resolution (*saṅkalpa*) and doubt (*vikalpa*). There is a stage in man's evolution (to a higher sphere) when he becomes *Satya-sankalpa*, i.e. whatever he wishes comes true. At that stage the mind becomes fully creative, and man acquires a truly godly attribute.

Looking at the question from another angle, we find the human mind creative (though not of gross physical matter) even in cases where it has not undergone any special training. A child fed on ghost-stories will create for itself imaginary ghosts, for fear of which it will not venture into the dark. A person with an obsession sees the dreaded object in the most unlikely places. A great painter has a vision of his future masterpiece, a great musician of his future symphony. In all these cases the mind has been made one-pointed (*ekāgra*) and it acquires creative force.

But the mind's power of 'physical' creation cannot and should not be ruled out. If we follow the path prescribed by our great teachers and seers, we can certainly attain a stage wherein our minds will be freed from their physical limitations and become really creative.

NOTES AND COMMENTS

TO OUR READERS

Much vagueness of thought still centres round the correct Indian concept of Faith as a requisite Sādhanā for attaining the Highest Knowledge, especially amongst Western scholars. Taking Bradley's well-known views as a 'test case' and refuting, at the same time, the suggestion that faith is 'unverified belief' or 'non-rational suppression of doubt' or 'blind assent to authority', Prof. Makhanlal Mukherji, M.A., P.R.S., investigates the relation between and the scope and meaning of *Faith and Knowledge*. . . .

It is for philosophers and mystics to say what the great English poet and dramatist could exactly have meant when he referred to the ephemeral life of man as *Such Stuff as Dreams are made on*. In his learned article, bearing this significant title, Prof. Kshitish Chandra Chakravarti, M.A., B.L., discusses, mainly from an Advaitin's standpoint, the hotly contested and widely differing implications of the ultimate One and the apparent Many, citing relevant authorities in support. . . .

Physically as well as metaphysically the world is one. Men and their civilizations vary. But at no time in the history of man has the demand for uniting the whole world under one world government and through one world organization been so insistent as today. The receding hopes of a world understanding in the deliberations of the councils of nations is a sombre prospect. In a masterly analysis of the origin and destiny of man and the rise and fall of races and civilizations, Sri Batuknath Bhattacharya makes an objectively critical study of world conditions—past and present, setting forth the great factors of culture and civilization that alone can lead mankind *Towards One World*.

DUKE ARMAND OF RICHELIEU

Armand de Chapelle de Jumilhac, the Duke of Richelieu, a Marshall of France and

scion of the French nobility, who was a great lover of India and had known Swami Vivekananda intimately, passed away at New York on 30th May 1952, at the age of seventy-six. As a young man, the Duke, who was the last to bear his illustrious title, had been a great admirer of Swami Vivekananda, whom he had met in Paris in 1900. He cherished his admiration for the Swami till the end of his life and was always full of love and respect for him.

Giving his reminiscences of the Duke of Richelieu, whom he had known rather closely, Swami Nikhilananda, Head of the Ramakrishna-Vivekananda Centre of New York, writes in the *Modern Review* (for August 1952):

'I first met the Duke in 1934 when I was crossing over to France. Immediately after the ship had left the pier in New York, I was told by Princess Matchabelli that the Duke of Richelieu earnestly wanted to speak to me. We met after dinner on the deck of the tourist class, by which I was travelling. He said to me that he had known Swami Vivekananda. They had met in Paris in 1900, at the house of Mr. and Mrs. Francis H. Leggett, devoted disciples of the Swamiji. It was the time of the Paris Exposition, in connection with which the late Sir J. C. Bose was the Indian representative at the Congress of Scientists. The Leggetts used to invite notables to their house and entertained them lavishly.

'About Swami Vivekananda the Duke said that he was a singularly handsome man. At first he had taken the Swamiji for one of the Indian Yogis known in Europe as performers of tricks. But soon he came under the spell of the Swamiji's personality and visited him regularly for several weeks. One day Swami Vivekananda said to the Duke that he was leaving for India the next day and wanted to know if the Duke would give up the world and become his disciple. The Duke asked what he would receive in return. "I shall give you the desire for death", the Swamiji replied.

The Duke laughed thinking that the Swamiji was being silly. He had just graduated from the university and was about to enter upon a career—what would he do with death? He asked the Swamiji to offer something more tempting. The Swamiji said, gravely, "If you become my disciple, I shall give you a state of mind such that when death comes you will laugh at it". The Duke thought that the Swamiji was teasing. The next day Swami Vivekananda left and they never met again.

'The Duke of Richelieu told me that for thirty years he had completely forgotten Swami Vivekananda. Two years prior to our meeting, however, he had passed through a certain crisis and a great change had come over his life. Suddenly one day every word Swami Vivekananda had said to him came back to his mind, and he became very eager to know where the Swamiji was or what had become of him. He inquired about the Swamiji in Paris, New York, and London, but could obtain no information about him. When he saw my name on the passengers' list on board the ship, he thought I might be able to tell him about Swami Vivekananda. We had ten delightful days together on the ship, holding stimulating conversations in the evening after dinner. The Duke gave me a letter of introduction to the President of the Sorbonne and said that we must meet again in New York. He told me that he had a house in New York City not very far from the Ramakrishna-Vivekananda Centre.

'We saw each other many times in New York. Both the Duke and the Duchess became fond of me and often invited me to their house for dinner or luncheon, where I met noted men in politics and public life. On several occasions, the Duke and Duchess came to the Centre for dinner. The last time I saw the Duke was in Miami, Florida, in April 1952. We had lunch together and he discussed the present world tension, from a philosophical standpoint. He looked very fragile. But as usual he was very animated and excited in conversation'.

'The Duke was full of respect for Swami Vivekananda and bore towards him sincere affection. In the Duke's opinion the Swamiji stressed the value of the individual as against the group. The individual can effectively influence the group by remaining distinct from it, and not, like a labour leader, by identifying himself with it. Further, the individual need not cut himself away from the group for his own benefit, as asserted by medieval Christianity. According to Swami Vivekananda, the Duke thought, the true worth of the individual lay in his being universal, and that of the universal in its being individual. He further said that in Vivekananda, the confusion of life was resolved into distinctness of consciousness, as in art the obscurity of sentiment and feeling is transformed into the lucidity of representation, because it itself creates the image—the unity of the image. The Duke learned from the Swamiji that God is near Truth but is not Truth:

"After learning not to be disturbed by evil, we must learn not to be made happy by good. We must go beyond evil and good and see that both are necessary".

'Swami Vivekananda said to the Duke that love is higher than work, Yoga, and knowledge. In the Duke's opinion, man is not passive, but is an active agent; and history seemed to him to be the story not of man's evolution, but of his creation, of his conscious effort to bring about change both in himself and in his surroundings'.

On 10th January 1952, the Duke was present and spoke a few words on the occasion of the unveiling of the bust of Sri Ramakrishna at the Ramakrishna-Vivekananda Centre of New York. Among other things, he observed that whereas America had stood for the physical independence of man, India had stood for his spiritual independence. And he added that while man's physical independence had led, ironically enough, to wars and exploitation, his spiritual independence had bred, in recent times, the greatest transformation of man in the last three centuries.

REVIEWS AND NOTICES

ORIENTAL PHILOSOPHIES. BY WILLIAM D. GOULD, GEORGE B. ARBAUGH, and R. F. MOORE. Published by Russell F. Moore Company, 475 Fifth Avenue, New York 17, N.Y., U.S.A. Pages 233. Price \$4.50.

Ex oriente lux—Light cometh from the East. The need for some comprehensive interpretation of the formula is suggested by the issue of a third and revised edition of a book on Oriental philosophy which conducts the reader to the treasures buried in the sacred literature of the East. Dr. W. Y. Evans-Wentz in his Introduction to the book draws our attention to the fact that, during the last century, Western scholars, by imperceptible stages, have come to recognize the importance of Eastern thought. Sanskrit words have found their way into the Oxford *New English Dictionary*. We are today bathed in the cultural influences of a Renaissance far mightier than that which transformed fifteenth and sixteenth century Europe.

The excerpts from Eastern literature given in this book owe much to translations of acknowledged merit. The reader can glimpse here something of the dignified ease of the rendering of the Upanishads by Swami Prabhavananda and Frederick Manchester; of the *Gita* by Swami Paramananda; of the Chinese classics by James Legge; of the 'Way and Its Power' by Arthur Waley; of Giles's *Chuang Tzu*. The origin, growth, and principal features of the various Eastern philosophies are sketched in appropriate sections. There is a short chapter devoted to 'Contemporary Indian Philosophy' which glances at Gandhi, Tagore, Radhakrishnan, and Dasgupta. Samples of Dr. Radhakrishnan's thinking in his *Reign of Religion in Contemporary Philosophy* and in his *An Idealist View of Life* are provided.

While there is much to admire in a venture like this, some admonitions may not be out of place. Miguel de Unamuno, speaking for his nation, said that 'If we have any Spanish metaphysics, it is mysticism' and Julian Marias has pronounced that 'Existentialism need not be introduced into Spain, because it is already there'. Whether or not we accept these estimates of Spanish philosophy, there can be no question that Indian philosophy is steeped in a richly significant religious mysticism; it is 'Existentialism' in the highest sense of the term. It is embarking on the quest for Reality and not merely a doctoral dissertation on 'How to embark on the quest'. The story of Nachiketas in the *Kaṭha Upaniṣad* illustrates this highly dialectical approach to philosophy. It is doubtful whether

any summary of Indian philosophy can adequately convey this note of urgency. Eastern mysticism is not a recondite 'flight to the Alone' but a call to humility and self-questioning. Wu Shih-Chang, writing in the *Aryan Path* for November 1951, has illustrated the striking affinities in this respect between Gandhi and Lao-Tsze. For Eastern thought, Reality is not only an 'Ultimate' as Gould, Arbaugh, and Moore declare, but also an 'Intimate'. The statement that 'epistemologically, *true* and *false*, as applied to knowledge, are words made for and used by reason' and that 'since the ultimate realization of truth transcends reason . . . these terms become meaningless and therefore inapplicable' (p. 14) must be understood in this context. It is the very nature of philosophy that constitutes a problem and a challenge in the Eastern climate. And it is surely not without significance that for modern man too it is tending to become a problem and a challenge. How otherwise can we understand the rise of Logical Positivism, on the one hand, and Existentialism, on the other, in the West?

It may be doubted again whether a purely historical and textual method of exposition can ever do justice to the universalism of Eastern thought. In outsiders at least, the method leaves the impression of exquisitely carved antique pieces which can be admired indeed for their exquisiteness, but have no relevance for a too bustling scientific age. It is not because Eastern thought is 'deficient in its ability to analyse' (p. 204) that it concerns itself with 'synthesis', but because it realizes only too well that the 'analytical method' is exposed to certain peculiar disabling limitations in the higher reaches of experience. The universalism of Eastern thinkers is sometimes dismissed unkindly as 'syncretism' and 'Theosophy' or more politely as 'a tendency toward discovering similarities rather than differences'. Few stop to notice that this universalism is far more than the consolation that whatever philosophy a man holds to, he must admit all the others as 'valid moods'. The impressive fact that mystics speaking all tongues and expounding all doctrines shared their deepest insights and refused to be tied to 'schools', which is slowly dawning on modern scholars, raises questions about the parochialism of 'East' and 'West' which colours popular expositions. Eastern philosophy is ever conscious of the amplitude of the spaces in which it dwells and so insists that the temple of the true believer must not degenerate into the chapel of a sect. Without this 'Eastern Candle of Vision' (as A. E. called it), a movement like Ramakrishnaism cannot be understood. Neither

Sri Ramakrishna nor Swami Vivekananda was a professional philosopher; yet both were vehicles of Eastern religious thought in a sense in which professional philosophers can never be.

The compromise suggested by Gould, Arbaugh, and Moore that 'we should take that in Oriental philosophy which fulfils the deficiencies of our own systems' is valid up to a point. Nevertheless to those questing for deeper truths, it cannot have a lasting value. Certainly it will never do to say that the West has provided us with a 'scientific philosophy' and 'logic' and the East with a 'religious philosophy' and 'intuition'. Have the boundaries of science been mapped out with finality? Has the West honestly and competently assessed the truth about Raja Yoga? Not mere 'synthesis' but a comprehensive reformulation of the bases of Western and Eastern thought is the desideratum. Such a reformulation will convince us that civilization is neither Western nor Eastern but is one universal culture which is ever widening its base by increasing the number of its culture-traits. Eckhart, St. Francis of Assisi, and Soloviev are no more the monopoly of the West than Shankara, Lao-Tsze and Buddha are the monopoly of the East.

C. T. K. CHARI

SELECTED LETTERS (FIRST SERIES). BY M. K. GANDHI. *Published by Navajivan Publishing House, Ahmedabad-9. Pages 64. Price 7 As.*

It is a fine collection of some of Gandhiji's letters, mostly translated from the original Gujarati, written to Ashrama Sisters and children, to workers, and to others, including one to H. Kallenbach. Gandhiji's writings are always meaningful and inspiring, and more so are these letters which are written in an informal way and in simple language. Gandhiji has, of course, briefly, touched upon many things, such as punctuality, watching one's friends, conquest of the fear of death, celebration of auspicious occasions and events. As one covers these letters one seems to cover entire life.

B. S. MATHUR.

GLEANINGS, GATHERED AT BAPU'S FEET. BY MIRA. *Published by Navajivan Publishing House, Ahmedabad. 9.*

This brochure contains some letters by Mahatma Gandhi and a few notes from his conversations taken down by Mira Behn. Those who are closely acquainted with the writings and speeches of Mahatma Gandhi will not find in it many new thoughts. But any word from the pen or lips of the Mahatma has got historical value. As such these gleanings deserve publication.

S.P.

THE SECRET DOCTRINE OF THE BHAGAVAD GITA. BY G. RAMAKANTACHARYA. *To be had of Rasatarangini Press, Vijayawada. Pages 36. Price Re. 1.*

The book analyses the doctrine of the *Gita* from the Vishishtādvaitic standpoint. Readers are generally acquainted with the Advaitic standpoint, popularized by leading thinkers and scholars. The author has convincingly set forth some points which support his contention that the main teaching of the *Gita* is the supremacy of Bhakti or devotion to a Personal God.

CONSUMERS' CO-OPERATIVE COMMONWEALTH. BY G. S. BHARTIYA. *Published by the Navaprabhat Prakashan Mandir, Kymore, Madhya Pradesh. Pages 43. Price Re. 1.*

The author deals with the various problems connected with the co-operative movement and suggests original and helpful methods for developing the consumers' co-operative commonwealth.

BENGALI

TANTRER ALO. BY MAHENDRA NATH SARCAR. *Published by Prabartak Publishers, 61, Bowbazar Street, Calcutta 12. Pages 199. Price Rs. 4.*

This is an introduction to Tantra philosophy, written in an elevated and imaginative manner. While the book will be very illuminating to those who have some previous acquaintance with the subject and philosophy in general, it may appear tough and too technical for the layman in understanding the elements of Tantra. The technical terms used freely in the book could better have been clearly explained either in the body or in an appendix.

The author has ably compared Tantra with related systems of philosophy, e.g. Vedanta and Sankhya, in an attempt to estimate the relative values of these alternative lines of thought. The author has, without showing any bias, kept throughout an admirably philosophical temper. This learned treatise from the pen of a renowned philosopher makes it possible to understand that Tantra can exert a healthy influence on our individual and social life.

P. J. CHAUDHURY.

BODHAN. BY SATYAKINKAR MUKHOPADHYAYA. *Published by Narendra Nath Chattopadhyaya, 8C, Ramanath Mazumdar Street, Calcutta. Pages 80. Price Rs. 1-8.*

This is a book of poems, in simple Bengali, dealing mainly with the life of Sri Krishna and his divine disport with the Gopis of Vrindaban.

INDIAN VA HINDU? BY DR. SANTOSH KUMAR MUKHOPADHYAYA. *Published by Hindustan Sahitya Sangha, 4, Subal Chandra Lane, Calcutta. Pages 32. Price As. 6.*

It is a study, in brief, of such topics as the origin of the name 'Hindu', whether the Hindus are a nation, and the important cultural and other forces that bind the Hindus together.

NEWS AND REPORTS

RAMAKRISHNA MISSION SISTER NIVEDITA GIRLS' SCHOOL AND SARADA MANDIR, CALCUTTA

REPORT FOR 1947-1950

The School, founded in 1898 by Sister Nivedita—one of the foremost of Swami Vivekananda's Western disciples,—to educate the women of our country according to traditional Indian ideals, was started as a kindergarten for girls. It gradually expanded and developed into a real nation-building institution, reaching the very heart of the nation through its educated women.

Curriculum: During the period under review there were altogether eighteen classes, including sections of different classes, beginning from the Infant to the Matriculation class. Classes from V to X were affiliated to the Calcutta University in 1949, and the school followed the syllabus prescribed by the University. Kindergarten methods were followed in the Infant and Primary sections. Oral training formed an important part of the method of teaching. Some lessons in sewing and embroidery were compulsory from the Infant class to Class VIII. In the selection of text-books the management laid stress on books that inspire the students with the lofty ideals of their religion and culture. The number of students on the rolls each year during the period was as follows: 622 in 1947, 588 in 1948, 751 in 1949, and 651 in 1950.

Industrial Section: The School also conducted special courses in tailoring, sewing, embroidery, and knitting classes, free of any tuition fees, especially for poor women, with the idea of making them self-supporting. There were 56 students on the rolls in this section in the year 1949.

Library: At the end of the year 1950 the School library had 3,200 volumes, in addition to receiving newspapers and magazines in English and Bengali.

Chhātri Sangha: From 1941 an association named *Chhātri Sangha* was formed which held its weekly sittings, open to students from Classes V to X. Discourses on religion, biography, history, literature, etc., as also debates on current topics, were held. The students, with the help of the teachers, issued a manuscript magazine.

Sāradā Mandir: This unique institution serves as an ideal Home and a training centre for dedicated women (Brahmachārinis) who are desirous of devoting themselves entirely to a life of renunciation and service in the cause of women's welfare.

The Sarada Mandir also serves as a residential boarding-house for students of the School who have had to live away from their parents during their years of study.

The following statement shows the number of inmates during the period under report:

Year	Total	Free & Part-free Boarders	Honorary Workers
1947	44	15	6
1948	48	16	3
1949	45	15	6
1950	45	12	7

Religious Education: In order to give effect to the lofty educational ideals of Swami Vivekananda, the School lays stress on the training of character as the true basis of education. A spiritual atmosphere is maintained throughout by holding prayers before the commencement of school work, and by conducting daily Puja, scriptural classes, and pilgrimages to holy places.

Needs: The Institution needs funds for the purchase of a suitable plot of land to serve as a playground for the students. The need of a training centre for the dedicated women (Brahmachārinis), preferably a secluded place (with an extensive plot of land) in the suburbs of Calcutta, where the inmates of the Sarada Mandir can lead a life of spiritual contemplation, and where other women—young and old—may live from time to time and profit by the holy atmosphere, is keenly felt. Funds for this purpose and for the maintenance of the inmates of the Sarada Mandir are urgently needed. For the conveyance of pupils and teachers from and to distant quarters of the city the School requires a motor-bus.

RAMAKRISHNA MISSION LIBRARY, PURI

REPORT FOR 1949-51

The Ramakrishna Mission Library, Puri, one of the best of its kind in Orissa, was started in 1925 and has been rendering very useful service to the public. It is a combined lending library and free reading-room. The total number of books at the end of the year 1951 was 12,456 and 6,778 books were added during the three years under report. The total numbers of books issued to the public were 16,573 in 1949, 22,790 in 1950, and 18,894 in 1951. The Reading-room is furnished with as many as 82 papers and periodicals and the average daily attendance during the three consecutive years under report was 136, 170.5, and 171 respectively. The total number of subscribers to the Library rose

from 194 at the beginning of 1949 to 210 at the end of 1951.

The institution undertook also the following activities:

Cultural Work: Regular classes on the *Gita*, the Upanishads, and the *Gospel of Sri Ramakrishna* were conducted for the public. Religious, philosophical, and literary discourses, 42 in all during the period under review, by scholars and visiting savants were arranged for and successfully held in the Library. The birth anniversaries of some saints and some special festivals were duly celebrated.

Publications: The Library has been publishing, after translation into Oriya, the speeches and writings of Swami Vivekananda. During the period under review, three books were published, and the preparation of another was taken up.

Important Events: A portion of the Library was extended and an upper storey added during this period at a cost of Rs. 21,943. This was formally declared open by Sri Nabakrishna Chaudhury, Chief Minister of Orissa, on 17th June 1950. At the public meetings organized on the occasion of the birth anniversary celebrations of Swami Vivekananda, Maulana Abul Kalam Azad, Minister of Education, Government of India, presided in 1949, and Sri H. K. Mahatab, then Chief Minister, Orissa, presided in 1950. The Cuttack Bangiya Sahitya Parishad donated to the Library a large and valuable collection of 5,663 books.

Needs: The institution is in need of Rs. 20,000 for further improvement of the Library, and another Rs. 20,000 for the construction of quarters for workers, etc.

RAMAKRISHNA MISSION VIDYAPITH,
DEOGHAR
REPORT FOR 1950

The Vidyapith (at Deoghar, S. P., Bihar) is a residential High School, run on the lines of the ancient Gurukula system but suited to the exigencies of modern times. The following is a short review of its activities during the year 1950.

School: There were 189 students, of whom 15 were day-scholars. Hindi was taught as a compulsory subject up to Class VIII. Physical training and religious education were imparted as regular features. Birthdays of saints and prophets and special festivals were duly observed. Of the 20 boys sent up for the Matriculation Examination, 16 passed, 6 securing I Division. 9 poor and meritorious students were given financial help to the tune of about Rs. 3,000.

Extra-curricular Activities: The Pratinidhi Samiti and the Sevak Mandali formed by the students maintained discipline, organized festivals

and dramatic performances, supervised literary activities, received guests and visitors, nursed the sick, and kept the large premises of the Vidyapith neat and clean. They also looked after the cleaning of utensils, serving of food, and such other domestic duties.

The Literary Society (Sāhitya Samiti) held debates and meetings. The *Daily Vivek* and the *Kisholoy*—both handwritten—were published regularly and successfully.

The Night School conducted by the boys was attended by about 20 cooks and servants. They were instructed in simple rules of hygiene, Indian geography, and political events of the country, and how to read and write.

The Vidyapith Bank and Co-operative Stores were managed efficiently by the students. The training in vegetable and flower gardening, tailoring, drawing, painting, leather work, and music—vocal and instrumental, continued to be imparted as usual. Inter-dormitory competition was held for cleanliness, punctuality, etc.

The library had 5,841 books and the reading room received 30 papers and periodicals. The number of books issued during the year was 3,715. The Charitable Dispensary continued to serve the surrounding villages.

RAMAKRISHNA MISSION SEVASHRAMA,
TAMLUK
REPORT FOR 1948-49

The following is a brief account of the activities of the Ramakrishna Mission Sevashrama, Tamluk, Dt. Medinipur, West Bengal, for the years 1948 and 1949:

The Mission hospital, which has six beds, treated 34 indoor patients in 1948 and 28 in 1949. The charitable dispensary treated 6,116 and 5,222 cases respectively during these two years.

The Sevashrama organized cholera relief at four places during the period and treated 95 cases. During the Paush-Sankranti Mela at Tamluk, the Sevashrama organized first-aid, water supply, and such other relief. Occasional help in cash and kind was given to the poor and the needy.

The two Upper Primary Schools had on their rolls together 105 boys and 78 girls in 1948, and 117 boys and 89 girls in 1949.

The library contained about 3,000 books, and 3,391 books were issued in 1948 and 3,379 in 1949.

The Sevashrama, besides observing the birthday anniversaries of Sri Ramakrishna, Swami Vivekananda, and other great saints, with suitable discourses etc., organized 9 religious discourses during the two years at different places. Classes on scriptures were held in the Ashrama premises—205 during 1948 and 190 during 1949.