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“उत्तिष्ठत जाग्रत प्राप्य चरान्निबोधत ।”

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

TO SRI SARADA DEVI

Thou art full and deep in thy own glory,
So action creates in inactivity its story
And awaits till it gets the fulfilment,
Tuning up the lyre towards harmonious bent.
Thou a dedicated soul, from behind the fold
By thine service brought out the purest gold
And by becoming the Supreme, in the touch of Essence
Receivest the dignity of the Master's[†] brilliance,—
The highest recognition—who out of joy
Worshipped the Mother in thy holy convoy;
Thus in the holy communion thou like a light
Bringest out that which resideth beyond the sight
And thou becomest the mother in truth
To fulfil the Master's will at ease and smooth.

The Mother Divine was his supreme goal,
To become mother holy thou gavest thy soul,
And movest from place to place giving bliss,
Gracious mother of eternal divine peace!
The Master's song crystallized in thy grace
So thou seest his glory in every space;
He was always in thine efforts unison,
Thine was his, what his is fulfilled vision.

† Sri Ramakrishna's.

Thus thou composest the sweet music, which
 Becomes for thy children every moment rich.
 Whosoever in this earth calls by thy name,
 To him thou givest the beauteous gem
 Of divinity, out of sole compassion.
 Thou, my loveliest mother, art my passion!
 How in my dreams, Mother, I dreamt thy grace,
 How in my awaked moments, thou dost bless,
 How in my life I get thy beauteous touch,
 How the world loves thee, being, in the much,
 Graced by thy affection, which crystallizes
 In the form of Truth, Beauty, and Divine Service!

—STARSON GOSSE

MEMORIES OF THE HOLY MOTHER*

The first time I went to see the Holy Mother on my arrival at Calcutta from the country, I was very indisposed. I took a carriage to Baghbazar.¹ Even on the way I had a feeling of excessive dizziness and nausea. Somehow I entered the Mother's house at Baghbazar and at once climbed upstairs and found the Mother standing near the door of a long room beside the staircase. She was preparing to go and have her bath and appeared as though she were waiting only for me, standing with her hand on the door. As soon as she saw me, she smiled a little and said, 'Where have you come from, my dear? Why have you come?'

I replied, 'I have come to see the Mother'. Immediately she said, 'My dear, I am the Mother. The Master (meaning Sri Rama-

krishna) is in that room² over there. Do your obeisance to him and sit there while I have my bath'. With these words she departed. I went to the door of the shrine-room, bowed down to the Master and took my seat.

The Mother came back very soon finishing her bath. I noticed that the Puja of and the offering of fruits and sweets to the Master were already over even before I arrived. Everything was still laid out there. I felt I would be sick and might vomit out if the Mother gave me any sweets to eat, for I still felt dizzy.

Shortly afterwards, she placed some fruits on a small brass plate and poured out a little of the 'sherbet' which had been offered (to the Master) and gave them to me. She said, 'Take this Prasād (offered food and drink). You will not be sick'. From a Kamaṇḍalu (ascetic's water-pot) she sprinkled a little Ganges water over my head and said, 'I shall be sitting in that room on the other side; come there when you have finished'. Strange to

* Selections from the reminiscences (of the Holy Mother) by Srimati Kshirodbala Ray of Sylhet, originally in Bengali, published in the book *Sri Sri Māyer-Kathā* (Part II) (Udbodhan Kāryālaya, Calcutta). Translated into English, for *Prabuddha Bharata*, by Srimati Lila Majumdar.

¹ A northern part of Calcutta where the Udbodhan House, the residence of the Holy Mother, is situated.

² The shrine-room where the Holy Mother worshipped Sri Ramakrishna.

say, as soon as I ate of the offering I began to feel quite well. Later I went to the room where the Mother was. I saw the Mother seated, queen-like, as the Divine Mother of the universe. Around her were her companions Golap-Mā, Gauri-Mā, and Yogin-Mā.

As I looked upon my Mother, she seemed very close to me like my own. But I felt embarrassed by the presence of the others and wondered whether I would be able to express to her the yearning of my heart. I said to her, 'Though for the past eight years I have tried my utmost to have a sight of you, I couldn't have it. I have come even as far as Calcutta, but have had to go back without being able to see you. Now, I believe, the time has come, Mother, for now I have seen you. Be pleased to accept me. I have come to you with the desire to be initiated by you. I have heard that no one may be initiated so long as the proper time for one has not come. I have also heard that sometimes you turn people away because they do not belong here. But if you do so with me, I shall not live'.

Mother looked at me fixedly and replied, 'No; you will receive your initiation'. She asked me, 'My dear daughter, what do you eat on the Ekādaśhi day (the eleventh day of the moon)?'

I answered, 'I used to take sago, but have given it up since I heard of all kinds of adulteration in it'.

As soon as she heard this, Mother said, 'No, no; I tell you, you take sago. It cools the body'. Then with great compassion she continued, 'My child, you have undergone many hardships. I ask you not to do so any more. You have almost turned your body into wood. If your body breaks down, how will you worship Him, dear daughter? . . . You will be initiated tomorrow. Be here tomorrow morning at eight. It is good to bathe in the Ganges and have Darśhan of Kāli, the Divine Mother, on the day of your initiation'.

Next day I came to know that the Mother, realizing that my health was not all right and

out of consideration for my indisposition, had postponed the initiation by a day. On the following morning, I arrived at the Mother's house with some fruits, sweets, flowers, and Bael leaves, as also a white Sari with a thin red border,—all these according to her instructions. I saw the Mother in an unusually transcendental mood. In a yellow Sari, she stood at the door as though she were my Iṣṭā (chosen deity) of adoration. On seeing me she said, 'You are late by five minutes. Come quickly to the shrine-room'. She herself placed a 'seat' for me to sit on, before the Master's altar, and dusted it with her own hands. I hesitated, thinking how I could ever make bold to sit upon that 'seat'. At once the Mother pushed it with her right foot and said, 'Is it alright now? . . .'

When I left home I had tied two rupees at the end of my Sari, to pay hire to the carriage-driver. But once there, I had forgotten all about it. As I was about to take my seat, the Mother said, 'My dear daughter, you have come to seek refuge under the Master who renounced Kāmini (woman) and Kānchana (gold or wealth). But you have two rupees with you on your person. Take the money out and put it away'. At once I untied the rupees and placed them near the wall. Then I took my seat. From what I saw of her that day I thought that the Mother was different from the Mother I had seen the previous day. As soon as I thought thus I lost outward consciousness. At once the Mother took me by the hand and, keeping me steady on the 'seat', placed her hand on my head. In a voice filled with sweetness, three times she uttered the words of reassurance—**मा भैः** ('Fear not'). Then she said, 'Have no fear. Now you have had a new birth. Whatever (sin) you may have committed in your past lives, I have taken all that upon myself. Now you are pure. There is no more sin in you'. Immediately I became myself again and Mother gave me initiation.

I asked, 'Is there any special Mantra to be uttered when "giving up" Japa repetition during meditation?'

Mother answered, 'One shouldn't say "giving up" (*visarjana*), but say "give over", or "offer unto" (*samarpana*)'. She placed in my hand some Prasada sweets and said, 'After initiation one must not remain very long near the Guru. Go away now. Come and take your food here tomorrow'. I made Pranams (salutations) to the Mother and came away. Next day, at noon, I went to the Mother again and partook of the Prasada food. After the meal, I went and sat near her. The Mother asked me, 'Do you know to read and write? Always read portions from the *Gita* and study the Master's *Kathā-mṛita* and the book *Rāmakṛiṣṇa Puñthi*. Read all the other books that have been published about the Master'.

I said: 'Mother, my mind is not attracted to a worldly life. Of course you surely know with what an amount of difficulty I am living in the midst of worldly people. This is my prayer,—do not keep me in the midst of worldly people'.

Mother replied: 'What have you to do with the world (*samsāra*), my daughter? Whether you are in the world or under the shade of a tree, it should all be the same to persons like you. Is the world bereft of Him? He is everywhere. Where will you go, my child, particularly as you are a woman? Remain contented wherever and in whatever state He places you. The aim is to pray to Him and find Him. If you call upon Him, He will lead you by the hand. If you can depend upon Him, you need have no fear.

'One word more. It is not good for the Guru and the initiated disciple to live together. Because, if they live together, by observing all the ordinary actions of the Guru the disciple will have the (wrong) idea that the Guru is no better than a common man,—and this (idea) will do harm to the disciple. It is very good if the initiate can live somewhere near-by and meet the Guru for a while every day, thus having the benefit of the Guru's Darshan, holy company, and words of advice. On the other hand, if the initiate does not come to the Guru constantly and regularly, the latter may not always remember the former. You should come here everyday'.

From the Mother's words I could guess the state in which the rest of my life would have to pass. I wept bitterly to think that the world and not the forest was for me. When she saw me in tears, the Mother became perturbed and comforted me, saying, 'My child, I too have spent all my life in the world. You are very young and it is all the more unsafe for you to travel hither and thither for the sake of leading a spiritual life. I say to you, wherever you may be, however and in whatever condition, the impurities of the outer world can never harm you. The Master is there; you need have no fear, no anxiety'.

Then I took leave of the Mother after making salutations to her.

(To be continued)

THE ATHEISTS

The flies swarm and buzz,
 In their dark trough under the sun,
 They cast their shadow,
 And torment the eye and ear of man—
 The flies argue as they hum
 'We have disproved the fire of heaven',
 When the sun smilingly looks down upon them.

—S. C. SEN GUPTA

THE PERENNIAL PHILOSOPHY AND THE SPIRITUAL NEED OF MAN

BY THE EDITOR

We are living in a period of history where we have to face a fast-changing world almost each and every moment. Man, the subject, considers himself stable and rational, and looks out into the objective world of beings and events with an eye to making the most of what that world can offer him in the shape of immediate and tangible benefit. This naturally outgoing tendency of the human mind is nothing new. Even in the Vedas, which gave to mankind its perennial philosophy, the initial stages of enquiry and quest were concerned with outward things, with objects, and their qualities and properties, which could be perceived through the mediation of the senses (Indriyas). Expressing this idea figuratively, the *Katha Upanishad* says: 'The Self-existent One (Svayambhu) projected (literally, punished or inflicted an injury upon) the sense-organs by creating them with outgoing tendencies. Therefore, a man looks outward and perceives only outer objects with them, and not the inner Self'. So long as the sense-organs remain confined or attached to their respectively related sense-objects in the external world, they are deprived of the Knowledge of the Self or the Lord and to that extent they may be considered ignorant of or 'dead' to those realizations that satisfy the spiritual need of man. A materialistic philosophy, concentrated on a limited order of truth, may prove valuable and sufficient to our everyday humdrum existence. But the needs of hunger and other instinctual urges are easily and quickly transcended. And then the intellect and the heart play a prominent part in shaping civilized life. Even these are seen ultimately to be not fully satisfying. The highest reaches of science, philosophy, and art, when attained to, open up new vistas to man's

eager quest after truth, beauty, and goodness. Aspiring to be closer to Truth or Reality, nay, to be one with it, and finding that discursive knowledge and empirical theology do not help much in doing so, man wheels round from the Without towards the Within, from the relative and the peripheral towards the core of the Absolute.

All knowledge is based upon the observation of facts. An experiment or investigation leads to verifiable observations, from which are made generalizations, and from these definite inferences or conclusions are arrived at. It is easier to observe facts of the outer world than to study and understand such states of mind as are the sources of what we know to be expressions of love and hate, anger and pride, and faith and doubt. The mind, generally unsteady and irrepressible, is not easily turned away from the fleeting pleasurable temptations which draw it out in a thousand and one directions. But concentration and meditation being the sole methods by which to learn the secrets both of the outer and of the inner world, the main hope for man to better himself as well as others is an all-out spiritual recovery. And in such recovery also lies the significance of the will to live, love, and pursue happiness along the avenue of the ages. It is here that the perennial philosophy,—the earliest formulation of which is to be found in the Vedanta, and developed variations of which are to be seen in almost every one of the higher religions,—comes to the rescue of man in his precarious predicament. The predicament arises not only from the ceaseless threat of self-destruction through lack of spiritual awareness but also from the pseudo-practical philosophy which exhorts men to 'shun what is evil and unpleasant' and 'cling to what is

good and pleasant'. One need not strain to look beyond the immediate past, in order to be convinced of the falsity of the argument that the positive affirmation of the will to action and the will to power stands or falls with the emphasis on the sensate pleasure-principle of life. Hedonism is never a sure-footed guide to human progress. We witness all round the perpetual stultification of even the best efforts of those who overlook the inward spiritual personality of man and confuse the idols of the tribe and the market-place with the ideals of life.

The perennial philosophy of the Vedanta emphasizes neither optimism nor pessimism. It does not take the position that the world is all evil and misery. At the same time it warns that this world is not full of unmixed happiness only. It says: Do not think that good and evil are two separate essences, for they are one and the same thing appearing in different degrees and in varying guises, producing differences of feeling in the same mind. Wherever there is good, there evil lurks too and *vice versa*. But behind and beyond all good and evil, all these manifestations and contradictions, stands that One thing, that Unity in diversity, which is unchangeable and imperishable. And this self-validating certainty of direct awareness of Truth and ultimate Reality is an intuitive and unmediated supra-mental experience. It is man's essential being called the Atman. In the words of the *Bhagavad Gita*, the Atman, the spirit of man, is immortal in the sense that it was really never born and never dies. It has been and is always the One without a second, eternal, all-pervading, unchanging and immovable. In the Upanishads, the acosmic Reality is called Brahman, defined as self-existent Pure Being, Pure Consciousness, and Pure Bliss (Sachchidānanda). According to the Advaita (non-dualistic) Vedanta, the Atman is non-different from and identical with Brahman the Absolute. Brahman is the one and only real substance and the universe of names and forms, with its infinite variations, is an insubstantial projection or creation, out

of Brahman as its substratum, through the instrumentality of Māyā. Maya has a double function: It causes the universe to become apparent and be superimposed upon Brahman; it also hides from man the true nature of Brahman, thereby keeping man ignorant of his own essential divinity. The goal of all religion and philosophy is to transcend the limitations of Maya, through 'hearing of, meditating on, and realizing' the Atman (or Brahman). In sum, the perennial philosophy expounded in the Hindu scriptures places the spiritual need of man and its fulfilment on top of all other needs of life.

Repeatedly, in the course of human history, the claims of religion and philosophy to liberate man from his follies, weaknesses, and sufferings have been challenged or ridiculed by men of not a little consequence. Typical of such an unspiritual outlook on life is that of Virochana, the Asura king, who, along with Indra, the king of the Devas, approached Prajāpati desiring to be taught the Knowledge of the Self. The story, as related in the *Chhāndogya Upaniṣhad*, seeks to illustrate that those who pursue outer physical pleasures, minding them as the be-all and end-all of life, remain confined to the lower levels of unregenerate existence, while those who have turned their backs on the pleasures of the body and the senses, and who have made themselves loving, pure in heart, and free from the egoistic taint, realize the inmost Self, the Supreme Lord of all.

When Indra and Virochana came to him and said, 'We have heard that one who realizes the Self obtains all the worlds and all his desires. We have lived here because we want to be taught the Self', Prajāpati told them: 'The person who is seen in the eye—that is the Self. That is immortal, that is fearless, and that is Brahman'.

'Who is seen reflected in water or in a mirror?' asked the disciples.

'He, the Atman,' replied Prajāpati, 'He indeed is seen in all these. Look at yourselves in the water, and whatever you do not understand, come and tell me'.

Indra and Virochana pored over their reflections in the water and when they were asked what they had seen of the Self, they replied: 'We see the Self; we see even the hair and nails'.

Then Prajapati directed them to put on their best clothes and look again at their 'selves' in the water. This they did and when asked again what they had seen, they answered: 'We see the Self, exactly like ourselves, well adorned and in our best clothes'.

Said Prajapati: 'The Self is indeed seen in these. That Self is immortal and fearless, and that is Brahman'.

The two pupils, Indra and Virochana, then went away, happy at the thought that they had been fully instructed in Self-knowledge and had realized the Self. But Prajapati, who felt sorry at the wrong and incomplete idea of the Self they had gone away with, lamented, saying to himself: 'Both of them departed without analysing or discriminating, and without comprehending the true Self. *Whoever follows this false doctrine of the Self must perish*'.

The two pupils had been subjected by the teacher to spiritual disciplines for thirty-two years prior to the latter's imparting them instruction in Self-knowledge. Even after that length of preliminary preparation, Virochana, who had failed to acquire the necessary standard of purity, renunciation, and discrimination, went back to his Asura kingdom with the self-satisfaction that he had learnt and known all about the Atman. He accordingly taught his Asura (demoniac) followers the erroneous idea of the Self, viz. that the Self was identical with and no other than this body itself, that the bodily 'self' alone is to be worshipped and served. In pursuance of this hedonistic philosophy believed in and practised by the Asuras, a materialistic doctrine gained ground which stated that he who adored and enlarged his ego and considered the physical body as the ultimate reality could secure the highest happiness in both the worlds. The will to power, so patently conspicuous amongst the groups and communities of people of the

Virochana type, is really the parochial love of the finite self, in other words, rank selfishness and self-magnification. Even where humanistic ethics serves to lessen the severity of the poison of self-seeking, the more fleshly propensities of men and women are prominently stressed, defeating the very purpose for the achievement of which such ethics stands. By citing the example of Virochana, the Upanishad underlines a distinctive feature of materialism which domineers over the secular as well as the religious life of man. The scientific spirit of the sincere votary of science can hardly countenance such a perverse form of worldliness which becomes an enemy of the very peace and security that make life and world affirmation fruitful.

From the earliest times to the present day man has felt a kind of impulse within him to question the reality of this world of phenomenal probabilities and possibilities. The inquiry into the nature and content of the mind and its modifications gradually led him into deeper and profounder levels of supra-rational and supra-mental revelations of reality. The sure fact of death and the unrest of the mind, notwithstanding the most materially prosperous living conditions, compel man to seek for something that can give him unending and undiminishing joy and to crave for immortality so that he can remain deathless and continue to experience that joy everlasting. When death (of the body) was seen to be inevitable under all conditions, such questions naturally arose: If death is the end of life, why should life or labour be? What is death and what becomes of this most perfect of God's creations after death? Is Reality mechanical, material, psychical, or spiritual, or is it all these and much more? From such questions arose theories of religion and formulations of the philosophical systems, each religion or philosophical system asserting its claim to the closest approximation to the knowledge and experience of Truth *per se*.

Speaking of goals and ideals, it has been stated by ancient Hindu philosophers. The

Good is one thing; the Pleasant another. Both bind man, though in different ways. He who chooses the Good attains real peace and becomes a perfected being. But he who chooses the Pleasant, because it is gratifying to the senses, misses the goal and suffers from the tragedies of unspiritual unwisdom. As such, the spiritual need of man has been repeatedly stressed by the perennial philosophy that had its birth on the Indian soil. The necessary conditions of direct spiritual knowledge were more than a mere speculative venture; they proved to be an art, the artless art of right living, as it has been called. This religious philosophy,—in fact, the perennial philosophy comprises all aspects of integrated and transcendental spiritual life, viz. ethics, religion, and philosophy,—which is all-inclusive and universal, brings out the best in each individual and enables him to live with others in harmony and peace. This ideal of the Vedantic religion could in no way be inferior to or different from what the leaders of nations are sincerely craving for, whenever they profess, jointly and severally, the ideals of peace, freedom, and democratic coexistence. Presenting the 'Ancient Asian View of Man', on the occasion of the Columbia University's Bicentennial, Dr. S. Radhakrishnan observed: 'The fulfilment of man's life is spiritual experience in which every aspect of man's being is raised to its highest point; all the senses gather, the whole mind leaps forward and realizes in one quivering instant such things as cannot be expressed. Though it is beyond the word of tongue or concept of mind, the longing and love of the soul, its desire and anxiety, its seeking and thinking are filled with the highest spirit. This is religion. It is not mere argument about it'.

Democracy preaches the freedom of man from man. It is Truth that can make men free and fearless. Even where men are free it is unfortunately not often realized that to plan their lives and to govern themselves, anti-religious and irreligious views of life's goals keep men disunited and distrustful of

one another. How can one love another, one serve another, unless one *feels* towards and *understands* another the same way as one feels towards and understands oneself? Pleasure-seeking is not a sin ordinarily. But it can become worse than one of the greatest sins when it makes men individually selfish, egotistic, and rapacious. These evils in society exclude the qualities of purity, charity, and fellow-feeling. To remedy this eternally recurring conflict in society, the aim of the perennial philosophy has been, in common with the highest altruistic response of man in every land, to drive home into the individual the supreme lesson of the history of religious renaissance. The progressiveness or non-progressiveness of society was tested on the touchstone of ethical and spiritual perfection, determined by the degree of self-control, self-abnegation, and self-sacrifice spontaneously manifested by the members of society in the intersocial and intrasocial spheres.

The approaches to the Divine are many and dissimilar in character. But they have no need to clash with one another on this account. The perennial philosophy has always promoted harmony of faiths and religions. Reality is One, though called by various names, by different seers. Devotion to one's own faith should strengthen respect for the faiths of others. If one religion is superior to another, one would logically demand that all religious people belong to the 'superior' religion in order to derive the greater benefit. The argument, carried further, would mean that the world would have ultimately not more than one religion for all, the rest having no followers because they are inferior. But most decidedly men are seen to vary in temperament and attitude not only vertically but also horizontally. It is impossible, therefore, to expect one religion or creed to be able to suit the innumerable psycho-spiritual types that humanity consists of. This classification of human modes and differences in relation to the problems of spiritual life was taken cognizance of by the exponents of the perennial philosophy. With a bold hand they declared

complete and absolute spiritual freedom for the individual. Vedanta is the one religion which teaches the unity of all existence irrespective of differences apparent on the surface. Nothing could better strengthen man's faith in the solidarity of the universe than this. International organizations and institutions, supplemented by unrestricted travel and exchange of ideas between countries, however far apart, have become the order of the day. A powerful plea for 'one world' is also heard off and on. Science and politics, with their auxiliaries—education and economics, have done what they could in developing this world view. If and when to these already existent forces is added the potent force of spiritual solidarity of mankind, it would provide the world with an absolute standard of love, faith, and moral law by which the criminal depravity of groups and societies can easily be appraised and eliminated.

The perennial philosophy contains aspects

of experience that are acceptable to all types of minds. It is equally philosophic, equally emotional, equally mystic, and equally conducive to action. One whose mind is constituted of all these elements of the perennial philosophy—Karma, Jnāna, Bhakti, and Yoga—is the ideal, perfect man of whom the higher religions speak of. This state can be acquired through a regulated course of spiritual discipline and concentration. Exponnding this comprehensive religious life of a complete and integrally balanced truth-seeker, Swami Vivekananda says:

'Each soul is potentially divine.

'The goal is to manifest this divine within, by controlling nature, external and internal.

'Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these—and be free.

'This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details'.

IDEALS NEEDED FOR NEW HORIZONS

(A COSMOGRAPHER TALKS TO THE CLERGY)

BY HARLOW SHAPLEY

My assignment to address an assembly of clergymen on the ideals needed for New Horizons leads me to inquire: What is wrong with the old horizons? Certainly they are not worn out. In these days of routine living we rarely budget time for contemplating goals, to say nothing of reaching for them. Not much attention is paid to the distant lights that glimmer and beckon towards new horizons. The customary patterns and popular parroting suit us pretty well—most of us. We are resigned to what is, and the grooves of the pattern and the bromides of the parrot are comfortable.

Emphasis on the near and the immediate tempers our worry of what lies far ahead in time and far away in space. Moreover, the horizons, when we do timidly look at them, appear to be infected with social nightmares and inhabited by misanthropic dragons. We relish neither.

Perhaps we need not so much a shiny new set of horizons, built out of worked-over ideals, as a revised model with broader fenders, faster pick-up, better vision, higher respect for the rules of the road, greater trust in what lies over the hill, and a feeling for the worth of our itinerary.

The horizons of the past decade or two could now without doubt be profitably re-adjusted. Adjusted with profit, that is, if we who seek them for ourselves and for others would bring the evaluation of goals into keeping with our new understanding of man and the universe.

In the world of protoplasmic organisms man is an extraordinary construct. He is for ever looking over his shoulder backwards (history), and sometimes timidly far forward (hope). He is unique in this respect. The tree and flower do not bother with the planning of new horizons. The beast and the bug likewise have presently no goals that differ from those that prevailed in the Pliocene. They live a routine pattern; their programs are clear. Individual survival through self-defence, physical continuity and growth through the ingestion of habitual foods, propagation of offspring in the interest of the survival of the family and species—these are the facts and acts in the life-struggle of the bees and flowers.

But man, while sharing with other organisms the basic drives and goals, has got himself into a transcendancy where survival is not necessarily the major inspiration. He seeks goals that involve more than his own fate. The enlarged frontal lobes of his brain have brought with them the concepts and the performance of charity, altruism, and mutual respect; and they have also brought greed, mendacity, distrust, and similar less happy qualities. These are human assets and liabilities, or at least they are more strongly manifest in man than in the less thoughtful and less scheming animals.

This mental complex, this forebrain of the most specialized primate, has so complicated his life that programs for living now appear essential. And this program-planning requires a philosophy of living and of life which we describe as an assembly of ideals. So defined, we can probably say with reason that ideals, programs of life, are indulged in deliberately by man but not by plants and the other animals. I do not feel too sure about this

argument. Are we not rather hasty in asserting that the varied artifacts and ceremonies of animals, such as those of the social insects, are purely instinctive, no matter how complex and how peculiarly adapted they are to the conditions of the moment? And are we not equally hasty in saying that men are thought-guided animals in spite of the evidence that mostly we react rather than think?

The acceptance of the dogma that we, the higher hominidae, are superior beings—an assumption based on our religious creeds and preliminary scientific analyses—strikes me as an indication of incompetent cosmic outlook. The superior-race dogma of Central Europe two decades ago was shattered by war and by anthropological research; but even so it is doggedly retained by colonial governments the world over. Now, in addition to the superior-race hypothesis, we are also confronted with the superior-species presumption.

(I may sound grim and solemn thus far, and I regret the gloom; but the Destiny of of Man is not a lightsome topic.)

Let us look further into the hypothesis that only we, as highly superior organisms, make programs for living and pretend to ethereal ideals. We shall not question the present physical dominance of man over other animals on this small planet in a run-of-the-mill solar system near the rim of a routine but oversize galaxy. There are more than two billions (2,000,000,000) of men, but all are included in one species. Notwithstanding some variety in skin colour, stature, and clothing habits, man and the proverbial pea-in-the-pod follow a monotonous standard. The Homo has two arms and two legs and one nose. Quite foolish of me to state such an obviosity? No. If some men had three legs or four arms or as many smellers as a butterfly, we could easily and reasonably fabricate a superior-inferior-race hypothesis. The wasps, for instance, do have such a diversity; there are hundreds of species, and by one criterion or another we might easily sort out 'superior' races of wasps, which doubtless would have remoter horizons than

their inferiors possess and would have different 'ideals' in their labour of horizon-seeking.

The ecological horizons of the insects change but slowly with the geological ages. Some minor adjustments they make promptly, however, as a result of man's economic interference. For example, his inter-continent commerce has brought to America the Dutch elm disease and the Japanese beetle. We sent tobacco to the Eastern hemisphere, and introduced potatoes to Ireland. These organisms, at their own level, now have some new or at least expanded horizons. And similarly, through his commerce and cultural growth man has greatly disturbed his own old environments, both material and spiritual. In consequence his physical and psychical horizons and programs are changing.

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Now I see that I can answer my opening question: What is wrong with the old horizons? Nothing much. They were good in their day and for their clientele. The need for new horizons arises simply because the terrain has changed. The old horizons no longer fit. What seemed to be steep uphill climbs are now gentle downhill ski runs. What had appeared, to our insufficiently trained minds, to be conquered and occupied territory has bristled up with doubts and mysteries and perhaps impossible barriers. The ingenuity of the rather ingenuous primate has re-ordered the terrain, set up new values, and brought to him a questioning confusion.

Let us look towards some of these altered horizons and see if yesterday's ideals may still suffice. And on the way let us wonder if we can assuredly maintain ourselves above the animal level. The ants, bees, termites, and wasps are social groups of great antiquity that have developed many morphological specialties and social characteristics. Forty million years before man appeared they had successful social relations in a variety of forms. Then, as now, they practised the higher virtues and some of the most intricate technologies. Altruism, co-operation among individuals, and patriotism are natural to

scores of different kinds of the hymenopterous insects. Some of them know and use community sanitation, air conditioning, anaesthesia, birth control, fungus culture and of course the making of wax, honey, and paper. They have long displayed numerous talents that man has only recently acquired.

These astonishing well-trying social developments, which came about long before nature devised the higher primates out of a humbler past, should be kept in mind when we later contemplate the heights to which biological evolution may have gone on the livable planets scattered throughout the universe. And we must be ready to believe that high developments can elsewhere occur. They probably parallel the biological adventures on this planet's surface, for we find the same cosmic chemistry in distant galaxies as in our own, the same responses to gravitation, the same relationships between matter, energy, space, and time. The nature of physics and chemistry is apparently the same everywhere. Therefore we should expect to find, wherever our telescopes lead us, the same sort of biochemical reactions, when the physical conditions permit the existence of organisms. Whatever life exists elsewhere necessarily should be similar to the life here—similar even if not identical, similar in pattern and quality. But elsewhere there may have been more time for some phases of biological evolution, or better topographic environments, or more propitious characteristics of stellar radiation and planetary stability, to the end that the high life could go higher, perhaps much higher, than anything we know.

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Returning to terrestrial man, we note that he seems to be in a biological groove with little prospect of early escape from the rut of physical uniformity. Is there more hope for freedom mentally than biologically? We seem to think in grooves. But spiritually we individually can be pioneers—uncramped by grooves and barriers. Can be, but are we?

On this planet we now are, as remarked above, dominant and dominating among

fellow creatures. We are rich in numbers, though of course relatively scarce when compared with bacteria, or with insects and some species of fish. We are dominant in power over other life; but there is nothing to strut about in this situation. We are superior only in this current Psychozoic Era, as the giant lizards were dominant in the Mesozoic Era a hundred million years ago, the cockroaches in the preceding Late Paleozoic, and the trilobites two hundred million years earlier.

These comparisons, however, orient mankind only with respect to the life forms on this one planet. We should broaden our views concerning life by forsaking for a few moments this earth and its thin superficial infection of protoplasm. We can then search for biological developments elsewhere. Acting as your agent in cosmic computation and analysis, I find the probabilities are extremely high that there is life on planets near other stars. I say that too dogmatically, but it is with the same assurance that I say, without visual checking, that there are mountains on the unobserved backside of the moon, iron in the centre of the earth, hydrogen atoms wandering in intergalactic space, and snow on the mountains of Tibet that I have never seen. Deduction is sometimes quite as convincing and reliable as ocular recording.

In surveying your new horizons, and in formulating your programmatic ideals, you would do well to keep always in mind that this universe includes a great many experiments in the higher biologies. Doubtless numerous domiciles of life have produced beings more sentient than we, beings more comprehending, more experiencing, and possibly, by their unimaginable standards, more divine than we. (You are of course at liberty to deny, as categorically as I affirm, the existence of these other-world carriers of 'life and spirit'; but why not face the evidence and think it through?)

Recently I published the simple reckoning on which I base the foregoing statement that life of the higher sort, which here we associate with man, birds, insects, and some

other mammals, is not a local terrestrial affair only. And I repeat (for it is important in horizon adjustments)—I repeat that life has probably produced elsewhere forms that excel anything that this planet can show. It is not difficult to see how improvements could be made, however you define 'improvements'. For example, man has not enough well-developed sense-organs to tell him what is going on. We have no good physiological register of radio waves and must resort to gadgetary feelers. We have no bodily organ for sensing directly the ultra-violet, or the infra-red. Some stars have enormous magnetic field; ours has a relatively weak one. We have no recognizable magnetic sense-organ; it may quite naturally be otherwise elsewhere.

As every anatomist knows, man is physically primitive in many respects, and in others rather dangerously specialized. His primitivism and his physiological oddities (brains, for example) may erase him suicidally from the earth. His clinging to the past keeps him most of the time at the animal level—food, fight, shelter, procreation. His reaching for heaven and the stars may disconnect him from his animal sources of physical and neurological strength.

Apparently up to this point I am not very optimistic about Homo. But my doubts refer to the past and the present. What lies ahead is another judgment. With new horizons recognized, and ideals continually adjusted to the growth of man's knowledge, the man of the future can perhaps justify our inclination to glorify him as the central show-piece in a relatively new biological kingdom.

Postponing a further interview with the stars,—and I am sure they have plenty of time,—let us look around, far, wide, and back a billion years in earth history. We recognize in the animate world two kingdoms—animal and vegetable (and some would separate from these two the Kingdom Protista of simple 'one-celled' organisms). Are they the only organic kingdoms that can be produced on this planet? On remote and hap-

pier planets there may be life forms other than plant and animal—other major kingdoms of life.

But have we not right here on earth the beginning of another major category—the Psychozoic Kingdom? Now I know it is vanity, almost anthropocentrism, to sort out *Homo sapiens* and say that he differs so much from the chimpanzees, spiders, and oysters that he merits a kingdom of his own—differs so much that we can set up for him a separate set of natural laws, much as we can separate to some extent the rules for plants from the rules for animals. But vanity and hopeful wishing aside, the evidence is still good that the forebrain—our large time-binding cortex—makes a great difference in the animate world, and perhaps justifies the separate classification.

We cannot draw a sharp boundary between man and fellow animal. Certainly we developed from simpler, less thoughtful organic forms. The series is continuous from lowest algae to highest primates. Perhaps the chimps, the termites, and the orchids will not object if we are properly modest about it and claim only that we believe we are now on the way to the establishment of a Psychozoic Kingdom, where brain overshadows brawn, rationality rises above natural instinct.

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I have almost brought myself to the point of believing that man is important in the universe. But I want you to keep in mind that the psychozoic development, now blossoming among the higher primates on this planet, has probably long since been fully attained in some other inhabited worlds. At this point in our contemplations we begin to glimpse a cosmic goal for ourselves. Although we are out of touch (except in imagination) with the high-life organisms elsewhere, we can compete with them, as the Eras roll along, in advancing this most recently born biological kingdom. We see faintly a mystical light aglimmer on a new horizon.

As the free-moving animals outdo the anchored sunshine-sucking plants from which

they have sprung, so do we free-thinking humans outdo our ancestral animals, anchored to their instincts. To advance further toward ultimate goals, it is clear that our emphasis in a program-for-life should turn away more and more from the animal—turn, shall I say, towards the angelic. If you are allergic to angels, turn them toward the spiritual—spiritual, broadly spoken.

I have hinted at new horizons at the cosmic level. On the local terrestrial plane there are also horizons that need adjustment. Not exhausting the list, I name three examples.

(a) In compliance with the principle and command to love our fellow men, we have long done lip service, but practically we have not always liked the idea. Fellow man is often repugnant. We keep away from most of him most of the time. We send small gifts. But the world has shrunk. In spite of McCarran and other barriers, we are now all neighbours. The interest in and love and respect for off-colour fellows of the human race are changed in character, or should be, from that of a century ago. Such a *pandemic philanthropism* is one of the new human horizons.

(b) And here is another example which comes from the new cosmography. The plaguy astronomers have probed so deep and so far that we can no longer accept, without great uneasiness, the comfortable ideas about time and space of a few decades ago. We have been deposed by the scientists from physical importance in the universe, and made ephemeral and peripheral. No longer is there much cosmic esteem for a vain and strutting man-animal. It is a hard pill to swallow, this cosmic humility; but we no longer doubt the facts. Our God, or gods, as the case may be, or Deity, or First Cause, have much more on His, their, its 'hands' than a paternal concern for peripheral, transient, terrestrial primates—much more than a kindly care for the biota of one planet.

The Universe, it seems to me (who am, by the way, a religious man) (on my definition of religion), is much more glorious than the

prophets of old reported; and we are actors in a greater show than the old billing led us to believe. Knowing what I now know, I would blush to be caught red-handed with the world concepts of two millennia ago. A *proper cosmic orientation* is this second horizon, new to most of us.

(c) The human mind was considered fairly private until recently, largely because we did not know enough about it to justify its exhibition in the market-place. But now the senses have been dissected, the electric currents of the nerves have been measured, brain waves have become diagnostic, and much of our inner life that we thought was beyond reach of measuring instruments and analysers is out in plain sight on the drawing boards. Here we find another horizon that needs adjusting; both for those who talk and think of matters spiritual, and for those who indulge themselves (and serve the rest of us) in the realm of the cultural arts. We must be more *mindful of the mind*.

Thus in these three sample realms—world-wide social relations, the physical universe, and the human mind—new opportunities arise for adjustment of our horizons.

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Is there anything useful I can say about ideals for the new horizons? Not much that would be helpful because the task of ideal-construction, it seems to me, is best accomplished by the individual who knows his own hidden abilities and limitations, and knows best how to fit life's programs onto his life's past. But I have a few general remarks to make.

The ideals that spiritual leaders advocate are, in my opinion, of high importance—more

important, in the long run, than the political ideals of our puzzled diplomats. In our biological program of establishing the Psychozoic Kingdom, the non-material grows in significance. The clergy are among the keepers of the non-material. *Open-mindedness with respect to the growth and bearing of knowledge of the material world* is a high-priority requirement for the set of adjusted ideals. To me the Discorso, two years ago, of Pope Pius XII, at the opening of a meeting of the Vatican Academy of Sciences, was epochal. He surveyed and accepted the approximate truth of the recent advances in nuclear physics and in cosmogony. He outlined clearly the nature of atomic energy and of atomic fission and presented the evidence that the beginning of the world, as we see it, was a few thousand million years ago. It was a notable statement from a notable leader of hundreds of millions of his fellow men.

Open-mindedness to the progress as it proceeds of the human intellect—that is, for you, if you will accept it, the first ideal. Religion-oriented piety is second, and follows naturally.

How about ideals in science? Simple. Go on, wherever the imagination and reason lead, no matter how eroding the results are of the human vanities, or how stimulating to pride.

How about ideals in the arts? Simple. Do not be silly. And do recognize that the mind of man is involved in the appreciation and use of art forms. The artist who does not study human psychology is working for himself, or is only half prepared.

How about ideals for cosmographers talking to the clergy? Simple. Take an early opportunity and sit down!

'As the flames of fire do not burn a forest which has been made wet by rain, so sorrows do not touch the man who has got a right vision, who is wise, and who knows what ought to be known'.

—Yoga Vāsishṭh

EVOLUTION OF A NATIONAL CULTURE

BY DR. C. P. RAMASWAMI AIYER

The word 'culture' has, especially recently, been so greatly used and abused that one does not really know what one is speaking about or is expected to dilate upon. I shall refer only, in passing, to the difficulty of defining culture unless we fully appreciate the significance of its universality and pervasiveness.

Not long ago, a great Western philosopher, speaking of the conditions in the West, spoke more or less in the following strain; that increasingly the meaning and value of life are getting to be obscured; the complacency, especially of the Western world, is receding; and people are getting more and more perplexed about what is the sum total of the meaning, the value, and the significance of life. It is in the context or with the background of that reflection that the same philosopher went on to analyse the recent history of the Western world in comparison with the preceding epochs. He observed that in the medieval period, and up to almost the seventeenth century, in European history, there was a commanding purpose, and a meaning for civilization and for life; a reliance or dependence upon a definite divine purpose in human life. That was succeeded in the following generation or epoch, the eighteenth century in European history, by what was called the age of reason, an age when doubt, questioning, inquiry, and constant investigation took the place of that abundant faith in a divine purpose which was the guiding principle of the preceding epoch. The nineteenth century—what was called the 'Industrial Revolution Period'—was a period of reliance upon industrial growth, upon the progress of manufacturing capacities for the purpose of solving human problems. At that time the quest was for economic progress. That age failed in its purpose because in its

wake came a time when economic progress was equated with the misery of a large number of people who contributed to the so-called prosperity in the economic sphere. But the succeeding years questioned the wisdom of equating political with economic liberties. It was found that prosperity in the industrial and economic sphere, even though attended with political liberty or freedom, did not protect the under dog and there followed a search for freedoms, a freedom from fear and a reliance upon security. That period again has been succeeded by the present not very happy period of cold and colder wars and hot and hotter anticipations!

Now I may refer, at this juncture, to what culture really means and involves in this connection. It has been rightly pointed out that science means a curiosity about life, art means a wonder at life, philosophy means an attitude towards life, and religion means a reverence of life. Culture embraces and involves all these elements; it is a mixture of that never-ending curiosity towards the phenomena,—physical, psychological, and spiritual, and the unceasing wonder and reverence at the ultimate facts of life. It is these things that make for culture. And then consider the etymological significance of that word; culture is essentially connected with the word 'cultivate'. How is a tree cultivated? How does it grow? It grows not in isolation; it requires the energizing properties of the soil and manure; it requires water; it requires the healing and curing capacities of the air. It is the result of a co-operative effort. And cultivation in the human sphere means the training of the body, of the mind, and of the spirit, conjointly and in a co-ordinated fashion, to view and to resolve the problems of the universe that confront man and woman.

Culture may thus be defined as what life does for men and women, and what men and women do with their lives; that would be a not inapt definition of culture. Is there evolution in culture? Undoubtedly, yes. Let us take the history of this country. The culture that came with the *Rig-Veda* was a culture which meant certain things and it was added to, as the Aryans settled in India, by contact with and assimilation of other elements, Greek, Arab, and Persian in the north, and Aryan, Dravidian, and aborigines in the south. It was a constant process of assimilation. Culture cannot be segregated or isolated. These contacts have also meant the development of culture. *Evolution of culture in India has been one of the outstanding elements and characteristics of Indian life.* What have those characteristics been? By and large, they may be divided into the contributions made by the Aryan, by the Dravidian, and by external sources. But whatever those sources were, whatever those contributions were, *the genius of our culture has been its capacity to assimilate and to absorb.*

It will be my aim here to present certain aspects of this culture, without going into great details as to whether the foreign or the indigenous source produced this or that particular character value of this culture. Look at its catholicity. Originally, the Vedas had insisted upon a certain attitude towards life and pronounced that great maxim: **एकं सत् विप्रा बहुधा वदन्ति ।** 'Truth is One; Sages call it variously'. Later on, there came other elements, elements typified and symbolized by the Upanishads. What did they stand for? Let me say, in passing, that the Upanishads were, largely, the contributions, not of the so-called priestly class, but of the Kshatriyas. As a matter of fact, the Upanishads made it clear that originally Brahma-vidyā was the prerogative and the contribution of the Kshatriyas. That was one sign of tolerance and of assimilation. And it so happened that from time to time, whenever our culture weakened, there was some new contribution

that was made to it, that made it stronger and more viable. Let me give one or two instances. There was a tendency toward formalism and ritual and the insistence on forms rather than the spirit. And thereupon came the contributions of two other cultures—the Buddhist and the Jain. They were existing side by side, with the parent culture, but their inner spirit was assimilated and a new composite culture came into existence which embodied, assimilated, and combined the older and the newer cultures. When, for instance, there was a period of doubt in oneself and a sort of self-diffidence, there came the great saying: **नायमात्मा बलहीनेन लभ्यः ।** 'This Self is not to be attained by the weak'. What does this mean? It was a message which is specially typical of Indian culture, as it has developed through ages of triumphant progress. The supreme is attained not by the coward, not by the weak, but only by the strong. *Abhayam*, fearlessness, is the first virtue enumerated by the *Gita*, basic to all other virtues and graces. Strength is the source of energy, i.e. strength of body and then of mind. In the *Taittiriya Upanishad* we have the teaching: Let the student make himself first strong in body, then let him make himself strong in mind through self-discipline, and then revelation and realization will come to him. Strength of body, strength of mind, and strength of spirit are essential. The Supreme is to be attained not by excesses of asceticism or of over-emphasis on certain aspects or kind of life. 'Not even by asceticism, if it be not one-pointed, can be attained'. When, after the Buddhist period, there was a decadence in our life, there came a period, when action, knowledge and devotion had to be reconciled, as was taught in the *Gita*. The message of the *Gita* **योगः कर्मसु कौशलं ।** —i.e. that true Yoga, true attainment, true culture, is efficiency in action—is an essential part of our culture.

It is wrongly claimed, in some quarters—some friendly, some unfriendly,—that our culture is a culture of quietism, it is a culture of dogmatism, it is a culture of defeatism.

That is not true, because, wherever our great men have spoken or written, they have emphasized in distinct words the paramount necessity of work. Such exhortations were made many many times, but we have not always kept a steady eye on them. When Sri Krishna was asked by Arjuna on this very matter, he said: **न कर्मणां अनारंभात् नेष्कर्म्यं पुरुषोऽश्नुते ।** —i.e. A person, merely by being indolent, not doing his work, by merely following the policy of *laissez-faire*, cannot achieve any greatness. And that doctrine of work is an essential part of our culture.

Another aspect of our culture, which is not always borne in mind, is this: People say, the Hindu attitude towards life is one which,—in the language of one of our unfriendly critics,—makes the man and woman fix their eyes on the tip of their noses or the navel, and to contemplate and dream away life, without purpose or without objectives. Such assuredly is not the case. In the greatest convocation address that has ever been delivered, as given to us in the *Taittiriya Upanishad* when the students take leave of their master, after having completed their years of instruction, the teacher says: **धर्मान्न प्रमदितव्यं, कुशलान्न प्रमदितव्यं, स्वाध्याय-प्रवचनाभ्यां न प्रमदितव्यं ।** —i.e. Don't

swerve from righteousness; don't swerve from the pursuit of welfare, social and economic; don't swerve from the pursuit and diffusion of knowledge. This certainly is not a negative, self-surrendering, self-nugatory attitude towards life.

Foreign invasions and many frustrations have made the country somewhat pessimistic. But there have always been cycles of resurgence in our national life. Our culture, let me assert and repeat, is a culture which depends upon the cultivation of the body, the mind, and the spirit; strength was of its

essence. And that is why in the teaching of Yoga what is emphasized, initially and continuously, is the necessity to make the body strong as well as sound, believing, as our culture does, that without a strong body, there cannot be an energetic and active mind, and without a strong and energetic body and mind, there cannot be that true and concentrated aspiration towards the Supreme.

Our culture then is broad-based upon many fundamental principles. It is a culture of assimilation. Look at the music of the north, look at the racial assimilation of the south; it is an amalgam of many cultures. We have ever repelled the doctrine and advice of Polonius to Laertes in *Hamlet*, 'Neither a borrower nor a lender be'. We have lent a great deal and we have made our borrowings our own; *that faculty of assimilation of several cultures is a thing which is characteristic of our age-old culture and history.* I would appeal, with all my strength, to my young friends to realize that in the future, as in the past, our culture is extensive as well as intensive, and thus will fulfil itself most thoroughly and profoundly. Let us keep to our original ideas of catholicity, of universality, and of reliance upon those doctrines of *Rita*, of *Dharma*, of *Karma*, the continuity of the never-ending panorama of life and existence, and the oneness of all life. Finally, if that culture also did not mean a fearless quest of truth, wherever and however it may be found, our culture would not be what it is. The evolution of our national culture in the future will depend upon the maintenance of those qualities, upon the adherence to those principles, which, in the past, preserved us as an integrated whole, and preserved us amidst the many cataclysms that the world has suffered.

THE HOLY MOTHER, AN IDEAL OF PERFECT WOMANHOOD

BY SWAMI NIKHILANANDA

My first visit to the Belur Math was in the summer of 1916. At that time I was a student of Dacca College (East Bengal) and actively interested in a nationalist movement. Sri Ramakrishna's name was quite familiar to me, since my father had been a disciple of Ramachandra Datta, the great householder disciple of the Master. In our house in Noakhali (East Bengal) my father publicly celebrated Sri Ramakrishna's birthday every year. During the winter of 1915-16 I had the good fortune to meet Swami Brahmananda and Swami Premananda, and several younger Swamis of the Ramakrishna Order, during their visit to Dacca. At the earnest exhortation of Swami Brahmananda and Swami Premananda, I gave up my political activities and decided to intensify my spiritual life. Swami Premananda graciously gave me permission to visit the Belur Math during our summer vacation.

After my arrival at the Math, I told Swami Premananda of my desire for initiation, and he suggested that I approach the Holy Mother for that purpose. I had never before heard her name. When I asked the Swami who she was, he became excited and said in an animated voice that I was a fool not to know she was the Divine Mother of the universe, who could give anybody salvation by a mere benign glance of her eyes. He asked me to visit her at Jayrambati. When I inquired about what I should offer her at the time of initiation, he again said in an excited voice: 'Do you think she is a professional Guru? You need not give her anything'. At my further request, he told me to bring her an ordinary wearing-cloth with thin red border, from the Bangalakshmi Cotton Mill. He gave me a few articles for her and Shivu-Dā, the Master's nephew, who was then living at Kamarpukur.

Swami Premananda gave me detailed directions as to how to reach Jayrambati. Following his advice, I crossed the Ganges near the High Court, in the afternoon, and got on the suburban train, which meandered by the side of factories, through backyards, playgrounds, and paddy-fields. At last I got off at Chāmpā-dānga in the evening. The Swami knew about my limited finances and so had advised me to share a bullock-cart with another traveller from Champadanga to Ārāmbāgh. All this happened about forty years ago, but the memory is still vivid. From Arambagh I walked on foot to Kāmārpukur, where Shivu-Da gave me luncheon and showed me the places associated with Sri Ramakrishna. In the late afternoon he accompanied me part of the way to Jayrambati and gave me general directions about reaching the Mother's village, where I arrived at the twilight hour.

Swami Arupananda, with Brahmachari Hemendra, I believe, had been supervising the construction of the Mother's new house. The Swami took me to the Holy Mother. She was seated with outstretched legs in the dimly lighted verandah of her room, getting the evening meal ready. After her preliminary inquiries about my health, the journey, and my ancestral home were over, I expressed the desire for initiation the following day, which happened to be auspicious for the purpose. She readily agreed. At the time of supper she sat near and asked us to enjoy the simple repast. Ramani Babu and one or two devotees from Ranchi were then at the Mother's house. Ramani Babu, who had been a school-teacher, had resigned his job and come to Jayrambati to take the Mother's permission to lead the monastic life at Rishikesh. Later he joined the Ramakrishna Order and became known as Swami Jagadananda.

At the time of initiation next morning, I offered the Mother the customary Dakṣhiṇā (fee), when she said that she did not take any money from her monastic children. I thought that she mistook me for an inmate of the Belur Math, and therefore corrected her, saying that I was a student and a householder. But she repeated more than once, 'No, my child, you are a Sādhu. You don't have to pay me anything, like a householder'. I thought she was simply mistaken, and left the money on the ground near her feet. At that time I had no idea of renouncing the world.

I spent three or four days at Jayrambati. One night we all woke up at a terrific noise created by the shouting of a number of people, as if the house had been invaded by highwaymen. It was certainly strange to hear such an uproar in the tranquil village of Jayrambati. We were told of the arrival of a beloved disciple of the Mother, named Lalit Babu, known among the devotees as 'the Kaiser'. Endowed with a boisterous nature, he cherished great faith in the Mother and would make any sacrifice in her service. Next morning he asked me, in a rather peremptory tone, to start a movement at Dacca for raising subscriptions for a school or a dispensary to be established at Jayrambati. I have forgotten the exact nature of the project.

Visiting at that time at the Mother's house was a woman disciple of Sri Ramakrishna named Gauri-Mā, who was a nun and the founder and leader of a girls' institution in Calcutta. An intensely forceful woman, she had travelled during her youth all over India as a wandering nun. She conducted religious classes, addressed big meetings, and seemed to be the very embodiment of masculine energy. She told me that, while leading a wandering life, she used to carry a metal image of her chosen deity in a pouch which hung by a string from her neck. A wicked person saw the bag and thought that it contained money or gold. One night while she lay asleep at a place set aside for holy people and travellers, he crept near her and caught

hold of the bag. Quite undismayed, she grabbed him by the throat and was about to strangle him. He cried for mercy and obtained his freedom only after much supplication. Gauri-Ma, a born leader, was a complete contrast to the Holy Mother, who has been rightly described as being covered by 'the garment of modesty'.

The time of our departure arrived. Our party consisted of Gauri-Ma and two or three other devotees, including myself. We had to travel a long distance to Vishnupur, partly on foot and partly in bullock-carts. Gauri-Ma and I were destined for Calcutta. The Mother asked me, again and again, to look after Gauri-Ma during the journey, and with tearful eyes prayed repeatedly to the Master for our safety. Gauri-Ma, in order to reassure her, asked her vehemently not to worry about us. The louder she roared, the more humbly the Mother prayed to God for us. I watched the scene and said to myself: 'Here is a woman who has not a millionth part of the Mother's power, and is bubbling over. And there is the Holy Mother, a veritable dynamo of power, acting like an ordinary mother and restraining it all'. That scene has remained ever since imprinted on my mind.

When I returned to the Belur Math, Swami Premananda asked me about the Mother. I told him that she acted like any ordinary mother, eager to feed us and look after our comforts. With a beaming face the Swami said that that was the Mother's greatness, and that here was a rare instance of a person who had conserved tremendous spiritual energy and at the same time appeared utterly tranquil.

Soon afterwards I was arrested for my past political associations, and interned in an unhealthy village near the confluence of the Ganges and the sea. Another detenu, named Suren Kar, who also was a disciple of the Mother, was living there. According to law we were not permitted to speak to each other. Unable to bear the rigour of the internment,

Suren one night committed suicide in his room.

After my release in 1918, I hastened to Calcutta and went to the Mother's house at Baghbazar, where she was staying at that time. She was not well, and devotees were not permitted to see her. But Swami Saradananda made an exception in my case. She asked me how I was treated by the police. When I told her about Suren's suicide, she said with a deep sigh, 'O Lord, how long will you endure the iniquity of this Government?' But by no means did she bear anger towards the English people. At that time an intense national struggle was sweeping the whole country for the attaining of political freedom. A boycott of British clothes was urged by the leaders. Anyone wearing such clothes was frowned upon. One day the Mother asked a Brahmachari to buy some clothes for her nieces and other members of the family. Following the spirit of the time, he purchased Indian clothes, which were rather coarse in texture. But the girls did not like them, and clamoured for fine yarns from British mills. The Brahmachari told them that he could not buy foreign goods. A hot argument followed. Then the Mother intervened and asked him to buy the British clothes, with the remark, 'Why, the English, too, are my children'.

When the Mother felt well and visitors were permitted to see her, we would go to her place at Baghbazar. I was then living at Amherst Street in Calcutta. One day I was laid up with high fever. After a week or so, one morning I was better and felt hungry. Scantily clothed and barefoot, I crossed the street to buy a loaf of bread. But unconsciously, as it were, I walked to Cornwallis Street, boarded a north-bound tram-car, and got off at Baghbazar. My conscious mind did not know what I was doing. Soon I found myself entering the Mother's house and saw a number of people seated around the cement courtyard. Signs of grief were visible on every face, and some were crying. My friend Makhan Sen asked me to go to the shrine

upstairs. The Holy Mother had passed away during the night, and her body was lying in the shrine. I had had no idea that she was seriously ill. Perhaps I would have cherished a grief in my heart all my life if I had not had that last glimpse of her. I remembered what Gauri-Ma had said to me at Jayrambati: 'Dead or alive she will be always with you. The relationship is an eternal one'. It is reported that another disciple of the Mother, who at the time of her death was over a thousand miles away, in the interior of the Himalayas, saw her in a vivid dream about to be united with Sri Ramakrishna, her divine consort. Sri Ramakrishna said to her with a smile, 'Hello, you too have come'. The disciple awoke and told his companions about his concern for the Mother's health. Later on, while circumambulating the lake of Manasarovar in Tibet, he learnt of the Mother's passing away. The time tallied exactly with that of his dream.

Needless to say, I had had only a few occasions to see the Holy Mother. I never asked her any profound questions. She told me to consult Swami Brahmananda and Swami Saradananda about my spiritual problems. The incidents of my few visits with her must seem trivial to others; yet they have remained as a source of unfailing inspiration to me in trying periods of my life. Many times I have recalled what she said to a disciple in order to reassure him in his distress: 'Always say to yourself, "I have a Mother".'

The Holy Mother lived very unobtrusively at Jayrambati, surrounded by her relations and fulfilling her self-imposed obligations to them. She also made pilgrimages to various places in India. And she devoted a great part of her time to meditation and prayer, especially after the passing away of Sri Ramakrishna. Through almost the whole of her life she spent the early hours of the morning in communion with God. As a result of all these spiritual disciplines she earned and conserved a tremendous spiritual power, whose full manifestation was not witnessed by the

public while she was on earth. And as long as she lived in the physical body, even her photographs were not available to anyone outside her limited number of disciples. But her greatness began to be manifest after her death. She once remarked that Sri Ramakrishna had left her behind to proclaim the Motherhood of God and the divinity of women. On one occasion Sri Ramakrishna said to the Holy Mother that she must look after the spiritual welfare of the people of Calcutta, whom he found to be groping in darkness, like worms.

After her death, the anniversary of the Holy Mother's birth began to attract an increasing crowd of devotees—women in particular—who very soon realized that Sarada Devi represented not merely the Indian ideal of womanhood that was passing away, but also the ideal for India's new generation of women. The whole matter has reached a climax this year, the centenary of her birth. In India the celebration has become almost a national affair. Even in far-off America the centenary is not passing unnoticed. The Swamis in America, because of the profound respect in which they hold her, have heretofore seldom publicly discussed Holy Mother's life and teachings. The Ramakrishna-Vivekananda Centre of New York has observed the Mother's centenary with three public functions, the last one being the occasion of the unveiling of her bronze bust, made by the celebrated artist Malvina Hoffman, in the chapel of the Centre. The affection and respect of the students, of whom a large majority are women, are both impressive and touching. I find from experience that whenever, in the course of a sermon, I mention Holy Mother's teachings or even a trivial incident from her life, at once a deeper rapport is created between myself and the congregation, and I never fail to receive their undivided attention. Everyone instinctively feels that the Holy Mother is a unique saint of our time, by whose birth the womanhood of the world, and not of India alone, has been sanctified. I often say to myself that by

merely hearing her name people are drawn to her; but alas, though we have seen her with our own eyes, we do not have enough devotion! Many of our women devotees contemplate the Holy Mother as their spiritual ideal. Her photograph adorns the altar at the home of many an American family. To them she has been an unfailing inspiration. It is evident that her realizations and teachings have reached so lofty a plane that the differences of race, religion, and colour have no more meaning for her. The utter simplicity of her life, the purity of her character, and the all-embracing compassion of her mother heart have a universal appeal. How true were Sri Ramakrishna's words, uttered soon after his marriage—when the Holy Mother was a tiny girl below her teens, and he an unknown devotee of God,—that though she might not have any children of her own flesh, yet the children of her spirit would come from all corners of the earth.

The appreciation of Holy Mother by American women is all the more remarkable when one considers the striking difference of ideals cherished by the women of India and those of the West—a difference caused by religious tradition and political and economic factors. In Hindu society woman represents motherhood and ennobles herself through suffering. In the Hindu home the mother rules and the daughter-in-law is treated like a daughter until she herself becomes a mother. Motherhood is associated with unselfishness, forgiveness, and infinite tenderness. When the child is still in the womb, the prospective mother visits temples, reads scriptures, and cultivates holy company so that her offspring may imbibe spiritual qualities before it sees the light of day. To a Hindu woman the discharge of duties and obligations is more important than insistence on rights and privileges. To an outsider a Hindu woman may appear passive. She may seem not to enjoy much freedom. But a Hindu woman has her own conception of freedom. She regards herself as free if, without any interference from outside, she can manage her household affairs,

bring up her children according to her own good standards, and practise her spiritual disciplines. A Hindu woman is calm but not weak. Behind her calmness and self-control there lies a wonderful strength, which she has shown many times in the history of India, whenever the occasion demanded—as a warrior, as a religious teacher, as a politician, or as a queen regent or regnant. In free India, at the present time, Hindu women hold positions in the political field which their more aggressive Western sisters have yet to achieve. Yet Hindu women never started a suffragette movement to demand their rights. Hindu men have an ingrained respect for women and gladly concede them their legitimate recognition whenever their ability is shown.

Sri Ramakrishna created the Holy Mother as the ideal of Indian womanhood. His attitude towards women is unique even in the annals of Indian history. Though he was a monk of the highest Paramahansa order, living always in a God-intoxicated state, yet he married and kept his wife near him till his last day on earth—perhaps to demonstrate that for an average man marriage is a spiritual discipline and sacrament through which to learn self-control. His relationship with his wife was singularly free from any worldliness. He literally worshipped her as the living Goddess and saw no difference between her, his earthly mother, and Kāli, the Divine Mother. Thus he taught the world that the highest experience of God is not compatible with the enjoyment of the flesh; as the Bible says, there is no marriage in heaven. He often pointed out Kāmini-Kānchana, 'woman' and 'gold', as the greatest obstacle in spiritual life. Yet he showed the utmost tenderness to his wife, who became, after his passing away, the spiritual guide of many monks of the Ramakrishna Order. The Master had, too, a number of women disciples who regarded him as one of them. Sri Ramakrishna's attitude towards women was determined by the Hindu conception of the Motherhood of God.

In the Semitic tradition, which influenced Judaism, Christianity, and Islam, God is the

Creator and Ruler of the universe, and is regarded as extra-cosmic. Matter, or Nature, which is the material cause of the universe, is dull and insentient. According to Hinduism, the Godhead is both efficient and material cause. The Śhakti, or Power, which projects the universe is inseparable from the Godhead. Nature is God's other (*aparā*) aspect. Hence God is regarded by the Hindus as both Father and Mother. A woman conceives her child, brings it forth in proper time, and afterwards nourishes it. The Divine Power performs the same functions with regard to the creation. Thus a woman is the earthly symbol of the Divine Power. That is why every woman is entitled to a man's reverence. The respect that the West shows to its womanhood is not based on such grounds.

Sri Ramakrishna, through his relationship with the Holy Mother, wanted to bring out the spiritual aspect of womanhood. Every embodied being is a mixture of matter and spirit, dust and deity. A woman, like a man, has both a spiritual and an earthly aspect. She may regard either of these as important, and she demands a man's attention accordingly. If she emphasizes physical pleasure, she binds both herself and the man to the phenomenal world. This attitude is the result of Avidyā, or ignorance. A man succumbing to a woman's physical charms becomes entangled in worldliness. But she can also be treated as a manifestation of the Godhead. Through this attitude both man and woman keep their lower nature under control and ultimately attain Liberation. Addressed as Mother, a Hindu woman feels an exaltation of spirit and acts in a noble manner. When Sri Ramakrishna criticized 'woman' and 'gold', he was only speaking of woman's physical aspect; otherwise he could not have treated the Holy Mother with such reverence and accepted a woman as his spiritual guide. In his opinion a man can escape the snare of lust not by hating woman and keeping her at a distance, but by showing her respect as a mother and a Goddess.

Through his relationship with the Holy

Mother, Sri Ramakrishna reminded the women of the world of their great spiritual heritage, and taught men that in order to fulfil their

spiritual aspirations they should regard women as symbols of the Divine Mother and show them genuine respect.

"PURPOSE" IN INDIAN PHILOSOPHY

BY DR. C. KUNHAN RAJA

It has been often suggested in modern times that Indian philosophy is vitiated by the element of a 'purpose' in it, as looked at from the point of view of modern science and modern philosophy. Another factor that detracts from the value of Indian philosophy is that it is authoritarian, that it relies on scripture for final solutions. (Exponents of Indian philosophy have accepted this position too). To this extent there is a great conflict between modern philosophy and Indian philosophy. When there is such a purpose, philosophy becomes religion, which it is that takes up the function of saving humanity from sufferings.

What exactly is it that is called the 'purpose' in Indian philosophy? It is true that every Śhāstra starts with the fourfold problem of the subject-matter, the purpose, the relation, and the eligible person to study that Shastra.¹ As an example, the exponents of philosophy in ancient India say that without such a purpose there can be no discussion, just as no one discusses the problem of the teeth of a crow or the number of grains of sand on the seashore.

Shankara says that it is only such a person that becomes eligible for discussing the problem of the Absolute who has discrimination between what is eternal and what is transient, who is free from desire of fruits in this or in the next world, who is endowed with calmness, self-control, etc., and possesses

a desire for 'release'.² In the case of the first of these four eligibilities, Bhāmatī raised the question whether such a discrimination is not identical with the realization of the Absolute, and reduces the eligibility to a decision to accept whatever conclusions have been arrived at after a full, frank, and fearless discussion and to discard what has been found to be unacceptable. In this passage, so interpreted, it is certain that the purpose of philosophy (*jijñāsā*) is to find out *Truth*. That there is no other purpose in philosophy is proved by the next item in the fourfold eligibility, namely, freedom from desire for fruits in this or in the next world. From the realization of Truth, there is no fruit that is desired; realization of Truth is the ultimate and sole fruit of philosophy. One shall not be shaken from this position of freedom from such desires, and this is emphasized by the third eligibility of calmness, self-control, etc. Thus the goal of philosophy, love of knowledge, *jijñāsā*, is only the *Truth*.

Realization of Truth is not the means for anything; it is the final goal. And it is this realization of Truth itself that is called Moksha or freedom.

Moksha is not a fruit of anything. It is realization itself and it is of the nature of bliss. The greatest achievement of Indian thought is the identification of Truth, knowledge, and bliss.³ The postulation of a unity

¹ Called the *Anubandha-Chatuṣṭaya*, viz. *viśhaya*, *prayojana*, *sambandha*, and *adhikārin*.

² Known as *Sādhana-Chatuṣṭaya*, viz. *nityā-nitya-vastu-viveka*, *ihāmutrārtha-phalabhoga-virāgaḥ*, *śhama-damādi-śhaṭ-sampattiḥ*, and *mumukṣhutvam*.

³ *Sachchidānanda*.

in the diversities of the universe is nothing that is peculiar to Indian thought, in so far as some such thing has been attempted in other things too. What is peculiar to Indian thought is the assertion of the nature of Truth, and the identification of 'Truth with 'bliss' is something that has no parallel in any other country.

Psychology should investigate the problem of the Psyche; but unfortunately psychology in modern times is more interested in being recognized as a science. In this attempt, psychology is reducing man to an assemblage of functions, and when such functions stop, there is nothing that remains except matter. Mind is only a function, and as such there is also only a function; there is no functionary. Happiness and suffering too are only vibrations, and the classification has no basis other than some superstitions. If a piece of metal is put in a strong acid, there are some chemical actions observed. Matter expands under the influence of heat. Matter may melt also. Matter may bend or become soft. One cannot make a classification of such phenomena under the headings of suffering and happiness. Functions in man like knowledge and suffering and enjoyment are on the same level as the other set of phenomena in chemistry and physics. The fact is that science accepts life only as a phenomena that has come into existence in the course of evolution like other functions. Psychology is trying to interpret human functions on this assumption.

The real distinction between modern philosophy and Indian philosophy lies in this, that while in Indian philosophy there is an attempt to define the nature of Truth, in modern philosophy there is only attempt to approach Truth. There is only a journey; there is no arrival at a destination. This is not a distinction between having and not having a purpose. The distinction is in the nature of the goal. The goal, namely, Truth, is in both. While in modern philosophy there is only a process of running towards the winning-post along the racecourse, in Indian philosophy there is a winning of the goal also.

Results are of two kinds; one set of results are kept in view in doing a thing. Other results come about when the thing is done, though they are not kept in view. Thus all the uses to which the discovery of the X-ray or of wireless transmission or other Effect is put to were not within the purpose of the discoverers. The discoverers wanted only to know the Truth. When the Truth is known, other purposes are also served by the knowledge of the Truth. Faraday never dreamt that there would be the 'Electric Chair' for execution purposes. The scientists who could break up the atom never thought of Hiroshima. There have been good results too, which did not come within the purposes of the scientists.

Since in Indian philosophy the nature of the Truth is also defined, there was a basis for the distinction of good and evil, for the differentiation of suffering and enjoyment. Thus when life becomes an absolute principle in the world and not an accidental product, discoveries of science could not be prostituted to bring about human sufferings. The general happiness of humanity which resulted from the realization of Truth in philosophy is only a consequence, natural but outside the primary purpose of philosophy. Suffering is of two kinds. Intellectual dissatisfaction of a philosopher is a suffering. This suffering is ignorance by nature, not a *result* of ignorance. Realization ends this intellectual dissatisfaction, and in that state of realization, Truth, realization, and bliss become a unity. There is the other suffering which the Sāṅkhya philosophy speaks about as of three kinds, viz. what is brought about by oneself, what is brought by elementals, and what is brought about by Fate.⁴ For these sufferings, there is the remedy in the world and also in religion.⁵ But that does not remove the intellectual dissatisfaction of the philosopher. For him, the end of the suffering is in realization. Realization of Truth is itself this removal of suffering.

⁴ *Adhyātmika*, *Adhibhautika*, and *Adhidāivika*.

⁵ Respectively *dṛiṣṭa* and *anuśhravika*.

In Indian philosophy there is no 'purpose' in the sense in which the word is used in the case of establishing a factory or starting a banking enterprise. But there is a goal, which can be reached; that goal is not the horizon which can only be approached, but not reached. Modern philosophy is not *philosophy* (love of knowledge), but only love of *journey* towards knowledge, which is quite different from love of *knowledge* itself.

Further, Indian philosophy has brought about general happiness and has arrested general suffering, though these are not within the 'goal' of philosophy. We must distinguish between the goal of the philosopher and the effect on humanity. Can it be said that modern philosophy has either such a definite goal or such a beneficial effect (not within the purpose) on humanity?

IN SEARCH OF REALITY

BY TARA KUMAR GHOSH

Science has been defined as a body of systematized general knowledge of a definite department of mind or Nature. Science requires one to define terms, classify and explain facts, infer conclusions, and frame hypotheses till truth is reached. The characteristics of science are, therefore, generality, certainty, accuracy, and a system. Scientific explanation consists in discovering, deducing, and assimilating the laws of phenomenon.

In our everyday life the term 'science' is loosely used to mean material or physical science, which has, for its branches, physics, chemistry, astronomy, botany, etc. But a science does not connote only the material aspect but embraces all other branches. It has a wide range as it discovers the general laws and applies them to bring up the desired result.

Scientific researches have given man power to pry into the mysteries of Nature. And man, being able to gain mastery over natural forces, has become stronger than before. Material success, through scientific means, being directly connected with the fulfilment of human needs, has become a pivot for man to rely upon, as a solid basis of tangible value.

Man, in general, depends on positive results and accepts that which appeals to him through sense-perception. So he fails to understand or appreciate all that remains beyond his reach, forgetting which, his truth remains relative. As the scope of his senses is limited, he denies the existence of all that which remains beyond the focus of sense-perception. He cannot see the Light that lies beyond his limited focus and declares it as non-existent and false.

This material world of sense-perception does not constitute the whole of existence and the totality of creation is to be understood as including the manifested and the unmanifested worlds, though the latter remains beyond sense-perception. The universe, therefore, consists of the perceptible and the imperceptible elements. This perceptible world is only a part of the whole existence, of which the unperceived world occupies a greater portion. It is a thing of wonder that there is a constant, yet slow, transformation of this unperceived world into the perceived or the unmanifested into the manifested. It is a very subtle process and difficult to understand. Yet it is taking place every moment. It may

therefore be understood that as physical science has discovered laws relating to the material world, so spiritual science has discovered laws of the inner or subjective world. The science which deals with the laws of the very Source which lies beyond sense-perception is metaphysics and it has equally potent laws which when known make man more powerful than ever.

As the knowledge of material science advances, it empowers man with the knowledge of the more subtle energy and source of this manifestation. Man can know what lies beyond only when he has known thoroughly the nature of matter that lies around. It is in this context that the maxim runs: Where science ends, philosophy begins.

Hence this world comprises the seen and the unseen elements which can be expressed in terms of 'matter' and 'spirit'. Science is systematized knowledge and may deal with either matter or spirit. The science of metaphysics deals with spiritual life and attainments. It is therefore wrong to hold that religion is opposed to science. Religion is the science of the spirit, the science of the Infinite, or the science of the Reality beyond.

For a clear understanding of the nature of 'matter' and 'spirit', it may be said that matter is an object of sense-perception, while spirit is not. Matter, as we perceive it, is a gross manifestation of subtle energy, occupies a position in time and space, and is under the influence of causation. Spirit is not subject to these limitations. Matter has positive shape, size, and weight; spirit is beyond such physical measures. Matter does not exist without support of energy, and spirit, coming into contact with matter, takes a form, becomes an object of sense-perception. A further analysis of matter reveals that it ultimately rests on the subtlest energy and is nothing but the manifested form of energy expressed in terms of the combination of a certain number of atoms. Thus a close examination leads us to a stage where we are bewildered at the mysterious process of the subtler energy being transformed into matter and matter being

reduced to energy. It may be asked whether 'spirit' and 'matter' are two aspects of one and the same unknown Energy. Or, are these two constituted differently? It cannot be held that matter is the 'external' manifestation of energy, and the 'internal' manifestation of the same is spirit. Like matter, spirit may also be considered indestructible. Even though it may be accepted that matter and spirit come from one and the same source, it may be pointed out that these two differ in so far as matter lacks the quality of responsive consciousness which is a marked qualification of spirit. Matter, which remains as a lifeless object, is transformed, in combination with energy, and moulded to new aspects by responsive consciousness for a higher purpose. Thus, in the complete composition of the story of creation, matter, spirit, energy, and consciousness,—like a well organized concert party, combine together to produce a composite result.

Scientific researches have given man the knowledge that he has to deal with elements supplied by an Unknown Agency and that he can re-adjust them to the best advantage and no more. These elements undergo changes. So the story of creation, including life, death, consciousness, and higher sublimity, stimulates man's intelligence. With his scientific knowledge, man finds himself like a skilful instrument in the vast mysterious workshop of that Great Creator.

Yet man, with his egoistic outlook, parades his vanity by declaring that he has understood the mysterious process through the means of material science. To his great dissatisfaction he has found that, though scientific achievements are by themselves not good or bad, yet have not gone far in improving the mind of man, but being possessed of immense power over Nature, have rather wrought total destruction of the best efforts of centuries, thus showing that science has nothing more to contribute than giving man opportunity to develop an insular ego and means of destruction. The conquest of time and space has been utilized to his speedy

annihilation and the forces, which would otherwise have been utilized for the improvement of the lot of the common man, have been employed for their exploitation. This sad tale of scientific achievements has taken man to the study of the 'will' or 'motive' to power which, when known, organized and controlled, can show him the real path to happiness, wisdom, and peace. But this has to be done along the lines of scientific research, which will give us the clue to the development of dormant faculties, revealing a clear view of the Glittering Lake. Taking scientific efforts to aid and supplement our metaphysics, we can see how the Lotus blossoms and spreads its beauty and scent, unfolding total cosmic harmony.

Man lives on two planes: internal and external. His body is of flesh, and in it resides the spirit. Man has added value to material existence through scientific means, in the form of comfort and luxuries to his senses. But being baffled by the inability to find the lasting peace he craves for, man has tried to turn to the very source of it, turned to the Inner Self, the spirit, as a result of which he has great hope of building up the Temple of God in this very mortal frame. So, to attain a higher level of growth, a harmonious development of the inner and outer existence is imperative. Neglect of the one is done at the cost of the other. Too much stress on the inner aspect leads to indifference towards the external development, while excessive attention to the external development leads to internal bankruptcy. The proper adjustment of the two in such a way that the one will be an aid to supplement the other in the total growth is what modern man most needs.

It is seen that external development does not go hand in hand with the unfoldment of the latent potentialities of the Inner Self of man and this has led to the tragedy of modern times. On the other hand, the Inner Self of man is said to have been concentrated upon independently of the external achievements, thus making for a complete separation of the two.

But this is not the whole truth. There is a subtle link between the external and the internal. The external is the real gate through which one must enter, and as one enters through it to the innermost apartments, one finds that the external is of less and less value. The difference between these two becomes clear only when one has entered into the inner region. The external region of Nature, due to its inherent capability to act as a bar to man's inward march, compels man to get busy with it and thus to forget that there is something called the internal region of spirit. But a stage comes when he cannot rest contented and the question arises in him, 'What next?' Intellect then becomes his guide and like a faint torch shows him the way through indistinctly. Man gets to know the far-off glimmer of the Supreme Flame as he proceeds in search of Reality.

In the process of his awakening, man finds that the material world supplies him with the favourable circumstances on which he depends initially. And as he makes progress he sees that unless he has fully utilized the material necessities to his highest advantage and value, he cannot go beyond the 'snare' of Māyā, for even a little attachment will keep him in bondage. He will have to free himself from such attachment not by forced abstinence or avoidance amounting to escapism, but by way of gradual growth and natural development. In the very existence of matter lies the inherent quality of development, the secret of the uncoiling of the binding forces. This can be understood in the state of the fullest development of the Inner Self. The thirst for a higher purpose, in response to the Higher Beauty of the internal existence, cannot make itself felt until and unless man outgrows his lower necessities and knows the worth of the eternal verities. The ephemeral value of the external world is revealed to the determinant aspect of individual growth which seeks a higher significance of existence in the inner region, undergoing a thorough intellectual transformation.

The mind grows on this line of detachment on a prolonged process of evolution, gaining knowledge and advantage through direct dependence on environments. This turning of the mind to the internal, though normally inclined to the external, is possible only when the vista of a Greater Beauty comes within mortal ken. Man cannot incline to finer sublimity unless he finds the ultimate significance of it on some higher level in comparison with immediate sense-satisfaction. Thus there is slow, yet constant, inwardization after full Viveka—i.e. understanding and overcoming of the external bondages on scientific lines,—dawns.

Man is ever on the move. The main tune of his existence is dynamism. A sojourner, he moves from beauty to beauty, taking much of his experience from every stoppage. The

evanescent flow of the stream of events around him brings to his ears the murmuring note of the fact that he has to pluck the best flowers from the stony path of thorny existence, and that he who, hearing this note, makes the best of it is sure to progress towards the goal.

Man has to act, strive, and re-adjust on a higher plane. He himself can become his friend or enemy as he keeps himself responsive to the beauty around. When somebody is heard to speak of the tidings of the inner region, it is to be understood that he has much advanced in this 'inwardization' after plucking the flowers through his different existences and varied experiences. He has not jumped over 'matter' to spirit, but has known that the unfoldment of his self reveals that he is himself the spirit, the Inner Self.

SRI-BHASHYA

BY SWAMI VIRESWARANANDA

(Continued from the August issue)

CHAPTER I

SECTION I

Topic 7: THE PERSON IN THE SUN

AND THE EYE IS BRAHMAN

In the last topic it was objected that 'the Self consisting of bliss' was the individual soul, for the text declared its relation to a body. This argument was refuted, and it was established that 'the Self consisting of bliss' was the supreme Self, on account of its unmixed blissful nature, which can be true only of the supreme Self and not of the individual self. A further objection is raised against this conclusion as follows: We have in Bṛihadāraṇyaka Upaniṣhad, 'He who is in

this body and he who is in the sun, are the same'. Now the person in the sun is its presiding deity and since the individual soul animates that, 'the Self consisting of bliss' cannot be the supreme Self. This argument is refuted by saying that even the person in the sun is the supreme Self and not the individual soul.

अन्तस्तद्धर्मोपदेशात् ॥ २१ ॥

21. (The one) within (the sun and the eye is Brahman), because the characteristics of That are mentioned (therein).

'Now that golden (radiant) person who is seen within the sun, with a golden beard and golden hair . . . is named Ut, for he has risen

(*Udita*) above all evils . . . Ṛik and Sāman are his joints . . . He is the lord of all worlds beyond the sun and of all objects desired by the gods' (*Ch.* 1.6.6-8). 'Now the person who is in the eye is Ṛik; he is Sāman, Uktha, Yajus, Brahman. The form of that person in the eye is the same as that of the other (the person in the sun), the joints of the one are the joints of the other, the name of the one is also the name of the other . . . He is the lord of the world beneath the body and of all objects desired by men' (*Ch.* 1.7.5-8). The question is whether the person in the sun is the individual soul, the presiding deity in the sun, or the supreme Self other than this soul.

Prima facie view: The person in the sun and the eye is the individual soul, the presiding deity in the sun, on account of his relation to a body, which relation exists only for souls to enable them to enjoy the merits and demerits of their previous actions. Such a connection with a body is not possible in the case of Brahman, who is not subject to any Karma. That is why the state of Liberation (*Moksha*), in which one is not affected by good and evil, is said to be a state of disembodiedness. Moreover, though for ordinary souls whose merit is very little, it may not be possible to create the world, yet for a soul that has gained extraordinary merit and therefore has very great knowledge and power, it may be possible to create this world. Hence the texts which refer to the cause of the world and to the inner ruler refer to such a soul, as for example, the person in the sun, who has become all-knowing and all-powerful owing to acquired great merit. Therefore, there is no supreme Self other than such an individual soul, and texts like, 'It is neither gross nor subtle', etc. describe the real nature of the individual soul, while those texts that declare Liberation are meant to teach the true nature of the soul and the way to realize that nature.

Answer: The person in the sun and the eye is other than the individual soul, viz., the supreme Self, for the text declares the

qualities of that supreme Self as follows: 'He has risen above all evil', i.e., is free from all evil. This can be true only of the supreme Self and not the soul. Such other qualities as the mastery over all worlds and all objects of desire, the power to realize all one's desires, being the inner ruler of all, etc., which presuppose freedom from all evil, can belong to the supreme Self alone. 'It is the Self, free from all evil, free from old age, death and grief, from hunger and thirst, whose desires and whose resolves come true' etc. (*Ch.* 8.1.5). Again, qualities like being the creator of the universe and possessing infinite bliss, which are unattainable by Karma (action) cannot be the natural qualities of the soul, but can apply only to the supreme Self.

Moreover, the connection with a special body of the person in the sun as described is not due to any great merit acquired by that individual soul; for the text, 'He has risen above all evil', quoted above, reminds us of another scriptural text, 'It has neither merit nor demerit, is free from all evil; this Brahman is beyond all evil'. So this person is beyond all good and evil actions, and as such this body of his cannot be the result of any great merit acquired by him. Nor is it a fact that connection with a body necessarily makes one subject to Karma. The supreme Self, whose desires come true, can take a body at pleasure. The form of the person in the sun is one which the supreme Self takes of Its own accord, without being subject to Karma. It is immaterial (*Aprākṛita*) and not a product of the *Prakṛiti* and its three *Guṇas*. The Scripture also describes Its form as 'resplendent like the sun, beyond all darkness'. Just as the supreme Self possesses an infinite number of excellent qualities, so also It has a beautiful divine form befitting Its nature, and to gratify Its devotees It takes various forms according to their desires. Therefore, the person in the sun and the eye is the supreme Self, which is different from the soul that animates the sun etc.

भेदव्यपदेशान्नान्यः ॥ २२ ॥

22. Also on account of a distinction being made, (the supreme Self) is different (from the individual soul animating the sun).

The passage, 'He who dwells in the sun and is within the sun, whom the sun does not know, whose body the sun is and who rules the sun from within, is thy Self, the ruler within, the immortal' etc. (*Brih.* 3.7.9), shows that the supreme Self is within the sun and yet different from the individual soul animating the sun. This confirms the view expressed in the last Sutra. This and the following texts in that section of the Brihad-aranyaka Upanishad declare It as having all souls for Its body and being the inner ruler of all. Therefore the supreme Self is different from all individual souls, such as the Hiranyagarbha etc.

*Topic 8: THE WORD ĀKĀŚHA (ETHER)
REFERS TO BRAHMAN*

The Taittirīya text, 'That from which these beings are born . . . That is Brahman' etc. (3.1), teaches that Brahman is the cause of the world. What is the nature of this First Cause, the Brahman? 'Existence (Sat) alone, my dear, was this at the beginning . . . It thought . . . It brought forth fire' (*Ch.* 6.2.1, 3); 'Verily in the beginning all this was the Self. . . He thought', etc. (*Ait. Br.* 2.4.1.1-2); 'From that Self was created ether', etc. (*Taitt.* 2.1)—texts like these, after describing Its nature by words that have a general import and not any special meaning, have shown through words which connote such special characteristics as 'thinking', 'infinite bliss' and 'special form', that Brahman is different from the Pradhāna and the individual soul. In the rest of this Section (Pāda) it is established that even words that have a special meaning—such as Akasha—when they occur in texts relating to creation, refer to Brahman and not the thing they usually denote.

आकाशस्तल्लिङ्गात् ॥ २३ ॥

23. (The word) Ākāśha (ether) (is Brahman), on account of Its characteristic marks (being mentioned).

' "What is the goal of this world?" "Akasha", he replied. "For all beings take their rise from Akasha only and dissolve in it. Akasha is greater than these. It is their ultimate resort" ' etc. (*Ch.* 1.9.1-2). Here a doubt arises as to whether the word 'Akasha' (ether) refers to the well-known elemental ether or to Brahman.

Prima facie view: Here the word 'Akasha' (ether) refers to the elemental ether, for everywhere we have to find out the connotation of words from their etymology. Therefore, the word Akasha (ether) here denotes the elemental ether, and the Brahman referred to in the Scriptures is nothing but that. For after knowing Brahman as 'That from which these beings are born' etc. (*Taitt.* 3.1), one is curious to know what is that from which these beings are born, and this is conveyed by the text, 'For all these beings take their rise from Akasha only' (*Ch.* 1.9.1), which tells us that Akasha (ether) is the First Cause. Therefore, the words 'Sat' (existence) in Chhāndogya 6.2.1 and 'Self' in Aitareya Brāhmaṇa 1.1.1.1-2 also refer to this Akasha (ether). It may be objected that in the text, 'From that Self was created Akasha (ether)' (*Taitt.* 2.1), Akasha itself is shown to be something created. But the objection does not hold, for the word 'Self' denotes that subtle state of Akasha (ether) from which the gross element Akasha is manifested. Therefore the elemental ether alone is referred to in this Chhandogya text, and it is declared to be the origin of the entire world. Hence texts that attribute 'thinking' etc. to the First Cause, have to be interpreted in a secondary sense.

Answer: The word Akasha (ether) denotes Brahman, and not the elemental ether, because the text mentions qualities, such as being the origin of *all these beings*, being greater than everything else, and being

the ultimate resort of all beings including sentient souls. Now the elemental 'ether cannot be the cause of sentient souls or the final goal or resort to be attained by all souls, nor can an insentient thing possess all excellent qualities so as to make it greater than everything else. But with respect to the supreme Self, all these qualities are befitting.

Again, the Chhandogya text quoted at the beginning mentions Akasha (ether) as something well-known, and this knowledge is obtained from texts like, 'Existence alone, my dear, was there at the beginning, one only without a second' etc. (*Ch.* 6.2.1), which

establish Brahman as the First Cause. Therefore in Chhandogya 1.9.1-2 the word Akasha (ether) denotes Brahman, something already well-known. Though the word Akasha in common parlance denotes the well-known element Akasha (ether), yet as that cannot be the origin or cause of sentient beings, we cannot rely on this single argument and interpret all texts that declare an independent entity possessing excellent qualities like omniscience etc. by this etymological meaning of the word Akasha. Therefore, the word 'Akasha' (ether) in this text denotes Brahman and not the individual soul.

(*To be continued*)

NOTES AND COMMENTS

TO OUR READERS

Dr. Harlow Shapley, who was the Director of the Harvard University Observatory, U.S.A., for nearly twenty-five years and is still Professor of Astronomy there, is known as a very great scientist all over the world. He has been President of many scientific organizations in the United States. As the opening address in a series of talks on *New Horizons* by writers, artists, and scholars, Dr. Shapley was asked by the Institute of Religion, New York City, to speak on the ideals needed for the creation, extension, and examination of new horizons in the arts and sciences, and in ethics generally. The present article, *Ideals Needed for New Horizons*, which forms the text of Dr. Shapley's thought-provoking address, is being published in India with the kind permission of the Institute for Religious and Social Studies, New York. It shows how some of the greatest scientists of today are feeling and thinking about religion. The article also forms a chapter in *New Horizons in American Culture* published by the above Institute, . . .

A Symposium on 'Nation-building and Our Tasks' was held at the Ramakrishna Mission, New Delhi, in February 1954. *Evolution of a National Culture* is largely based on the learned speech delivered on that occasion by Dr. C. P. Ramaswami Aiyer, till recently Member, Press Commission of India, and now Vice-Chancellor, Banaras Hindu University. . . .

Swami Nikhilananda, Head of the Ramakrishna-Vivekananda Centre of New York City, U.S.A., gives his valuable reminiscences of Sri Sarada Devi—*the Holy Mother*, presenting at the same time, some of the human and divine aspects of her life which make her *an Ideal of Perfect Womanhood*. . . .

Dr. C. Kunhan Raja, M.A., Ph.D., formerly of the Madras University and lately of the University of Teheran, Iran, (and now back in this country), pointedly, though succinctly, refers to one of the grandest conceptions in Indian philosophy, viz. *Moksha*—Freedom or Realization of Truth—as the actual and possible goal that can be reached at the end of the philosophical quest. The

nature of Truth is defined and asserted in contrast to the 'endless journeying' that modern Western philosophy takes delight in. This, though not difficult to understand, becomes difficult when and where Indian philosophical conceptions are interpreted as 'aspects' of foreign and 'modern' ideas.

A SPIRITUAL ATTITUDE IN SECULAR MATTERS

In the course of a lecture delivered by him at the Ramakrishna Mission Institute of Culture, Calcutta, Dr. T. M. P. Mahadevan, M.A., Ph.D., Head of the Department of Philosophy, University of Madras, has pointedly restated 'The Spiritual Basis of India's Foreign Policy', laying stress on the right attitude that should govern India's present and future national policies. India has a unique advantage and holds a privileged position in this respect. As Dr. Mahadevan says, 'But for the unbroken succession of great saints and seers who have led our country, we as a nation would not be very much different from other nations. It is through this spiritual heritage that we can serve the world in a manner which is not familiar to the other peoples of the globe'. 'Sri Ramakrishna and Swami Vivekananda', said he, 'were among the leaders of the renaissance through which India is now passing, and which has brought independence after a long struggle. It will do good to India's soul to be reminded of the great heritage Sri Ramakrishna has bequeathed to us'.

The undying cultural heritage of India, derived from the sublime conceptions found in the Upanishads and the *Gita*, is largely though imperceptibly influencing the national policies of independent India. Though it is a truism that national policies are not unoften dictated more by political, social, and economic necessity and expediency than by any code of pure religion or ethics, it is nevertheless a fact,—as Sri Jawaharlal Nehru has expressed,—that a country's foreign policy emerges 'from its own traditions, from its own urges, from its own objectives, and more particularly from its

recent past'. Briefly outlining the ideals that inspired the movements for socio-economic reconstruction in India, Dr. Mahadevan observed:

'The ideal of Rāma-rājya has come down from ancient times; and Ashoka's example, after the victory of Kalinga, is a glorious instance of the limited practice of Ahimsa in political government. . . . There may not be any serious objection to our attempt to trace our foreign policy to the teachings of Mahatma Gandhi. But many may not know that the roots of our policy can be traced to the earliest spiritual literature of our country. The Upanishads, which have been aptly described as the Himalayas of the soul, have been the source of the living waters that sustain our culture. We may not be conscious of it, but we cannot escape the atmosphere of the Upanishads. . . . Again and again, in times of blind ignorance and degradation, the Upanishads have come to our rescue. We may be an emaciated race; our national wealth may be poor. . . . But India is undying and lives in spite of unfavourable material conditions, because of the sustaining force of our heritage'.

To view the whole universe as filled with and permeated by God (*Īśhāvāsyam idam sarvam*) and thus to synthesize the sacred and the secular are unique features of India's spiritual heritage. In tracing the objective, peace-loving, and neutral attitude of present-day India to its seed-bed, namely, the non-dual and self-reliant conception of the Atman, Dr. Mahadevan has made some thought-provoking observations:

'The neutrality of spirit is what we find in the Upanishads. We are told that this supreme spirit is non-dual, *advaita*, that nothing there is beside it, that it is all-comprehensive, all-comprehending, and at the same time not to be identified with this or that. From that standpoint we can appreciate the policy of non-alignment. The supreme reality cannot align itself with anything, because there is nothing else that is real. It is also described as *śhānta*, as the plenitude of peace. . . .

'It is not impossible that such a view of reality has influenced the formulation of our foreign policy. I may cite the evidence of the *Gita* also to support what I have said. There, the ideal man is described as the *sthitaprajña*, one whose wisdom is steady. He is *nirvandva*, not moved by the opposites of experience. Neither cold nor heat, neither praise nor blame troubles him. Do not be affected by temporary gains and losses. This is exactly what the *Gita* teaches. One must adopt an

attitude of non-attachment or non-alignment. Motives of gain always deflect us from impartiality and strict justice. That is our national motto: *Satyameva jayate*'.

Instead of deploring or decrying the ideals of renunciation and selfless service, we have to emphasize them in a manner they can become useful and helpful to national workers in every field. Is it too much, much less too bad, to expect a citizen to renounce his narrow selfish interests in order to be able to render free and unstinted service to the larger world? As Dr. Mahadevan rightly holds, the future reconstruction of India could largely be based on the inspiring ideals embodied in the *Gita*: 'The spiritual attitude should prevail in secular matters also. For there is no division between what is secular and what is spiritual. The *Gitāchārya* describes himself as one to whom there is neither foe nor friend. Equanimity, homogeneity, harmony, synthesis—these are the expressions used for indicating the nature of the highest ideal. This does not, however, mean that we must be indifferent to what happens to the world. We

are asked to help actively in bringing about harmony and peace in the world. The Sannyasin or the Yogin or the Jivanmukta is not a piece of wood, or dead matter. He is the real benefactor of humanity. The welfare of the world depends on him'.

In the *Gita*, Sri Krishna refers to his own example and that of Janaka, and says that people—especially leaders—must follow that example.

'We should try to mould our lives on the principles of detachment and of sharing. This shall be our aim. This should govern even our national policies. If we remember that ideal and work for peace, no matter what the others may think of us, we shall be contributing a major share in the building of a new world on the basis of universal peace and goodwill': In these concluding words of Dr. Mahadevan is enshrined the strong hope that India will fulfil her mission which Swami Vivekananda prophetically reminded Indians about: 'Up, India, and conquer the world with your spirituality'.

REVIEWS AND NOTICES

ANCIENT INDIAN EDUCATION. (BRĀHMANICAL AND BUDDHIST). BY RADHA KUMUD MUKHERJI. Published by Macmillan and Co., Ltd., St. Martin's Street, London. To be had of Macmillan and Co., Ltd., 294, Bow Bazar St., Calcutta-12. Pages 717. Price 42 s.

This is the second edition of a work which was published in 1947. Barring one or two exceptions, the book is merely a reprint of the older work.

The author, Dr. Mukherji, Emeritus Professor of History, Lucknow University, is a well-known authority on Ancient Indian Civilization and Culture, and has been a ceaseless writer of books on this subject. It is but appropriate that this book should have been written by the author of *Local Government in Ancient India* and *Men and Thought in Ancient India*.

Educators and laymen had long felt the necessity of such a book. Information on the subject was

meagre and scattered in abstruse and philosophical works. It was really doing yeoman's service to have surveyed the entire field of Vedic and Buddhist literature, to pick up precious stones for this work. Dr. Mukherji deserves congratulations for the attempt he has made in supplying a long-felt need; his book will be an abiding contribution to the meagre literature available on the subject.

The book is a most comprehensive study of the different aspects of education prevalent in Ancient India, right from the dawn of civilization in India on the banks of the river Sindhu (now Indus) to the decline of Buddhism. It is divided into two parts. Part I deals with Brahmanical education and consists of 12 chapters. It begins with a chapter on certain 'Vedic Concepts and Terms' whose knowledge is considered by the author as a preliminary necessity to the adequate appreciation of the system of Vedic education. This is followed

by chapters on 'Rig-Vedic Education' and Education in the other Vedas', where the author has taken pains to show how the four Vedic Samhitas were evolved, how *tapas* was considered to be the best method of imparting education, though it was reserved for a few only, and how the education for the rest was given by the teacher according to capacities and aptitudes of students. It has also been hinted therein that opportunity was availed of by learned men and seers to discuss the truths revealed to them at assemblies and conferences held on occasions of 'sacrifices'. Chapter IV on 'Later Vedic Education' presents a picture of educational philosophy, its ideals and institutions, as seen in the Brāhmanas, Āraṇyakas, and Upanishads. Since these compilations or digests were orally transmitted, it was natural that differences and conflicts arose in the versions of the various compilers. This competitive spirit gave rise to a variety of institutions and elaborate systems for the propagation of learning and preservation of the entire Vedic literature. Chapter V deals with the period of the 'Sūtra Literature', which was by then demanding a more simplified literature on account of the exuberant growth of the Vedic literature and the rise of a new school of thought, viz. Buddhism, and this was met by the production of 'Śrauta Sutras', 'Gṛihya Sutras', etc. Chapter VI is on 'Education in the time of Pāṇini' and is followed by chapters on 'Education in Kauṭilya's *Arthashastra*' and 'The Legal Aspect of Education'. 'Education as conceived in the Philosophical Sutra Literature' is dealt with in chapter IX, which also describes in detail the six systems of Indian philosophy, viz. Sāṅkhya of Kapila, Yoga of Patanjali, Nyāya of Gautama, Vaiśeṣhika of Kaṇāda, Karma or Pūrva-Mimāṃsā of Jaimini, and Uttara-Mimāṃsā or Vedānta of Bādarāyaṇa,—and shows how the underlying principle of all of them was 'discipline' and how the two systems of education, namely, 'Method of Faith' and 'Method of Reason' were being followed during those days and the method that was generally followed was 'not at all mechanical and dogmatic, but absolutely rational and critical'. Chapter X is on 'Education in the Epics' and is important in the respect that it throws light on the change in the content of education by the inclusion of 'Military Training' and calling it 'Dhanurveda'. Chapter XI, on 'Industrial and Vocational Education', traces out the education of various arts and crafts, including that of medicine, that was imparted during those days and that had made India the chief exporting country. This part of the book ends with chapter XII on 'Some typical Educational Institutions and Centres'.

Part II of the book deals with Buddhist Education and also consists of 12 chapters (XIII to XXIV). Chapter XIII deals with 'The Background'

of the rise of Buddhism in the country on the edifice of Brāhmanism. By detailing the points of contrast and similarity, it has been shown that Buddhist education was but a phase of the ancient Hindu or Brahmanical system of education. Chapter XIV is on 'The System (according to Vinaya)' of Buddhist education. As all this education centered round monasteries or Vihāras, it was monastic and the rules of the Buddhist Order were those of Buddhist education. Chapter XV treats of 'Discipline' and is followed by chapters on 'Residence', 'Instruction', and 'Industrial Education'. Chapter XIX, 'The *Milinda Pañha* on Education', gives an account of the education of Brāhmana Nāgasena given in the *Milinda Pañha* and illustrates the principal features of the systems of both Brahmanical and Buddhist education as they prevailed in the second century B.C. Chapters XX to XXIII contain lucid accounts of Education as described in the Jātakas, Education as prevalent in the fifth century A.D. as described by Fa-Hien and in the seventh century A.D. as described by Hiuen Tsang and I-tsing, who were the foreign travellers in this country and who left behind them very informative accounts of those periods. This part of the book and the book itself ends with chapter XXIV on 'Universities' which gives a vivid and interesting description of certain universities such as Nalanda, Vallabhi, Nadia, and reveals before one's mind's eye their inner working. There is also a prologue of 18 pages in the beginning of the book, which discusses in a scholarly way the place that religion has been given in this land of ours and how religion has been moulding from time immemorial our moral, cultural, social, economic, political, and educational life. Much of the matter of the book has already been published from time to time in the form of articles in various periodicals since 1920. The book is well illustrated (XXVI illustrations in all) and it has been claimed by the author that 'the work brings together for the first time the representations of educational scenes and figures to be found in old Indian sculpture and painting'.

India's educational ideals are in a ferment today. Everything is being challenged,—no matter whether it is the system of education, or its content or administration, or anything else. Whatever may be the reasons, these are certainly the birth-pangs of a new order. Some look to the West for inspiration, but the majority feel that they should not and cannot be Anglicized and that the reorientation of Indian education is the most pressing need of the country. India will be India when she is educated; and she can be educated only in her own way. Further, if India is to confront the confusion of our times, writes the Radhakrishnan Report on University Education, 'she must look

for guidance not to those who are lost in the mere exigencies of the passing hour but to her men of letters and men of science, to her poets and artists, to her discoverers and inventors'.

The present study seems to have grown out of the author's belief that if India is to survive as such, 'she must not drift away from her national heritage and basic ideals in the sphere of culture and learning, where her achievements constitute to this day her only title to recognition in the comity of nations'. Dr. Mukherji has done singular service by bringing out this volume at this transitional period of India's history. It can serve as a beacon-light for all those who are interested in Indian Education and can convince them that everything of the past is not to be discarded. The systems of education in the Brahmanical and Buddhist days were based on a certain philosophy of life and on some of the modern pedagogical principles. The book not merely narrates the historical evolution of ancient Indian educational philosophy, its ideals and institutions, but also shows how the systems then in vogue would appear to be *par excellence* from the modern standpoint as well in many respects. For instance, the relationship between the teacher and the student was so intimate that the problem of discipline was no problem at all. Upanayana was not merely a ceremony like the admission of a pupil into a present-day school on payment of the prescribed fee, but rather was like the teacher holding the pupil within him as in a womb, impregnating him (student) with his spirit and delivering him (student) in a new birth. The tending of fire and of cattle at the teacher's residence were simply phases of manual labour for keeping the body robust and healthy and bringing home the dignity of manual labour (compare the modern emphasis on Śrama-dāna). The teacher was like a father to his pupil. They were responsible for the well-being of each other. Teaching was absolutely individual and due regard was paid to the aptitudes, attitudes, and capacities of different students. Teaching was not mechanical but quite rational and critical. Ample opportunities were provided for discussions, removal of doubts, etc. and the modern seminar or discussion or conference methods were first evolved in India round the 'sacrifices' or 'Yajnas'.

When one thinks of present-day education, one is at once reminded of the modern psychological principles of a child-centred education. Moderners often look back in ignorance upon the education of the past as barren and devoid of any psychological or sociological principles. But this is not the case. Dr. Mukherji has very elaborately shown that a singular feature of ancient Indian education has been its being moulded and shaped in the course of its history more by religious than by political

or economic influences. Learning in India through the ages was prized and pursued not for its own sake but for the sake and as a part of religion. The aim of life was to solve the problem of death and thus the main function of religion was all along the fulfilment of this aim of life. Its method was the method of Yoga, the science of sciences and the art of arts in the Hindu system. It is Chittavritti Nirodha, i.e. restraining the various modifications in which the mind manifests itself as the avenue or vehicle of objective knowledge. Because of this, education in India has necessarily been individual and so its system has been formulated accordingly. It is in this background that ancient Indian education is to be judged.

According to Bacon, 'To write a just treatise requireth leisure on the part of the writer and also of a reader'. In the light of the above, the book can well claim to be called a just treatise, which the author has evidently undertaken much painstaking research to produce and a reader will find his labour amply rewarded if he makes a thorough study. The book is filled with knowledge and hard facts tempered with quotations and foot-notes here and there from English and Indian authors and texts which prove the great learning of the author and his insight in past literature. Innumerable extracts and quotations are like grains of salt which rather whet the appetite than offend with satiety. One should have nothing but appreciation for the way in which the facts have been arranged and narrated. The dry bones of history and abstruse philosophy have indeed been made to live. A critical reader can get the facts directly from the books and can see for himself how on the basis of pieces of information from here and there an elaborate structure has been built up. He is thus initiated into the mechanics of research. For a layman the book presents an account both pleasant and informative, whose language and matter have literary as well as historical value.

With remarkable ability the author has shown the evolution of an educational system to suit the accomplishment of the aim of Hindu life to be one with the Creator. Nor has the author forgotten to trace the change from purely religious education to secular education as well. How medicine, surgery, and other sciences and arts came to be regarded as worthy of pursuit has also been described suitably.

This scholarly and useful book however suffers from certain striking shortcomings. In a book of this nature the readers are apt to be on the lookout for a comparison of the old systems with the modern systems of education. They may also expect to know from the author how far the ancient Indian system of education can be deemed suited to meet the demands of our own times and be compatible with the modern system of educa-

tion. The book is lacking in this respect and is likely to lead to the impression that it is a historian who speaks through its pages and not an educator.

Bibliography is considered to be an essential part of a modern book and this could have easily been given by the author. This would have facilitated the task of a research worker and a critic.

In sum, the work is a very valuable reference book on Ancient Indian Education. It deserves special patronage from research scholars and lovers of ancient Hindu culture, though it has charms of its own for others as well. This book successfully fills up a gap in the literature of the history of Indian education. Educators all over the world can delve into the book with profit for a reliable account of the past contributions of Indians to educational theory and practice.

DR. RAJ NARAIN & ANAND BEHARI

THE ART OF LIFE IN THE BHAGAVAD GITA. BY H. V. DIVATIA. Pages 196. Price Rs. 1-12.

SPARKS FROM THE ANVIL. BY K. M. MUNSHI. Pages 180. Price Rs. 1-12.

Both Published by Bharatiya Vidya Bhavan, Chaupatty, Bombay 7.

The *Bhagavad Gita*, one of the best known and widely studied scriptures of humanity, presents a complete conception of life which is not only ultimately trans-social and impersonal in its goal but at the same time maintains a harmonious balance between the needs of individual, social and spiritual evolution and the demands of everyday life. It is this supreme characteristic that makes the *Gita* a superb treatise on the *Art of Life*. In elucidating this thesis, Sri Divatia is led into elaborate discussions on the theoretical implications of such a scheme of life, like the Psychology, the Epistemology, the Cosmology, and the Metaphysics of the *Gita* in his book *The Art of Life in the Bhagavad Gita*. The apparently conflicting conclusions of the commentators—past and present—on the *Gita* do not invalidate the profound meaning of the *Gita* for life in all stages of spiritual evolution. The author holds the view that an intellectual study of the *Gita*, purely from the point of view of theoretical philosophy, cannot exhaust the contents of the great work. He justly emphasizes the supremacy of the spiritual ideal over the merely ethical or social one.

In the last two chapters, viz. 'The *Gita* and Modern Science' and 'The *Gita* and the Modern Age', he examines the trends in modern civilization

and rightly reiterates the supreme lesson which the modern age has to learn from the *Gita*. The book is a stimulating and well-reasoned survey of the main aspects of the philosophy of the *Bhagavad Gita*.

Sparks from the Anvil is a collection of occasional writings and utterances by Sri K. M. Munshi on notable events and personalities scattered over a period of a decade and more (roughly between 1938 and 1950). The learned author is well known in India, both in official and non-official circles, through his scholarly speeches and written works which cover an extensive field of knowledge and experience. As he mentions in the Preface, this first series of 'Sparks',—comprising radio talks, brief addresses, and short writings that appeared in *The Social Welfare* (of which he was the founder-editor) and elsewhere,—have been collected mostly from personal views expressed or tributes paid or diary notes kept spontaneously at irregular intervals. 'They flow as sparks,' writes Sri Munshi, 'as if by the impact of a hammer stroke, effortlessly bearing the impress of something which I have genuinely lived, felt, or seen. . . . In a sense, therefore, most of these Sparks are myself. They embody a philosophy of life'. Divided into three Parts, these Sparks reveal a nice blend of wide knowledge, deep faith, and great conviction on the part of the author, whose manner of presentation in speech or writing is lucid, artistic, and impressive. Under Part II some of the pen-portraits are of Gandhiji, Sri Aurobindo, Sardar Patel, Romain Rolland, and Pandit Nehru. The book is interspersed with delightful introspective observations by the author about himself, especially under Parts I and III. The last Spark of the book, viz. '*The Bhagavad Gita: An Approach*', is full of profoundly elevating ideas and though taken from his diary notes, made in the silence and solitude of the Himalayas, yet consistently presents the highest ideal of life according to the *Gita*.

THE VIDUSHAKA: THEORY AND PRACTICE. BY J. T. PARIKH. Published by Chunilal Gandhi Vidyabhavan, Athva Lines, Surat (Bombay State). Pages 58. Price Re. 1.

Prof. Parikh has already justified his title to be regarded as a highly competent researcher in the field of Sanskrit studies. His earlier work *Sanskrit Comic Characters* has been widely acclaimed as a valuable addition to the literature on the subject. The present work may be regarded as complementary to his previous study.

The scope of this essay is restricted to an objective consideration of some of the aspects of the character of Vidūshaka both in theory and in practice—theory as propounded by authors on

poetics and dramaturgy and practice as evidenced in the Sanskrit dramas. The dramatists selected for this study are Bhāsa, Kālidāsa, Śhūdraka, Harṣha, and Rājaśekhara. Admittedly a fairly wide ground has been traversed for this specialized treatment.

The Vidushaka has been introduced mostly in amatorial dramas as a stock-character, and is conspicuous by his absence in serious or heroic ones. Coarse buffoonery in dramas like *Uttararāmacharita* or *Mudrārākṣhasa* would have been anything but appropriate. Yet there were exceptions. Thus if the Vidushaka is met with in one of the Buddhistic dramas of Aśhvaghōṣha, it was because his position as a stock-character had already been too settled to be summarily done away with. The author has discussed the circumstances that are responsible for the emergence of the Vidushaka as a stock-type. He is right when he avers that 'besides being a standing character in the Sanskrit drama, the Vidushaka was a comedian included in the troupe of actors'. A fairly established tradition of buffoonery outside the stage must have been in existence before it could claim ready admittance into the Sanskrit dramas.

Other connected topics admirably discussed are the Brāhmaṇahood, age, nomenclature, appearance, and physical deformities of the Vidushaka. The author has supported his statements by an exhaustive reference to texts on dramaturgy as also to Sanskrit dramas themselves. Some theoretical texts in regard to the Vidushaka and a discussion on the identity of the Kuṭilaka and the *daṇḍakāshṭha* have been appended at the end. We commend this illuminating study to all ardent lovers of Sanskrit literature.

J. C. DATTA

INTRODUCTION TO TANTRA SHĀSTRA.
BY SIR JOHN WOODROFFE. Pages 160. Price Rs. 5.

KĀMA-KALĀ-VILĀSA (OF PUṆYĀNANDANĀTHA).
TRANSLATED BY ARTHUR AVALON (SIR JOHN WOODROFFE). Pages 225. Price Rs. 6.

Both published by Ganesh & Co., (Madras), Ltd., Madras-17.

The *Introduction to Tantra Shāstra* is the publication in separate book form of Sir John Woodroffe's 'Introduction' to his translation of the great Tantric classic *Mahānirvāṇa Tantra* or *The Great Liberation*. This book, which is in its second edition, gives a synoptic account of the cardinal tenets of the Tantra philosophy, religion, and ritual. The author has confined himself, in this work, to the enumeration and brief exposition of the fundamental conceptions of the Tantra philosophy and way of life, avoiding all technical dis-

cussions on the topics presented. The vast amount of exact scholarship and research that have gone into the preparation of the work are evidenced by the foot-notes occurring on almost every page of the book, giving references to authoritative Tantric texts in support of the principles enunciated. In twenty-one chapters, which this book comprises, the author has given a clear exposition of the concept of Śhiva and Śhakti; of the realms of being higher and lower than the mundane sphere; of the Yuga theory of Hinduism and the scriptures appropriate to each age-cycle; of the methods of initiation, Sādhanā, and worship; of Yoga; of the four aims of life (Dharma, Artha, Kāma, and Mokṣha); and other allied doctrines. The book bears the stamp of Sir John Woodroffe's thoroughness in and mastery of the Tantric lore.

This revised and enlarged second edition of the *Kāma-kalā-vilāsa*, an important work by Puṇyānandanātha, treating of Śri-Vidyā, deals with the philosophy of the worship and adoration of the Devi conceived of as Tripurasundari. This work also incidentally deals with the evolution of the concept of the Devi as the Mother of the Universe, and with the symbolism of the Śri-Yantra which represents the Cosmic Energy personified in Devi Tripurasundari. As Arthur Avalon (Sir John Woodroffe), the translator of the work, observes in his Preface, '*Kāma-kalā-vilāsa* is the evolution of the One in its twin aspect as changeless Consciousness (Chit or Samvit) and changing Power (Chit-Śhakti and Māyā-Śhakti) into the multiple universe'. This evolution is represented by the greatest of Yantras—the Śri-Yantra or Śri-Chakra, illustrations of which appear on the cover of and in a separate coloured Plate in the book. This publication contains an accurate and complete translation of the original text of the *Kāma-kalā-vilāsa* and also of Naṭanānandanātha's Sanskrit Commentary thereon known as *Chidvallī*. The English translations are placed first in the book. At the end of the translation of each verse and the commentary on it, useful 'Notes' are appended by the translator. The texts of the *Kāma-kalā-vilāsa* and the Commentary *Chidvallī* printed in clear Nāgari characters, are placed in the latter part of the book. In this edition, the original texts of the Tantric hymn *Nātha-navaratnamālikā* of Maheshanātha and of a Commentary on it, called *Mañjūshā*, by Bhāskararāya are also included. Appendices 1 to 5 comprise the following: Index of half verses of the *Kāma-kalā-vilāsa*; Index of authors and works quoted and citations occurring in the Commentary *Chidvallī*; Index of works, authors, and citations quoted in the Commentary *Mañjūshā*.

ENGLISH-BENGALI

UDAYACHAL. (SPECIAL NUMBER: 1953). *Published by Ramakrishna Mission Ashrama, 18 & 20, Jadulal Mullick Road, Calcutta 6. Pages 132.*

This printed special number (for 1953) of *Udayāchal*—the excellent magazine conducted by the students of the Ramakrishna Mission Ashrama (Students' Home), Calcutta,—contains a number of readable articles, in English and Bengali, and a good many illustrations too, all of which reveal the admirable qualities of head and heart sought to be cherished and cultivated by the young and intelligent inmates of this worthy institution. Some of the contributions by ex-students of the Home are learned expositions of thought-provoking subjects. The literary merit of the writings of even the junior students is something that strikes the reader as distinctly praiseworthy. Three nice reproductions, in block, of good portrait-painting done by the boys, as also the commendable manner in which the whole issue has been edited and got up delightfully point to the all-round accomplishments of the pupils. Part I of the number contains informative articles on the origin and phenomenal growth of the Ashrama and on the extra-curricular activities undertaken by the students, in particular the social welfare work being successfully conducted by them in a city slum. Part II, which forms the main magazine section, embodies a rich collection

of stories, poems, and thoughtful articles which make pleasant reading. We wish the *Udayāchal* and its youthful sponsors all success.

BENGALI

MAHĀPURUSHJIR PATRĀVALI. *Published by Udbodhan Office, 1, Udbodhan Lane, Calcutta 3. Pages 322. Price Rs. 2-4.*

Mahāpurushjir Patrāvalī (or 'Letters of Mahapurushji'), a new and recent publication, contains 196 Letters written by Swami Shivananda—famously known as Mahapurushji, a direct disciple of Sri Ramakrishna and a former President of the Ramakrishna Math and Mission. The Letters are arranged in chronological order and cover the period from 1889 to 1930. They are mostly addressed to the Swami's brother-disciples and devotees and reveal the important and hitherto less known facts of his illustrious life. The spiritual teachings contained in many of these valuable letters, from the pen of one who had lived and moved intimately with Sri Ramakrishna and was himself a man of the highest realization, are full of precious advice and guidance to religious aspirants. The value and importance of this collection of the Letters of Mahapurushji cannot be over-emphasized. Some of the Letters herein have been ably translated into Bengali from the original English. The book carries a Plate reproducing a long letter in facsimile in the Swami's own handwriting.

NEWS AND REPORTS

RAMAKRISHNA MISSION LIBRARY,
PURI

HOLY MOTHER BIRTH CENTENARY CELEBRATIONS

The Birth Centenary of Sri Sarada Devi, the Holy Mother, was celebrated at the Ramakrishna Mission Library, Puri, (Orissa), on the 3rd and 4th of July 1954.

A public meeting, attended by about 2,000 people, was held on the 3rd, under the presidentship of Dr. K. N. Katju, Home Minister, Government of India. Swami Madhavananda, General Secretary of the Ramakrishna Math and Mission, was the Chief Guest and Sri Kumaraswami Raja, Governor of Orissa, inaugurated the function. Among the other distinguished persons who attended the meeting were Sri N. K. Chaudhury, Chief Minister, Orissa, who also addressed the gathering, Dr. H. K. Mahtab, Sri Kishori Mohan Divedi, and Sri Chintamani Acharya.

In his inaugural address, Sri Kumaraswami Raja stressed the need for following the ideals of Sri

Ramakrishna and Sri Sarada Devi in these days of crisis.

In the course of his address, Swami Madhavananda said: 'The life of Sarada Devi was the embodiment of grace, purity, simplicity, and culture. We can only study our ancient culture through her unique life. She was the Mother of all and to her there was no restriction of caste, creed, or colour. Every one who had the opportunity to see her once felt her motherly affection. If we are to understand the wonderful significance of the Mother's life we shall have to see what the Master and Swami Vivekananda and others have said about her. Really she was Sri Ramakrishna's final word as to the ideal of Indian womanhood'.

In his presidential address, Dr. K. N. Katju said: 'It is true the lives of Sri Ramakrishna, Swami Vivekananda, and Sri Sarada Devi inspired many people of the country, for which they have been able to guide themselves properly amidst great political changes. Specially the life of Sri Sarada Devi inspired many great women of our age. The

Mother lived a practical life and taught how to be an ideal daughter, ideal sister, ideal wife, and above all ideal Mother. The women should follow the life of the Mother and thus help the country to live the ideal for a peaceful goal'.

Essay competition, music competition, and lecture competition, held among the girls of schools, formed part of the celebrations. 'Kumari Puja', performed with solemnity and success, on the 4th, was attended by about 600 girls.

HOLY MOTHER BIRTH CENTENARY CELEBRATIONS IN SAURASHTRA AND KUTCH

The Holy Mother Birth Centenary celebrations in Saurashtra and Kutch were observed under the auspices of the Ramakrishna Ashrama, Rajkot (Saurashtra), commencing from 23rd April to 15th May 1954. The actual Centenary Day, 27th December 1953, was observed as a 'prayer day' in the Ramakrishna Ashrama, Rajkot, and in other places in Saurashtra and Kutch. The prayer meetings began with the reading of the Centenary message from Swami Sankaranandaji Maharaj, President, Ramakrishna Math and Mission, in English and Gujarati.

Rajkot: At the Ramakrishna Ashrama, Rajkot, the Centenary of the Holy Mother was celebrated on the 25th April 1954, when Swami Avinashananda, Secretary of the Central Committee of the Holy Mother Birth Centenary, and other speakers, men and women, dwelt on the life and teachings of the Holy Mother. About 800 poor people were fed on that day. The programme included music performances by men and women artistes, individually or representing different institutions.

After the conclusion of the celebration in Rajkot, Swami Avinashananda, Swami Bhuteshananda, President, Ramakrishna Ashrama, Rajkot, and others started on a Centenary celebrations tour of Saurashtra and Kutch in the course of which they covered Morvi, Surendranagar, Bhavnagar, Veraval, Junagadh, Porbandar, Jamnagar, Dwaraka, Bhuj, Mandvi, Gandhidham, Kandla, and other places, delivering lectures at Centenary celebration functions.

On the occasion of the Centenary, a booklet in Gujarati, entitled *Mātri-vāṇī*, containing a short life and some teachings of the Holy Mother, was brought out.

VEDANTA SOCIETY, ST. LOUIS REPORT FOR 1953

Sunday Meetings: Swami Satprakashananda, Head of the Vedanta Society, St. Louis, Missouri, U.S.A., spoke on different religious and philosophical subjects on Sunday mornings (excepting six weeks in summer). Swami Vividishananda, Head of Ramakrishna Vedanta Centre of Seattle and Swami

Prabhavananda, Head of Vedanta Society of Los Angeles were guest-speakers during the year. Total number of Sunday talks—46.

Classes and Meditation: The Swami conducted meditations and gave discourses on Tuesday evenings. A discussion followed and the Swami answered questions.

Among others, Washington University and college students attended the Sunday and Tuesday meetings.

Occasional Lectures: The Swami was invited to speak before several church discussion groups.

Special Celebrations: The Birth Anniversaries of Sri Ramakrishna and Swami Vivekananda were observed with special worship, meditation, and devotional services. The Birth Centenary of the Holy Mother was celebrated on three different days with a special meeting on the third day. Special services were also conducted on Good Friday, the Divine Mother's festival, and Christmas Eve.

Swami Satprakashananda spent about six weeks of summer at the Sarada Retreat at Marshfield, Mass., and twice addressed the Sunday meetings of the Ramakrishna Vedanta Society of Boston.

Visitors and Guests: About thirty visitors came to meet the Swami from different places. Most of them attended the weekly meetings. Some came to St. Louis with the special purpose of interviewing the Swami. Among the notable guests was Dr. L. A. Ware, Professor of Electrical Engineering, State University of Iowa, who read a paper on 'Vedanta and Modern Science' on a Sunday morning.

Interviews: About seventy persons called on the Swami for spiritual instruction.

Library: The lending library of the Society was well utilized by members and friends.

RAMAKRISHNA ADVAITA ASHRAMA, KALADI HOLY MOTHER BIRTH CENTENARY

The Birth Centenary of the Holy Mother was celebrated at the Ramakrishna Advaita Ashrama, Kaladi (Travancore-Cochin), on 6th May 1954. The celebration formed part of a four-day festival (commencing from 5th May 1954)—consisting of worship, speeches, recitals from the *Aṣṭapadī* of Jayadeva, procession, music, etc.—in observance of the Birthday of Sri Ramakrishna, the Birth Centenary of the Holy Mother, and Shankara Jayanti (Kaladi being Shankaracharya's birth-place). On the Birth Centenary Celebration day there were discourses, specially by ladies, on the Holy Mother, with particular reference to the glories of Motherhood as exemplified in the life and teachings of the Holy Mother. The programme for 8th March 1954, the last day of the festival, included a conference of religions in which different speakers spoke on Hinduism and Christianity.

MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1953

Origin and Growth: The Advaita Ashrama at Mayavati was started by Swami Vivekananda—far away in the interior of the Himalayas in the Almora District, U.P.—to be a suitable centre for practising and disseminating the Highest Truth in life. In addition to its religious and cultural work through publication of books and the magazine *Prabuddha Bharata*, and a library consisting of about 5,500 select books on various subjects, the Ashrama also runs a hospital to serve the suffering humanity as embodied divinity, without any distinction of caste or creed and high or low.

The Mayavati Charitable Hospital came into being in response to most pressing local needs. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that it was found necessary to open a regular dispensary in 1903. Since then it has developed into a hospital and has been growing in size and importance. Now quite a large number of patients come from a distance of even 50 to 60 miles taking 4 to 5 days for the journey.

The hospital has 13 regular beds. But sometimes arrangements have to be made for a much larger number of indoor patients, there being a great rush for admission. People come from such a great distance and in such a helpless condition that they have to be accommodated anyhow in improvised beds.

The operation room is fitted with up to date equipment and various kinds of operation can be done here. This has been a great boon to the people of this area. There is also a small clinical laboratory, which is a rare thing in these parts. Almost all kinds of medical help that one can normally expect in a small town in the plains are available here. A small library and a gramophone are also provided for the recreation of the patients.

Work during 1953: The total number of patients treated during the year in the indoor department was 180 of which 138 were cured and discharged, 20 were relieved, 13 were discharged otherwise or left, 4 died, and 5 remained under treatment at the close of the year. In the outdoor department the total number of patients treated was 10,685 of which 7,402 were new and 3,283 repeated cases.

The visitors' remarks show a great admiration for the tidiness, equipment, efficiency, and usefulness of the hospital.

The hospital has to depend for the most part on the generous public for donations and subscriptions. The Receipts and Payments Account, for the year ended 31st December 1953, shows Rs. 7,480-8-0 as the net expendable receipts and Rs. 8,658-3-6 as the expenditure during the year. The hospital needs funds for its improvement and expansion. Contributions for endowment of beds, one or more, may be made in memory of near and dear ones.

The Management express their grateful thanks for the donations by the generous public and hope they will extend the same co-operation, on which the work of the hospital depends, and thus help to serve the sick and the diseased in this far-away mountain region.

All contributions, however small, will be thankfully received and acknowledged by the undersigned.

SWAMI GAMBHIRANANDA
President, Advaita Ashrama
P. O. Mayavati, Dt. Almora, U.P.