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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

ONE AND ALONE

By Sanat Kumar Rai Chaudhuri

Far, far from the maddening crowd
The tumult of a darkening, groaning sky,
There in a beauteous shadow of a lonely corner,
I long—I would be one and alone.

Chaos would not chase,
The warring clouds would not hover,
The noise and din of the passion-play
Would fade in passing thin air;
A harmony, an unruffled calm would prevail.
All fiery ardours would cease and melt
In the all-embracing bosom of deeper main ;
The cry, the thrill, of a crazy voyage
Would be silenced by deep-born muse of mighty waters,
Without a discordant note.

Without ripples to break, a silent boat
Would sail ever one and alone.
Stars will fade in pitch-dark night,
Moon will not shine, nor wind pine ;
In an unbroken melody
I would sing one and alone.

No more to gain, no more to lose.
Nothing to win, nothing to choose,
In that stirless depth of my inner poise
I sink one and alone.

LETTERS OF SWAMI TURIYANANDA*

Sasiniketan,
Puri,
31. 8. 1917

Dear D——,

. . . I can see from your letter that you are in good spirits. It is no doubt a great mercy of the Lord. Go on remembering Him in this manner and address your prayers to Him with all your heart as best as you can. He is the *antaryāmī* (Inner Guide) and is very merciful, and fulfils the heart's prayer. Restlessness is the nature of the mind. It becomes calm and steady through contemplation of the Lord. There is no other way whatever. The mind becomes calm, thanks to His grace, as one goes on cultivating His remembrance.

In the Yoga-śāstra of Patanjali there is this counsel: *'Maitrī karuṇā mudita upekṣāṇām, sukha duhkha puṇya apuṇya viṣayāṇām bhāvanā atah citta-prasādanam'*.[1] By cultivating the feelings of—friendship for those that are happy, compassion for those that are distressed, love for those that are virtuous, and indifference towards those that are unrighteous, the mind becomes calm and steady.

God dwells in everyone and so every body is an object of love—through the cultivation of this feeling also the mind attains peace. . . .

SRI TURIYANANDA

* * *

Dear——,

. . . What a joy it would have been if only I knew how to become an instrument in His hands! But believe this that if prayers are addressed to Him with all one's heart He fulfils those prayers. Again, it is also undoubtedly true that real and sincere prayer is difficult of achievement without His grace. From the *Gita* and from the devotees of the Lord it can be known that if one completely surrenders oneself to Him all worries come to an end and He takes up all one's responsibilities. You have taken refuge in the Lord, so you have absolutely no anxiety. For, the Lord has pledged his word, saying, *'Kaunteya pratijānīhi na me bhaktah praṇaśyati'*.[2] You will be able to feel the validity of this statement if you look into your own mind also. How gradually He is drawing you towards Him and how all other vain thoughts are disappearing of themselves from the heart and in their place the thought of the Lord alone is seeking entrance—by even reflecting on this fact, strength, enthusiasm, faith, and devotion cannot but automatically come into the heart. When He has done so much, can there be any doubt in that He will do much more? The one and only way is ever to rely on Him and look to Him. He will fulfil all yearnings in right time. . . .

SRĪ TURIYANANDA

* Translated from the original Bengali.

[1] *Yoga-Sūtras*, I. 33.

[2] 'O son of Kunti, boldly canst thou proclaim that My devotee is never destroyed' (*Gita*, IX. 31).

THE SPIRITUAL APPROACH TO THE PROBLEM OF PEACE AND PROGRESS

By the Editor

A distinguishing and ubiquitous trait of the modern democratic age is its consuming passion for peace, security, and progress. The universal selfish urge for individual happiness apart, man has always felt called upon to discharge his social obligation of striving for the greatest good of the greatest number, or better still, the highest good of the whole of humanity. Every human institution fundamental to the future of civilization has been addressing itself to the task of ushering in a happier and a better world in which permanent peace and unfettered progress will obtain. Science and technology on the one hand and conventional religion and philosophy on the other have sought, each in its own way, to furnish experiences and fulfilments necessary to a complete and joyful living. The conquest of happiness, which in other words is the conquest of the innumerable limitations that Nature places on man's freedom, is as much dependent on peace as on progress. In fact there could be no real progress without peace, while the contrary does not always seem to be true, more especially when we understand by peace a state of no war.

Since the end of the last world war, no problem has gained more prominence and urgency than the problem of world peace. Individuals and nations have been labouring hard for producing conditions of peace by eliminating and eschewing everything that causes mutual distrust and fear. And yet we find that the threats to peace constantly raise their head and make the problem more complicated and more difficult day after day. The international situation after the First World War, most people are convinced, was not half as desperate and explosive as it is today. Even in the highest circles few are sanguine about a durable peace, as they observe with dismay the gradually widening gulf between nations, massed and armed as rarely before in peace-time history. Today leaders talk openly of defending peace not by negotiation or arbitration but by increasing armaments to an extent they consider necessary for effectively restraining the so-called aggressor. At the same time, these leaders can have no doubt in their minds that this process of steady enhancement of war potential in the hope of preservation of peace is not the right approach to the problem that actually confronts the world.

Men's efforts to achieve peace and ensure progress have been and are guided and determined by a variety of motives, involving the political, economic, military, scientific, social, and religious fields. The representatives of nations have met and discussed proposals and counter-proposals numberless times, without arriving at any satisfactory or encouraging agreement. This incapacity of nations to pull their minds together and coordinate their aims and resources results not from the fact that they have agreed to disagree on fundamentals, but from the lurking inveterate fear of one another, fear of being enslaved and exploited by superior military power. The argument that mere increase of armaments would deter the potential aggressor could never produce the congenial atmosphere for peace, for every nation, big or small, would consider itself free to utilize the argument to its own advantage and perhaps to the disadvantage of another. The device of creating spheres of influence and forging blocs or treaty organizations do not appear to have eased tensions. They serve at best to put off the evil day. A war to end all wars can only be a misnomer. Or else, this line of thought would go to justify every war in relation to previous ones. Even the temporary solution of a world-wide empire, that would enable one or two of the leading nations to enthral and wield power over the rest of the world does not hold any prospect for world peace.

The political approach to the solution of the problem of peace has been in evidence from the beginning of time. Political tactics of offence and defence have been tried, occasionally with partial success, and their influence brought to bear on the problem of war which has afflicted mankind even from the earliest stage to which civilization can be traced. National and international politics today play an important part in shaping the world situation. But unfortunately the political field of human activity is everywhere rife with intrigue, dishonesty, and stratagem. The trend of twentieth century politics leaves no doubt in thinking minds of the inadequacy of political pacts and treaties in arresting any aggressive and militaristic drive for power and supremacy. Bereft of a higher moral tone and characterized more by expediency than by justice and fair play, present-day politics has tended to rouse and maintain narrow loyalties and petty prejudices. For instance, a leading European statesman was reported to have said, 'Any means, however immoral, can legitimately be resorted to for the seizure and preservation of sovereign authority', while another was reported as saying, 'For the external relations of States, Christian and social ethics do not apply'. Such saddening and disturbing political views, often justified and encouraged by parochial nationalists and fanatical jingoists, can hardly do any the least good to the cause of peace.

'Preserve peace that you may begin war with an advantage in your favour' seems to denote the characteristic intention of many a militarist ostensibly solicitous of peace. To seek security by relying on the powers of destruction or extermination one possesses is the worst folly one can indulge in. Militarism, apparently enforcing peaceful living conditions on the surface, contains within itself the seed of war and annihilation. In studying the disintegration of civilizations, Arnold J. Toynbee draws the unambiguous conclusion that war—a suicidal consequence of militarism—has proved to have been the proximate cause of the break-down of every civilization, which is known for certain to have broken down. In a militaristic civilization, even progress becomes synonymous with improvement in and expansion of military technique. The study and glorification of the art of war overshadow almost every other human value, and whatever progress is achieved can only be at the expense of the creative arts of peace.

That science has made immensely vast contributions to the welfare of mankind is a commonplace. But like most commonplaces, it is only partially true. If science was claimed to be ethically and politically 'neutral', it could be said that it has contributed as much to war as to peace. And in a scientific climate, progress is something that needs must be unequivocally defined. This has been no easy task even for the scientific, who is not sure if the progress of science can ultimately transform the aggressive militarist into a peace-loving citizen. The scientific approach, while it offers, in large measure, power and advantage over physical forces that may be used constructively or destructively, has failed to incline, much less compel, the aggressive nature of man to more peaceful pursuits. Consequently, inspired by pride and greed and love of power, men have been irresistibly tempted to make war on and subjugate others with the increased power that science has given to man.

The disparity between man's powerful technique and poor wisdom has acted as a serious handicap in the race for peace and progress. Wealth and the material advantages it confers rather than virtue, and prosperity rather than ethical and spiritual excellence, have been equated with progress. Naturally such immoderate reverence for materialistic gain, at the expense of time-honoured attributes like selfless love, honesty, and disinterested service, has brought close at hand the danger of miscalculated action that may defeat the very purpose for which such gain is sought and acquired.

'The Western world,' observes Romain Rolland, 'abandoning itself utterly to its search of individual and social happiness, maims and disfigures life by the very frenzy of its haste, and kills in the shell the happiness which it pursues. Like a runaway horse, who from between his blinkers sees only the blinding road before him, the average European cannot see beyond the boundaries of his individual life, or of the life of his class, of his country, or of his party. Within that narrow pale he imprisons of his own will the realization of the human ideal'.

This brings us to the crux of the problem. The scientific method, like legislation, can at best lay down the essential modes of truth and fact, without any intrinsic force or sanction compelling men to curb or renounce their whims, passions, or tendencies which are at the root of the crisis of peace and progress. There is no gainsaying the fact that by exploiting scientific knowledge to the maximum possible extent man has grown not a whit more virtuous, while he has, to be sure, enlarged his potentiality for mischief. In this connection, it is significant that two celebrated contemporary thinkers have sounded a timely warning and made an earnest plea for cultivating the moral and spiritual outlook indispensably essential for ensuring the utilization of scientific skill and power always for the good of society and preventing their misuse. They are not unaware of the scope of science and its intoxicating power in an age when the horrors, implicit and explicit, of warfare may put the clock of civilization back by many centuries.

'Man', writes Bertrand Russell, 'has been disciplined hitherto by his subjection to Nature. Having emancipated himself from this subjection, he is showing something of the defects of slave-turned-master. A new moral outlook is called for in which submission to the powers of Nature is replaced by respect for what is best in man. It is where this respect is lacking that scientific technique is dangerous. So long as it is present, science, having delivered man from bondage to Nature, can proceed to deliver him from bondage to the slavish part of himself'.

Atomic research had and still has great potentialities and advantages for peace and progress. Yet, none could prevent, though everyone disliked, the manufacture and use of atomic war weapons, weapons that could never be used for anything short of wide-spread indiscriminate destruction. The possession of such weapons, which combine maximum devastation with minimum human control, by all or most of the nations would increase—and by no means decrease, as some would have us believe—the threat to peace.

'Man will have mastered Nature and satisfied his material needs,' says C.E.M. Joad, 'but will be totally unable to find occupation for his empty mind or food for his starved soul. Creation-saving amusements will spread an ever-increasing boredom, until men are driven to war, to revolution, or to some other form of throat-cutting in the endeavour to make life interesting by seeking danger, hardship, and adventure in whatever forms they can find them'.

The main feature of a scientific-political-materialistic civilization is the aggressive struggle for power between nation and nation and class and class. This is more than evident in those societies where spiritual values have been sadly at a discount. Where man's moral and spiritual consciousness is not developed to the full measure, history testifies to the fact that war follows war in an ascending order of intensity. The pursuit of power over Nature having been successfully accomplished, the spiritually unenlightened and morally unscrupulous self-seekers turn their attention to the pursuit of coercive power over their fellow men. Their fear, poverty, and ignorance leave no alternative to these unfortunate victims but to submit under duress to a situation which may well be a complete negation of all progress.

The spiritual approach to the problem of peace and progress visualizes in the main the Vedantic world view of the individual and the universe which lays down the unity of all existence, including mankind, and the essential divinity of man. What endangers peace and what retards progress? It is the feeling of separateness, born of egotistic self-interest, that is at the bottom of disunity, dissension, and discord that have deluged the earth with innocent blood. Pride of wealth, power, and pedigree springs from a false sense of identification with the lower self associated with baser instincts. Vedanta teaches that the soul is the essential part of man and that it is a spark of Brahman, nay, it is Brahman, omniscient and omnipotent. Hence every soul is potentially all-powerful and non-different from every other. The differences apparent on the surface are immaterial and disappear through constant practice of self-control, self-abnegation, and unselfish service and through renunciation of hatred, intolerance, and violence. A person who has transcended the finiteness of time and space through spiritual awareness sees himself in all and feels one with all. 'Only a small-minded man thinks that this person is his friend and that person is his enemy; but to the truly wise all beings are his kith and kin', runs an ancient Sanskrit couplet.

To awaken the individual's spiritual unity with and moral responsibility towards the rest of mankind is the surest way of laying the foundation of world peace. The apparently gigantic problem boils down to this that the problem of peace and progress—if these are meant for all, without exception and irrespective of race, religion, or nationality—is one of complete inner transformation of the individual and concerns the psychological more than the physical or the physiological life of man. The why and the wherefore of the threat to peace stem from an agonizing spiritual void, which in effect constitutes the spiritual problem of modern man. As Toynbee so aptly points out,

> 'The truth is that the Spirit of Man abhors a spiritual vacuum; and if a human being or human society has the tragic misfortune to lose a sublime inspiration by which it has once been possessed, then, sooner or later, it will seize upon any other spiritual food that it can find—however coarse and unsatisfying this new fodder may be—rather than remain without any spiritual sustenance at all'.

Hence the need for a spiritual approach which alone, of all approaches to this great problem, could best enable mankind derive the plenty and comfort it has a right to enjoy and acquire *pari passu* the wisdom and exalted vision it so woefully lacks.

When peace is assured, the real meaning of progress would better reveal itself and become more explicit to those who have today justifiably confined themselves to a short-term view of it. We should immediately have better homes, higher standards, greater efficiency, and larger production,—one could easily say. But these are not and cannot be ends in themselves,—declare not merely the 'world-negating' philosophers but also discerning scientists and sociologists. If pleasure derived from sense-gratification were the highest good towards which progress should be directed, disillusionment is not far to seek. One need do no more than incline one's ear to hear what the psycho-analysts have to say of the thousand and one different types of neuroses and hysterias of modern sensate life. Physical progress, as the pseudo-scientists and secular humanists make it out to be, could not obviously proceed indefinitely in time and space as we know them. There is no evidence to show that man can continue to grow infinitely more powerful and more comfortable by extending and intensifying his supremacy over matter.

But moral and spiritual progress is illimitable. By training one's emotions and desires one can grow better indefinitely. Man alone, among all creatures, is capable of liberating himself by means of spiritual initiative from the influence of human frailty and the blind primordial urges. Progress consists in the progressive pursuit of certain absolute values that give man his full measure of happiness without detriment to the endless development of his personality and to the welfare of the community and the State. For, the best interests of the State are nothing apart from the good of the citizens that compose it. The righteousness and nobility on the part of leaders as well as the large masses of people, that can make durable peace and human progress possible and practicable, notwithstanding prevailing obstacles, become spontaneous and natural with those who possess an awareness of the reality of God, the divinity of human personality, and the unity of existence embracing all mankind.

MENTAL HEALTH AND HINDU PSYCHOLOGY*

By P. S. Naidu

Western psychology was for a long time muddling through with its ineffective concepts of the Conscious and the Sub-conscious. Such misguided psychology was useless for practical purposes. And then came Freud, the great liberator of the human mind from bondage to itself. Through his discovery of the Unconscious he revolutionized Western psychology and made it dynamic in the practical field. Even so psychological concepts did not cover *the total mind* of man. And Western psychology is doomed to be confined only to a part of the mind. If beneath the Conscious there are the Sub-conscious and the Unconscious, why, it may be asked in all reason, should there not be the Superconscious? And the Superconscious is, of course, there. But the narrow orientation to which Western psychology is doomed, can never realize the existence of the Superconscious. This realization can come only through Hindu psychology.

But Hindu psychological lore is hidden away in the most inaccessible places. In the treatises relating to the Kalās and little-known Alaṁkāra Śāstras, in the works dealing with music and dancing, sculpture and architecture, and above all, in the Bharata Nāṭya Śāstra, there is hidden the most thorough analysis of the secret springs of the human heart. Stray attempts at throwing light on these hidden sources were made in the past. I may mention here only a few names in this context: Dr. De, Prof. Kane, and Dr. Raghavan. But it is Swami Akhilananda who has earned the gratitude of the whole world of Indology and modern psychology by the publication of his systematic treatise on *Hindu Psychology*[1] for the first time in the history of psychology. The scientific world has yet to realize the value of this great work.

And now comes another valuable treatise from the pen of the Swami. While *Hindu Psychology* is a treasure-house of theoretical information, the present volume under review is of practical value to suffering humanity. It will be remembered that Freud and a few other leaders of Depth Psychology raised psychology from the level of an effete and purposeless speculative pseudo-science to that of a great scientific discipline, and endowed it with missionary spirit for the service of man. But the dead weight of Western economic materialism was crushing the minds of even these pioneers, and they had to strike a compromise with it. Freud started with the assumption that personality problems arise when the biological impulses are inhibited under the pressure of parents and 'other socializers of the young'. 'Neurotic anxiety, he (Freud) said, comes about because *something* has been put "out of mind" (dissociated, repressed), and it is the periodic attempt of this something to return to consciousness that produces the mystifying, terrifying experience of neurotic anxiety. But what is this something?' Freud wrongly assumed that it was the biological impulse of sex or aggression. The truth is that that something is the moral conscience of the individual. 'Freud correctly saw that the prelude to neurosis is a conflict between biologically given impulses (immaturities) and social pressures which are internalized in the form of conscience; but because of his training as a physician, . . . Freud mistakenly assumed

* MENTAL HEALTH AND HINDU PSYCHOLOGY. By Swami Akhilananda. *Published by Harper and Brothers, 49 East 33rd Street, New York 16, N.Y., U.S.A. Pages 256. Price $3.50.*

[1] *Hindu Psychology—Its Meaning for the West* (Harper and Brothers).

that the pathogenic resolution of this conflict involved renunciation of impulse rather than of conscience. The correction of this error bids fair to bring a long overdue revitalization of psycho-therapy and of the theory underlying it'. (Introduction, p. xi). Swami Akhilananda makes an attempt, and a very successful attempt at that, to correct Freud's error, and we believe the book under review is the first systematic attempt in the direction of giving a correct clue to the hidden causes of mental illness.

The view-point of the book is summed up beautifully by the Swami himself in the Preface: 'Western psycho-therapists of various schools have, of course, been trying to solve the mental problems of the people. Yet, in spite of their attempts and noble contributions, they lack something which can be given by the religious psychology of India for the understanding of the total personality and the goal of life'. This something is the Hindu spiritual technique of mental training for the integration of the mind, and Swami Akhilananda, therefore, presents in this volume the means for gaining *mental health through Hindu psychology*.

The sixteen chapters of the book deal with practically every aspect of mental ill health, not merely on the theoretical level, but also on the practical and therapeutic plane. Conflict and Tension (ch. 7), Fear, Frustration, and Aggression, along with Anxiety (chs. 2 to 5) are discussed in all their scientific psychological bearings. The Western attitude towards these mental ailments is clearly expounded, its limitations are high-lighted, and then comes the most valuable contribution of the Swami, the proper handling and cure of these mental troubles by Indian psychological methods. In the same spirit and with the same penetrating insight Swami Akhilananda handles the grave problems of Social (Mal)-Adjustment (ch. 8), Alcoholism (ch. 9), and Love and Marriage (ch. 12). And in the fitness of things the Swami discusses in the final sections of the book (chs. 13 to 16) the value of Religion in integrating human personality. After all, mental ill health is caused by unintegrated personality. Integration, therefore, is the key to the solution of all problems of neuroses as well as psychoses. And that integration can only be achieved through spirituality. There is no other permanent cure for mental ill health. Religion is not escapism (ch. 15), for it is through religious practices alone (ch. 16) that we can derive the spiritual power which makes for well-being, mental and physical.

Having set forth—in the barest skeleton-like outline—the main argument of the book, the reviewer would like to clothe the skeleton with flesh and blood.

Indian psychology, it may be argued, concerns itself with rigorous spiritual disciplines and is rather exclusive in the sense that it tends to be esoteric. Can it come down to the level of the ordinary man and help him in his troubles? Can it function as a delicate tool in the hands of the medical missionary? 'Yes, it can', says the Swami. And it is here that Swami Akhilananda's profound knowledge of Western psychology comes in. He is able to show up where exactly Western psychotherapy fails, and how Indian spiritual discipline can step into the breach and effect a permanent cure. In the chapter on the 'Therapeutic Value of Indian Psychology' the Swami sums up, in a masterly manner, the achievements of Western systems of psychotherapy, including the psycho-analytic treatments of Freud, Adler, and Jung. 'Indian psychology', he goes on to point out, 'can contribute to the field of psycho-therapy' (p. 11). 'The objective of psychological pursuit in India is to reach the *Superconscious* state through integration of the Conscious and Unconscious. . . . the Unconscious is not necessarily the storehouse of the dark side of life, . . . It contains all the accumulated tendencies from individual past thoughts and actions, cultural background, and hereditary impressions, and environmental conditions. Herein lies its therapeutic value and utility' (p. 12).

In mental disease the cure has, in the last resort, to be self-cure. This fact has been fully realized by psycho-analysts, and Freud stresses its significance to the full. But self-cure has to come through a complete re-orientation of the individual's scale of values. And this reorientation can be made only through the acceptance of a 'Master Ideal' of life. This ideal, according to Indian philosophy and psychology, as Swami Akhilananda points out (p. 12), is the 'realization of the divinity of man, or the manifestation of the divinity that is already in him'. When this ideal is accepted, the lower desires and impulses are not only redirected and sublimated, but transformed and *transmuted* by being directed towards the Divinity. Mental tension, automatically eases, frustration is dissolved, and mental ill health melts away like mist before bright sunshine.

The learned Swami sets forth these little-known aspects of Indian psychology in the opening chapter of his book. He also draws our attention to the fact that 'Indian psychology is not merely conceptual or theoretical. Its therapeutic value is in its teaching of various methods for mental integration' (p. 20). These methods are described in brief, and finally the Swami makes the valuable observation that Indian psychology insists upon integration of personality as *the* means for the cure of mental diseases, and that such integration cannot be brought about in mental patients by therapeutists who are themselves un-integrated—un-integrated, I mean, in the spiritual sense, as defined by Indian psychology.

Such is the imposing foundation laid down in the opening chapter of the book under review. The other chapters are erected on this solid foundation, well and truly laid in the spiritual psychology of our country.

The chapters that follow deal with Anxiety, Fear, Frustration, and Aggression as generating causes of mental disorders and their treatment on Indian psychological principles. Three of these principles are stressed in particular: (1) the acceptance of the divinity of man and the full realization of that divinity as the highest ideal of life; (2) the acceptance of the world and the body in which we live in this world and all that it means for what it really is, and giving the world its fitting place in our scale of values; and (3) the practice of concentration, meditation, and discrimination as the means for attaining our ideal of life. The great worth of these chapters lies in that they contain several valuable illustrations drawn from the experiences of ordinary men and women confirming the truth of the principles enunciated by the Swami.

Among the problems which trouble the people of the West, the most serious are those arising out of maladjustment in love and marriage, and in society. Victims of these maladjustments often tend to find a channel of escape in excessive alcoholism. Special chapters (8, 9, and 12) are devoted to the diagnosis and treatment of these maladies. So far as individual maladjustments in marriage are concerned, the Swami emphasizes the importance of understanding and putting into practice *the ethical basis of marriage*, and of self-imposed self-control: '. . . a married couple should often be willing to give up their selfish desires and expressions and personal satisfactions for the good of each other and the children and for their own spiritual growth' (p. 157). If, coupled with this, the four stages or Ashramas of individual life be accepted, then conflict, tension, and frustration in marriage will disappear. On the social plane, the practice of 'Practical Vedanta', as advocated by Swami Vivekananda, is recommended.

To the reviewer the chapters (10 and 14) on the 'Power of Mind' and on the 'Technique of Integration of Personality' are the most significant in the book. Mental ill health manifests itself in disintegration of personality and the root-cause of the trouble is either the patient is not fully aware of the powers of his mind, or being aware does not know how to exercise them correctly. If the powers of the mind could be tapped, consolidated, and used along right lines, then the disintegrated personality will be re-integrated, and the patient will live a normal life. How is one to do this?

Swami Akhilananda gives the answer in the two chapters noted above. Spiritual discipline for opening up the way for the flow of the hidden powers of the mind, and six steps for the integration of personality are described by him in simple and impressive language.

Finally, there is in the book a group of chapters (13, 15, and 16) presenting the nature and function of Religion in the proper perspective. Fittingly enough these chapters come at the close of a treatise on mental ill health, because mind, divorced from spirituality and functioning purely on the bodily or material plane, is the root-cause of all mental illness, and the restoration of that mind to its proper spiritual moorings is the only permanent cure for mental disease. The Swami raises the very pertinent question, 'Is religion escapism?' (ch. 15), faces the Freudian and Watsonian challenge, and by a careful analysis of the psychological forces operating in the quest for God, proves that 'A mature religious sentiment is neither escapist nor evasive'. 'Real religion is not escapism or running away from the realities of life. It is the everyday application of the love of God and the love of neighbour and the manifestation of divinity that is already in man. All personal and interpersonal conflicts vanish. This spirit can alone establish harmony in the individual himself and in society' (p. 204).

The concluding chapter of the book is devoted to the analysis of spiritual power which may be acquired through Hindu religious practices and discipline. Swami Akhilananda explains the power of prayer, of deep concentration and meditation, and of constant direction of the mind towards God. He describes different types of prayer and gives hints for the practice of concentration.

It is now an open secret that Western psycho-therapy, including psycho-analytic therapy, is not yielding the results expected of it. It fails in a pathetic way, and the practitioners deserve our sympathy. The most effective way in which we can express our sympathy is to give them help in a practical manner. Here is Swami Akhilananda's book which will open the eyes of many a psycho-therapist. It is for the practitioners of the West to take up this book, study it in all reverence, and put into practice the methods advocated in it. They will be pleasantly surprised at the success that will come to them, and feel grateful to Swami Akhilananda for opening up a hidden treasure-house for them.

"SAMUDRA" IN THE RIG-VEDA

By Dr. A. D. Pusalker

Though scholars are agreed that the Vedic Aryans during the period of the later Vedas had knowledge of the sea and were mariners, there is a sharp difference of opinion among them with regard to the question whether the Vedic Aryans during the days of the *Ṛg-Veda* had reached the ocean and knew ocean navigation. The conclusions of some scholars seem to depend on the view they take of the Aryan problem. Without entering into the controversial topic about the original home of the Aryans, whether they were autochthonous in India or from what particular country they came if they were exotic, it is proposed to consider the references in the *Ṛg-Veda* to the sea and navigation with a view to ascertain whether they relate to the ocean, aerial waters, or simply to an expanse of water (which, in some cases, may be interpreted to denote the river Sindhu).

Before proceeding with our enquiry it is relevant to mention the views of different scholars on the point. Vivien de St. Martin held that there is no indication in the Ṛg-Vedic period that ocean and marine navigation were known, and Macdonell (*Hist. Sans. Lit.*, p. 143 f), Keith (*Camb. Hist. Ind.*, I, p. 79) and others maintain and support this view. Max Müller, Lassen, Macdonell, and Keith (as authors of *Vedic Index*, II, p. 432) and others, on the other hand, assert that the Ṛg-Vedic people knew the ocean and navigated in oceanic waters. Chakladar, Das, Dhyan Chandra, Rangacharya, Srikantha Sastri, and several Indian scholars subscribe to this view. According to Chakladar, not only were Ṛg-Vedic Aryans marine navigators, but they knew that the land was girt by the sea in every direction.

'Samudra', in the opinion of those who hold that the Ṛg-Vedic people had no knowledge of the ocean, means the river Sindhu, which is so wide that a boat midstream is invisible from either bank. They further state that oceanic metaphors are lacking in the *Ṛg-Veda*, and the ebb and flow were evidently unknown to the Vedic people. It is also pointed out that the mouths of the Sindhu are not expressly mentioned though the river was the most convenient natural outlet to the sea, and that fish was not a known article in the diet. Further, it is contended that the *nau* was, in most cases, merely a boat or a canoe for crossing rivers, and there were large boats for crossing the broad rivers of the Punjab. Though paddle or oar (*aritra*) is referred to, masts or sails, rudder or anchor are not mentioned,—which indicates that the boats were very simple and the Ṛg-Vedic Indian was not much of a navigator.

At the outset, it must be accepted that the word 'Samudra', in some passages of the *Ṛg-Veda*, has been metaphorically used to denote upper oceans or aerial waters ; and in a few others, it can be made applicable to the river Sindhu ; it is also used to denote a tub filled with Soma. This does not, however, indicate that 'Samudra' meant only aerial waters, or the Sindhu, or a tub filled with Soma, and consequently the Ṛg-Vedic people had no knowledge of the ocean. These passages merely show that the word 'Samudra' denoted, among others, aerial waters, the Sindhu, and a tub filled with Soma.

There are, however, a number of passages in the *Ṛg-Veda*, which definitely refer to the ocean as distinct from the aerial waters and the Sindhu. There are, for instance, two hymns in the *Ṛg-Veda* (VIII. 6. 4; 92. 22) which contain the words 'Samudra' and 'Sindhu' side by side and thus distinguish between them, indicating that there was no confusion in the minds of the seers of the *Ṛg-Veda* between the Sindhu (either as the river Sindhu or as any river in general) and 'Samudra'. There are several passages which refer to the sea. In *Ṛg-Veda* IV. 55. 6 are mentioned rivers falling into the ocean; *Ṛg-Veda* I. 71. 7 tells about the seven rivers joining the sea; and *Ṛg-Veda* VII. 95. 2 speaks of the Sarasvatī flowing into the sea. It is evident that none of these passages can be explained by interpreting 'Samudra' as the river Sindhu, but they indubitably allude to the sea—the Arabian sea.

In several other passages, such as *Ṛg-Veda* I. 55. 2, II. 11. 1, etc. there are definite allusions to the ocean, which cannot be satisfactorily explained by reference to the very broad and wide stream of the lower Sindhu. The eastern and western oceans are referred to in *Ṛg-Veda* X. 136. 5, which shows that some adventurous members in the vanguard of the Ṛg-Vedic colonizers in the east had advanced as far as the Bay of Bengal, spoken of as the eastern ocean in the stanza.

There are again a large number of passages in the *Ṛg-Veda* (I. 174. 9; V. 73. 8; VIII. 18. 17; etc.) containing references to trade more extensive than that implied by boats for crossing rivers. The well-known story of Bhujyu—who was saved by the Aśvins when he was thrown into the ocean—and the reference to the ship propelled by a hundred oars which are required only for sea voyage

(I. 116. 5) clearly indicate definite knowledge of the ocean and marine navigation. Varuṇa was the lord of the ocean living below the waters, and he is said to have complete knowledge of the sea routes (I. 25. 7; VII. 49. 3). In a sea voyage which Vasishṭha made in the company of Varuṇa the vessel rocked and rolled over the waves (VII. 88. 3). Yadu and Turvasu are said to have been brought by Indra from across the ocean (I. 116. 5; 174. 9; IV. 30. 17; VI. 45. 1; 20. 12; etc.). The reference to islands (*dvīpa*, I. 169. 3) may also be said to indicate knowledge of the ocean.

In one hymn of the *Ṛg-Veda* (VIII. 67, see *Sarvānukramaṇī*) we get the plaintive prayer of the fish caught in a net, while fish in scanty water are referred to in X. 68. 8. 'As rivers move to the ocean' (*samudramiva sindhavaḥ*) is the usual simile of the seers of the *Ṛg-Veda*. From *Ṛg-Veda* I. 48. 3, I. 56. 2, and IV. 55. 6, we may reasonably infer that high tide, sea-borne trade, and vagaries of the ocean were known to the Ṛg-Vedic people.

The foregoing evidence, it is hoped, clearly shows that the *Ṛg-Veda* knew the ocean. With all this evidence in our favour, however, reference must be made to one peculiar feature in this connection. There is absolutely no reference in the *Ṛg-Veda* to salt or to the salt water of the ocean. Macdonell (*Hist. Sans. Lit.*, p. 150) has already referred to the dangers of *argumentum ex silentio* by illustrating non-mention of salt in the *Ṛg-Veda*. It may be urged that there is no occasion in the *Ṛg-Veda* to refer to these facts, and this *argumentum ex silentio* need not be taken as indicating ignorance of the ocean as the allusion to salt water is not so material as necessarily to lead to the inference. It is interesting to observe, in conclusion, without offering any opinion as to the chronological position of the *Ṛg-Veda* and the Indus Valley Civilization, that the people of the Indus Valley had knowledge of the ocean and shipping and were mariners.

SOME THOUGHTS ON PLATO'S "PHAEDRUS"

By L. E. Williams

On the banks of the Ilissus noble thoughts stirred the air, couched in phrases as musical as the babblings of the brook that washed the feet of Socrates and Phaedrus. But the music of the words sometimes rose to a fortissimo of analytical criticism. As elsewhere, so here, near where 'Boreas is said to have carried off Orithyia', the Athenian gad-fly indulged in his favourite pastime of aiming barbed shafts at pretence and vain display, successfully pricking the bubbles of the pseudo-intelligentzia, the knowledgeless orator, the substanceless rhetorician.

The *Phaedrus* is a beautifully written dialogue full of many things. There are the discourses on love. There are the comments on rhetoric. There is a discussion of the soul in which the Platonic dichotomy is set forth in great clarity in the myth of the charioteer. Here, too, is a compact presentation of the Platonic notion of 'ideas' or 'forms'.

There are many themes in the dialogue, yet, it seems to me, there is one major theme which is a kind of pervading sub-structure on which all the other themes rest. That pervading theme is Love; not the kind of love which Lysias so ably excoriates, but rather the love of the philosopher, the love of the lover of truth. Put in other terms, it might be called the vision of God, the ultimate attainment of the soul, the *apex maximus* of life itself—knowledge, understanding, as complete and full as possible.

Why does Socrates flay the rhetoricians so mercilessly? Why does he vent his intellectual wrath on Thrasymachus, Polus, and their ilk, the diplasiologists, gnomologists, and eikonologists? Is it not because they are lacking in true critical discernment, having no real knowledge of the subjects upon which they discourse at length, and even less knowledge of the human souls which they seek, by their oratory, to influence?

It is this lack of knowledge, and, even more, the utter indifference towards that lack which Socrates deplores. People such as Thrasymachus and the others, who set themselves up as teachers, rhetoricians, and orators, should at least be honest and confess that, knowing nothing of their subject, they are simply adept in the fine art of using phrases and platitudes which tickle the ears of their hearers, but impart no real knowledge. Rhetoric has value, to be sure, and he who has real knowledge to impart to others would do well to observe its rules and obey its strictures. But rhetoric is not an end in itself. The mind of the multitude is not simply to be amused; it is to be informed, and this can be done only by those who have a real knowledge of that about which they are speaking. 'There never is nor ever will be a real art of speaking which is divorced from the truth', Socrates reminded Phaedrus.

The discourses on love, which occupy such a large portion of the dialogue, are not extraneous matter. They serve two purposes: first, to act as a foil for Socrates' criticism of rhetoric; and second, to introduce Socrates' own conception of love.

What is the nature of love? It is a 'madness', a divine madness, the gift of the gods. But the madness of the true lover, i.e. of the philosopher or lover of truth, is not a flood, overwhelming and plunging the soul into a frenzy like that of the 'sons of the prophets' or the poets. On the contrary, the love with which Socrates is concerned is a drought, an intense desire for something not fully given in the experience itself, a kind of tantalizing longing for greater knowledge and more complete understanding. This is the 'madness', the drive, the urge, the compulsion of the true lover, and it demands a constant and laborious search, a never-ending pursuit of an unattainable goal. 'A true lover (not a narcissist) is perforce a realist. The desired object is beyond him, and its attainment calls for further effort, no matter how intense and how worthy the desire. And the effort required of the seeker after truth (or beauty, or the good—they go ultimately together) includes laborious, critical study, severe and untiring'.[1]

What is the philosopher's task? What is it that the lover of truth must do? Is it not to push the analytical process to the furthest possible limits before bringing the account to a close with an 'et cetera' that beclouds the picture and leaves a hazy question-mark in the mind? The completest possible amount of knowledge and truth is the goal of the true lover, be he rhetorician, orator, physician, politician, or philosopher.

Now the lover, in his pursuit of truth, will be guided by two principles: the principle of concretion and the principle of discretion. That is to say, he will attempt, on the one hand, to see things as a whole, as the physician views the body as a whole. True knowledge of a thing requires the ability to define that thing in clear terms, to see it in its entirety, to appreciate the unity and harmony of its constituent parts.

But true knowledge also requires a second thing, viz. an understanding of the parts that make up the whole. A physician is not a capable or good physician unless he knows the various parts of the body and their separate functions. So in other disciplines, he who would be master of his field must have a knowledge of the parts which comprise the whole; and this is the thing that must be pursued with determination and unwearying

[1] Calhoun, R. L.: *Plato as Religious Realist.*

devotion. This is the procedure of science in the true etymological use of that word. To know is to pursue to the uttermost limits the analysis of whole into parts and the synthesis of parts into whole.

Where does this pursuit of knowledge end? In heaven! 'Of the heaven which is above the heavens what earthly poet ever did or ever will sing worthily? It is such as I will describe; for I must dare to speak the truth, when truth is my theme. There abides the very being with which true knowledge is concerned; the colourless, formless, intangible essence visible only to mind, the pilot of the soul. . . . Every soul which is capable of receiving the food proper to it rejoices at beholding reality . . . she beholds justice, and temperance, and knowledge absolute, not in the form of generation or of relation, which men call existence, but knowledge absolute in existence absolute'. Thus spake Socrates.

The end of knowledge, then, is the vision of God. It is the comprehension of the essences, the forms, the eternal 'ideas' which are the real substance of all things. And it is the lover of truth, the philosopher, who is well on the way towards the seventh heaven and the beatific vision.

Is this 'unrealism'? I think not. It is realism in the widest sense. If one has seen beauty in heaven, whence comes the soul, then it is possible also to see beauty upon the earth. And if one has seen temperance and justice and 'any of the higher ideas which are precious to souls' in heaven, he may find them also upon the earth. The true reality of earthly things is sought in an understanding of the real essences of those things; that is to say, in the most complete and exhaustive analysis of the experiences and the entities of life.

The destiny of the philosopher, of the real lover of truth, is made clear. He 'is always, according to the measure of his abilities, clinging to the recollection of those things in which God abides, and in beholding which He is what He is. And he who employs aright these memories is ever being initiated into perfect mysteries and alone becomes truly perfect. . . . He forgets earthly interests and is rapt in the divine . . . and when he sees the beauty of earth, is transported with the recollection of the true beauty'.

The attainment of perfect knowledge is not easy. The unruly part of man's nature puts all sorts of obstacles in the way, hindering the progress of the lover towards the beloved. There are struggles and temptations, and failures along the way. But if one persists in his endeavours, there will come a time when the struggles will finally be over, and the lover and his beloved, philosopher and truth, will be united, and everlasting joy will be upon their heads.

Here, perhaps, is an intimation of what appears also in the *Phaedo*, viz. that the seeker after truth desires above all things to be freed from the limitations and hindrances of the earthy—the body, the physical appetites, the necessities of daily living, the inhibitions of time and space. Only when one has reached the seventh heaven, and all the things of earth are sloughed off, will he come to the end of obstacles and the joy of complete and unhampered knowledge.

Meanwhile, to strive for truth in this life is the highest and most rewarding pursuit in which man may engage.

'He who knows that imperishable Being, bright, without shadow, without body, without colour, verily attains the Supreme, the undecaying Purusha. O my good friend, he who knows Atman becomes all-knowing, becomes all.'

—*Praśna Upaniṣad*

A PILGRIMAGE THROUGH THE HIMALAYAS

By Swami Apurvananda

(*Continued from the February issue*)

After taking a dip in the icy waters, we proceeded towards the temple of Buḍā Kedār, This small, stone-built temple, presenting largely a classical type of architecture, enshrines an idol made of rough stone and shaped like the back of a couchant buffalo, similar in design to the idol of Kedarnath, though much smaller in size. When we reached the temple there was no crowd of pilgrims. So we had the privilege of worshipping the deity from close quarters and in a quiet atmosphere. The priest was very considerate to us and allowed us special seats by the side of the idol. We chanted scriptural or other verses and performed worship for a fairly long time. The spiritual atmosphere of the place is very elevating and one can feel the living presence of the Divinity.

When we came out of the temple, a group of young men, belonging to the place, approached us. It was perhaps for the first time that they had come across a Sannyasin who was English-educated. However, we could see that they were specially attracted towards us and that their curiosity had been roused. One of them, a teacher in the local Upper Primary School, asked us a number of questions on various subjects, including religion, politics, history, geography, etc., but it seemed as though he was interested more in displaying his own learning in the presence of his group of companions than in seeking to know anything from us. We were not surprised at this as we came to know later that this priggish pedagogue had studied up to the Matriculation class only. On my part at least, I managed to gather from him some detailed information about the place, viz. Tehri-Garhwal, and its inhabitants, for which I am indebted to him.

Poverty and Nobility

This area was definitely backward so far as education was concerned, if not in many other respects too. Though the total population of Buda Kedar and the neighbouring villages was near about 2,500, there was only one Upper Primary School. And the general condition of the common people, especially of the landless peasantry, was deplorable. The tillers of the soil, also, have had to face many hardships resulting from taxation and exploitation in various forms. In the course of our pilgrimage we travelled in many parts of the Garhwal district, covering over two hundred miles, and we had the opportunity of coming into close contact with the local people and seeing their living conditions at first hand. It left no doubt in our minds that indigence, ignorance, and ill nourishment had well-nigh subjugated them and compelled them to reconcile themselves to a wretched existence. All the same, these poor people were found to be very honest, amiable, and hospitable. Poverty and misery could not crush their fine qualities of heart. We were not a little surprised at the fact that in spite of their unfortunate condition, these down-trodden masses continued to hold on to their cherished ideals of ethical and spiritual life.

In the afternoon, guided by our young friend, the Panda, we crossed the Balaganga by the bridge and visited some of the near-by villages. In one village we came across a small colony inhabited by the cobbler community. How very neglected and miserably poor these people were is more than what I can describe! Shortly after, with a heavy heart at the sight of the appalling poverty we saw in these villages, we returned to our Chati and then went to the main temple to attend the evening service.

The temple was by then full of pilgrims, as the Ārati had commenced. The priest was waving the lights in the conventional manner in front of the deity in the inner shrine. In the outer part of the shrine stood a large number of Pandas and other Brahmins, loudly intoning in chorus hymns and verses of benediction to Shiva. There were also such instrumental accompaniments as bells, cymbals, *ḍamaru,* and *kara-tāl,* which added greater charm to the musical recitation of the votaries. The symphony was such as to uplift the mind from the mundane to the supramundane level and to create an atmosphere surcharged with spiritual emotion. Then followed the evening prayer, chanted in chorus in a calm and solemn atmosphere. Hours later, that night, as I lay on my bed in the prevailing darkness and silence, there came to my mind repeatedly the memory of those famished bodies and frightened looks of the poor villagers and the cobblers whom we had visited. They were human beings, like me or anybody else in this world. Why should they have to suffer like this?

At dawn the next day, when we set out on our journey we found the temple doors still unopened. We paid our respects to Buda Kedar, standing near the closed doors, and proceeded onwards. Soon after crossing the suspension bridge over the Balaganga, we had to start climbing an ascent on the road. The next important place we were now going towards was Pāoāli, situated 26 miles away from Buda Kedar and at an altitude of 10,800 feet above sea level. Buda Kedar was about 6,000 feet high. We reached the top of the climb and felt more refreshed than tired owing to the exhilarating air, slightly warmed by the golden rays of the rising sun. At this place, called Maldatonā, there was a solitary shop, where we could get fresh good milk for our breakfast. Not a few would feel surprised to hear that even in these so-called modern days, when dishonesty and corruption are widespread, many of the simple villagers in these hills consider it sinful to adulterate milk. I found this was a fact.

Adversity—A Blessing

Proceeding further, we passed through a dense forest, the road alternately ascending and descending, and reached Bhairav Chati. Here we met a big party of pilgrims belonging to Nepal, with whom we were acquainted, as we had journeyed together earlier, for many days, on our pilgrimage to Jamunotri and Gangotri. We had then separated as they turned back from Gangotri while we went further on to Gomukhi. This Chati gets its name from the small temple of Bhairav that sanctifies this place. After a short break here for lunch, we started again. On the road, the ascents and descents have always reminded us of the ups and downs of life itself. Similar to the journey of life which had an ultimate goal, our walking along the road, in the face of odds, had its purpose, its goal. Hence we could realize the truth of the statement that man feels he is nearer to God in the midst of suffering than in the midst of ease and comfort. So as we walk along, we think of Him and pray to Him, at every step, silently and earnestly. Thereby we feel the joy of approaching Him, of nearing the object of our quest step by step. The bliss of reaching Him, of arriving at the goal, entails patient and arduous effort all along the way. Suffering and misery are as much necessarily inevitable as their opposites. The pairs of opposites are inseparable phases of life and God deals out justice through both.

Though a clear sky and bright sunshine brought new cheer and hope, the steep ascent we had to negotiate just then was very trying indeed. Up and up we had to go, as if to the very gates of heaven! The narrow path was zigzag, strewn with smoothly round-surfaced boulders, and covered over with brown granite detritus. Often we had to climb up and climb down these slippery and peculiarly difficult boulders, with no support at all or occasionally holding on to shrubs or clumps of tall grass that grew beside the boulders. It was no easy task to cover this much length of the road, walking for nearly two hours, at the end of which we came to a place called Bhot Chati. Some small shops were there. We resisted the temptation of halting here for the night and moved on.

On a wrong Road

After passing Bhot Chati we were no doubt overjoyed to find the road quite easy and more or less even. It was our good luck, we thought, especially after the excessively arduous climb we had just completed. So we proceeded merrily, least suspecting we were taking a wrong road, which in fact we were doing. After covering a distance of a little more than two miles, we came to a sort of 'dead end' point beyond which there was no proper path. We realized our mistake at once. We had missed our way and gone quite a distance in another direction. Naturally eager to get back on to our pilgrim-route, we anxiously looked round over the hills to find somebody who could guide us. Far down below in the valley could be heard the tinkling of bells generally indicative of grazing cattle. Rupdev, one of our Pahādi companions, hurried off down the hillside in the direction of the sound of the bells, while the rest of us stood puzzled and motionless, awaiting his return. He returned after a half hour and informed us that we all had to go back a mile or more the same way we had come, until we reached a road junction, and from there take the road running up the hill.

We lost no time in following these directions. The western sky was aglow with the crimson of the nearly setting sun. But we were concerned more with finding the proper road and then reaching the next Chati before nightfall than with the enchanting beauty of the sunset. A brisk walk brought us to the road junction and we took to the proper pilgrim-route, once again, from the point where we had missed it. A stiff ascent of three miles lay ahead of us before we could reach the next Chati. The sun had set by now, and darkness was gathering fast and thick. We had to increase our speed even though it was tiresome to do so owing to the steep climb and our exhaustion usually felt at the end of the day-long trek. It was, as it were, a struggle for life, a race against time, and a trial of our strength. Without stopping even to think how we could cover this distance in the dark, we arrived at our destination—Guttu Chati, our place of rest for that night.

A Night of Vigil

Guttu is a lovely place and a fairly big pilgrim centre too. There were many shops and houses on either side of the rivulet Bhilangana on the banks of which Guttu is situated. But our joy on reaching this nice place at that hour of the night was shortlived. For, our sufferings, experienced throughout that day in some form or other, seemed to assume greater proportions at night. When we arrived at the large and spacious Dharmashala of Kalikambliwala, we found it crowded with many pilgrims. Not being disposed to squeeze ourselves into such a crowded place, we began looking here and there for suitable accommodation. We had noticed earlier that the Chaukidar (watchman) of the Dharmashala had kept two big vacant rooms under lock and key. Finally, finding no convenient place elsewhere, we requested the Chaukidar to allow us to occupy one of these rooms. But he would not agree on some pretext or other. I could guess his main reason. What he wanted from us was some personal (though illicit) monetary gratification, a thing which we could under no circumstances persuade ourselves to offer. Consequently we had to go without any room. In the last resort we had to spend the night in an open shed originally meant for ponies and cattle. Though dirty and dilapidated, it was, we felt, better than being stranded in the forest. It rained after midnight. As the roof of the shed was leaking at many points, we sat up the rest of the night without a wink of sleep. Our miserable plight could better be imagined than described. As I reflected in my mind over the Chaukidar's desire for illegal gratification before he could let us use the rooms which were really intended for pilgrims, I wondered if such dishonest means of livelihood became inevitable in his and such other cases where the regular salary was too meagre, necessitating some additional income by fair means or foul.

With the dawn our night of suffering ended. We started off in right earnest before any other pilgrim had stirred out. That day we had to negotiate the proverbially steep and difficult ascent of Paoali. As it is a great ordeal, many pilgrims, afraid of the Paoali *caḍāī* (ascent), avoid this route. In covering the short distance of ten miles from Guttu to Paoali, one ascends a net height of nearly 5,000 feet in all,—such is the stiffness of the climb. The worst portion of it comes at the end, the last two miles or so beyond Dofāṇḍā (literally, 'tearing in two') to Paoali. Resolved to accomplish it, we moved on fast, though it was drizzling continuously.

Our road ran alongside of the swift-flowing Bhilangana. (Another road from Guttu leads directly to Tehri, the capital of the former Tehri-Garhwal Native State). But for the incessantly resounding noise of the swirling waters of the river below, it was all quiet. Silently and steadily we climbed, for succeed we must at any cost. When the inevitable has to be faced, why not face it boldly and cheerfully? What, for instance, is the mental attitude of a man sentenced to death?

Towards Dofāṇḍā

Two hours of this climb were exhausting enough to compel us to a short rest. We sat beside the edge of a deep ravine. Each of us would carry some light refreshments for himself in a small bundle, every morning, with the intention of taking it on the way whenever he felt like it. Mahatma—who probably felt hungry and so found the weight of the refreshments bundle rather too heavy (!) to carry up the ascent any further—proposed, 'What is the fun of simply carrying this bundle on the back? The contents may easily be carried in the stomach!' We all agreed and finished off the refreshments we were carrying with us. What to mention the weight of our bundles, even the physical body seemed a very heavy burden to be dragged up the ascending road. Not an ounce of extra weight was welcome. We wished we had not to wear the heavy warm clothing we had had to don on account of the cold.

We resumed our march. We were then at an altitude of nearly 9,000 feet above sea level. During the winter months, this region is of course snow-bound. No clear-cut or specially constructed roads are to be found anywhere in these remote places. A rough beaten track, repeatedly trodden by innumerable pilgrims each year, is the only available route to Kedarnath from this side. Though the cold was intense, we sweated profusely,—so hard and difficult was the notorious 'ascent of Paoali'.

Shortly before noon, we came upon some roadside shops. There we met a party of pilgrims belonging to Madhya Pradesh, with whom we had journeyed together earlier, from Uttarakashi to Gangotri. Dofanda was still another two miles distant. We and the party, about thirty persons in all, now moved together. This afforded some diversion to the mind and served to alleviate the tedium of the journey. We saw less and less of dense forests. Seasonal flowers of various colours greeted us on all sides. The sky had cleared, though the path was slippery from the previous day's rain. Before long we, along with the party, reached Dofanda (nearly 9,000 feet) and rested awhile. The most arduous part of the whole climb—that between Dofanda and Paoali already referred to—lay immediately ahead of us.

(To be continued)

THE TANTRIC CULTS

III. SHAIVA TANTRA

By Dr. T. M. P. Mahadevan

One of the legends relating to the birth of Gaṇeśa speaks highly about the sanctity of Somnāth, the seat of the temple of Someśvara, the Crescent-crested God, Śiva. Heaven, it seems, had to face the problem of overcrowding, as all and sundry came to dwell in it through visiting the temple of Someśvara. The more arduous modes of ritual practice and spiritual discipline fell into disuse, and all people including the worst sinners flocked to Somanātha, and were transported to heaven. Indra and the gods got alarmed and sought the protection of Śiva. But Śiva could do nothing about it, because it was his boon granted to Soma, the moon-god, that had made Somanātha an open door to heaven. However, he suggested to the gods that they approach Pārvatī who out of her ingenuity would find a way out of the tangle. Pārvatī heard the complaint and was moved to action. She produced a being, Gaṇeśa, who would occasion obstacles to people, and deluding them would deprive them of the wish to visit Somanātha and thus prevent them from creating a crisis in heaven. The point in this story is that the temple of Someśvara is highly sacred. So are many other temples of Śiva regarded as supremely holy by the Śaivas—temples that are to be found all over the country, from Amarnāth in the Himalayas and Paśupatināth in Nepal, through Kāśī, Avantikā, Ujjayinī, Śrī Śāilam, Kāñchī, and Chidambaram, besides innumerable others, to Rāmeśvaram situated at the gateway to Laṅkā. The towering spires of some of these majestic temples bear testimony to the pervasive and beneficent influence of Śaivism which is one of those Hindu cults that have transformed the lives of large sections, not only of the Indian people, but also of others such as the inhabitants of Java and Bali, Champa and Cambodia.

There have been several schools or subsects of Śaivism. The *Mahābhārata* refers to the Pāśupata sect. We also come across in early texts and inscriptions other names of Śaiva sectaries such as Kālāmukha and Kāpālika. Some of these practised extreme forms of asceticism called collectively *mahāvrata*—meaning 'great vow', consisting in using human skull as eating vessel, besmearing the body with the ashes of corpses, and so on. There arose also classical schools of Śaivism, such as the Trika or Pratyabhijñā in Kashmir, Vīraśaivism in the Kannada country, and Śaiva-siddhānta in the South. In the Śaiva-siddhānta literature, twelve other forms of Śaivism are enumerated, beginning with Pāśupata and ending with Śivādvaita. The variations of philosophical doctrine, from pluralistic realism to absolute monism, which obtain in Vedanta are to be found repeated in the Śaiva schools.

All the sections of Śaivism are agreed on one point, namely that Śiva is the supreme reality. In the Rudra hymns of the *Ṛg-Veda*, Rudra figures as the highest God who is appealed to for warding off evil and for benefactions. According to one of the derivations of the word 'Rudra' given by Sāyaṇa, the commentator on the Vedas, the god is so called because he drives away suffering and sin. The word *'śiva'* too means 'he who attenuates sin'. So it is needless to think that 'Śiva' is a euphemistic epithet of Rudra, for the auspicious nature of Rudra is evident right from the beginning. In the *Śatarudriya* of the *Yajur-Veda*, which is a glorious litany addressed to Rudra, some of the well-known epithets of the god occur: Bhava, Śarva, Paśupati, Nīlagrīva, Śitikaṇṭha, Śambhu, Śankara, Śiva, and Śivatara. According to the *Śvetāśvatara Upaniṣad,* Rudra is the One God; there is no second to him; he rules all the worlds with his ruling powers; he creates all beings, protects them, and withdraws them together at the end of time.

Śiva for the Śaivas, as the God of every Hindu Tantra, is not one of the Trinity, Brahmā, Viṣṇu, and Rudra; he is the Supreme Lord (Parameśvara), the self of all beings, immutable and ever perfect. Even when Śiva is identified with Rudra, the destroyer of the world, say the Śaivas, he is superior to the other two, because at the time of *pralaya* or cosmic deluge he alone stands unaffected and exists eternally as the supreme Being. Eight qualities are attributed to Śiva: independence, purity, self-knowledge, omniscience, freedom from bonds, boundless benevolence, omnipotence, and bliss. He is immanent in the universe and transcendent as well, *viśvamaya* and *viśvādhika.* The conception of *aṣṭa-mūrti* brings out the aspect of Śiva's immanence. Māṇikkavācakar says:

> 'Earth, water, air, fire, sky, the sun, and moon,
> The sentient man, these eight forms
> He pervades'.

Though Śiva pervades the world, the world does not exhaust him. He exceeds the universe. His greatness is beyond measure. The *Ahanānūṛu* describes him as the lord who wears *konṛai* flowers, whose three eyes neither close nor wink, whose consort is Umā and weapon a battle-axe, who wears the crescent moon in his matted locks, who is unknowable even by the gods and the sages, who is blue-throated, and whose footstool is the universe. Creation, preservation, and destruction of the world, *sṛṣṭi, sthiti,* and *saṃhāra,* obscuration of the soul's knowledge, *tirodhāna,* and bestowal of grace, *anugraha,* are the five functions of Śiva. The purpose of world evolution is to redeem the soul. In order that the soul could get rid of its innate impurity, it has to pass through the round of births and deaths. To enable this process to go on, the Lord conceals from the soul its eternal perfection. And when the soul has become pure and is fit for release, the Lord showers his grace on it and liberates it from its fetters.

Śiva is referred to in the schools of Śaivism as *pati,* meaning 'lord'. The other two categories recognized are *paśu* and *pāśa,* soul and its bonds. The *paśu* or soul is by nature infinite, pervasive, and omniscient; but on account of *pāśa* or bondage, it experiences itself as finite, limited, and parviscient. The *pāśa* consists of three Malas or impurities which are *āṇava, karma,* and *māyā. Āṇava* is a connate impurity, and is the cause of the soul's delusion and consequent transmigration. It is called *āṇava* because it makes the infinite soul finite or atomic as it were. *Karma* is the impurity which the soul gathers unto itself in the course of transmigration. The *paśu* acts in order to enjoy and enjoys in order to act. Only the grace of Śiva will enable it to break through this vicious circle. *Māyā* is that power through which the Lord creates the universe and endows the soul with a psychophysical organism. There are five sheaths or coverings called Kañchukas that envelop the soul and make for its finitude. The five Kañchukas are: *kāla* or time which is limited duration; *niyati* or restriction in regard to space; *rāga* or attachment to particular things; *vidyā* or limited knowledge; and *kalā* or limited agency. It is from these limitations that the soul should be freed; and that will be possible only when it is rid of its Malas.

Elaborate methods of ritual worship and contemplation, which will serve to release the soul from bondage, are set forth in the Śaiva-Āgamas and other books of the Śaiva schools. In the *Atharvaśira Upaniṣad* there is a description of the Pāśupata rite: 'This is the Pāśupata rite: "Agni is ashes, Vāyu is ashes, water is ashes, dry land is ashes, the sky is ashes, all this is ashes, the mind, these eyes are ashes". Having taken the ashes while uttering these words, and rubbing himself with them, let a man touch his limbs. This is the Pāśupata rite for the removal of the animal bonds'. In the *Vīra-śaiva* cult eight rules are laid down as aids to the progress of the soul towards its goal. The eight rules, called *aṣṭāvaraṇa,* are: (1) obedience to a *guru,* (2) worship of a *liṅga,* (3) reverence of the *jaṅgama* or realized soul, as for an incarnation of Śiva, (4) smearing of ashes (*vibhūti*) made of burnt cow-dung, (5) wearing a rosary of *rudrākṣa* beads, (6) *pādodaka,* sipping the water in which the feet of a *guru* or *jaṅgama* have been washed, (7) *prasāda,* offering food to a *guru, liṅga,* or *jaṅgama,* and partaking sacramentally of what is left over, and (8) *pañcākṣara,* uttering the five-syllabled Mantra: *namaḥ śivāya.* In all the schools of Śaivism, as in the other Tāntric cults, emphasis is laid on the need for *dīkṣā,* which is the ceremony of initiation. The ceremony varies according to the grade of spirituality the devotee concerned has attained. But in all the varieties, certain common procedure is gone through and the same principle is observed. The performance of the *dīkṣā* ceremony involves the use of Kuṇḍas or receptacles for the sacred fires and of Maṇḍalas or mystic diagrams. The presence of Śiva is invoked in Kumbhas or pots filled with water, and Homas or fire-offerings are made to the accompaniment of the appropriate Mantras. It is believed that Śiva himself is present in the *ācārya* to initiate the devotee into the *Śaiva* path. And, it is a faith of the Śaivas that he who has not received *Śiva-dīkṣā* does not gain release.

The means which the soul has to adopt for achieving freedom from Malas are four in number. They are called *caryā, kriyā, yoga,* and *jñāna,* which are also known as *dāsa-, satputra-, sakhā-,* and *san-mārga*(s). The four great saints of Southern Śaivism,—Appar, Tiru-jñāna-sambandhar, Sundaramūrti, and Māṇikkavācakar, are said to be the exemplars, respectively, of the four paths of devotion. The devotee who follows the path of *caryā* considers himself to be the servant of God, and performs such acts as cleansing God's temples, adorning the images of God with garlands, singing the praises of God, serving God's devotees, etc. The path of *kriyā,* which is the next stage, takes the aspirant nearer to God by establishing a filial relation between the two. The devotee now behaves as if he were the son of God. He invokes God's presence, and offers Him his love and praise. Then comes the stage of *yoga* where the intimacy between the soul and God becomes mature and may be likened to friendship. Here the devotee withdraws his senses from their respective objects and concentrates his mind on God. The three paths, *caryā, kriyā,* and *yoga* are but preparatory stages which the devotee has to go through before he is made fit to meet his Lord. The reward of *caryā* is *sāloka,* i.e. residence in the realm of God; the fruit of *kriyā* is *sāmīpya,* i.e. getting to be in the vicinity of God; and the result of *yoga* is *sārūpya,* i.e. gaining the form of God. None of these three acquisitions is to be regarded as the final goal. The supreme end is *sāyujya* or union with Śiva which is attained by *jñāna* or spiritual knowledge. The root-bond of the soul is *āṇava* or ignorance, and what can remove it is knowledge. *Jñāna-mārga* or *san-mārga,* as it is otherwise called, is the last stage in the journey to God. Through the successful practice of it the soul is saved from *saṃsāra.* In a verse of the *Śivānandalaharī,* Acharya Shankara refers to the four stages in *mokṣa.* Addressing Śiva, the Lord of Bhavānī, he says: 'O Lord! *sārūpya,* sameness of form with you, comes to me easily through worship of you; *sāmīpya,* nearness, through chanting your names, Śiva, Mahādeva; *sālokya,* sameness of residence, through the company of and conversation with those who are experts in *Śiva-bhakti*; and *sāyujya,* ultimate union, through the contemplation of your form which comprises all beings, moving and non-moving. Indeed, I have gained my end!'

Sārūpyaṁ tava pūjane śiva-mahādeve'ti
saṅkīrtane,
Sāmīpyam Śiva-bhakti-dhurya-janatā-
sāṅgatya-saṁbhāṣaṇe,
Sālokyaṁ ca carācarātmaka-tanu-dhyāne
bhavānīpate,
Sāyujyam mama siddham atra bhavati svāmin
kṛtartho'smy-aham.

Śiva-yoga, which is the path of union with Śiva, is said to be composed of five ingredients, namely, knowledge of Śiva, devotion to Śiva, contemplation of Śiva, the Śaiva-vow, and the worship of Śiva. He who has not learnt to worship Śiva is stated to be a mere animal that goes round the cycle of *saṃsāra* numberless times:

Jñānaṁ śiva-mayaṁ, bhaktiḥ śaivī, dhyānam śivātmakam,
Śaiva-vratam, śivārceti, śiva-yogo hi pañcadhā;
Śivārcana vihīno yaḥ paśureva na saṁśayaḥ,
Śata-saṁsāra-cakresminn-ajasram parivartate.

The soul that has reached the goal has no fear whatsoever, and is saved from the transmigratory flow. It experiences through Śiva and sees Śiva everywhere. The sage of the *Śvetāśvatara Upaniṣad* gives expression, in a grand passage, to his vision of Rudra-Śiva in all beings, in man and woman, in the young and the old, in every birth, everywhere.

Tvam strī, tvam pumān asi,
tvam kumāra, uta vā kumārī,
Tvam jīrṇo daṇḍena vancasi,
tvam jāto bhavasi viśvatomukhaḥ.

'Thou art woman. Thou art man.
Thou art the youth and the maiden too.
Thou as an old man totterest with a staff.
Being born, thou becomest facing in every direction'.

INDIAN CULTURE AND THE WEST

By Dr. P. S. Sastri

There have been many peculiar views held devoutly by some scholars regarding the culture of ancient India. In this short paper an attempt is made to show some of the outstanding thought-currents that migrated from India to the West. Of course it is quite possible for any one to argue that these ideas had an independent growth in the West. But one has to account for these ideas in the general framework of Western thought, which framework has no coherent place for such ideas.

The ceremonies of the Magi have a purely Indian origin. The Roman Emperor Nero (54-68 A.D.) wanted to be initiated into these ceremonies. Another emperor, Commodus (180-192 A.D.), was actually an adept in them. Aurelian, we hear, won his battles in the name of Mithra in 270 A.D. At Carnuntum on the Danube was dedicated a temple to Mithra by Diocletian, Galerius, and Licinius in 307 A.D. This Mithra is said to be the protector of their empire. An enthusiastic devotee of Mithra was the Apostate Julian. This rich influence was mainly due to the Persians of antiquity who shared with India their culture and heritage. When we go to a still earlier period, we find the Hittite rulers calling themselves 'Maryani' and worshipping In-da-ra, Mi-it-tara, M-ru-wans and Na-sa-at-at-tiyas. These are the Vedic gods. The Hittite-Mitanni treaty was between Subandhu, son of Tushrata, and Suttarna, son of Artatama. In this treaty we find the gods Agni, Indara, and Teshub invoked as witnesses; and the chariots are referred to as Aik-vartana, Tera-vartana, Panza-vartana, and Shahota-vartana. Amongst the names of the Mitanni kings recorded in the treaty we find Dusratta, Artasmara, and Subandhu. Mitannis called themselves Harris which is a corrupt form of Arya. These facts do not show that the Indian Aryans came from this area, but that some Aryans did migrate from India to this place.

Let us go to a period still further back, and this time to ancient Greece where there flourished once the Eleatic school, the Orphic mysteries, and the Eleusinian rites. The Eleatic account of Reality is similar to that of the Upanishads, while traces of the Sānkhya teaching are to be found in Empedocles and Anaxagoras. We know that Scylax, the Greek sea captain, was employed by Darius in 510 B.C. to explore the course of the Indus. This Greek appears to have written something about India. Besides giving this information (iv.44), Herodotus also refers to the Getai of Thrace who believed in the immortality of the soul and in rebirth (iv. 93-4). Pythagoras, who lived in the sixth century, taught the doctrine of metempsychosis; and he has a peculiarly Indian tonch around his name. The 'goras' that we find attached to this and other names is very similar to 'guru'. According to his biographer Iamblichus, Pythagoras learnt a great deal from Egyptians, Assyrians, and Brahmins. Prof. H. G. Rawlinson observes: 'It is more likely that Pythagoras was influenced by India than by Egypt. Also all the theories,—religious, philosophical, and mathematical—taught by Pythagoras, were known in India in the sixth century B.C., and the Pythagoreans refrained from the destruction of life and eating meat and regarded certain vegetables such as beans as taboo'. Is this far different from the life of the Buddhists? The Orphic mysteries and the Eleusinian rites passed into the teachings of Socrates and Plato along with the Pythagorean doctrines. All these are foreign to the Greek spirit and culture. Baptism, sacred marriage, and the birth of the holy child are a part of the Orphic mysteries. The image of Orpheus and the lyre, with animals around, is reminiscent of Krishna and his flute with the cows ; and this is similar to the Christian idea of the good shepherd. The cosmic golden egg of the Vedas is also found in the Orphic cult. 'This was a religion', says Guthrie, 'of an entirely different kind from the civic worship to which the ordinary Greek professed his allegiance'. And Heiler tells us, 'Genuine Greek religion knows no mystical striving after a blessed union with God in ecstasy after an abolition of the limits of individuality in a realm beyond the conscious life. Prophetic austerity and mystic indifference are alike foreign to it'. Nietzsche considered Plato's thought to be anti-Hellenic. The Orphic account of the soul, of brotherhood, and of renunciation are integral to the thought of Socrates. Plato introduces the idea of rebirth and the doctrine of Karma in the Myth of Er which rounds off the *Republic*. The idea of rebirth is spoken of as coming from a sacred story in his *Ion*. A reference to sacred lore on this point appears also in *Phaedo*. The myth of the cave appearing in the *Republic* and in the *Meno*, and the comparison of the body with a fetter in *Phaedo* are peculiarly Indian. In *Cratylus* he refers to the Orphics for his comparison of the body with a prison and with a tomb. The three constituents or Gunas play a prominent part in Plato's account of the soul. And we also know the way in which he introduces the caste system into his *Republic*. We have Aristotle to tell us that Plato follows the Pythagoreans. This Orphic mysticism came to Greece from India.

As early as 975 B.C. there were trade connections between the Levant and India. The Persian army of 480 B.C. had a large number of Indian soldiers and officers. The modelled heads of Indians are found at Memphis and these go back to the fifth century before Christ. There is a tradition coming from Aristoxenus, the disciple of Aristotle, and recorded by Eusebius of 315 A.D., stating that Socrates did really converse with some learned Indians at Athens. Werner Jaeger refers to some fragments left by Aristotle where we hear of the visit of the Indian scholars to Athens. From Pliny we gather that the astronomer friend of Plato, Eudoxus, was very well acquainted with Indian thought. There are many more interesting pieces of evidence to show that Plato's deeper thought comes from India. And this thought has penetrated into every department of European life ever since. There were many cultural embassies of India in the West; and Ashoka's Edicts refer to these also. We have 'the Garuda column of Vāsudeva by Heliodorus, son of Dion, a worshipper of Vishnu and an inhabitant of Taxila, who came as a Greek ambassador from the great king Antialcidas to King Kāsiputra Bhāgabhadra, the saviour, then reigning prosperously in the fourteenth year of his kingship'. An ascetic called Kalanos joined Alexander's circle of the persuasion of Onesicritus, the disciple of Diogenes. Megasthenes, Daimachus, and Dionysius have been the ambassadors of Greece in India during the fourth and third centuries before Christ. Nagasena converted Menander to Buddhism. In the *Mahāvamśa* we read that when the great *tope* was to be constructed by the king Dutthagāmini in 157 B.C., there was 'the senior priest of Yona from the vicinity of Alasadda (Alexandria), the capital of the Yona country', attending with 30,000 priests. There is a great evidence that can be compiled to show how the thought of India passed into the very core of European thought and culture. For a time the Upanishads were the harbingers ; and their place was later taken up by Buddhism. These two tendencies were for a time merged in Christianity.

There is a Buddhist-Christian romance of Baarlam and Joasaph. This Joasaph is Bodhisattva, who was canonized by the Catholic Church in the sixteenth century. St. Jerome of 340 A.D. speaks of Buddha's virgin birth. Mani of 215 A.D. founded Manichaeism which became Christian in Europe and Buddhist in China. This shows how much of Buddhist thought had crept into the West. Likewise the Essenes, the Mandeans, and the Nazarenes are full with Buddhist thought. The Neo-Platonists were full to the brim with Upanishadic and Buddhistic thought and their influence on the later history of Christianity is considerable. That the Book of Enoch and the most valuable parts of the Bible like the Gospels are permeated by Indian thought has been well brought out by Dr. S. Radhakrishnan in his *Eastern Religions and Western Thought*.

During the reign of Constantine there came Metrodorus to India to study the science and the philosophy of Indians. Along with him came Meropius, Frumentius, and Aedisius. Damascius, the biographer of Isidore, refers to some Brahmins who came to Alexandria to study science in the fifth century after Christ.

Coming to modern times we find that the transcendental philosophy of Germany was greatly influenced by the spiritual heritage of India. The chief figures in this movement are Schopenhauer, Hartmann, Nietzsche, and Wagner. With reference to his *Parsifal*, Wagner wrote to Mathilde Wesendonk, in 1857, that he 'unconsciously became a Buddhist'. On Buddhism he said later, 'Yes, child, it is a world view, compared with which every other dogma must appear small and narrow'. In the field of Letters, Schiller and the Schlegel brothers introduced the Sanskrit literature of India. As Brandes puts it, 'Heine's spiritual home was on the banks of the Ganges'.

There have been instances of people moving to India and also from India. It appears that foreign invasions have destroyed the scientific spirit of ancient India. And we may hope that hereafter we will go ahead in all branches of human activity, and that the light there once was in India will again inspire and lead us aright in our onward march.

'Gifts of secular knowledge and social knowledge can be made with fire and sword. But spiritual knowledge can only be given in silence, like the dew that falls unseen and unheard, yet bringing into bloom masses of roses. This has been the gift of India to the world again and again.'

—*Swami Vivekananda*

EDUCATION, CULTURE, AND HUMILITY

By Jibendra

Education, in the sense of a harmonious development of all the powers and faculties of man, is inclusive of culture, which represents the high-water mark of civilization, the attainment of perfection. By culture here we mean soul-culture, that which helps the knowledge, purity, power, bliss, and perfection of the soul to develop and manifest in life. A certain sensitive feeling for all that is true and good and beautiful, pure and fine and noble, a response to it, a demand for it and a pressure on mind and life to accept and formulate it in our thought, feelings, conduct, and character is the most usually recognized sign of this soul-influence. Of the man who has this feeling, we say that he has a soul, and of the man who has not this element in him or does not respond at all to this urge, we say that he has no soul. Here, however, we are not concerned with the ideal education which is a rare and difficult achievement. We shall, therefore, confine ourselves to education as it is in vogue today in our schools, colleges, and universities, —that is, modern education as distinguished from that which was imparted in ancient India.

The object of ancient education was Self-knowledge, by whose light ignorance, misery, and bondage were dissolved. *'Sā vidyā yā vimuktaye'* 'That is education which liberates'. Modern education has no such high object in view. It is cramming or a mass of information acquired from books and other external sources or at best a shallow tickling of the intellect which remains content with a surface knowledge of things and beings and is utterly lacking in Self-knowledge. In most cases it is a summary bread-winning equipment of the human mind, meant to cope with the exigencies of a strenuous struggle for existence. As such education and culture have parted company. Education belongs to the domain of mind and intellect; culture to the heart. In ancient India there was a happy and harmonious blending of the two, which resulted in the fullest efflorescence of all the latent faculties of man in the domains of both the heart and the intellect. The distinction then is clear. Culture is something apart and quite different from modern education. Education and learning are convertible terms. We may and do call an educated man a learned man and *vice versa*. But a cultured man may be or need not necessarily be educated in the commonly accepted sense of the term; he may be without a fund of learning acquired or borrowed from books—a thing which most of the educated people do. For, how many of them are really original in thought and expression? Not originality but verbiage, plagiarism, and a certain superficiality are the general characteristics of modern education. This is only the natural outcome of a dry intellect, severed from its moorings in the deep feelings and emotions of the heart.

We start with the postulate that man is more than mere mind, life, and body,—which he apparently and to all intents and purposes is. There is a soul in him, a Spirit-Self, or a divine Reality behind his apparent self. This is his real Self behind the constantly changing phenomena of his body, mind, and life. It is the soul in him that abides and persists through all the changes and dissolutions of his outer personality. We attribute to this Self all that is true, good, and beautifnl,—*satyam, śivam, sundaram*. This Self is also all-bliss, for it lacks nothing. It is one, eternal, and infinite, omnipresent, omniscient, and omnipotent. It is its perfection that we admire and emulate in the spiritually realized men. Compared with the great incarnations of the world, what are men but mere pigmies, even the greatest and the best of them all? The greatest names in science, poetry, philosophy, art, literature, music, . .c. pale into insignificance before the mighty spiritual giants who have from time to time appeared in history to save mankind.

According to the Sānkhya classification, there are three types of men, moved mainly by the forces of mental, vital (life), and physical worlds. Under the first head come all those whose thought, life, and actions are governed by the mind, viz. the philosopher, poet, artist, scientist, the man of the written or spoken word, the idealist, and the visionary. To live in the mind and the things of the mind is, short of spirituality, the highest attained summit on the present human level. Beyond this opens the vista of the spiritual man. This full growth into the mental being is the first transitional stage towards human perfection. It does not perfect, does not liberate the soul, but it lifts us one step out of the vital and material preoccupations and prepares the loosening of the all-pervasive and colossal Ignorance in which most of us, imperfect human beings as we are, are compelled and content to live.

One step below this mental level come those whose thought, life, and action are governed by the vital or desire principle. The vital men are moved by desire, ego, and ambition; they want life-satisfaction and life-enlargement of all kinds, they long for enjoyment, domination, power, and position. Sometimes they become the high adventurers in the fields of inner and outer life, breakers of bonds and discoverers of new horizons, ever restless and unsteady, disturbers of life's dull routine and sloth and torpor. But since steadiness and mental balance and poise are wanting, they end by causing more disturbance than any genuine creation like the mental men.

Last come the physical men, the lowest and the most abundant in the rung of evolutionary ladder, men who are content to eat, live, reproduce, and die, men who are but a degree removed from the animals by their possession of a mind only a little more developed than that of the latter. Ordinarily these types are not specially noted in our day-to-day life, but they are very important from the point of view of the process of human evolutionary growth and development.

It follows then that the culture set by the mental beings is the best for the race to follow till it is fit for a higher spiritual development. Ethics is the finest flower of the human mental culture and the full development of ethical virtues is almost a condition precedent to spiritual transition. Thus fellow-feeling, sympathy, kindness, truth, honesty, sincerity, charity, large-heartedness, forgiveness, purity, morality, etc. are high ethical principles; but they get their full values only when raised to the domain of the Spirit.

Let us look at the culture that mere intellectual learning or present-day education inculcates. Judged from the general results, it is a selfish culture,—if culture it can be called at all,—that is the outcome of modern education. Everyone for himself and the devil take the hindmost—seems to be the motto, as is borne out by the bitter strife, hatred, jealousy, and wars rampant in the world. Mammon is worshipped from the cradle to the grave, irrespective of age, sex, race, or clime. Power, pelf, and pleasure are our obsessions and how unscrupulous are we to seek these utterly transitory ends! This is a 'heartless' education and if it goes on in the way it is doing, it may bring the greatest calamity to the individual and the race. Swami Vivekananda disapproved of this trend in no uncertain terms: 'It is one of the evils of your Western civilization that you are after intellectual education alone, and take no care of the heart. It only makes men ten times more selfish and that will be your destruction'. Again, 'It is the personal contact that teaches even now. This mass of reading does not make men: those who were real men were made by personal contact. It is true that there are very few of the real men, but they will increase'. He whose book of heart has been opened needs no other books, says the Swami, for they are merely the experiences of others.

Spiritual culture is the manifestation of the perfection that is already in the soul. It follows therefore that a spiritual man is always master of the nature-forces of the three domains—mental, vital, and physical—that move men and over which they have no control. In this respect men are perhaps only slightly better than the animals. Who is not subject to the forces of lust, anger, fear, greed, envy, and hatred? The best and most highly developed men have more control over their thoughts, feelings, and impulses which invariably carry away their less fortunate brethren. But mental control is partial and insecure, and when there is a sudden upsurge and invasion of the forces of lower nature from the subconscient, men become helpless spectators of their own undoing. Everyone has had occasion to feel his utter helplessness and impotence when a sudden wave of anger or passion overpowers him. We repent our actions afterwards. Most of us are content to remain slaves of our nature to the end. The spiritual man, on the other hand, persistently fights these nature-forces and is not content till he brings them under complete control and becomes their absolute master. He becomes the calm and self-poised witness of all Nature and nothing disturbs him. He attains to the status of a guide to his less fortunate fellow men by virtue of his superior knowledge and feelings of love and sympathy for them and is, in turn, loved, followed, and worshipped by them.

This, then, is the distinction between mere learning and real culture. Learning may help to hide the animal in us for a time, but does not dislodge it from its refuge in our subconscient nature. Education does not fully rid us of our worst enemy, viz. the ego. Only when we can become conscious of it is there any hope of our salvation, and that is possible by a spiritual orientation of our being, surely not by any amount of book-learning. How few even of the spiritual seekers and aspirants become ego-conscious! Here the role of humility is of immense value and importance. To be truly humble is to become conscious of our ignorance, imperfections, and limitations. Without this humility there is no culture. It is the alpha and omega of spiritual life. Humility, like chastity and obedience, is the *sine qua non* of spiritual culture and a Sādhaka without humility, whatever he may do, serves only his ego and not the Divine. Culture is difficult of attainment and different from mere learning, and has a special grace attached to it. That is why truly cultured men are rare.

It is said that man is distinguished from the animal by his possession of reason. But this is a summary and imperfect way of looking at the problem. Selfishness and want of restraint are the characteristics of the animal. So when a man is selfish and wanting in self-control, we call him a brute, a beast. Reason is of no avail before the innate selfishness of human nature. Are not men, 'educated' in the modern sense, capable of atrocities, diabolisms, murder, plunder, exploitation, treachery, hypocrisy, and many other inhuman acts? Is not the world governed by the pick of the educated? And yet fear, hatred, suspicion, bitter acrimony, antagonism, and international tension and war are the order of the day. Although man has made phenomenal progress in science and technology and almost conquered the externalities of Nature, there has been no progress of his inner life, no change of his selfish nature. All this progress is only in the material and vital sphere. Culturally there has been no progress. On the other hand there seems to be a definite set-back in this respect from the days of yore. Culture starts with an initial effort and practice of self-sacrifice, that is, the sacrifice of our surface self, our narrow ego, and reaches its acme with perfect self-abnegation. It is the culmination of the process of the elimination of the ignorant ego, which lies at the root of all our sorrows and sufferings, and the finding of our true Self in its place. The object of all education should be to help in finding this our true Self, to make real men of us, resplendent with the light of Self-knowledge, and not mere puppets in the hands of Nature.

A COMPARATIVE STUDY OF THE COMMENTARIES ON THE BRAHMA-SUTRAS

By Swami Vireswarananda

(*Continued from the February issue*)

Rāmānuja refutes Shankara's view of an attributeless, non-differentiated Brahman. Brahman, according to him, cannot be non-differentiated for want of proof, as all our experiences are only of qualified objects. It is the invariable characteristic found in an object and nowhere else that distinguishes it from others. So when Brahman is defined as 'Existence, Knowledge, and Infinity' (*Taitt. Up.*, II. 1), it means that these three are qualities of Brahman which distinguish It from others. The words 'one only without a second' in *Ch. Up.*, VI. ii. 1 do not mean that Brahman has no second even by way of quality, but from the context we find they mean that besides Brahman there was nothing else which could be the efficient cause of the world. That Brahman has auspicious qualities is known from texts like *Ch. Up.*, VI. ii. 2-3. Texts delineating the attributeless Brahman deny only evil qualities in It. Brahman has not only knowledge as Its essential nature, but is a knower also: 'By what should the knower be known?' (*Bṛh. Up.*, II. iv. 14). It possesses other auspicious qualities also. Texts like *Bṛh. Up.*, II. iv. 14 and IV. iv. 19 do not negate the diversity established by *Ch. Up.*, VI. ii. 3 and other similar texts. They only deny plurality in so far as it contradicts the unity of the world which is an effect of Brahman and has It for its self (I. i. 1).

Brahman is eternal and so uncreated. If it is also an effect, then the enunciation that by the knowledge of Brahman everything is known would not hold true (II. iii. 9).

In Sutras III. ii. 11-26, which according to him form one topic, the question discussed is whether Brahman is polluted by imperfections due to Its having for Its body the sentient and insentient world, even as the soul is subject to the imperfections stated in Sutras 1-10, owing to its being embodied. Ramanuja says that Brahman is not polluted, not even from places such as earth, by being inside them, for the Scriptures everywhere describe It as being freed from imperfections and possessing all blessed qualities (11). At every step the Scripture denies imperfections in It by saying that It is immortal and therefore free from imperfections (*Bṛh. Up.*, III. vii. 3 *et seqq.*). The imperfections of the soul, which also has these two characteristics, are due not to its having a body, but to its Karma (past work), and so Brahman, which is not subject to Karma, is free from such imperfections (12). Brahman, though connected with forms, is in Its true nature formless, and as such is not subject to any Karma (14). The differentiated form of Brahman is not unreal, for texts which describe It as such are as authoritative as texts like 'Existence, Knowledge, Infinity is Brahman' (15). This text only teaches that Brahman has knowledge for Its essential nature, but does not deny other attributes like omniscience in It (16). This twofold characteristic is ever there and Brahman is not polluted by being inside this diverse world, just as the sun reflected in different sheets of dirty water is not polluted thereby (18). The 'Not this, not this' in *Bṛh. Up.*, II. iii. 6 does not deny the two forms mentioned in II. iii. 1, but denies that Its nature is confined only to these two forms. They do not exhaust Its qualities, for the text mentions further qualities after that (22). Though Brahman is unmanifest, yet this differentiated form is realized, jnst as Its being of the nature of intelligence is realized in perfect meditation (Samādhi) (23-25). For all these reasons Brahman is regarded as Infinite, i.e. as possessing infinite attributes, for thus holds good the twofold characteristic referred to in Sutra 22 (III. ii. 26).

Brahman is not only the efficient cause but also the material cause of the world, for otherwise the enunciation that by the knowledge of one thing the knowledge of everything is gained will not hold good. The text 'All this has its self in That' (*Ch. Up.*, VI. viii. 7) shows that Brahman has for Its body this world of sentient and insentient beings in all Its condition, i.e. both in the causal and effected states. When the souls and matter are in a subtle condition, and therefore designated as one with Brahman, then It is said to be in the causal state. Brahman in this state desires to be many and It evolves names and forms; so the world—the effected state—comes into existence. When Brahman undergoes this change from the causal to the effected state, imperfections and sufferings are limited to the souls, and all change to matter, i.e. Its body undergoes a change, while Brahman continues to be the Self and Inner Ruler and as such is not affected by the imperfections, etc., even as childhood, youth, etc. do not affect a person but are restricted to his body (I. iv. 23-27). Brahman and the world, though of different natures, can yet be related as the cause and effect, for it is not absolutely necessary that the qualities of the cause which distinguish it from others should be found in the effect. Though we do find it in such cases as the clay and its effect, the pot, etc. yet we do not find it when worms are produced from honey. But then, the effect is not altogether different from the cause; for though there is difference in character, there is oneness of substance (II. i. 4, 6-7). The effect is non-different from the cause, for the cause is recognized in the effect also. *Ch. Up.*, VI i. 4 means that clay takes a new condition and a name, and thereby serves a practical purpose. The new mode of the substance clay gives rise to a new idea and name, while it remains clay. Similarly, when Brahman takes a new condition as the world, It remains the same in substance and there is only a difference of state and therefore the world and Brahman are non-different (14-15). Threads, when they are arranged in a new set-up, produce a cloth and serve a purpose. The same vital breath functioning differently gives rise to different names. Thus the effect is seen to be non-different from the cause (19-20). Scriptures say that Brahman is without parts and yet creates this world of diversity and as Scriptures alone are authority with respect to Brahman we have to accept it. Ordinary experience is useless here (27). The difference in the essential nature of things gives rise to different qualities, so Brahman which is unique can have qualities beyond our experience (28).

Nimbārka too holds that Brahman is not created; for such a view would contradict Scriptures which say that It is eternal and birthless. Moreover, it would lead to *regressus ad infinitum* regarding the First Cause (II. iii. 9). It is the origin, etc. of the world (I. i. 2). Though Brahman resides in the same body as the soul and rules it in all its conditions, viz. waking, dream, and sleep, yet It is not soiled by its imperfections; for the Scriptures declare that in all conditions It is free from imperfections and possesses auspicious qualities (11-12). Moreover, texts directly say so, viz. the soul suffers while Brahman is at peace as a mere witness, though both reside in the same body (*Muṇḍ. Up.*, III. i. 1) (13). Brahman is formless, for It is beyond name and form, being their revealer, and being formless It is free from all imperfections due to such limitations (14). It manifests the world aud yet is beyond darkness, i.e. is not affected by its imperfections, even as light reveals objects covered by darkness and yet is not affected by this darkness (15). The Scriptures teach only that which is the subject-matter of any text and nothing more, and so no Śruti text is purportless (16). And as the Śruti and Smṛti say—as in *Ch. Up.*, VIII. i. 3 and 5 and *Gita*, XV. 18 respectively —that Brahman has the above twofold character, it must be accepted. Hence the comparison (of Brahman and soul) to the sun and its reflections in sheets of water is appropriate: Brahman is not polluted by the imperfections of the world, though It is inside it, even as the sun is not polluted by being reflected in sheets of dirty water (III. ii. 18). In Sutras 22-24 Nimbarka follows Ramanuja and says that *Bṛh. Up.*, II. iii. 6 does not deny the world; it only states that the two forms described in *Bṛh. Up.*, II. iii. 1 are not the only attributes of Brahman, for the Śruti gives more of Its attributes later on.

Brahman is both the efficient and the material cause of the world, as otherwise the enunciation about the knowledge of all from that of one thing will not hold true. The Scriptures directly declare It as such, and also that It created Itself by undergoing modifications (I. iv. 23-26). Brahman and the world, though of different natures, can yet be related as cause and effect, for we do have such examples in the world, as when scorpions are produced from cow-dung, or hair and nails from a person. It is not necessary that the cause and the effect should be similar in all respects (II. i. 6-7). At cosmic absorption, Brahman is not polluted by the qualities of the insentient world, for we see in the world that the cause is not affected by the qualities of the effect at absorption, e.g. when a pot is absorbed in clay, the clay does not become the pot, but it is in just the other way that absorption takes place (8-9). Though Brahman, being the cause, exists as the soul and is thus non-different from it, yet the former is the ruler and the other the ruled, for they are also different like the sea and its waves; and so the relation of ruler and the ruled can exist between them (13). The effect, the world, is non-different from the cause, Brahman, i.e. it is not absolutely different from Brahman. In Sutras 4-7 it has been shown that the world is of a different nature from Brahman, and Sutra 13 says that between the soul and Brahman there is difference; this Sutra also says that the soul and the world are both non-different from Brahman, i.e. they cannot exist apart from Brahman. From this it follows that the relation between Brahman and the sentient and insentient world is one of difference and non-difference, and consequently the world is not unreal or illusory. The effect, the world, exists in Brahman, the cause, even before creation and is manifested at creation—like a cloth in a folded and unfolded condition, or as the various Prāṇas (vital forces) are absorbed in the chief Prāṇa, when they are controlled, and when the control is relaxed, the various Prāṇas again manifest themselves; so is the world manifested from Brahman, in which it exists even before creation. Thus the world is non-different from It (14-20). Brahman manifests Itself as this world by Its inherent powers, even as milk turns into curd without external aids. It creates this world by Its mere will, like the gods creating by their mere volition. Though Brahman undergoes modification and produces this world, yet It remains immutable, since It possesses extraordinary powers. The Śruti says thus, and we have to accept it, for the Śruti is the sole authority with regard to Brahman. Since even the soul, whether endowed with supernatural powers or not, and the gods owing to their powers are seen to create without any change in themselves, where is the objection to Brahman's having such extraordinary powers (24-28)?

Madhva also holds that Brahman (i.e. Viṣṇu) has no origin, for It is eternally existent. It is omniscient, Its powers are infinite, and they are not distinct from Its being, though they are spoken of as distinct for the sake of understanding (II. iii. 9). All contrary attributes like being neither big nor small, having qualities and being attributeless, are possible in Brahman owing to Its extraordinary powers (I. iii. 12). It is the origin, etc. of this universe. It is the supporter of matter and soul, both of which depend on It. It is incomprehensible and therefore said to be indefinable (I. i. 5). It is without an equal and superexcellent, and hence It is said to be 'one without a second', i.e. there is no one else equal to Brahman. Its various manifestations, in spite of difference of place and position, are not different as between themselves, or from Brahman, for It is of identical essence in all of them and the Śruti at each step declares the identity (III. ii. 11-13). Brahman is formless, for It rules Prakṛti and is therefore beyond Prakṛti, which evolves colour and form. Though It has no material colour and form, yet It has such colour and form as consist of Its spiritual essence, viz. Knowledge and Bliss. The Śruti and Smṛti declare it (14-17). Though souls are similar to the Lord, yet they are not identical with Him. They are mere reflections of the Lord, just as we have reflections of the one sun in different sheets of water. They are therefore separate from Him, dependent on Him and of His likeness (18).

Brahman is not merely the creator and destroyer of the universe but also its preserver, for the Śruti denies the limitation of Its powers to creation and destruction only (*Ṛg-Veda*, X. 31. 8). It is unmanifest and is not made manifest even by intense devotion, but direct vision results through Its grace and not from the soul's efforts (22-26). Brahman is not merely bliss but also blissful, for the Śruti declares It as such, even as the serpent is coils and has coils, or as the gem is lustre and lustrous. These attributes of bliss, etc. are not of the same kind as we find in this world, though the same terms are used for them (27-28).

In I. iv Madhva shows how the various words referring to the gods, ritualistic acts, etc. ultimately refer to the Lord, thereby showing the excellence of the Lord. In keeping with this trend he interprets Sutras 23-27. Unlike other commentators he does not find the topic of the material causality of the Lord discussed in them. He does not regard the Lord as the material cause also of the world; He is only its efficient cause.

In Sutras II. i. 4-6 Madhva discusses the authoritativeness of the Śruti and of Smṛtis which do not contradict it, as distinguished from Smṛtis rejected in Sutras 1-3. Thus he finds in them quite a different topic from what others find, viz. the possibility of the relation of cause and effect in spite of difference in characteristics between the two; for such a possibility does not concern him, inasmuch as his Brahman is not the material cause of the world.

Some texts like *Ch. Up.*, VI. ii. 1 declare that Asat or non-existence alone was there at the beginning, which shows that non-existence and not Brahman is the First Cause. Madhva says that this view is wrong, for it is mere negation. If that were the cause, then after cosmic absorption nothing would be left, which, however, is not a fact, for there are instances of things existing even then, and it is also corroborated by our experience in this world, where we find that a thing comes out of something, and when it is destroyed, something is left behind (7-9). Though the texts say that on realization the soul becomes one with Brahman, i.e. non-different from It, it cannot mean absolute identity, for there exist attributes in Brahman like independence and wisdom which distinguish It from the soul even in that state; therefore Brahman is the creator (13). The cause is none else but Brahman, i.e. It does not stand in need of anything independent of It for It possesses powers to create independently. If there were such means, the Vedas would have mentioned them. No means independent of Brahman existed, but means dependent on and owing their existence to It existed (14-16). Non-existence before creation does not mean that there was nothing whatsoever but that there was nothing that was manifest and independent (17). The acceptance of dependent means adds to the glory of the Lord. He creates with other things as means of which He is the master. In the world also we see that an agent creates something with means other than himself, e.g. a cloth from threads. But they are not independent of the Lord. The material with which He creates is imbued with His presence as the ruler, even as the body, vital forces, etc. are so imbued and guided by Him (18-20). In Sutras 21-26 Madhva refutes the view that the soul is the creator. He thus finds an altogether different topic in these Sutras from other commentators. In Sutras 27-28 he says that the objections mentioned in Sutra 26 against the view that the soul is the creator do not apply in the case of Brahman, for the Scriptures declare that contradictions are possible in It because in It alone exist such powers as make things impossible for the soul possible for Him.

Vallabha also holds that Brahman has no origin, for It is eternal (II. iii. 9). It is the origin, etc. of the world (I. i. 2), and the Scriptures are the only authority with respect to It. In Sutra III. ii. 11-21 the topic discussed is whether the attributes of the soul and the world that are sometimes affirmed of Brahman (*Ch. Up.*, III. xiv. 2) and sometimes denied of It (*Bṛh. Up.*, III. viii. 8) really belong to It or not. Sutras 16-18 give a *prima facie* view saying that Brahman is pure intelligence alone and nothing more, and that the attributes of the soul and the world are metaphorically applied to It and not really found in It for the Śruti denies such attributes in It by saying 'Not this, not this'. Sutras 19-21 refute this view and say that both views are true, i.e. It has and has not the attributes of the soul and the world, for all contradictions are resolved in It. It is only thus that all scriptural statements can have a meaning. The negation of attributes in Brahman refers only to the material attributes, and not to supernatural attributes. *Ch. Up.*, VIII. i. 5, which denies such attributes, later mentions attributes of Brahman. Brahman has all auspicious qualities and is of a different category from the world (22).

Brahman is essentially unmanifest but through worship and service it is possible to see It. The Śruti and Smṛti also declare It as having a form and possessing all auspicious qualities. The Śruti alone is authority with respect to Brahman, and from it we learn that through Its extraordinary powers Brahman, which is formless, also takes infinite forms at the desire of Its devotees. Both aspects are true. Brahman has and has not attributes, as a serpent has coils and is without them. The relation between Brahman and its attributes is like that between the orb and its lustre, i.e. they are both different and non-different (23, 24, 27, 28).

Brahman is both the efficient and the material cause of the world (I. iv. 23-27). Brahman and the world, though different in nature, can be related as cause and effect, for we see scorpions generated from cow-dung. The objection to an insentient world being produced from a sentient Brahman holds good only in respect of sentiency and not in respect of existence, which is common to both. While Shankara holds that Existence, Knowledge, and Bliss are found in the world as Asti, Bhāti, and Priya, Vallabha holds that only existence is found, for according to him the other two qualities are not manifest or are withdrawn (II. i. 4-6). The mention of Asat as the cause is intended only to refute it, as *Ch. Up.*, VI. ii. 1 declares (7). Brahman is not polluted by the imperfections of the world in Pralaya (dissolution) even as the characteristics of a pot do not affect clay when the former is merged in the latter (8-9). Sutra 13 he interprets like Shankara, i.e. in the effects there can be difference as between enjoyers and enjoyables, though both are non-different from the cause—Brahman (13). From *Ch. Up.*, VI. i. 4 it appears that the modification is due merely to speech and not in reality. In that case, of what is Brahman the cause? Therefore, we have to understand this text as showing only the non-difference of the effect, the world from the cause, Brahman, and not its unreality (Mithyātva), for such a conclusion would contradict the enunciation (regarding the knowledge of everything through that of one thing) as also the subject-matter of the Scriptures (1). The effect, the pot etc., is experienced only if it exists and is real, and not otherwise. The world exists and at all times, and hence its Brahmanness or Brahmatva (15-16). The non-existence of the effect before creation refers only to its unmanifest condition, meaning that it exists in a subtle condition, and not that it did not exist at all. It is like a cloth folded and unfolded, or like the Prāṇas controlled and uncontrolled. In the former case they exist absorbed in the chief Prāṇa and in the latter case the different Prāṇas are manifested and function differently (17, 19, 20). Brahman of Itself becomes this world, just as milk turns into curd without any extraneous agency. Even as gods create by mere volition, so does Brahman create this world (24-25). If Brahman were its material cause, then either It would get exhausted in creation or we have to accept parts in It, which would contradict the Scriptures. Vallabha says that both are true since the Śruti says so, and it alone is authority with respect to Brahman and Its causality. In Brahman, which has extraordinary powers to accomplish everything, all contradictions get resolved (26-28).

(To be continued)

NOTES AND COMMENTS

TO OUR READERS

One of the most realistic, informative, and trustworthy books of its kind that have been published in the United States of America in recent years, intelligibly interpreting Hindu spiritual discipline for the benefit of Western scholars and laymen alike, *Mental Health and Hindu Psychology*, by Swami Akhilananda, has had distinguished praise from both specialists in the field and the Press. Swami Akhilananda of the Ramakrishna Order, who has been carrying on Vedanta work in the U.S.A. for over a quarter of a century, is the Leader and Head of the Vedanta Society of Providence and the Ramakrishna Vedanta Society of Boston. In his article, reviewing this book, Prof. P. S. Naidu, M.A., of the Department of Psychology of the Allahabad University, expresses the view that the useful contents of the book are of practical value not only to the psychiatrists and psychotherapists but also to the whole of suffering humanity. . . .

Writing on a subject of prehistoric importance, Dr. A. D. Pusalker, M.A., LL.B., Ph.D., offers conclusive evidence to show that the references to *'Samudra' in the Ṛg-Veda* clearly indicated that the people of the Rig-Vedic times had knowledge of the ocean and shipping and were mariners. . . .

The works of Plato are chiefly in the form of dialogues, remarkable for their literary as well as philosophic qualities. *Phaedrus* is recognized as an authentic one among the dialogues of the middle period. Prof. L. E. Williams, M.A., B.D., lucidly presents *Some Thoughts on Plato's 'Phaedrus'*. . . .

Śaiva Tantra, by Dr. T. M. P. Mahadevan, M.A., Ph.D., Head of the Department of Philosophy, University of Madras, is the third of the series of four radio-talks on *The Tāntric Cults,* broadcast by him from the Madras Station of the All-India Radio—by whose kind permission this script is being published. The fourth and concluding talk of the series will be appearing in our next.

SISTER NIVEDITA HONOURED

A brief report of the Sister Nivedita Commemoration Meeting held in London on 12th January 1953 was given in our February issue. Among several other distinguished persons who spoke at the Meeting, Sir John Stewart-Wallace paid tributes to the memory of the illustrious Sister and her great Master, Swami Vivekananda, and Mr. H. S. L. Polak gave his reminiscences of his visit to her at Calcutta.

Sir John Stewart-Wallace, addressing the Meeting, said:

'I am sure we do well tonight to meet together to do honour to a very great Englishwoman, Miss Margaret Noble—an Englishwoman great enough to become a great Indian, And I rejoice to think that if she were alive today, she would become a real representative of the great British Commonwealth in which all nations can meet in freedom. I see Margaret Noble was ahead of her time in those days and was a great world citizen. She saw that humanity was one. Now you may say, "But these are commonplaces", and I would agree. I think we are very lucky that in this mid-century these are commonplaces. But let us remember that in her time it was a very different world by which she was surrounded. It was a world of slow travel—it actually took you, I think, four to six weeks to reach India at all. There were no aeroplanes, there was no broadcast. And I am very sorry to say I think it was a different world on the spiritual plane, because, as it was, nearly fifty years ago, generally speaking, the educated classes in Europe were rather ignorant of Indian philosophy and Indian religion for in theology it was an age of Western Catholicism, an age of Western dogma, an age when it was claimed that the unique and final revelation of God had been made to one particular Church and to no other nation. That was the atmosphere in which she moved and all the rest of the world was supposed to have been delivered over to an idolatrous polytheism.

'Now that applied—I think it is quite fair to say—not only to the spiritual plane of life, but also to the universities. On this in a certain way I can speak with some knowledge. I happen to have had the great good fortune of spending something like nine years at various universities in Europe, and in not a single university did I ever hear a word about Indian thought, Indian religion, or Indian philosophy—it was so narrowed down. Well now, in addition to this it was an age entirely subject to the supremacy of Greek thought. The uuiversities in Europe fifty years ago were really limited in the whole of their generation to the intellectual thought of Greece. That was the atmosphere not only of England but also of America, so far as I can follow from the literature, though I cannot speak here from direct knowledge. Because of the difficulties of communications in those days it was a very small world. But still people were curious and the way they got over the fact that they could not travel was to have great exhibitions in the various capitals of Europe and America.

'The Americans decided to be great—we bow to their greatness—they decided to have the greatest exhibition that had ever been in the year 1893. They were going to have assembled in Chicago all the triumphs of modern civilization, in science, in commerce, in art. Then the religious leaders of Europe and America put their heads together and said, "But we should not limit it to philosophy and science and arts. Why don't we have an exposition of the religions of the world?" And they decided to have a Parliament of Religions of the world.

'Now, I am afraid that when they said "the religions of the world", what they meant was what they would say were the real religions of the world, which of course conld only be the religions of Europe.

'They issued their invitations to a very very distinguished person, (I think I am right in saying he was one of the cardinals here), and to similar distinguished persons in the West. Certainly the most eminent representatives of all the religions of Europe did attend, but the idea of the Parliament also spread in India. This idea that they were also invited to come to this great Parliament was taken up, whereupon the great Vivekananda said, "I am going there". To the great surprise of all the assembled ecclesiastics, this gentleman from India arrived. He was not a man whom you could put conveniently into the corner, because when he got up to speak, he *absolutely took the Parliament by storm*. He became the great figure of the great Parliament of Religions, and instead of speaking in a humble and apologetic tone he tnrned on the assembled ecclesiastics and condemned them for the state India was in.

'Then he did something which I think was great—he preached the great doctrine of

Universalism. He rose above all the other speakers who spoke of their particular God, of their particular religion, of their particular sect, but the Swami Vivekananda rose above all that and spoke of the one God of all mankind. That arrested not only the attention of the whole of the Parliament of Religions, but of the whole of America. So popular and prominent a figure did he become that he was kept in America for three years, doing preaching and also establishing Vedanta Centres in U.S.A., so that this universal religion and philosophy he preached might be disseminated and practised even after his death.

'Now such preaching by the Swami had its influence in England too. Take, for example, Oxford. Now Oxford in my time was a place that had never heard of Indian philosophy and Indian religion. It now actually has a Chair of Eastern Religions and Ethics. I think the first occupant of that Chair was one of the great men of our time.

'Another great service that Swami Vivekananda rendered to England was that he introduced us to the teachings of Vedanta. Vedanta is the purest Gospel of Universalists, as I see it. I humbly suggest to you that in Vedanta you have one of the greatest syntheses of modern thonght. It is a synthesis of modern science, philosophy, and religion. You know how the greatest and most eminent minds, such minds, such men, as Lord Samuel and so forth have been calling out for many years to us to come to such a synthesis of sciences, of philosophy and religion. That synthesis you have in Vedanta. Because as I see it, Vedanta is a religion *purely spiritual.* Now what do I mean when I say a religion is purely spiritual? The best definition I think I know of what is religion is Whitehead's very famous definition. It is what you and I do with our solitariness, what you and I do when we are alone. Not what is it that we do when we are at a meeting—talking or sitting and listening. There is no religion in that. But what do we do when we are alone, when we have to face the deep meaning and mystery of life, when we realize the briefness of our lives? What is the meaning of it and what are we going to do? Then comes Vedanta and it says—not only Vedanta, but all the great religions of the world say—'God is One'. The East and West cease to be East and West, the East and West are one, and as I see it Vedanta and all the religions of the world teach that man's chief end is to glorify God, and to attain to God is to have overcome self, sin, suffering, old age, and death in the life of the One that shall be from everlasting to everlasting. That, as I understand it, was the Gospel of Vivekananda and what Sister Nivedita stood for. And I think we do well to meet together tonight to honour her'.

* * *

Mr. H. S. L. Polak had seen Sister Nivedita at her Calcutta School some time about 1909 or 1910. Recalling his reminiscences of the Sister he said:

'I first came into touch with her story and that of her Master when I was the editor of Gandhi's paper *Indian Opinion.* I was with Gandhi in Johannesburg in the last ten years of his life there. I used to receive exchange newspapers from India and I learnt there was this lady living in Calcutta, doing this remarkable work, and Gandhi told me a little more about her than I had previously been able to obtain because he was much more familiar with her story and with the work of her great teacher, Vivekananda. I actually met her in Calcutta on my first visit to India in connection with the affairs, the disabilities, the sufferings, of the Transvaal Indian community during the first phase of what Gandhi afterwards called Satyagraha in South Africa.

'I am not sure now who it was that suggested I should call on the Sister Nivedita, meet her and talk things over with her. It may quite well have been Lady Bose. I went to her School, a very informal looking place, and I met her, and I found her to be a most charming and lovable person. But you will be interested to know, that one of the first things to happen was that we had a fight. And it arose out of the fact that she was born an Irish woman! Now, those of you that know Irish people will realize that it is not difficult to have a fight with them. And one of the first things she did after I had told her what I had come about and something of what had been happening in the Transvaal was to start to speak very critically of British policy in South Africa. I had to tell her that as a matter of fact it was the British legislation which was subsequently passed by a Dutch Government in the Transvaal and that it was not the British, bad as they were, that had done these terrible things, but it was the Dutch. And after she and I had had this rather vivid conversation, she suddenly turned to me and said: "Won't you come and give my girls a talk?"

'Well, I thought that was really perfectly lovely. It was forgiveness, it was beauty, it was tolerance, it was charity, it was all these things in one. So I made an arrangement that I should go a second time and talk to her girls.

'Then I discovered that her girls varied very much in age and temperament, so I turned to Sister Nivedita and asked her, "What am I to say to these people? "Tell them what you like about South Africa", she replied.

'So I told them all I could think of about South Africa from ostrich feathers to gold mines. And after having given a very varied talk about all sorts of conditions and things in South Africa for about half an hour, I asked her if she thought I had done enough to inform her girls about South Africa. She replied that she thought I had done quite a good job, and so I was able to go away with the satisfaction that I had not only satisfied her girls but also Sister Nivedita herself.

'I have been in fairly close touch with Indian thought ever since my early days with Gandhi in South Africa, and even before that, but one thing that I have found that distinguished Sister Nivedita from other women and most other people that have gone out to India was that she regarded herself as an Indian woman.

'The one thing that one does feel in the case of Nivedita is that she did realize the Oneness of Life. She did realize the unity of mankind. She did realize that she was making no sacrifice at all, but she was gaining power, that is to say, the power of the Spirit, by looking within herself, by being herself and by urging all those with whom she came into contact to look within and realize the God within'.

SWAMI VIVEKANANDA'S GOSPEL OF SERVICE

Swami Vivekananda, who discovered in Vedanta the basis for not only a personal religion but also the collective good of humanity, called for a healthy reconstruction of Indian society in the following prophetic words: 'All healthy social changes are the manifestations of the spiritual forces working within, and if these are strong and well adjusted, society will arrange itself accordingly'. The corner-stone of any effective social philosophy may be said to be service to man, not out of mere political or economic motives, but from an attitude of worship to the inherent divinity of man.

Stressing this dynamic philosophy of Swami Vivekananda, Sri R. R. Diwakar, Governor of Bihar, recalled the greatness of the Swami's personality in the course of his illuminating speech at the Ramakrishna Mission Ashrama, Patna, on the occasion of the last birthday anniversary of Swami Vivekananda. Sri Diwakar said:

'I think there are very few in India today who do not know this great name. If there are any, I think they are very unfortunate. His life, though brief, is so inspiring and full of great actions and achievements that one wonders how in so brief a life so much was accomplished.

'There is no doubt that he is one in the line of great Rishis and saints that have taken birth in India whenever the circumstances have demanded it. His Guru, Sri Ramakrishna Paramahamsa, was the first to awaken the conscience of modern educated India to the rich spiritual treasures of our land. Till he opened the eyes of the people of his times to what lay below their own feet, even the best in India were looking to Western countries for religious and spiritual inspiration and reform.

'Vivekananda started as an agnostic. . . . But once the magic touch of Sri Ramakrishna was there, his whole emotional and spiritual nature was awakened and he developed into a magnificent and effective preacher of Vedanta.

'He had his trials and tribulations and disappointments. As a result we see him sitting on the lonely rock at Cape Comorin for a number of hours. His despair was as dark as the darkness before the dawn. But the dawn came suddenly: he felt an urge to go forward and carry the torch of the philosophy of India to foreign lands.

'He was the first missionary in modern times from the East to the West. Since then Ashramas and Maths have been founded in America and other countries, and the flag is kept flying even now by eminent sons of India'.

Briefly outlining Swami Vivekananda's gospel of service Sri Diwakar observed:

'The form his spirituality took was not of the quiescent and passive type which pursues individual salvation to the exclusion of everything else. In the purpose of his life, this too was included. But he did not stop there. His spirituality was translated into real and concrete worship of the Daridra Narayanas of India. He was impatient with people who were busy for the salvation of their own souls to the exclusion of their duties to their brethren. He said that the evils of ignorance, of poverty, and of disease, must be fought with spiritual weapons as well as with weapons that can remove these things from the face of the earth.

'His writings, which are not a few today, ring with the gospel of Vedanta and with the clarion call of a patriot who is busy liberating his country from slaveries not only political, but also social, economic, and other. Thus whatever he has said and written is a source of inspiration to everyone who has even the least inclination for the service of his fellow men'.

REVIEWS AND NOTICES

WORLD INVISIBLE. By Dallas Kenmare. *Published by Williams & Norgate Ltd., 36, Great Russell Street, London W.C.I. Pages 144. Price 8s. 6d.*

Dallas Kenmare, who is well-known as a writer on literary and mystic problems, has now come forth with a study of personality. The problem of personality is of vital interest for any critic of the higher experiences. Do these higher experiences develop human personality? Or do they tend towards an impersonality? In a significant way these are identical questions. The fully developed personality, being spiritual, transcends time, space, and causality; and the very act of self-transcendence is impersonality. It is this feature that we find emphasized in the concept of Individuality by Bosanquet and others. Though Miss Kenmare finds a difference between personality and individuality, the true philosophic individuality is the highest and truest spiritual experience.

Miss Kenmare's book opens with an interesting introduction which establishes the reality of the spiritual world. This is the world invisible to the sensuous eye; and yet it is the foremost affirmation of the religious consciousness. It comes with a certainty all its own, and we have no right to condemn it as false. And it is only when we accept this basic fact about man's personality that we can attempt at improving the lot of mankind; for, the spiritual world is the ground and basis of life as such.

Personality is always a new creation, the emergence of the spiritual being, in and through love; and love, as Berdyaev said, is the vision of the face of the loved one in God. It is here that

Miss Kenmare has two illuminating chapters on Love and Marriage, and she offers a profound interpretation of the work of Lawrence. Personality is the essence of the human being, and it is therefore clearly revealed in the life of the Spirit. This life may be purely religious or aesthetic or humanistic. In all these spheres we have the deepening of the spiritual experiences; and Miss Kenmare spares no pains in bringing all her erudition and experience to bear on the problem. She offers a critical account of the writings of Jung, Ouspensky Berdyaev, and others; and she leads us to an illuminating study of Lawrence, Browning, Shelley, and other great creative artists who visioned Love as the central principle of all existence. It is this love that makes us realize the close connection between personality and freedom. The entire argument of the six chapters moves towards the conclusion expressed in the words: 'Love is the only guide, and only a humble love, aware of its inevitable handicaps in the face of Mystery. Love is at once awed by the sense of the sanctity of human personality, and of intimate personal relationships'. It is a love that has nothing to do with the purely physical element. It is love spiritualized and therefore humanized.

Miss Kenmare's study of the 'science' of the human being takes the reader into confidence; and it offers a valuable insight into the nature of human personality. In an age that has revealed the futility of material values, studies like the present one are highly welcome.

P. S. Sastri

IDEALISM AND PROGRESS. By G. C. Dev. *To be had of Das Gupta & Co., Ltd., 54-3, College Street, Calcutta 12. Pages 413. Price Rs. 10.*

In the pages of his work, *Idealism and Progress,* Dr. Govinda Chandra Dev has shown very finely how the highest spiritual perfection does not consist in self-centred seclusion, but in giving to others out of the fullness of inner light. This complete way of life and the synthetic outlook that it involves marks the distinct contribution of India towards the culture and civilization of the world. As a re-orientation of this superb ideal of humanity the present work will have a permanent appeal to all lovers of truth.

Great seers of ancient or modern times have lived *in* the world without primarily living *for* it. With them the reality is of abundance of tranquillity and spirit, not material welfare in the main. Economic progress, though a prerequisite of life, is only a means of securing permanent satisfaction, which is the real end.

The complete way of life, the highest human achievement, exceeds all fragments or sectional outlook,—empirical, rational, ethical, or political. Epistemology and metaphysics help the synthesis of these fragments into one whole. Sensation passes into perception, which, next, with the percipient and the percept, prepares the way for intuition. The knowing subject, then, fades into its true nature of subjectivity or pure consciousness.

Man knows himself by means of his reason, which assumes the form of (i.e. becomes one with) the inner self-shining reality, the substratum of the conscious states. The true Self is thus apprehended directly and immediately by the help of the pure, static intellect, now made bereft of all modifications (supra-logical). This is called *vṛtti-vyāpti* (intuition), which is not to be confused with *phala-vyāpti,* as the absolute Reality, the terminus of all thought, is not the object of knowledge, but exists independently of the knowing mind (*swayamprakāśa*).

We should not fail to note that, according to the monistic spiritualism of Shankara, passage from Reality to life, or concept of *Jīvanmukti,* with its counterpart, *prārabdhakarma,* has only an empirical value. Progress, even on an idealistic basis or plane, being a worldly experience, stands sublated with the dawn of insight or right knowledge of Reality.

K. C. Chakravarti

OUTLINES OF THE PHILOSOPHY OF SRI MADHWACHARYA. By B. A. Krishnaswamy Rao. *To be had of the Author, Someswarapuram Extension, Tumkur, Mysore State. Pages 152. Price: Ordinary Rs. 2-8; Library Edition Rs. 4.*

This work is a clear, concise, and comprehensive book on the Dvaita philosophy (Pluralism) propounded by Madhwacharya, the renowned philosopher of the thirteenth century, in his thirty-seven works which are collectively designated as 'Sarvamula'. Pluralism is a natural system of philosophy because it gives more prominence to actual experience than to the analysis and interpretation of that experience. Madhwacharya defines *satyam* as *abādhyam* (not sublated). According to the Advaita system of philosophy, *jagat* is sublated by the experience of Brahman. But the Dvaita system postulates five differences, viz. differences between—*Īśvara* and *jīva, Īśvara* and *jagat* or *jaḍa, jīva* and *jaḍa, jīva* and *jīva,* and *jaḍa* and *jaḍa.* The author's analysis of the concepts of *sākṣī* (Subject) and Space and Time is acute and thorough. It postulates also gradations of bliss among liberated souls. This aspect is liable to further analysis and reconsideration. The author does not refer to the Dvaita concept of 'eternally bound' souls—which is a weak point in that system.

The work, though short and technical, is an excellent manual of the dualistic system of Indian philosophy and deserves careful study.

K. S. Ramaswami Sastri

INDIA BOUND AND FREE. By P. K. Anantanarayan, *Published by S. Viswanathan, 14 Singanna Naick Street, G. T., Madras 1. Pages 56. Price 12 As.*

India Bound and Free is a brief bnt thoughtful study of the political evolution of modern India. Those who have no time to study weighty books on the subject will get a synoptic view enabling them to understand modern India in her true setting. The book covers the period of British occupation in India and the author paints a very sombre picture of that period. Yet, as a nation, we sould be prepared to forget the past to pave the way for perpetual harmony and sweetness.

B. S. Mathur

SANSKRIT

RASAMADHURI. By O. S. Nambudiripad. *Available from the Author, Tulasivanam, Mayanoor, via Ottapalam (S. Malabar). Pages 44. Price Re. 1.*

The *Rasamādhuri*, a collection of nine poems in lucid Sanskrit, reveals a harmonious blend of *śakti, nipuṇatā*, and *bhakti* and is a welcome addition to our religious literature. The first eight poems describe Sri Krishna and His divine *lilā* against the background of an intense longing for visualizing the 'darling form' of the Lord; and they form a series of picturesque snaps of the Lord in artistic setting. The author prays he be blessed with eternal love for the Lord. 'To love the Lord is the ultimate purpose of life, and *bhakti* for Nārāyana is the greatest treasure man should gain and ever cherish'. The ninth poem glorifies Bhagavan Sri Ramakrishna Paramahamsa, and the treatment is characterized by freshness and originality. We get a charming picture of Sri Ramakrishna, and in his *lilās* the phases of *bhakti*, developed in the preceding poems, find their culmination. With its sweetness of diction, nobility of theme, originality of treatment, richness of imagery, and fullness of emotional content, the Rasamadhuri ranks high as a product of art.

K. R. Pisharoti

NEWS AND REPORTS

VEDANTA SOCIETY, ST. LOUIS, U.S.A.

Report for the Year 1951

To avoid certain legal difficulties, the Vedanta Centre of St. Louis, (Missouri), which was incorporated in February 1944, was reorganized as an unincorporated religious society under the name of the Vedanta Society of St. Louis with effect from 1st January 1951.

Swami Satprakashananda, Head of the Society, spoke on different philosophical and religious topics on Sunday mornings, except during the hot season. The total number of Sunday talks was 39.

The Swami held classes on the *Muṇḍaka Upaniṣad* and the *Bhagavad Gita* on Tuesday evenings and answered questions. He conducted a meditation before the class-talk. During his absence in summer the students read the *Gospel of Sri Ramakrishna* on Tuesday evenings. The total number of weekly meetings was 52. Students of Washington University and Y.M.C.A. Adult Education Programme and members of several churches came to the Swami's services in different groups.

Devotional services were conducted by the Swami on special occasions, — such as Good Friday, the Festival of the Divine Mother Durgā, Thanksgiving Day, Christmas Eve, the brithday anniversaries of Shankara, Buddha, Sri Krishna, Sri Ramakrishna, the Holy Mother, Swami Vivekananda, and Swami Brahmananda.

During the summer the Swami visited all the Vedanta Centres situated in the West (of the U.S.A.) and spoke at the Vedanta Societies of Los Angeles, San Francisco, Berkeley, Portland, and Seattle. He also talked at the informal meetings of the devotees in most of the places.

The Swami was invited to speak before the World Affairs Group of Washington University, the Fireside Group of Westminster Presbyterian Church, and the faculty of Logan Chiropractic College. He gave an impressive talk on Vedanta at the Eden Theological Seminary, Webster Groves.

There were 22 visitors at the Society from different parts of the U.S.A. and abroad. Some of them came to St. Louis with the special purpose of seeing the Swami. Distinguished guests, including Gerald Heard and two Swamis (of the Ramakrishna Order) working in America, visited the Society and spoke at special meetings held on the occasions.

About 80 persons interviewed the Swami. Many of them came to him for discussion of their spiritual problems and for instruction.

The Library of the Society was well utilized by the members and other students.

Dedication of New Home and Chapel

On 10th December 1952, the dedication of the new home and chapel of the Society, at 205, South Skinker Boulevard, was held.

In the morning a special worship was performed to consecrate the house, including the chapel, to the service of the Lord. After the offering of food, lunch was served to the devotees present.

The evening function was well attended by a representative audience of members and friends of the Society, not only from St. Louis and outlying territories, but from other cities as well. Among the distinguished guests were Mrs. Arthur Compton, wife of the Chancellor of Washington University, and several college professors and medical doctors.

The meeting opened with a prayer followed by music. Swami Satprakashananda addressed the guests with words of welcome. He read later messages of goodwill from the President of the Ramakrishna Math and Mission and the Swamis of the Order working in the West.

The principal guest-speaker, Swami Akhilananda, Head of the Vedanta Society of Providence and the Ramakrishna-Vedanta Society of Boston, gave an admirable address.

Dr. L. P. Chambers, Professor Emeritus of Philosophy, Washington University, spoke effectively upon the theme of man's inhumanity to man and expressed the hope that since Vedanta taught the way to universal love its work would grow.

Dr. Thaddeus Clark, Minister of the First Unitarian Church of St. Louis, voiced the hope that the attitude of friendliness and understanding that existed between the Unitarian Church and Vedanta Societies might become wide-spread among all sects and religions.

Dr. L. A. Ware, Professor of Electrical Engineering, State University of Iowa, suggested the organization of the Vedanta Society on a national basis, plus the establishment of libraries for study circles in isolated areas, and mentioned the non-dualistic Vedanta as the mansion of refuge for the seekers of Truth in the West.

Rev. Dr. Huston C. Smith, Associate Professor of Philosophy of Washington University, reviewed the precepts of Vedanta and submitted that while some of these teachings might be familiar to the student of Christian philosophy, there will be much that is new and stimulating, particularly the doctrines of Karma and Reincarnation.

RAMAKRISHNA SEVASHRAMA, SHYAMALA TAL

Report for 1951

Started in 1914 and situated in sylvan surroundings in the interior of the Himalayas, at a height of nearly 5,000 feet and about sixteen miles from Tanakpur (N.-E.Rly.), the Sevashrama has been carrying on its useful work of rendering free medical aid for the past thirty-seven years. With its 12 beds, this combined charitable hospital and dispensary has been very useful to the hill-people over a range of thirty miles. Located as it is near the trade-route between Tibet and the plains, many persons of all communities come here for treatment. Oftentimes the present accommodation for 12 indoor patients proves inadequate and arrangements have to be made for extra beds on the floor, causing much inconvenience to the patients. A distinctive feature of the Sevashrama is the treatment given to domestic animals in its Veterinary Department.

The number of patients treated in the indoor department during the year under review was 95 and that in the outdoor 4,574, of which 3,570 were new cases. Of the indoor cases, 86 were cured and discharged, 5 were relieved, and 4 were discharged otherwise or left.

In the Veterinary Department, 8 animals were treated as indoor cases and 1,527 animals as outdoor cases, of which 1,429 were new.

Needs: It is imperative that at least 4 more beds for indoor patients have to be added to the hospital. For this and other purposes the Sevashrama needs:

A Permanent Fund for the maintenance of the hospital (including Veterinary Department) ...	Rs. 75,000
Cost of adding 4 more beds to the hospital	Rs. 25,000
Endowment for 4 additional beds (at Rs. 3,000 each)	Rs. 12,000

All contributions will be received and acknowledged by the President, Ramakrishna Sevashrama, Shyamala Tal, P.O. Sukhidhang, Dt. Almora, U.P.