PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

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

A HYMN TO SRI SARADA DEVI

Sarada Mātā! patient, mild,
Spare a prayer for this, Thy child.
Pilgrim from abodes of bliss,
To earthly life, to much amiss.

Guide us, step by step each day,
For our earthly mothers pray,
Full of sorrow, pain, and care,
Mātā, bless them everywhere.

For Thy children, young and slim,
Moving thro' this world of sin,
Mātā, guard them everywhere,
Strengthen them to do and dare.

Strengthen, strengthen, Mātāji!
Thus may we Thy children be.
Courage! for future children's sake,
Who, in turn, Thy name will take.

—E. J. Cook

MEMORIES OF THE HOLY MOTHER*

(Continued from the September issue)

I used to visit the Holy Mother every day, towards the evening, at the Udbodhan House (Calcutta), and come away before nightfall. The Mother had given me the necessary instructions regarding meditation and other spiritual practices and had also told me to go to her for clarification should any doubts or questions arise. But as soon as I saw her I would feel overwhelmed, as though everything was complete, and I had obtained it all, as it were, and there was nothing more to desire. The Holy Mother was the Divine Mother of the Universe, the Queen of queens, the adored and chosen Deity; only, she stood before me as my Guru. What more could I possibly want? This very thought used to fill me with infinite bliss. I never used to ask the Mother any questions. I was satisfied with what she told me of her own accord.

I once said to her, 'Mother, you know what is in my heart, you know all; yet I tell you with emphasis that I greatly despise and fear the sensate life of worldly people. I have no family, no home, and no property or wealth. I shall never ask you for these things. You know what my soul craves for; please give that to me and keep me away from worldly people'. Saying this, I wept bitterly. In reply, Mother comforted me with simple loving words in the manner one comforts a little child. I then forgot my mental anguish and was overfilled with joy.

Sometimes Mother would tell us: The Master [Sri Ramakrishna] used to say, 'Do not plunge into the sea of Illusion (Māyā); or else you will be devoured by "crocodiles" and "sharks".' But why should you fear? You have the Master.

The Holy Mother lived strictly behind the *purdah* and she kept us in the same manner. We met only women disciples; we did not see much of the Sadhus and Sannyasins of the Belur Math. Seeing only the Mother, we sincerely imagined that we had seen the whole universe. I now think it was because we had this state of mind that she accepted us. The Mother would simply tell us, 'Remain satisfied under all conditions, and utter His name'. . . .

I was married at the age of ten and became a widow at fifteen. When I found refuge at the lotus-feet of the Mother, I had said to her, 'Mother, I offer myself at your lotus-feet. Protect me'. Mother had said, 'Have no fear. The Master will lead you on by the hand'. Not a single word of whatever was uttered by her gracious lips has ever proved untrue. I am now nearly sixty years old. The lotus-hands of the Mother have touched my head and my hands and head have touched the Mother's feet; so I am blessed.

I have spent this long life with the inspiration of those words that fell from the Mother's lips, 'Have no fear. The Master will lead you on by the hand'. I have never felt any earthly desire. It is all bliss, all bliss. Except on the day of my initiation, she [the Holy Mother] never again told me what I ought to do. She would say: The Master himself will do everything necessary, [for all of us]. We may err in our understanding [of him], but his words are true. Even though they may not always pray to him, he ever protects his children who have sought his shelter. This have I learnt that without his mercy, none can triumph over the bonds of Samsāra.

'You must not go to any Deity for *darśhan* with empty hands'—these are the words of the Mother herself. So I would always bring along something [as offering] with me whenever I went to see the Mother. One day she said to me, 'You have no money; why do you then bring along these things every day,

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

my daughter? Just bring a Harītakī [the dried fruit of the myrobalan] in your hand, that will be enough. I eat through the mouths of you all, my child, when you all eat; it is as good as my eating'. . . .

I was with the Mother one afternoon when a widow came to see her. The widow wore a string of Tulasi beads around her neck and had a 'Nāmāvali' cloth [printed over with the names of God] wrapped round her. Even shortly before her arrival, the Mother had assumed a grave mood. On arrival the lady attempted to salute the Mother and tried to take the dust of the Mother's feet. Mother said to her, 'Do not touch my feet, do your obeisance on the ground'. But the lady would not listen and insistently made her Praṇām by touching the Mother's feet. Next, showing great astonishment at seeing the photo of the Master and other things in the room, the lady spoke to me saying, 'Look, how beautiful!' The Mother said to her, 'What can you show her [meaning me]? The one to whom you are trying to show [the photo] worships him only'. The widow, pointing to me, asked the Mother, 'Is she your daughter?' The Mother answered, 'Yes, my child'. The lady asked again, 'How many children have you?' And Mother replied, 'Everyone in the whole universe is my child'. . . .

Mrs. P. Datta, a lady doctor of Calcutta, who hails from our own native place, was related to us. Her husband was a doctor too. They belonged to the Brahmo Samaj. Mrs. Datta wished to have *darśhan* of the Mother and pressed me one day to take her there. We made preparations to go. Instead of her usual professional dress, she wore an ordinary white Sāri with a red border. She did not wear even shoes. She sprinkled Ganges water on her head and set out.

As one entered the Mother's house and went up the stairs, in the room beside the staircase there was placed a photograph of the Mother seated in meditation posture. As soon as she saw this, Mrs. Datta enquired, 'Whose photograph is this?' I replied, 'It is the Mother's'. She gazed at it for a long time and said, 'She is verily Rādhā herself'. I was surprised to hear a Brahmo say such things. She went upstairs and made her Praṇām to the Mother.

After a while the Mother said to S., 'Bring the baby and show him to her [meaning Mrs. Datta]'. I do not remember whose child it was. When Mother spoke these words [to S.], Mrs. Datta asked me quietly, 'How did she [the Mother] come to know I am a doctor?' Soon after the child was brought to her. At four in the afternoon, the usual offering of sweets to the Master was made and Mother gave everyone some of the offering, with the exception of Mrs. Datta. I felt a bit embarrassed. Moreover, Mrs. Datta kept on asking me repeatedly, 'She gave everyone from the offering, but why did she not give any to me?' I said, 'Why not you ask her?' I did not even dare to give her out of the share of the offering in my own hand.

Later Mrs. Datta spoke to the Mother, 'Mother, you gave everyone from the offering; why did you not give me?' The Mother said, 'You are a Brahmo, my child. How can I give you anything [as Prasād] unless you yourself wish to take it?' Thereupon Mrs. Datta said, 'Give me of the offering'. Mother had actually kept aside a Rasagolla. She placed it in her [Mrs. Datta's] hand. Mrs. Datta tied it in the end of her Sāri, bowed to the Mother, and returned home.

There she said to her husband, 'Do you know,—it was like heaven where I had been today! She whom I saw and touched was Rādhā herself. I have brought a portion of the offering for you. I shall give it to you, if you accept it with reverence'. He said, 'Does it at all matter one way or the other to the Divine Mother of the Universe if an insignificant man like me does not take the offering from the Mother? With this he took the offering in his hand, touched it to his forehead, and ate it. Mrs. Datta described everything to him and said over and over again, 'I have been to Vrindaban today; I have seen the lotus-feet of Rādhārāṇi and am blessed'.

THE IDEAL RELATIONSHIP BETWEEN THE TEACHER AND THE PUPIL

By the Editor

One of the most pressing problems of national life in any country is the great task of ensuring and maintaining the right type of education for the benefit of the children of the land. No community can call itself progressive and efficient without an ably workable programme of mental, moral, and physical training for its younger generation. Whatever a civilization's view of man and his right to knowledge of Truth, education occupies a seat of prominence amongst the essential nation-building activities. The human qualities of justice, kindness, fellow-feeling, moral rectitude, and such like are habits of mind created and transmitted through the instrumentality of education proper. Such universally desirable aims and values as liberty, peace, and pursuit of happiness are seen expressed directly or indirectly in the ideals and methods of education. It is indisputable that every child needs to be taught and trained by its grown-up well-wishers along the best lines of the past traditions and present trends of the culture of its family and country. At the same time the world forces that act and interact on the environment of the child have to be guardedly and profitably reckoned with in any educational programme of true and intrinsic worth. Hence the absolute importance of correct principles and positive values in education and their effective implementation in life through a perfect relationship between the teacher and the pupil can never be minimized or overlooked.

The teacher and his fitness in every respect are as much materially important as the pupil and his innate preparedness. In contrast to the deplorable teacher-pupil relations in many parts of the world, there reigned supreme harmony and mutual love and regard of an exalted type between the teacher and the taught in ancient and medieval times both in the East and in the West. There are no two opinions about the modern educational system being inadequate to the true purpose of education. This is in no small measure due to the unfortunate orientation for the worse of this educational condition of close relationship between the two living personalities. It has been losing its past traditional force and fervour and tending to grow more formal, artificial, and mechanical.

Swami Vivekananda, who defined education as the manifestation of the perfection already in man, and who strongly urged that our education should aim at man-making and character-building, expressed high appreciation of the Gurukula system of ancient India. 'My idea of education', said the Swami, 'is Gurugriha-vāsa. Without the personal life of the teacher there would be no education'. How important was the teacher to his pupil is borne out by the Swami's words: 'One should live from his very boyhood with one whose character is a blazing fire and should have before him a living example of the highest teaching'. For such intimate contact between the teacher and the student it is naturally necessary to limit student-groups to a manageable size, for each course of instruction. But what is actually happening in advanced countries (and this is looked upon as a sign of progress!) is the building of more dormitories and larger lecture-halls, and the installing of mechanical public-address systems in order to facilitate the teaching of mass audiences of students through professional type of lectures. The commercial and psychologically unsound aspects of a mechanistic civilization that is tending to grow more complex as each day passes are clearly reflected, nay, embedded, in most modern systems of educational reconstruction.

The raw material of mankind, in the form of young and innocent boys and girls, is not unoften dealt with and moulded in much the same way as some would do with a mineral ore or a circus kid. Says Swami Vivekananda: 'That system which aims at educating our boys in the same manner as that of the man who battered his ass, being advised that it could thereby be turned into a horse should be abolished'. The ancients appear to have had more positive ideas than the moderns in the matter of the right sort of educational training. And this is becoming evident as day after day more and more reliable datal details about the educational theory and practice prevalent in ancient India, China, Greece, and Rome are discovered. They all agree in holding that the aim of education is to train individuals to apprehend the eternal values and virtues of life. In Greece and Rome education was considered the means of reconstituting society on a stable basis by enabling each and every citizen of the State develop to the utmost his dignity of personality in relation to the qualities of the head and heart that mark him out as a repository of learning and culture. Traditional Chinese education, productive of art and stability, successfully held on to and emphasized a deeper conception of life-affirmation through an exquisite sense of truth, beauty, and goodness.

That the ancient Hindus, possessed as they were of a thorough knowledge of sound educational psychology, based their principles and programmes of child, youth, and adult education on the unshakable foundation of spiritual self-fulfilment, at the same time taking into full consideration the objective demands of the cognitive, conative, and affective faculties, is now well known. Religion, in its purest non-sectarian form, dominated the Indian political, economic, and every other sphere of national life. While stressing the equal importance of Dharma, Artha, and Kāma for man, the thinkers and teachers of India always advocated the principle that the pursuit of Artha and Kāma should be regulated by the requirements and injunctions of Dharma. Hence the purpose of education included the cultivation of spiritual verities and the acquisition of an integrated personality through character and ability. 'He who is possessed of supreme knowledge by concentration of mind, must have his senses under control like spirited steeds controlled by a charioteer', says the *Kaṭha Upaniṣhad*. There was no watertight separateness between the secular and the spiritual in Indian education. The two branches—if branches they can be called, for the spiritual is all-inclusive,—were wonderfully blended together into a harmonious whole, the ultimate goal being common to all.

Pointing out the philosophy of education and the process of learning which characterize the Indian system, Swami Vivekananda observes:

> 'All knowledge, therefore, secular or spiritual, is in the human mind. In many cases it is not discovered but remains covered, and when the covering is being slowly taken off, we say "we are learning", and the advance of knowledge is made by this process of uncovering. The man from whom this veil is being lifted is the more knowing man; the man upon whom it lies thick is ignorant; the man from whom it has entirely gone is all-knowing, omniscient. Like fire in a piece of flint, knowledge exists in the mind; suggestion is the friction which brings it out'.

The best teacher is he who stands apart and lets the pupil teach himself to the best of the latter's own innate ability. All knowledge is latent, dormant, in the soul of man and the teacher—secular or spiritual—serves to awaken the perfection that exists within the pupil. Even in modern times, such broad-visioned educationists as the inventors of the Kindergarten and the Montessori system admit this ancient Indian view that every child teaches itself, assimilates, educates, and grows by its own nature. Where teen-agers are concerned it is not different. All that the teacher does is to ensure for the growing seed a fertile environmental soil and to supply the taught with every material and moral assistance needed to enable them apply their own intellect to the proper use of their hands, ears, and eyes.

In the Vedic and Upanishadic texts are contained ample references to show that the eager and earnest pupil should seek out the proper and worthy teacher in order to be taught according to the latter's pleasure. The student is a Brahmachāri, one who chooses to tread the path of the higher life of Spirit. The teacher is the Guru or Deshika, who not only imparts secular knowledge (*vidyā*) but also shows the way to Self-knowledge (*mārga-pradarśhaka*). The period of studentship (Brahmacharya) is to be spent at the home of the teacher, the pupil living like a member of the teacher's family and the teacher treating him in every way as his own son. The wonderful thing about this Gurukula was that the teacher's hermitage, quiet and unostentatious, was usually situated near the forest area, amid sylvan surroundings, away from the distractions of city life. Opportunities for solitude and for intimate contact with the Guru were not lacking in this system. Though such forest institutions are no longer practicable propositions in the India of today, there is no bar to the adaptation of the best advantages of these ancient institutions to modern conditions. Being swept off her feet, and occasionally off her traditional moorings in several spheres of her national life, by the strong winds of exotic ideologies and achievements, it is of the utmost consequence to India that in the recovery of her independence she must discover the anchor of her soul and the helm of her national heritage.

In the *Rig-Veda,* humanity's earliest and most ancient religio-philosophical work, there appear references to the stages and types of education and educational method and the different institutions to this end. The most common system was for the teacher, a well settled householder, to admit pupils of tender age (between the ages of eight and twelve), formally initiated by the rite of Upanayana. The teacher's own son would also be treated just like any other pupil for purposes of studentship, the period of which extended over an unbroken time of twelve years or even more. The pupil gladly performed the several duties of the Guru's household as a means of his moral and spiritual discipline. Plain living and high thinking formed the motto of the novitiate who as a rule went about begging food for himself as well as for his teacher. The pupil's duties also included such functions as tending of the cattle and the sacrificial fire, and he prosecuted his studies during the time left after the performance of the domestic duties, instruction being very often orally acquired, transmitted, and conserved. The relations between the teacher and taught are well established in the *Rig-Veda*. The methods of education differed from group to group according to the capacities of the respective pupil-groups. Every Rishi or seer was also a teacher of both secular science and spiritual knowledge and conducted a domestic type of school in suburban areas conducive to peaceful contemplation and one-pointed attention.

Spirituality being the key-note of life, the Vratachāri was expected to achieve for himself, through individual effort (*tapas* and *yoga*), the realization of Truth. The ideal of learning was not mere mastery or recitation of texts. The teacher kept a close watch over the differences in the aptitudes and occupational propensities of the pupils and guided them accordingly, turning away to vocational fields those who were discovered to be unfit for higher learning and scriptural scholarship. The student was required to honour the teacher as his own parent and adhere to the discipline of Brahmacharya throughout the period of pupilship. Students were expelled on grounds of non-observance of discipline or moral unfitness. Yet, this insistence on a purely ethical or spiritual ideal in education did not come in the way of active and efficient pursuit of a considerable amount of special and general education in the various arts and sciences.

The *Atharva-Veda* extols and expounds the system and institution of Brahmacharya which was evolved into an art of life carried to perfection. The Āchārya or teacher is instrumental in giving the pupil his 'second or spiritual birth' and making him a Dvija (twice-born). Undergoing a twofold course of physical and

spiritual discipline, the pupil strives to achieve the much-sought-after balance between the inner life and the outer, between objective knowledge (*aparā vidyā*) and subjective realization (*parā vidyā*). It is these practices and regulations that served to confer on the student a perfect unblemished character, a thing rarely to be met with in modern generations. The emphasis on personal life and its spiritual significance to the individual and to the community is fast disappearing from our educational institutions. The needed advantages of a secular approach to group activities in a nation like ours, comprising followers of different religious faiths, should not be made the excuse for depriving our educational philosophy of its rich religious content. The evils of sectarian and communal propaganda are too patent to be confused with the silent benefits of real religion and spirituality. The relationship between the teacher and the pupil today is far from what it ought to be even according to thorough-going secular standards. Politicians, economists, and militarists have tried and failed to make the temples of learning sources of social and national vitality. If violence and indiscipline among the turbulent youth is seen to be on the increase, it is perhaps equally true that the inspiring vision and driving force of moral and spiritual values on the part of the teacher and the parent are on the wane.

It is in the great body of the Upanishads that we find the climax of efficiency and success reached by Indian education of the olden times. The relations between the teacher and the student were of the happiest kind. Successive generations of able teachers and worthy pupils (who in turn later became Acharyas), centring round distinct institutions and traditions (Śhākhās, Pariṣhads, Gotras, Kulas, and the like) bequeathed to them by their original founders, kept up intact the organization and machinery for the preservation and propagation of secular and spiritual knowledge, more especially the latter. The following are some of the qualities that were required to be possessed by the ideal student: perfect purity in thought, word, and deed; self-control, calmness of disposition, real thirst for knowledge, reverence towards the teacher and the teaching he imparts, and perseverance; freedom from caste-pride, intolerance, and violence, expressed or implied. The parting advice of the teacher to the pupil who has successfully completed his education and is about to take leave of the Guru, as contained in the *Taittirīya Upaniṣhad,* is typical of the 'convocation address' in vogue in those times. The Acharya exhorts the Antevāsi (pupil), saying: 'Speak the truth. Follow Dharma. Do not neglect your studies. . . . Swerve not from the path of righteousness and truthfulness. Do not neglect your health. Do not be indifferent to your worldly prosperity or be unmindful of learning and teaching (others in turn)'. The valedictory address of blessing from the Guru to his Śhiṣhya also lays stress on the young man's duties to his parents, guests, and others he has to come in contact with during the rest of his life.

In regard to the teacher, he was expected to be one of exalted character, endowed with the highest moral and spiritual qualifications. He must be a Śhrotriya, one well versed in the letter as well as the spirit of the subject he teaches, and a Brahmaniṣhṭha, one established in the Supreme Knowledge of Brahman. There will be many today who would say, 'Why should we care to look into the character and personality of the teacher?' A scientist or a mathematician need not be a Brahmaniṣhṭha in order to be able to impart efficient instruction to his students. But the great qualities of head and heart, other than pure secular scholarship, demanded of the teacher cannot be considered unnecessary even where the modern scientific and material outlook far outweighs the ancient Indian spiritual view of life.

The need for a better type of pupil calls for a better type of teacher. The two are closely interdependent and the relationship between them is of vital importance to the nation as a whole. Without purity of heart and unselfishness of motive no teacher can inspire con-

fidence and respect in his student. And no student can expect to derive the full benefit of education without fulfilling the basic responsibilities required of him as one voluntarily come to learn and obey for the good of his own present and future. Many a true teacher has felt proud of the praiseworthy student who equals or excels his own teacher in every respect. The world will be a better place to live in and humanity will be saved from ever new forms of slavery if the sacred teacher-pupil relationship keeps on steadily improving for the better.

TRAGEDY AND TRANSCENDENCE OF TRIBAL ALTRUISM

By Pitirim A. Sorokin

I. Victims of Tribal Altruism-Egotism

If unselfish love does not extend over the whole mankind, if it is confined within one group—a given family, tribe, nation, race, religious denomination, political party, trade union, caste, social class or any part of humanity—such an in-group altruism tends to generate an out-group antagonism. And the more intense and exclusive the in-group solidarity of its members, the more unavoidable are the clashes between the group and the rest of humanity. Herein lies the tragedy of tribal altruism not extended over the whole mankind or over everyone and all. An exclusive love to one's own group makes its members indifferent or even aggressive towards other groups and outsiders. The members of 'my group, right or wrong' cannot help by treating the rest of humanity as a mere means for their group. If its well-being can be obtained only at the cost of the outsiders, the group does not hesitate to attack, to exploit, and to misuse the rest of mankind in any way in which it can accomplish this task. Its narrow in-group altruism turns—for outsiders—into aggressive group egoism.

Already Mo-Tzu (ca. 475-393 B.C.) well described this egotism of a narrow tribal altruism.

'A thief loves (ai) his own family and does not love other families, hence he steals from other families in order to benefit his own family. Each grandee loves his own clan and does not love other clans, hence he causes disturbances to other clans to benefit his own clan. Each feudal lord loves his own state, and does not love other states, so he attacks other states in order to benefit his own state. The causes of all disturbances . . . lie herein. . . . It is always from want of equal love to all'.[1]

This idea of Mo-Tzu was reiterated in Chinese Confucianism by Han Yu (A.D. 768-824), Tou Dun-yi (1017-1073), Jang Dzai (1020-1077), and Wand Shou-ren (1472-1529). As any egoism a narrow group-altruism generates social conflicts between the egotistic group and all those who do not share its tribal exclusiveness and are unwilling to function as a mere means for its self-aggrandizement.

'Imperialistic' encroachments of such a group are opposed, first of all, *by all persons whose love-behaviour extends over other groups and especially over the whole humanity*. They cannot approve aggressive misdeeds of an exclusive tribal loyalty of the group. They cannot help by exposing and

[1] *Mei*, p. 79. See an excellent analysis of the problem in Chinese Confucianism in H. H. Dubs' 'The Development of Altruism in Confucianism', W. R. Inge, L. P. Jacks (eds.), *Radhakrishnan* (New York, 1951), pp. 267-275.

hindering the selfish objectives of tribal love and in-group patriotism. Their universal or more extensive[2] love cannot help by clashing with the narrow, tribal love of the group. Hence the conflict between such persons and the group. Hence the persecution of such individuals by the group. Hence the tragical martyrdom of the greatest of the greatest apostles of universal love condemned to death, imprisoned, banished, tortured, and variously persecuted by the partisans of tribal love. Socrates, Jesus, St. Peter, St. Paul, Al Hallaj, Gandhi, and some thirty-seven per cent of the saintly Christian altruists are the eminent examples of the victims of tribal altruism-egoism. The total number of such victims of tribal patriotism of various political, ethnic, racial, religious, economic, occupational, and of other collectivities with exclusive in-group solidarity has been enormous in human history. Most of the organized groups in human universe have been guilty in persecution of persons whose altruism has transcended the boundaries of the tribal solidarity of such groups.

Jesus well understood this clash between, and the persecution of the universal by the tribal altruists when he said to his disciples: 'And ye shall be hated of all men for my name's sake...' and 'Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother'.[3] Almost any universal altruist is bound to become a 'subversive enemy' to be persecuted by the 'patriotic' tribal altruists. In this sense the eternal tragedy of the *agnus Dei qui tollis peccata mundi* continues in history unabated. The tribal altruists of the Athenian Committee on un-Athenian activities condemned to death Socrates ; of Jewish Committee on un-Jewish activities crucified Jesus ; of Muslim Committee on un-Muslim activities crucified, quartered, and burned Al Hallaj ; Hindu self-appointed guardians of Orthodoxy shot Gandhi for his 'un-Orthodox' activities. The annals of history are sprinkled by the blood of altruistic 'heretics and schismatics' put to death by the tribal 'orthodox' religions. Each page of these annals is soaked by the blood of altruistic 'subversives' executed by the tribal state-governments. Most of the political parties, racial, occupational, national, and other groups have been guilty in persecution of their 'disloyal' members whose 'disloyalty' consisted exactly in extension of their love far beyond the boundaries of each of these organizations. And so this drama is continued up to this day when a multitude of 'patriotic governments' and 'crusading committees' relentlessly persecute many a 'disloyal' altruist in the name of Communist, Socialist, Liberal, Conservative, Fascist, Democrat, Capitalist, Labour, Atheist, Religious and other tribal solidarities and Lilliputian in-group patriotisms. And so far, no end is visible as yet of the last act of this tragedy.

Another, much larger class of the victims of tribal altruism is made up of these groups themselves. By their narrow in-group solidarity these groups bring upon themselves disastrous consequences of their own egoism and often dig up their own grave. As an overwhelming majority of organized groups are guilty—in various degrees—of tribal egoism, and as the total membership of all such organizations embraces almost the whole mankind, mankind itself becomes a victim of its own tribal selfishness. Since an exclusive in-group altruism turns into an out-group egoism, inter-group conflicts become unavoidable in such a situation. An aggressive struggle of a group for its own aggrandizement calls forth a counter-attack of the encroached groups against the aggressor. The result is a relentless inter-group struggle for existence and domination. Whether in the form of a cold or a hot war, this inter-group warfare has gone on incessantly in human history, and has filled its annals by the most deadly, most bloody, and the most shameful deeds of *Homo sapiens*. An

[2] See on extensity of love in Section II below

[3] St. Matthew, x. 22, 34, 35.

exclusive tribal solidarity, known also under the aliases of tribal patriotism, tribal loyalty, and tribal altruism, has mercilessly set man against man, and group against group. It has killed more human beings and destroyed more cities and villages than all the epidemics, hurricanes, storms, floods, earthquakes, and volcanic eruptions taken together. It has brought upon mankind more suffering than any other catastrophe. It has been the greatest curse and the most merciless Nemesis of humanity's tribal egoism and moral stupidity. It has been responsible for all the inter-state and inter-religious wars, and for all the inter-racial, inter-ethnic, inter-tribal, inter-caste, inter-class, and civil wars, as well as for all the cold wars between masters and slaves, patricians and plebeians, nobility and serfs, the rich and the poor, the privileged and the under dogs, the rulers and the ruled, capitalists and proletarians, labour and management, 'the chosen' and 'the inferior people', and for hundreds of other inter-group conflicts. Mountains of corpses and seas of human blood have been sacrificed to the Moloch of warfare of exclusive tribal solidarities. In an endless rhythm of today's victors and tomorrow's victims the groups have been succeeding one another in this process of mutual extermination. And as long as tribal altruism-egoism continues, the inter-group warfare is bound to continue also.

II. First Step for Elimination of Inter-group Warfare

If the curse of inter-group warfare is to be ended or, at least, notably diminished, the first step toward this task consists evidently in *extension of everybody's altruistic conduct far beyond the membership of one's groups, eventually over the whole mankind, or over everybody and all.* When every human being is actually treated by every person as an end value; when no truly harmful action is committed by anybody against anybody; when one's joy and sorrow become everybody's joy and sorrow; when everyone is responsible for everyone; when everybody is spontaneously prompted to help, within his capacity, everyone who needs help; in brief, when everyone behaves as dear brother or sister to everybody; then, and only then, altruistic love is extended over the whole humanity. With such an extension of creative love, all exclusive tribal solidarities are cleansed from their egoistic poison. With such a purification the very roots of inter-group warfare are cut off. With the roots destroyed, the warfare itself is bound to die out. Such is the first prescription for elimination of the curse of inter-group conflicts from the human universe.

In order that this prescription can have practical value it needs further clarifications, and especially practical specifications as to where the prescribed 'medical ingredients' can be obtained, how 'the medicine' is to be used, and how the sick humanity can be induced to 'swallow it'.

In the first place the prescription does not mean an annulment of differentiation of mankind into multifarious groups and cultural organizations. In a good family its parents and siblings are different from one another. This difference does not hinder, however, their intense love to one another. Sex, age, and somatic differences of individuals are not an obstacle for mutual love of man and woman, of the old and the young, of the strong and the weak. Neither the racial, national, ethnic, occupational, cultural, educational, political, nor religious dissimilarity is an impediment for mutual friendship when these differences are rightly perceived as mutually enriching each of the parties concerned. Or when they are regarded as multi-coloured manifestations of creative genius of humanity. The eminent altruists have loved most different persons and groups, and have had no difficulty in loving especially those who were different from themselves. The musical treasury of mankind would have been enormously impoverished if all the musical masterpieces had consisted of only Beethoven-like or Bach-like music. The great literature of humanity would have been poor indeed if

it had contained only the Homer-like or Shakespeare-like literature. The religious creativity of man would have been quite limited, if it had created only one great religion, be it Taoism or Hinduism or Christianity. The same is true of philosophy and architecture, painting and drama, folkways and mores, ethics and law, economics and politics, persons and social groups. A monotonous similarity of all human beings, of all social groups, and of all cultures would have turned the human universe into a realm of a uniformly grayish boredom. Even more: it would have demonstrated a notable lack of creative genius in human history because the very essence of creativity is an untiring invention of ever new values, different from the existing ones. Monotonous similarity marks not an ever varying creative activity, but an ever repeated automatism of reflexes and instincts. Only under an exclusive domination of reflexological automatisms, endless mechanical repetition of similar actions by the members of a few, biologically fixed, types of human organism is possible. In that case, however, the species of *Homo sapiens* would have been but one of the animal species little different from the rest of the animal kingdom. It was a great fortune for man to be blessed by the grace of creativity at the very beginning of his history. Due to this grace he has been able to create ever new differentiations of individuals, groups, and cultural values in human history. These differentiations testify the boon of creative genius in man, in multiplicity of human social groups, and in man's multicoloured and inexhaustible cultural achievements.

It is not the grace of creativity and its differentiations that are responsible for incessant inter-personal and inter-group warfare. History exhibits to us thousands of dissimilar families and millions of heterogeneous persons who have at various periods peacefully lived side by side in mutual harmony. If dissimilarity were the cause of inter-personal and inter-group conflicts, such a peaceful coexistence of heterogeneous individuals and collectivities would have been impossible. If it has occurred many times, as it undoubtedly did, then the real cause of the warfare lies not in these differentiations, but in something else, namely, in *the poison of tribal selfishness* that infiltrated in the differentiated societies and their members. *This poison consists exactly of the restricted extensity and exclusiveness of their tribal love or solidarity.* If this hypothesis is correct, then the disease can be cured only by extension of solidarity or love upon everyone and all. This extension does not require elimination of all inter-personal and inter-group dissimilarities. It requires only a thorough deliverance of individuals and groups from the poison of exclusive selfishness.

If this diagnosis is correct. can the prescription of the universal love be carried through? Can one indeed love equally every human being as much as the members of his family and friends? Is not such a love a biological and psychological impossibility?

Taken literally it is impossible indeed for an overwhelming majority of human beings. However, the extension of love over the whole mankind neither means nor requires an equal distribution of love among all human beings. At its initial stage it means three things. First, that *everyone* loves the members of his family and the limited circle of his friends and acquaintances as his special part of humanity chosen by, and entrusted to, him for this purpose. *If everyone* does so, every member of human race will find himself loving and loved by the members of his special group. Under such conditions not a single person in the whole human population remains unloved and not loving. Second, the universal love means that *everyone* must abstain from all actions harmful to any human being. Through this *Neminem laedere* in the whole human race nobody remains hated, harmed, and seriously mistreated by other human beings. Third, that *everyone*, within his capacity, extends his loving hand beyond his special group to *everybody* who is

in need of help and warm sympathy, first of all, in one's immediate community and, secondly, in the whole universe. If *everybody* does so in regard to the persons in his own community, then every human being will find the needed loving help from his community. If each community does the same in regard to other communities in need of help, then the whole human population will be blessed by, at least, the minimum of love and vital help. Under these conditions in the whole mankind there will be found not a single person lonely, forsaken, unloved, and unhelped. This extension of love can be done privately and publicly, in individual and social forms. If now and then it requires sacrifice on the part of the individual and his group, such sacrifice is to be gladly given. If every person and group do so, these sacrifices will be repaid by other iudividuals and groups when the sacrificing persons are in need of help. Viewed so, the sacrifices are but a form of a mutual insurance of all human beings against possible insecurity and misfortune.

Such is the meaning of the universal love at its initial stage. It is easily seen that it does not contain anything utopian or impossible. At this stage it represents but a development of the existing 'network of love', and increased inhibition of the inter-human aggression. Once established in this initial form, it will in the course of time and practice spontaneously develop into ever richer, nobler, and more perfect universal love.

If wisely guided and earnestly executed, the initial phase of the universal love can be achieved without serious difficulty and at a much cheaper cost in terms of death, suffering, and destruction, than the price to be paid in this sort of 'money' for coutinuation of tribal loyalties and tribal warfare. Within the life-cycle of one or two generations this phase will bring mankind much closer to the ideal of security, brotherhood, and peace on earth, than the leaders and followers of tribal patriotisms have been able to do for millennia or can do so in the future.

[In my forthcoming volume, *The Ways and Power of Love*, the practical steps for realization of this purpose are indicated in detail.]

IN QUEST OF THE ULTIMATE

By Swami Satprakashananda

The Vedantic view of Reality is based primarily on mystic experience and not on mere speculative knowledge. The Sanskrit word for philosophy is *darśhana,* which means seeing or vision. Both philosophical and scriptural knowledge attain their fulfilment in the immediate apprehension of Truth (*aparokṣhānubhūti*). The authoritative spiritual teacher, according to Vedantic tradition, should be versed in the Vedic studies (*śhrōtriya*), and also established in the experience of Brahman (*Brahma-niṣhṭha*). He should have both Jnāna (indirect knowledge) and Vijnāna (direct knowledge), as Sri Ramakrishna points out. Indeed, the highest religious personalities are the *seers* of Truth. They gain their knowledge of the beyond not simply from tradition or ratiocination but from direct perception. Their experience is the authentic proof of the existence of God and soul (Ātman). Once a person asked Swami Brahmananda, 'Sir, what is the proof of the existence of God?' 'The saints say, "We have realized Him and you will also

realize Him if you follow the way'',' was the answer. The following remark of Swami Vivekananda is pertinent:

'The greatest proof that we have of the existence of a God is not because our reason says so, but because God has been seen by the ancients as well as by the moderns. We believe in the soul not only because there are good reasons to prove its existence, but above all because there have been in the past thousands in India, there are still many who have realized, and there will be thousands in the future who will realize and see their own souls'.[1]

Even philosophical investigation cannot be complete unless it takes into account the data of the mystic experience. The philosophical study in Vedanta is based not only on the facts of the three ordinary states of human experience—waking, dream, and dreamless sleep—but also on the facts of superconscious state or Samādhi. It is recognized by most people that many of the world's great saints and sages, ancient and modern, Eastern and Western, such as Shukadeva, Buddha, Lao-tze, Pythagoras, Philo, St. Paul, Shankara, Jalaluddin Rumi, St. Bernard, Eckhart, Ruysbroeck, Sufi Al-Ghazzali, Kabir, Tulsidas, Mirabai, St. Theresa, Jacob Boehme, Nanak, Ramaprasad, Ramakrishna—to mention just a few—had mystical awarenesses, in which they found supreme satisfaction. Facts are the materials that reason has to use for conceptual construction. It cannot deny or ignore facts. Nor can it create them. No argumentation, however subtle, can make the non-existent existent. No reasoning can make God real. Reason may prove or disprove God's existence, but His existence or non-existence does not depend on this. What reason concludes may or may not be a fact. There is a gulf between idea and reality. Philosophy of religion has to be built on the perception of supersensuous facts. The truth of religion cannot rest mainly on reason. Swami Vivekananda rightly observes:

'All argument and reasoning must be based upon certain perceptions. Without these there cannot be any argument. Reasoning is the method of comparison between certain facts which we have already perceived. If these perceived facts are not there already, there cannot be any reasoning. If this is true of external phenomena, why should it not be so of the internal? The chemist takes certain chemicals and certain results are produced. This is a fact; you see it, sense it, and make that the basis on which to build all your chemical arguments. So with the physicists, so with all other sciences. All knowledge must stand on perception of certain facts, and upon that we have to build our reasoning. But, curiously enough, the vast majority of mankind think, especially at the present time, that no such perception is possible in religion, that religion can only be apprehended by vain arguments. . . . There are certain religious facts which, as in external science, have to be perceived, and upon them religion will be built'.[2]

So we find that in Vedanta philosophy and mysticism, reason and intuition are closely allied. Philosophical inquiry starts with the rationalization of the truths of supersensuous experience as well as sense-perception. But it does not stop with mere speculative knowledge of Reality. The seeker of Truth is urged to verify the verdict of reason by direct experience, for which he has to undergo special discipline. Then again, just as speculative knowledge awaits the evidence of intuitive perception, so intuitive perception needs rational interpretation for its universal acceptance. The close connection between philosophical reason and intuitive experience has been aptly noted by N. K. Brahma in his *Philosophy of Hindu Sādhanā*:

'It is the task of philosophy to try to translate and understand analytically in terms of thought or conceptual thinking what has been presented in the living experience of intuition. It must start from experience and it must recognize experience to he the goal of all philosophy. Philosophy cannot give us an experience of the actual,—it attempts to show what is possible, not what *is* but what *may be*. The merely possible demands a verification or rather an actualization in concrete experience. This is supplied by Intuition. A philosophy that does not base itself on this solid footing of perfect experience is a merely barren speculation that

[1] 'The Common Bases of Hinduism'. *The Complete Works of Swami Vivekananda*, Vol. III. p. 378.

[2] 'Realization'. *Op. cit.*, Vol. II, pp. 162-3.

moves in the sphere of ideas alone, detached from Reality. This is what distinguishes Hegel's Idea from Shankara's Brahman. The latter is a concrete experience in ecstatic intuition, while the former is only the highest achievement of reason'.[3]

It goes without saying that the knowledge of the Supreme Reality can be either mediate (*parokṣha*) or immediate (*aparokṣha*). Metaphysical investigation leads to mediate or indirect knowledge, which gives the seeker some idea of the existence and the nature of the Supreme Reality but does not unveil It to him. Mediate knowledge, therefore, lacks in definiteness and certitude which characterize the immediate or direct perception of Reality. Hence it fails to dispel the seeker's doubts and miscouceptions regarding Truth. This vagueness or indecisiveness is the mark of all speculative or inferential knowledge. For instance, when we infer the presence of fire from the sight of smoke we cannot form an accurate idea of the fire in question. Inasmuch as inference is incapable of giving us a definite knowledge of things perceptible by the senses, far inadequate it must be to give us the precise knowledge of supersensuous verities! The knowledge of the Supreme Being derived from the study of the scriptures is similarly mediate. So it cannot remove delusions and fears rooted in ignorance (*ajñāna*) and reveal Truth. However, to the seeker whose mind is properly disciplined mediate knowledge, inferential as well as scriptural, conveys an assurance of Truth that enables him to strive after Its realization. Only the immediate perception of Reality eradicates his ignorance (*ajñāna*), the root of all errors, fears, sufferings, and bondages, and makes him free for ever. It is said iu the *Muṇḍaka Upaniṣhad*:

'The knots of the heart are broken, all doubts are dissolved, the deposits of Karma are destroyed when He is beheld who is unmanifest and manifest'.[4]

Hence the spiritual culture for the immediate perception of the ultimate Reality is called in Vedanta 'the supreme knowledge' (*parā-vidyā*) and the cultivation of Its mediate apprehension 'the subsidiary knowledge (*aṭparā-vidyā*).

In the following story the *Muṇḍaka Upaniṣhad* distinguishes the 'supreme' from the 'subsidiary' knowledge:

Shaunaka, the great householder, duly approached Angiras and said: 'Revered sir, what is that by the knowing of which all this becomes known?' Angiras replied, 'Two kinds of knowledge have to be cultivated—this is what the knowers of Brahman say. These are "the supreme knowledge" (*parā-vidyā*) and "the subsidiary knowledge" (*aparā-vidyā*). Of these two, "the subsidiary knowledge" (*aparā-vidyā*) is the *Ṛig-Veda*, the *Yajur-Veda*, the *Sāma-Veda*, the *Atharva-Veda*, *Shikṣhā* (phonetics), *Kalpa* (rituals), *Vyākaraṇa* (grammar), *Nirukta* (etymology), *Chhandas* (metre), and *Jyōtiṣha* (astronomy);[5] and "the supreme knowledge" is that by which the Imperishable One is realized; it is that by which the wise perceive everywhere Brahman which otherwise cannot be seen or grasped, which has no cause or attributes, no eyes or ears, no hands or feet, which is eternal, undecaying, all-pervasive, and extremely subtle, which dwells in all beings and is the origin of all'.[6]

Commenting on this passage Shaṅkarāchārya remarks:

'By the expression *"parā-vidyā"* is here meant especially the direct knowledge of the Imperishable Brahman taught by the Upanishads and not their verbal contents. But the term "Veda" usually denotes its verbal contents. Even after the mastery of the verbal contents one cannot attain the Imperishable Brahman without further efforts, such as approaching a qualified teacher, practice of renunciation, and so forth; hence is the differentiation of the attainment of Brahman as *parā-vidyā*'.

By reading a treatise on milk though a man may know all about milk, yet he does not know milk as it is until he can secure it and drink it; similarly by studying the Vedas though an aspirant may know all about Brahman, still he does not actually know Brahman until he realizes It by requisite methods.

[3] p. 167, Kegan Paul, Trench, Trubner & Co., Ltd., London

[4] II. 2.8.

[5] *Shikṣhā* (phonetics) . . . *Jyotiṣha* (astronomy), —these six are called the six Vedāṅgas, aids to the study of the Vedas.

[6] *Muṇḍaka Upaniṣhad*, I. 1. 3-6.

The Upanishads themselves declare that the study of the revealed texts do not reveal Brahman to the seeker; after knowing about Brahman from the scriptures he should leave them aside and cultivate intuitive knowledge by spiritual practice:

'The Self cannot be attained by the study of the Vedas, or by the power of intellect, or by vast learning. He who chooses the Self, by him alone is the Self attained. To him the Self reveals Its very being'.[7]

'The intelligent seeker of Brahman, after knowing about this very Self (from the teacher and the scriptures) should cultivate intuitive knowledge. He should not dwell on too many words, because it is particularly tiresome to the organ of speech'.[8]

'Know that non-dual Self alone and give up all other talk'.[9]

Indeed, the immediate perception (*aparokṣhānubhūti*) of Brahman is the central theme of Vedanta. That which is real must be a fact of experience. Indeed, we cannot be quite sure of the reality of the Supreme Being until we perceive It. 'We have to sense God to be convinced that there is a God', says Swami Vivekananda.[10] No amount of reasoning but our own perceptions can make things real to us. As we perceive the world, so it is real to us. As it is real to us, so we value it. As we value it, so we are averse or attached to its things and beings. Who ever loves or hates a trifle? Now, both attachment and aversion create bondages. Therefore, until we can perceive the Imperishable One and know It to be the sole Reality we cannot see through the falsity of multiplicity and be free from its fetters. It is the mission of Vedanta to direct men and women to this ultimate Goal. All its teachings, theoretical and practical, centre on the realization of Brahman. It has developed well-defined spiritual courses (*Yogas*) to prepare human minds of different types for the attainment of Illumination. In fact, the Vedantic culture comprises various disciplines. But none of these—faith, or intellectual comprehension, or devotional rapture, or meditative quietness, or scriptural lore, or worship, or the observance of rites and ceremonies, or charity, or austerity, or performance of duties, or humanitarianism—is regarded an end in itself. Each of them has a distinct place in *parā-vidyā* as contributory to the experience of the Supreme Being. Until the mind is wholly pure and calm one cannot have the vision of Truth. Metaphysical investigation, scriptural study, moral observances, social duties, austerities, rites, and ceremonies—any one or more of these cannot effect adequate inner purification and quietude necessary for the purpose. Hence the imperative need in religious life for such spiritual methods as faith, renunciation, devotional worship, contemplation, and meditation.

Vedanta proclaims the realization of Brahman to be the highest ideal. A man can attain this even in his lifetime and live in this world as a free soul. To reach this stage is the blessed privilege of human life. The realization of Brahman is not the exclusive right of a particular person or a body of persons. It is possible for any man or woman to attain this supreme end. The Vedantic literature resounds with the commendation of the direct experience of the ultimate Reality: This is the highest Good. This is the attainment of perfection. This is the culmination of knowledge. This is the consummation of peace and joy. This is the most covetable treasure. This is the fulfilment of all desires. This is the cessation of all sorrows and fears, all doubts and delusions, all sins and sufferings, all weaknesses and limitations. This is the ecstatic end of life's weary journey. This is the portal to eternal light and bliss.

'That is the Goal, that is the abode of Peace. that is the Supreme Good, the Bliss eternal. He who finds rest there once is not deluded again'.[11]

[7] *Kaṭha Upaniṣhad,* II. 23; *Muṇḍaka Upaniṣhad,* III. 2.3.

[8] *Bṛihadāraṇyaka Upaniṣhad,* IV. 4. 21.

[9] *Muṇḍaka Upaniṣhad,* II. 2.5.

[10] 'My Master'. *The Complete Works of Swami Vivekananda,* Vol. IV, p. 163.

[11] *Yoga-Vāśhiṣhṭha-Rāmāyaṇa,* V. 54. 70.

The fact that no other knowledge but the direct perception of the Supreme Reality can give man complete satisfaction is illustrated by the story of a seer and a seeker of Truth in the *Chhāndogya Upaniṣhad*:[12]

Nārada approached Sanatkumāra with the words, 'Revered Sir, give me instruction'.

Sanatkumara said, 'Tell me what you have already learnt, then beyond that I will teach you'.

Narada replied, 'Revered Sir, I have studied the *Ṛig-Veda*, the *Yajur-Veda*, the *Sāma-Veda*, the fourth—the *Atharva-Veda*, the fifth—annals and mythology, grammar, rites for manes, mathematics. the science of portents, economics, logic, ethics and politics, etymology, the six Vedāṅgas, physics, the science of warfare, astronomy, snake-charming, and the fine arts. I have studied all these. Yet I have learnt only the letter. I am not the knower of Ātman (the all-pervasive Self). I have heard from the sages like you that the knower of Ātman goes beyond sorrow. So I am in grief. Take me, revered sir, beyond grief'.

Then Sanatkumara directed Narada's mind to higher and higher truths until he came to the all-pervasive vital principle, *prāṇa*. Then he said. 'It is *prāṇa* (the vital principle) that has become all these; the knower of *prāṇa*, pondering this, determining this, and seeing this, becomes a "declarer of the truth beyond" (*ativādi*)'. On hearing this Narada considered *prāṇa* to be the ultimate Truth and kept quiet. So in order to instruct him on the ultimate Truth Sanatkumara added, 'But he indeed is "the declarer of the truth beyond" who declares the ultimate Truth, the Truth of truths'. Then Narada said, 'Revered Sir, I want to be a "declarer of the truth beyond" in this sense'.

Said Sanatkumara, 'Then you must know about the realization of the ultimate Truth. . . . Realization needs reflection. Reflection needs faith. Faith needs reverence. Reverence needs self-discipline. Self-discipline is not possible without joy. . . . The Infinite Itself is joy. There is no joy in the finite. The Infinite alone is joy. . . . That is the Infinite where one sees nothing else, hears nothing else, knows nothing else. But where one sees something else, hears something else, knows something else, that is finite. That which is Infinite is immortal; that which is finite is mortal. . . . That alone is below, That above, That behind, That before, That to the right, That to the left; That alone is all this. . . . I am That. . . . So it is written: "He who sees the Infinite Self sees not death, nor disease, nor sorrow. He sees all as the Self and obtains all in every way". When the sense-perceptions are purified, then the heart is purified; when the heart is purified, then there is continuous remembrance of the Self. When there is continuous remembrance of the Self, then there is complete deliverance from all bonds'.

Thus the venerable Sanatkumara showed Narada of purified heart the Truth beyond darkness.

Evidently, it was Narada's eagerness, sincerity, and purity of heart that made him especially fit for the attainment of the ultimate Truth. Indeed, pure-mindedness is the essential prerequisite for the cultivation of the direct knowledge of Brahman (*parā-vidyā*). 'Blessed are the pure in heart: for they shall see God', says Jesus Christ.[13] The seeker's mind should be purged not only of passions and prejudices, not only of the sense-desires, just and reasonable though they may be, but also of subtle attachment to power, position, fame, or learning. He should not even cherish moral goodness or social work as an end in itself. 'As long as there is a single fibre sticking out, the thread will not pass through the eye of the needle', says Sri Ramakrishna. Released from all alien thoughts, feelings, and proclivities the seeker's entire mind should turn to the attainment of Truth and Trnth alone. The point is that real longing for Truth does not grow in the heart until it is free from every other desire. The story of Nachiketas in the *Kaṭha Upaniṣhad* illustrates the fact that a seeker of Truth has to give up all desires for earthly possessions and heavenly enjoyments as well, and desire nothing bnt Truth in order to receive the knowledge of Truth. That spiritual illumination is not possible without purity of thought, word, and deed is an axiomatic truth in the Vedantic tradition. In the Upanishadic view of life, nnless a person acquires virtue (Dharma), he cannot even gain the insight and the aptitude for the cultivation of 'the supreme knowledge' (*parā-vidyā*). The practice of virtue must precede the pursuit of Truth. For spiritnal culture special emphasis has been laid on truthfulness, continence, desirelessness, and calmness of mind.

[12] VII. 1-26 (adapted).

[13] *Matthew*, 5.8.

How does he who realizes Brahman live in this world? He becomes perfect. He enjoys infinite Bliss. He also leads people to Bliss infinite. His life becomes a blessing to mankind, a shining light in the benighted world. Who but the seer of Truth can guide the unwise, the misguided to sure Light? Who but the free can make the bound free? The world needs the seer, the man of vision, for its leadership. Even a million blind people getting together cannot see the way and guide a single man, while a single man with sight can find the way and lead a million others. None but he who has solved the mystery of life can tell others the meaning of life and give right direction to all. The silent influence of his pure, blissful, exemplary life uplifts human minds, not to speak of his words and deeds. And what but the development of man's moral and spiritual nature is the basic need of the world? Is any progress possible without this? A man of realization is filled with all-embracing love, because he sees the Self in all. To do good to all beings is his very nature. Shankaracharya has graphically described the beneficent character of the illumined souls, evidently from his own experience:

'There are pure souls, calm and magnanimous, who do good to the world spontaneously as does the spring, and who, having themselves crossed the dreadful ocean of life, help others also to cross it, without any motive whatsoever. It is the very nature of the great-souled to move of their own accord towards removing others' troubles, even as the moon voluntarily soothes the earth parched by the flaming rays of the sun'.[14]

Who has done greater good to mankind than its spiritual leaders? The effective solution of the world problems is always to be found in their teachings. What the world needs is the application of their guiding principles to individual and collective life under varying conditions. The laws of human nature after all remain the same; so the fundamental principles of life always hold good; they never become obsolete.

[14] *Vivekachūḍāmaṇī*, 37, 38.

SRI RAMAKRISHNA'S SIGNIFICANCE FOR WESTERN THOUGHT

By Albin R. Gilbert

It seems to me that very few spiritual leaders have soared so far beyond the culture into which they had been born as Sri Ramakrishna did. He is like a singular mountain peak towering over smaller summits, and overlooking reaches which are beyond the horizon from lesser heights.

Yet contrasted with the dazzling grandeur of his spiritual stature was his delightful personality. From the memories of his personal disciples we learn about the cheerfulness he could radiate, and his serene, at times even bantering way with people, quite in contrast with many ponderous and forbidding sages.

Let my brief inquiry be confined to those aspects of Sri Ramakrishna's teaching from which Western thought can most benefit. Of these the most significant are his views on human nature, his quest of God, his suggestions for self-cultivation, and thoughts for the betterment of mankind.

While Western psychology has been exploring extensively the sub-conscious and conscious strata of personality, Hindu psychology has specialized on the superconscious.

Sri Ramakrishna, whose life was devoted to an insatiable pursuit of religious experience, spectacularly demonstrated by his own personality to his disciples and to the world how human nature can be turned toward superconscious communion. To me he was a living verification of the theory that there is in man a hidden source of superconscious experience. This source can be tapped and kept flowing, if only an indomitable yearning can shift our psychic energy away from vital and self-centred motivation toward superconscious experience.

Sri Ramakrishna's quest of God was of course rooted in Hindu tradition; but it appeals nevertheless to Western scientific thought: he did not content himself with divine experience as mediated by theologians or priests. Rather, he strove incessantly for direct, immediate experience or, in his parlance, for an actual perception of God, comparable to sense-perception. As we know he attained this experience abundantly. He held that superconscious experience is within the reach of everybody who pursues indefatigably the proven ways towards its realization.

Now, as far as Sri Ramakrishna is concerned, he occupied a unique position in the quest of God. From his early days on he was capable of plunging into Samādhi, that is, ecstatic superconscious experience, in an uncontrolled way. He was a religious artist, rather than a religious toiler. And yet, his uncontrolled inspirations provide guidance even to those who are the religious toilers.

To Western thought, the religious situation in India is rather bewildering. In my humble understanding of the Hindu religious thought I can discern at least three types of religious leaders. One type is represented by a very few heaven-inspired supreme souls who, like Sri Ramakrishna, seem to attain Samadhi in an effortless, uncontrolled way. Others have to achieve it the hard way, by means of Yoga. Finally, there are those who seem to disdain ecstatic, trance-like religious experience. They prefer to blend the rational thought of God with their daily life. But all these people, even those who *plodded* along the path toward God, looked up to the religious genius of Sri Ramakrishna for guidance, untutored as his genius was.

Sri Ramakrishna had a singular gift of integration. Though he could himself attain Nirvikalpa Samadhi, that is, the highest level of absolute, *impersonal* experience of changeless reality, he also sought God in a *personal* way. In a sublime sort of psycho-drama he would approach God as his father, mother, child, or friend.

But more than that. He once said: 'I have a burning desire to worship God in as many ways as I can; nevertheless my heart's desire has never been satisfied'. So we see him worshipping in all of the traditional forms. In Hindu tradition he invoked God by the names of Shiva, Shakti, Sarasvati, Lakshmi, and Hari. As regards other traditions, he plunged for two years into each of the great religions. This was in no sense an effort for tolerance; rather it was a realization of the essential unity of all religions.

I now turn to some principles of self-cultivation, as suggested by the great example of Sri Ramakrishna. Western minds often have a misapprehension regarding the way to enlightenment as sought in India. They think that the realization of the Absolute can only be accomplished by the arduous system of Yoga.

Sri Ramakrishna warned of the danger of Rāja-Yoga. Concerning this he once said to Sāradānanda, one of his disciples: 'The sole object of these practices is concentration of the mind; this is easily attained by all who meditate with piety'. Such an end can only be achieved, to be sure, under a regimen of continence and freedom from mammon.

While these prerequisites are familiar to Western thought from the practices of mystics and artists, another precept for self-training is rather unfamiliar to the West. What I mean is Sri Ramakrishna's advice to man to work with zest and interest, yet at the same time with disinterestedness, that is, 'without the hope of reward or fear of punishment'.

This demand is hard to comprehend in a highly active and competitive culture such as ours. Yet it is just here where we sorely need an antidote against our maddening way of life.

From these thoughts on self-improvement let us finally turn to Sri Ramakrishna's importance for the betterment of mankind. Sri Ramakrishna attracted all classes and castes, the lowly minds and the highest intellectuals, Brahmos, Christians, and Mohammedans. That the poor and downtrodden would flock to a man like him is quite understandable. But he also impressed the powerful: the middle class of Bengal, Brahmin aristocracy, Maharajahs, and spiritual leaders of the Brahmo Samaj, the great Hindu unitarian organization. All were eager, under his leadership, to enter the Kingdom of God, even through the eye of a needle.

What is the secret of this equalizing influence of Sri Ramakrishna's on people from all walks of life? It is that he made them realize the common ground of society, or rather, the undivided existence of all being. So long as people are self-centred, metaphysically and religiously, so long as they pursue merely their vital needs and egoistic motives, so long as they neglect their superconscious potentialities, they will be engaged in a struggle of life. If men will, however, exert their superconscious capacity, if they will, in other words, live religiously, they will realize the common ground of all existence; they will come to respect one another's value and to live together like the members of a harmonious family. Moreover, they will adopt and maintain democracy in terms of equality, the *religious* principle that all men are equal.

We see mankind plunged into a tragic situation. Already entangled in local wars, mankind is overshadowed by the imminence of an Armageddon. In the light of Sri Ramakrishna's gospel, this situation is basically an outgrowth of the general decline of religion. As we face this situation, the words that he once exclaimed come to our minds: 'Let us raise a mountain of God in the midst of humanity!' Yes, that is his desperate outcry even now.

Should this outcry be unheeded, as it well may be, and should mankind flame into universal suicide, would Sri Ramakrishna yield to despair? Here another thought from his gospel comes to mind, a thought where he envisions eras of humanity that pass and emerge. He tells us that whenever there is a decline of religion in any part of the world, God sends his Avatara or Saviour there. So we see: Regardless of what the future might hold in store for mankind, Sri Ramakrishna's gospel was conceived to inspire hope. The Saviour that God sends has been known as Krishna at one time, as Christ at another; we might add that he might well be known as Ramakrishna himself.

CANST THOU NOT BREAK?

Break down thy wall, break,
Why suffer from the heat and sweat?
The wind whistles merry and wet,
And seems eager thee to meet.
But the wall stands between and resists—
Canst thou not break it, canst thou not break?

—S. C. SEN GUPTA

MAHATMA GANDHI—WHO LIVED THE GITA

By C. C. Chatterji

Mahatma Gandhi was essentially a religious man. Though he is known more as a political fighter—liberator of India from foreign domination—yet the sheet-anchor of his life was what constitutes a man's religion. He took part in politics so that his surroundings might be helpful to a religious life, just as Ruskin, an art critic, set himself to 'humanizing' the economics of his country in opposition to the 'Economic Man' of his times, so that art might flourish in humaner conditions of life. Gandhiji's aim was to 'spiritualize' politics. Political independence to him was a means to that free and full life which enabled a man to follow his religion in peace. In a free India, where no political battles were to be fought, he might have become a Kabir or a Tukaram.

Even in the circumstances in which his lot was cast, religion was his life-breath. At all hours, he inwardly repeated the name of his Lord of life, Sri Ramachandra. Prayer was an integral part of his life. It is said that a devotee of Sri Ramachandra, earnestly engaged in spreading the glory of his God, once offered a rosary to Gandhiji and asked him to tell the beads in the name of Sri Rama. Gandhiji humbly expressed his inability to accede to the request of the man, for, he said, that would interfere with his habit of silent prayer at all times. Multifarious as his activities were, he was never too busy to remember his God. Here is a significant sentence from his autobiography *My Experiments with Truth*,—

> 'I had gone to South Africa for travel, for finding an escape from Kathiawad intrigues and for gaining my own livelihood. But, as I have said, I found myself in search of God and striving for Self-realization'.

It is, therefore, no stretching of a point to say that Gandhiji's was a life of prayers. His day broke with prayers and meditations; his evening closed amidst hymns and orisons. He was sure,

> 'Supplications, worship, prayer are no superstition; they are acts more real than the acts of eating, drinking, sitting, or walking. It is no exaggeration to say that they alone are real, all else is unreal. Such worship or prayer is no flight of eloquence, it is no lip-homage. It springs from the heart'.

Few of his followers reflect this aspect of his life, though they profess that they accept his principles and carry out his programmes. They do what he would have declared 'unreal'; at least they leave undone what in his eyes was 'real'. They have not emphasized those life-values which counted with him and which would have ensured religion and morality, right thinking and ethical conduct in our country. They have lost sight of the fact that he maintained a high standard of moral rectitude throughout his life, drawing inspiration from the *Rāmāyaṇa* and the *Gita*.

But Gandhiji did not know anything about the *Gita* in the early years of his life. He made his earliest acquaintance with it in the last year of his student life in England in 1890, when he was 23 years old. He held the book in great reverence as if it were his mother or Goddess. When he first saw the book, he says, he had a *darśhan* of it as a man would say when his Deity appeared before him. For the first time he read it in the translation of Sir Edwin Arnold, known as *The Song Celestial*. The first words that left a mark on him were—

> 'If one
> Ponders on objects of the sense, there springs
> Attraction; from attraction grows desire,
> Desire flames to fierce passion, passion breeds
> Recklessness; then the memory—all betrayed—
> Lets noble purpose go and saps the mind,
> Till purpose, mind, and man are all undone.

Writing *My Experiments with Truth* many years after, Gandhiji records that these words 'made a deep impression on my mind, and they still ring in my ears. The book struck me as one of priceless worth. The impression has ever since been growing on me. . . . It was only after some years that it became a book of daily reading'.

That the above verse at the very first reading should have caught his imagination showed the true man in Gandhiji. It influenced his whole career and ultimately gave him relief from all worldly possessions except a piece of loin-cloth and . . . and a watch.

In his opinion the *Gita* is not a book of history, giving a poetic description of a battle fought on the field of Kurukshetra near modern Delhi. On the other hand he thinks it is a splendid account of the conflict that constantly rages in the heart of every man, where forces of good and evil, right and wrong, truth and falsehood are for ever battling to overthrow one another. This opinion of his was confirmed by further contemplation on religion and the *Gita*. It was strengthened after reading the *Mahābhārata*, which is also not a historical book in the modern sense. The characters may be historical basically, but the author, Vyāsadeva, has used them only to represent Religion before his readers. In support of his view, he adds that the mention of the 'Sthita-prajna' and his qualifications in the second chapter of the *Gita* is proof positive that it is not a book on war. A 'Sthita-prajna' is not trained to be a belligerent. The inward battle is figured here as a war between two parties, the Pandavas and the Kauravas—headed by famous Captains of the time, only to give it an attractive form. He asserts that the genesis of a book like this is not possible just for the sake of deciding the righteous or unrighteous nature of a family quarrel. He considers it as the last word on spiritual matters, 'the book *par excellence* for the knowledge of truth', a grand epic on religion.

Gandhiji expresses the view that the end of human life is the attainment of godhood. That means the realization of the Self. Man's efforts to achieve this goal is real work of true value. And the light to guide him on the path is the *Bhagavad Gita*. It holds out the hope that through Jnāna, Karma, Bhakti, and Yoga, adopting a life of restraint and discipline, a man can attain Self-realization. But, remarks Gandhiji, these are like precious gems set round the central jewel—Renunciation. Without *anāsakti*, without desirelessness, a man cannot succeed in achieving spiritual ends. To have no desire for the fruit of one's labour is the basic thought, which has been emphasized and repeated in the *Gita*. The main ideas of the book briefly stated are:—(1) to do one's work without any attachment, offering the work and its fruit to Sri Krishna; (2) to acquire knowledge of the Self with alacrity and reverence; (3) to practise the Yoga of meditation to a success; and thus (4) to realize the nature of the Ultimate Reality. Sri Krishna has divided the seekers after realization into four classes:—those (1) who by inner meditation become aware of the Eternal Self in their own heart with the help of pure reason; (2) who proceed along the path of Sānkhya Yoga, or, the path of knowledge; (3) who take the way of Karma Yoga, or, action; and (4) who, ignorant of any of these ways, adopt the method of worship, as advised by others.

Gandhiji, whose avowed goal was Self-realization, made sincere efforts, with knowledge, faith, and devotion, to follow the teachings of the *Gita*. He tried to put the principles into practice and to apply them to actual affairs of life. For near about forty years he endeavoured to cast his life into the mould of the *Gita*. But, he admits, along with a few other aspirants, he almost always met with failure, and yet he saw the brightness of success shine through the failures.

Through these experiences he came to the conclusion that in following the teachings of the *Gita*, particular attention has to be paid to the chief doctrine of the book—Renunciation. Sri Krishna himself has assigned it a place of pride among other qualifications. He says:

श्रेयो हि ज्ञानमभ्यासात्ज्ञानाद्ध्यानम् विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥

(XII. 12)

Sri Aurobindo Ghosh's exposition of the verse is remarkable and pertinent to the matter under discussion. He writes in his *Essays on the Gita*, '*Abhyāsa*, practice of a method, repetition of an effort and experience, is a great and powerful thing; but better than this is knowledge, the successful and luminous turning of the thought to the truth behind things. This thought-knowledge too is excelled by a silent complete concentration on the Truth so that the consciousness shall eventually live in it and be always one with it. But more powerful still is the giving up of the fruit of one's works, because that immediately destroys all causes of disturbance and brings and preserves automatically an inner calm and peace; and calm and peace are the foundation on which all else become perfect and secure in possession by the tranquil spirit'.

A man must be imbued with this spirit of Renunciation. This is the star to which he must hitch his wagon. But he cannot attain the Ground of renunciation till he has freed himself from his likes and dislikes—yearning for the good result of his work and detesting the bad. He has to acquire faith and devotion to surrender these to his God. But the spirit of neither renunciation nor surrender is attainable by him until and unless his life and conduct are regulated by Truth and Non-Violence. Gandhiji says with great emphasis, 'After forty years of sincere endeavours to bring the teachings of the *Gita* into life's activities I have to put it humbly that without embracing Truth and Non-Violence it is not possible for men to give up the fruits of Karma'. With desire burning in the heart, a man is tempted to tell a lie or to do an act of violence. But temptations cease to allure him when he is wedded to Truth and Non-Violence. Then, desire finds no room in his heart.

It is with this conviction that Gandhiji made these two cardinal virtues two props of his life. In them he saw the eirenicon, which could calm the agitations within and still the troubled waters without. It is with these weapons that he fought the many battles of his life and achieved glory and success. He organized a 'bloodless revolution' against the British Government in our country and ultimately won the war of Indian Independence. The arms and ammunition he used were Truth and Non-Violence. There is no parallel instance in the history of the world.

But it has to be observed at the same time that renunciation, or the spirit of sacrifice, is born of knowledge, not the dry knowledge of dialectic pundits, but the knowledge that comes through contemplation on the flux of things —the ephemeral and the eternal. It is not the product of the head only but is tempered with the emotions of the heart. It is charged with Bhakti. Gandhiji, therefore, repeats the saying, 'Have *Bhakti* and you will have knowledge'. So the spirit of sacrifice grows with Bhakti and knowledge and leads to Action with no thought of any return. 'Renunciation' is used in the *Gita* in the sense of having no care for the consequence of one's action, yet not careless of it either. Renunciation does not imply cessation of activities or neglect of one's duties. When Sri Krishna admonishes that you have no right to the fruit but only to the deed, He also sounds the warning that giving up of the fruit must not lead to the love of inaction. Gandhiji in a similar vein affirms that one who works and yet renounces the fruit rises, but he who gives up work falls. The Sanskrit word for 'renouncer' is *tyā-gī*. Sri Ramakrishna used to say that the repetition of the word, when the two syllables are joined in the reverse order, sounds like *Gīta* and means the call of the *Gita* for the man of the world to be a *tyāgī*. As a definition of *tyāgī* the *Gita* simply says, 'And verily he who gives up the fruit of action is said to be a renouncer'.

Thus pondering over renunciation, one has a glimpse of the trend of the whole book. But the more a man studies it with faith and

reverence, the more beautiful the thoughts he finds in it. Every day he discovers new ideas in this mine of wisdom. Every day the mind is freed from the limitations of the 'little' self and is lifted into the world of the Not-self. Gandhiji, a humble seeker after truth and God-realization, approached the book in the simplicity of his heart and was rewarded with light and strength to abide by its moral and religious injunctions. His interpretation of the *Gita* is simple and straightforward, reflecting the nature of the man. He does not read into it any of the complex doctrines of Absolute Monism, Qualified Monism, Dualism, Monism-Dualism, etc. No 'isms' find a champion in him. Nor does he resort to any exegetical legerdemain to twist a meaning out of any word or expression. The *Gita* has brought together the wisdom of the Upanishads. He goes deep into the book and searches for it 'with many sighs'. Through daily reading, ceaseless prayer, and sincere devotion, he finds in it the sacred heart of a mother. He learns to turn to it on all occasions. When danger and difficulties, of which his share in life was immeasurable, beset his path, when dark clouds overcast his sky, when weakness assailed body and mind, he found in the divine mother the protection and the solace which he needed.

He, therefore, used the book as his vade-mecum and wished everybody had a copy of it and made it his gospel of life. He recommended that students should have a chapter, specially the third one, prescribed for their study. The words of the Divine Teacher would infuse strength into them to fortify their character and stem the tide of indiscipline and moral evil flowing all around them. He himself selected a few verses which contained a compendium of rules for guidance in the affairs of this world and preparation for the other. One of them is the 5th verse of the 15th Chapter:

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्त कामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःख संज्ञै-
र्गच्छन्त्यमूढ़ाः पदमव्ययम् तत् ॥

That is, those who have gained pure knowledge, attain that Eternal Supreme status, when they are free from pride and egoism and the bewilderment due to delusion; when they have conquered the vice of attachment; are always engaged in the contemplation of the Paramātman; whose desires of enjoying sense-objects have disappeared and who are not overwhelmed either with grief or with joy.

The close associates of Gandhiji know how he strove to realize these ideals in his life. One point that he very often stressed was that a man should 'reduce himself to zero'. It is well known how he adopted poverty, always travelled third, and moved and lived among his Harijans on equal terms.

Another verse which he kept before him is the 55th of the 11th chapter:

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

Here the Lord enjoins his disciple to do His work, to depend on Him as the Supreme Being, to become His Bhakta, to be free from attachment and also from feelings of enmity to all existence; as, such a man attains His godhood.

This verse lays bare the path to God-realization which was the objective of Gandhiji's life. Many people would be willing to concede that he followed it closely and harboured no design against anybody. When he wrote the article 'To Every Briton' in the course of the 'Quit India' campaign, he asked him to clear away from India lock, stock, and barrel, but did not slander him. No malice touched any word. He was a *Bhakta* of the Lord in every fibre of his being—this is evident from his life history. And we doubt not that in martyrdom he found the fulfilment of his lifelong *sādhanā*. That an apostle of Non-Violence should be the victim of Violence was the will of God, Who assured him—

'I ordered that you should be broken with violence.
There is no more mankind to have you at its service.
Breathe with me your last breath'.*

The grace of God descended on Gandhiji and he did breathe his last with Him. The last word he uttered when he received the bullet from the assassin was 'Rām'. He did not shout, nor cry aloud.

'Saints die noiselessly, blessing the murderers'.*

A Hindi couplet tells us that crores of Munis take infinite pains to be able to breathe 'Rām' with the last breath and yet they fail. Mahatma Gandhi succeeds. He is more than a Muni. He is a *Mahān-Ātmā*.[1]

[In writing this article, Gandhiji's *Anāsakti Yoga, Gita Bodh, & My Experiments with Truth,* have been freely drawn upon.]

* *Martyrdom of Gandhiji*—a touching elegy by Cecilia Meireles.

[1] Thus ends an article in the *Kalyan* of July 1954.

SRI SARADA DEVI

By Batuknath Bhattacharya

Sri Sāradā Devi—the Holy Mother of the Ramakrishna confraternity—is a name honoured by humanity today. Her life and its lessons are an inspiration of heavenly essence in the world's storehouse of sanctities. To understand and lay it to heart is one of the great needs of the present age. The background of modern life specially fits it also, though in a negative way, to receive the message of her spirit. A glance at some of its features makes this evident.

The world over today the exigencies of the State—democratic or authoritarian—are loosening the bonds of family life and present-day sociologists wistfully anticipate that by degrees the family as an institution will merge in the larger organization of the State. In place of lifelong attachments, enduring relations, and home-ties that spanned the very gulf of death and assured the permanence of domestic peace and felicity amidst the caprices of fortune, man is by degrees being drawn to value brief joys, short snatches of pleasure, and ephemeral social bonds and to glorify passing moods and flickering memories. A passion for momentariness seems to lure his soul as well as a narrowing of experience to pleasure-pain dimensions. But the emphasis on whatever emotional satisfactions the body and the senses yield is bound up with organic life itself and is so far outside praise or blame. As the *Bhāgavata* says,—the mating impulse and the craving for meat and wine are perpetual in creatures of this world ; so they require no precept for incentive. Nor can they be curbed by moral teachings alone. Only the magnetism of an exalted Ideal can transform the fleshly instincts which drag us down, can broaden them and urge them upward. Sri Sarada Devi is the incarnation of such an Ideal in conjugal relationship.

An ideal catches up the transient glimpses of the wavering many and converts them into a steady fluorescence, makes a moment's insight into an abiding inspiration, lifts the potential into an actual possession, turns a lightning flash into a beacon-light. The Centenary of the birth of Sri Sarada Devi signalizes the worship of such an Ideal by mankind in an age of engrossing material values. She embodies the sublimation of the man-and-wife relation, freed from the thought

of self and the desire of enjoyment. Here is contiguity without contact, mutual care and solicitude without attachment, love without sensuous craving. It is a mystery and a marvel. Its uniqueness passes description. In this remarkable couple there is, between the husband and the wife, a clear difference. The life of the one is rapt in passion for the transcendent, sways and heaves with its waves and outbursts. The life of the other is an unbroken calm through subdual and dedication of self. The distinction of the wife's existence is the complete quenching of self-affirmation, which is thus sunk and lost altogether in the inner life and in the pervasive solemnity of tenor which ensues from this state. Unreserved self-resignation to the lord of her life and freedom from yearnings on her own account light up with a halo of glory the presence and the personality of this great daughter of Mother India.

To those who hold as a truth that self-interest is the root of all human action, honour and adoration offered to the character of a self-dedicated woman may appear as a subtle device for maintaining masculine superiority. Man's physical strength has held women down, his cunning and selfishness have disabled and made her helpless, the chain of her bondage is her economic dependence—these are patent self-proven facts to them. The real motive behind all this, according to them, is to make her an instrument of man's capricious delight. Those who accept this view as axiomatic seem consciously to narrow their vision and to cultivate a spiritual short-sightedness. They seem deliberately to shut their eyes to the countless havens of comfort and happiness, sympathy and harmony, which man and woman together build up, joining hands and standing shoulder to shoulder in vast fields of activity, bustling and laborious, throughout the world. Conflict is to them the basic truth, the secret principle, governing the relations of individuals and classes. But barring the handful of instances of conjugal discord and domestic misfortune, the picture that meets our eyes everywhere in overwhelming proportion is one of union and co-operation, of affection and accommodation, of reciprocal service and sacrifice, of harmony and helpfulness.

Where affluent wealth, spacious leisure, and the whims of wayward fancy join to plant the thorns of unsatisfied desire in the soft bed of luxurious enjoyment, we have an exception to normal human behaviour. To set up this exception as the rule is to ignore the truth. It is in the region of this exception that the unsatiated cravings in conjugal unions and the mutual differences of spouses loom disproportionately large and prodigious. And it is in such a context that the curiosities of sex-behaviour stand out as a major topic of human interest. And checks on birth rather than control of self are made out as the only way of social stability and well-being. This is merely a distorted outlook. In reality, however, an immense stretch of humanity lies beyond sex-relations and the culture and enrichment of this large expanse will be the requirement of the ever-growing Human Family for the sake of survival and for the development of personality in the ages that lie ahead. The sublime relationship of the divine spouse of Dakshineswar—this image incorporate of two souls fused in one—like Shiva and Pārvatī sharing a single person—half-god and half-goddess—*ardhanārīśhvara*—points surely in this direction. The *Śhvetāśhvatara Upaniṣhad* has the verse: 'Thou art the Female, thou art (also) the Male, thou art the tender youth, thou art also the delicate damsel, decrepit with age thou totterest staff in hand, thou art born and appearest myriad-faced'. Thus does it describe this higher humanity which is above and beyond sex-awareness—this super-self—this transcendent soul of being, sentience, and bliss absolute. To attain it is man's highest good; to miss it his greatest loss.

Varied aspersions have been cast by outsiders on Indian women and their social status. The life of the Holy Mother is an answer, silent yet sufficient, to all these. Through Vedic, Purānic, and historical times a galaxy of noble

portraits has been reared one by one. Its variety and fulness add to the glory of the world's treasury of ideals. Among them conspicuously figure seers of the Mantras, expositors of Brahman, women of genius and learning, warrior-queens, mothers of heroes, noble ladies whose vow in life was to give and to help, wives wholly devoted to their partners, Satis who burnt themselves to death to save their virtue, anchoresses who forsook all for love of God, lifelong ascetics, chaste and enraptured. The dedicated life of Sri Sarada Devi in a sense joins and completes this superb succession of excellences by her absolute resignation, conforming to and aiding in the Paramahamsa's career of spiritual striving and realization. The highest human perfection is the will to renounce. To be a participant, a helper, and an instrument in the life divine of her consort, to wipe out for this her personal joys and sorrows, hopes and wishes, ego-sense and individuality—a vision beatific of all this nobility of self-effacement was Sri Sarada Devi. Where the will of one dominates the will of another, where the strong one by force keeps down the weak, there the claim of rights and the clash of interests and the harsh contest for establishing the equality of each with the other become disruptive and fearful. But there are spheres where the question does not arise at all. Such is the sphere of love, of conjugal oneness of heart and soul for a lofty end. And it is in such a sphere that the many unite as one and by service and self-denial create and raise a structure of new values.

Sri Ramakrishna's unique spiritual quest and exercises were like a rosary and the central gem in it was his votive offering of flowers at the feet of his own consort. She was made the awe-struck and awe-striking symbol for Ṣhoḍaśī Puja—worship of the Mother Goddess as a maiden in the sixteen-year bloom of youth. Hence his sublime spiritual attainment—the intimate and ever-present realization of the Mother in every woman. The counterpart of this is for a woman to view and feel every man—issue of her own body or other—as her own child. Sri Sarada Devi is majestic in this highest motherly joy and glory. She is a Lokamātā—Mother Universal, though she never held a child of her own in her arms. Her large and multiplying spiritual progeny comprises the good souls and men of renunciation, thought, and intellect who are today quickening and disseminating the message of Sri Ramakrishna and the gospel of his life in different parts of our globe. At the head of this family of children of the spirit stands the eldest, Swami Vivekananda—the lion among monks. The precious casket of the Holy Mother's blessings shone with rare lustre at his offer of devotion. Touching past words was the manner in which he adored with the rites of worship and service and exalted her honour after the departure of the Paramahamsa Deva. The interchange of reverence and affection between the saintly mother and her heaven-sent son is truly an Alakānandā flow, an Elysian stream of emotions to refresh and ennoble the spiritual brotherhood deriving from Sri Ramakrishna.

Mankind today is in peril through the pursuit of science in disregard of human values and is horrified at the prospect of utter annihilation for the Race. In this crisis of the spirit in which the finer sentiments inherited from centuries of culture are in danger of being warped and withered, an all-out endeavour, pushed forward by kindred souls of all lands, nurslings of the religious faiths, is called for to strengthen the bases of peace, human fellowship, and world good, to rekindle the ancient heritage to living power. In such a movement, the sacred life-story of Sri Sarada Devi and her pursuit of self-renunciation, her soul of purity, her wifely devotion and sacrifice will evermore shine forth. That is an anchor of hope and assurance of safety for mankind in the perplexities of the passing hour and in the crumbling of the social ideals that through the ages have spelt harmony, goodwill, and stability.

THE RELATION OF PROGRESS AND VALUES TO THE PHILOSOPHY OF HISTORY

By Dr. P. S. Sastri

A philosophy of history thrives on an assumption of progress. This assumption is too flexible and every thinker has provided it with a queer content from his mental knapsack. Increased vitality, wisely regulated extinction of the evil called life, more complete 'complete' manifestation of the eternal, socialistic legislation, manufacture of the tyrants called the supermen—these are some of the ideas that have been thrust into the abstract concept of progress. This idea of progress is an ideal set before the world by man, and then taken by him to be the ideal towards which the world is tending. It is purely an intellectual construct, and as such it can be made to fit with select facts.

One might feel that the advocates of progress are only trying to interpret the concept of change all the while. Bergson, than whom there can be no greater champion of change at the very heart of reality, shows clearly and precisely that change does not and need not necessarily mean progress. Change is not progress, though progress is necessarily change.

But if we continue to talk of progress, we should never forget that it must refer only to conscious beings. As Bosanquet writes:

'The only question of attainment that can be raised about this progressive endeavour is, whether or no the finite being recognizes, it may be, implicitly or explicitly, the full significance of his own nature. It is this that determines the relation of his progress to its aim'.

He continues:

'That our mastery of the whole must be in some sense, relatively and within our connected course of history, progressive, is guaranteed by the nature of the self-conscious being, whose "duration" or affinity with the timeless lies in his accumulating a past which he carries along with him, adding to it what comes after. This is in some degree true of the race. But that what he keeps and gains always exceeds in value what he lets go would be a bold assumption'.

Bosanquet finds no justification for such an assumption and he is on firm ground. The 'affinity with the timeless' is the solid foundation from which we have to start; and this foundation belies all expectations of a linear progression. The progression spoken of by the enthusiasts is based on the refusal to look at facts. The periods or ages recognized as periods of progress must have some sort of affinity or close relation. And if progress is real, we expect that events, along with undeniable deviations, should be moving towards one desirable direction. The historical idealist would explain the first by saying that in the various epochs of progress there is one principle that is being realized. This principle unites these epochs and interprets them satisfactorily, for it manifests itself in various forms known as values. Here progress has no meaning outside the individual; and we have no quarrel with this view on this count.

The believers in progress do not offer an adequate answer to the question, whether the universe as a whole is progressing or it is progressing only in parts. How can they explain the vital contacts between individuals and between peoples? The disappearance or decay of certain ancient civilizations has resulted in the loss of many advantages and charms of life. Successive generations have toiled ceaselessly and won these advantages only to make us learn that they are no longer lived and enjoyed by the later ages. New epochs have arisen over the ashes of painful sacrifices of people who have laboured at

times in vain. Their struggles and their realizations have not been conserved for the later ages; nor did they enrich the later civilizations. Further, countries that were highly civilized once upon a time have sunk into a state of barbarism or have acquired a profound mediocrity in later ages. And at times out of the long-lost civilizations there continue to survive isolated features which were neither very common nor very important. Facts like these demand an explanation from the temporalists.

Aristotelian metaphysics interpreted progress in terms of a final immanent causality as a process from the potential to the actual. As this has been rightly interpreted by the Sāṅkhya and the Vedānta, it is only a theory of manifestation, not a theory of development, for, there can be no progress as such if we are true to the logical nature of the doctrine. The same consideration has been applied to the Hegelian doctrine by Bradley and Bosanquet. The history of European thought opens then with an implicit rejection of progress. There was also the cyclical view of history as embodied in the Puranic doctrine of the Yugas; it was also taken up by the Stoics who wove it into a doctrine of the unity of the human race. Christianity believed in a concept of progress that is said to guarantee the kingdom of heaven, at the same time holding to the Fall and to the need for the return of the Messiah. The renascence filled up the abstract idea of progress with a new value called personal freedom, a self-sufficing activity. Leibnitz saw this progress in philosophical development. Freedom from superstition, blind faith, and irrational authority constituted progress in the 18th century. Turgot found progress in the elevation of human nature; and Condorcet came out with the idea of the infinite perfectibility of man. An unrestricted, peaceful unfolding of the natural faculties of man gave the key to Herder when he formulated his idea of progressive realization of rationality, freedom, and likeness to God. In the hands of Kant progress came to lie in the development of human faculties and in the establishment of a just social order. In other words, progress is found in the historic process as the realization of the moral law which frees man from the mechanism of Nature. This long story culminated in Hegel who visualized the historic process to lie in the development of the State. Though the individuals are only transition points in the development of the Idea, it is in them that the spirit realizes itself. This realization consists in the evolution of reason and freedom, in the realization of harmonious and perfect activity. Such a realization demands negation or contradiction which is found as pain or suffering in life. The hedonist measures progress in terms of the disappearance or removal of unhappiness and misery. This does not conflict with the fundamental tenet of the idealist that eternal values are to be realized, since such a realization is bound to make itself known through happiness at least. This long-drawn story of European thought offers no satisfactory room for a consistent doctrine about progress.

Is there progress? Throughout history people hymned the glories of peace, happiness, and good government. Some thinkers have told us that progress lies in the 'increase' of culture, in the development of a many-phased individuality. But any development is that represented by certain geographical areas where human beings live. And it is a common experience of certain countries that they have had periods of rise and fall. This fall cannot be a case of progress. But if there is an undoubted improvement of mankind on the whole, what is the part played by particular times, individual men, and all their sufferings and mishaps? To say that these have no value at all is to resort to simple thoughtlessness. Improvement of mankind can only mean improvement of the lot of those human beings who have suffered in the unimproved state. And when we find that those who suffered have ceased to exist in the improved state, how can we speak of progress in their lives? It is a genuine desire to escape from this conclusion that makes us use the general concept 'mankind' in the place of 'human

beings'. It is not mankind that lives, suffers, and dies, but concrete individuals; and if the term 'mankind' refers to real existence, it can only mean human beings. Otherwise an abstract universal like mankind does not experience anything. Mankind then cannot be the subject of history. And when we substitute 'human beings' for 'mankind', the theory of the progress of the human species commits logical suicide. A generation suffers and is thrown out only to bring forth 'improvements' to the lives of others. This law of erratic behaviour cannot be treated as one of progress by any sane thinker.

The so-called golden ages are said to be the most enlightened and happy epochs. But the culture peculiar to any one golden age, say that of Pericles or that of the Guptas, has not benefited the whole globe at that time; nor has it benefited the whole of Greece or of India. Physical wretchedness, mental obtuseness, and moral barbarism do often coexist with free participation in the benefits of civil society, clear awareness of the ends of human life, and cultured refinement. Exquisite pictures of art have at times sprung from the slums. Such ages cannot be both progressive and retrogressive. And whenever the philosophers of history proclaim the ideas of cultured refinement and improvement as marking the progress of the age concerned, we should only note that these are expressions of a deep-rooted prejudice not to recognize the continued existence of a vast spiritual proletariat. The great men throughout history have directed their endeavours towards this section of the populace.

Every individual begins his life on this planet not with the consciousness of a great tradition and heritage, but with natural capacities, wants, and passions which are common to all human beings. There has not been any appreciable change during the historic process in these capacities, wants, and passions. This is the endowment of Nature which man has been receiving almost unconsciously. With this equipment man enters life, experiences, struggles, suffers or enjoys, and makes room for others. Here too there is not much difference between us and the people of the preceding ages. In the form of development one age might appear to be different from another; but the idea of development envisaged by later ages is not fuller; nor are the later ages more conscious of it because of their longer known past. It is a common fact that in every age some persons think that they are more advanced than their ancestors, while others hold the exact contradictory. This is never a subject for arbitration.

An age of invention and discovery has an ennobling and enthusiastic freshness and joy; and this is never transmitted to its successors. Thus scientific truths, social principles, rules of conduct, truths revealed by an intense religious consciousness, and creative intuitions of beauty are all apt to be devitalized in later periods that inherit them. The richer our heritage the poorer is its present vitality. As our heritage increases and as we become conscious of it, we take to criticism and leave the creative springs dry for a pretty long time. With the passage of time human knowledge is seen to be more varied and more comprehensive, since every individual is busy in knowing and expressing some element or aspect of that truth which exists always. The mass of mankind are ignorant of this knowledge; and very few may be accepted as having this knowledge in all its completeness. In other words, the increase of accumulated scientific truths is not proportionate to the increase of man's interest in them. That is, scientific progress is not the same as human progress. Man is not conscious of this alleged onward movement which in reality functions like a burden after it has successfully dried the waters of inspiration and imagination out. The disappearance of creative sensibility, instead of being a mark of progress, is a sure symptom of senility and decay.

There are certain modes of thought that have been designed and created by men of outstanding genius and insight. These have withstood progress remarkably well. No important addition to these thoughts, ideals, and

values has been made during the thousands of years that have gone by. Here is a standing disproof of all progressivist theories of history. It is the human spirit that has set these ideals before man by virtue of what Bosanquet calls its 'affinity with the timeless'. Forms of art and literature that have been adopted by creative artists continue to survive with great vigour even when there is a deep change in the conditions that have brought them forth. They have not lost their fascination for us; nor have they refrained from inspiring and consoling countless numbers of human beings even now. All this shows that 'progress' has not even pierced our outer defences.

The concept of progress is purely a subjective hallucination when it is incorporated into the historic process as a fundamental factor. As Lao-tze said,

> 'Every age thinks that it must regard the peculiarities of its wants and its position as new conditions which abrogate the applicability of those general points of view that are due to the reflection of previous ages. And, indeed, many historical laws which have been spoken of are of very doubtful validity, and are hardly transferable from one period to another' (*Microcosmus*, II. 193).

Every age has its own philosophy of history; and the belief in progress was the outcome of the industrial development of the 19th-century Europe. The Prussian State necessitated the Philosophy of Right. St. Augustine could give only a theological interpretation. The exiles and the selfless individuals of the later part of the 19th century could give respectively a doctrine of revolution leading to communism, and an anarchist view of history emphasizing human values. All these interpretations are relative to the needs and aspirations of the people and of their times.

That historical progress is not an epidemic that catches us unawares is certain. That it has affected certain sections of men at specific points of time in definite ways is equally certain. Where human effort has been directed to the relief of permanent wants, and where the conditions are favourable for the transmission of these acquired benefits, there we may flatter ourselves with having discovered progress. But these moments and places are very narrow because they are determined by geographical conditions, distribution of populations, means of communication, and similar other factors. In other words, a closely connected progressivist picture of history can at best be offered on a very small scale with reference to some insignificant part of the globle; and even here a 'dark age' will threaten us. A very small fraction of the human race alone has a past history in the sense that all the past events are closely connected with one another. And the story of this fraction too is broken up at times. Yet we speak of it as though it were the history of mankind or the universal history whereby we mean the gradual, though incompetent, unfolding of the World Spirit or of some other soulless stuff. The latter cannot logically afford to have a teleology which is thrust on it, while the former is too great to think of man as the most important being. To pass a judgement on the whole from the meagre data of a limited field is not the work of a sane mind. And yet this is what most philosophers of history have achieved under the strong belief in the greatness and infallibility of discursive reason and thought. The great failings of this faith result in their dogmatic attitudes. Even if we admit that some purpose is getting itself realized in the world-process, it is impudent on our part to believe that we can formulate it, since we can only be imperfectly conscious of it. We cannot even extend our purposes to it since ours will have to be necessarily transmuted by it. We ourselves being its parts, we should realize that the part cannot come to know the purpose of the whole. That is, we know *what* we do but never *why* we do it. If we claim to know the why, then we have also to recognize the reality of the self-determination of the will, and the unreality of the time-series.

The problem of time in an evolutionary philosophy of history can be faced in two ways. In the first place, the world-process might be presenting only the appearance of a timeless reality. This reality is taken to be completely revealed only in those moments or periods

when man's consciousness attains to its maximum in and through the artistic, moral, religious, and philosophical experiences. This eternal consciousness always exists in finite centres, while the various happenings have a logical necessity. This is one type of the evolutionary philosophy of history, and it agrees to some extent with the Vedantic outlook.

In the second place, there is a view called epigenesis. Here we come across origination by integration of new properties in the whole. These properties are not possessed by the members of the whole as long as they remain mutually exclusive. Moreover, prior to their emergence, these qualities are not possessed by the whole. The emergence proper makes it more completely a whole. These two explanations make it evident that any philosophy of history has to grapple with the concepts of efficient and final causes, finite personality, values, reality of time, nature of real possibilities, relation of mind to body, relation of teleology to mechanism, and other similar ones.

Historic process is an activity, and the centres of action are the living individual selves. Before a principle is realized and made potent, it must needs be intensified in these selves. Through the reciprocal actions of these individuals, it then gets itself recognized and accepted. The part played by the individual then is of paramount importance. As such history must be the history of human individuals. The great ideals of man and the pathways to the realization of these ideals are not the fruits of a collective or social output; but they are the happy offshoots of men of genius who did not get at them through organic necessity and regularity. Religious and philosophic revelations and upheavals have come into existence only through individuals, the concentrated strength of whose minds has come out to satisfy the needs of man. Of course this does not mean that the individual is out of society. It only means that the endeavour of the individual is far more valuable than that of the society.

The ideals and values set before humanity from the earliest known times of history have remained substantially the same. These are set before successive generations; and human life has been continuously lagging behind these ideals. It is in the very nature of human life that there can be no end to the evil that faces man in some form or other perpetually in this earthly life. Our virtues and our happiness can flourish, as Lao-tze observes, only 'in the midst of an active conflict with wrong, in the midst of the self-denials which society imposes on us, and amid the doubts into which we are plunged by the uncertainty of the future and of the results of our efforts'.

> 'If there were ever to come a future in which every stumblnig-block were smoothed away, then, indeed, mankind would be as one flock; but then, no longer like men, but like a flock of innocent brutes they would feed on the good things provided by Nature, with the same unconscious simplicity as they did at the beginning of the long course of civilization' (*Microcosmus*, II. 300-1).

This contradiction is at the very basis of our life; and it continues as long as we are members of the temporal and the spiritual worlds as well. This dual membership entitles us to hold fast to the thought that the philosophy of history cannot join hands with the 'psychological valet' who is too presumptuous to hold that he is God's spy and that therefore he alone can interpret the minds and the natures of great men. Until we transcend the earthly history of man and accept the value of the individual, till then we cannot understand the true meaning of history. Our higher and valuable experiences fall beyond the historic process which is primarily temporal. It is by transcending the historical experience that we have a life of higher values.

What concerns us most is not merely our relation with other individuals and with the environment, but with the ever present supersensible world. This deeper problem sets at nought the value of earthly history. Our true reality is always a unity in the sense that it is a spiritual pattern in which there is no room for the loss or the disappearance of anything that is valuable. Those who suffered and died

for us never fought in vain. And if they do not and cannot enjoy that which they made possible for us, human life is a grand mockery and is faced with perpetual humiliation. On the contrary we carry the past with us not in a metaphorical sense but in a literal way. All that has been and will be has a coexistence with the present; for, this existence is independent of time. The various benefits produced in time cannot be lost for all those that helped us enjoy them. All effort to develop becomes futile and useless if there were to be a continual and complete destruction of that in the individual which alone is most valuable. As Lao-tze puts it:

'The presentiment that we shall not be lost to the future, that those who were before us, though they have passed away from the sphere of earthly reality, have not passed away from reality altogether, and that in some mysterious way the progress of history affects them too—this convictic it is that first entitles us to speak as we do humanity and its history'.

And he continues,

'History cannot be a mere slender ray of reali slipping on between two abysses of absolute nothin ness, past and future, ever consigning back to t nothingness in its rear that which its efforts ha won from the nothingness in its van' (*Microcosmus* II. 173-4).

It is in other words the spiritual value and their realization by conscious individual that constitute the true 'progress' and the rea meaning of the historic process. The tempora process manifests the underlying spiritua process of the eternal values.

SRI-BHASHYA

By Swami Vireswarananda

(*Continued from the September issue*)

CHAPTER I

Section I

Topic 9: The Word Prāna Refers to Brahman

In the previous topic, the causality of Ākāśha was refuted. In this, the causality of Prāṇa (the vital force) is being denied.

अत एव प्राणः ॥२४॥

24. For the same reason (the word) 'Prāṇa' also refers to Brahman.

'Which is that deity?' 'Prana', he said. For all these beings merge in Prana alone, and from Prana they rise' (*Ch.* 1.11.4-5). The question is whether Prana refers to the vital force or Brahman. The *prima facie* view is that it refers to the vital force, for the existence, activity, etc., of the entire sentient world depend on this vital force, and so it can be called the cause of the world. This view is refuted by this Sutra, which holds that the word 'Prana' refers to Brahman, and not to the vital force, for the text declares that the whole world merges in Prana *alone* and also rises from it. This is a characteristic of Brahman, and is referred to as something well known, as in the case of Akasha in the last topic. Moreover, one does not find the activity of the vital force in insentient things like stocks and stones, nor even in intelligence, and so it is not proper to say that 'all these

beings merge in Prana'. Therefore Brahman, as the bestower of life to all beings, is referred to in this text as Prana. So the word 'Prana' refers to some entity other than the vital force, which is the cause of this world, which is free from evil, whose resolves come true, which is all-knowing, and so on, i.e., Brahman.

Topic 10: The Word 'Light' is to be Understood as Brahman

ज्योतिश्चरणाभिधानात् ॥२५॥

25. (The word) light (means Brahman), on account of the mention of feet or quarters (in a complementary passage).

'Now that light which shines above this heaven, beyond all—higher than everything—in the highest world, beyond which there are no other worlds, that is the same light which is within man' (*Ch.* 3.13.7). Here the question is whether the word 'light' refers to the well known light of the sun, which is here described as the cause of the world, or to the supreme Self different from the sentient and insentient world, of infinite splendour, etc. The *prima facie* view is that it refers to the light of the sun, for though the word 'light' is referred to as something well known, yet there are no characteristics, as in the two previous topics, that can denote only the supreme Self; and so there is nothing in the text to show that the supreme Self is referred to here. Moreover, this light is identified with the light in the person, or intestinal heat. So the word 'light' refers to the light of the sun. As against this view, the present Sutra establishes that the word 'light' refers to Brahman.

In a previous text it has been said: 'This much is Its glory; greater than this is the Purusha. One foot (quarter) of It is all beings, while Its (remaining) three feet are immortal in heaven' (*Ch.* 3.12.6), where all beings are said to constitute a foot of this Person, and this is none other than Brahman, for That alone is well known as having four feet. See the description of the Supreme person given in the Purusha Sukta (R. V. 10.90). The light in Chhandogya 3.13.7, quoted at the beginning, is identified with this Person, since like the latter, the 'light' is also connected with heaven, and the pronoun 'that' signifies something already stated. Therefore the word 'light' refers to Brahman. Its identification with intestinal heat is for meditation alone to attain certain results. The Lord also says in the Gita, 'I abide in the body of living beings as the fire (Vaiśhwānara)', etc. (15.14), where He identifies Himself with intestinal heat.

छन्दोऽभिधानान्नेतिचेत्,
न, तथा चेतोऽर्पणनिगदात्, तथाहि दर्शनम् ॥२६॥

26. If it be said (that Brahman is) not (referred to), on account of a metre (the Gāyatrī) being mentioned, (we reply) no, because in that way (i.e., by means of the metre), the application of the mind (on Brahman) has been taught; for so it is seen (in other texts).

An objection may be raised that in Chhandogya 3.12.6 Brahman is not referred to, but the metre Gayatri, for an earlier text says, 'The Gayatri is everything, whatever exists in the universe' (*Ch.* 3.12.1). So the feet referred to in Chhandogya 3.12.6, cited in the last Sutra, mean this metre and not Brahman. In reply it is said: Not so; for the word Gayatri here does not merely refer to the metre but also inculcates meditation on Brahman as the Gayatri for the attainment of certain results. Otherwise, a mere metre cannot be the cause of everything. Moreover, there is a similarity between the two; for in Chhandogya 3.12.6 Brahman is said to have four feet, and the metre Gayatri too sometimes has four feet (though usually it has only three). Elsewhere also we find that words denoting metres are used in onther senses through some similarity. Vide Chhandogya 4.3.8 where the metre Viraj having ten syllables denotes ten deities.

भूतादिपादव्यपदेशोपपत्तेश्चैवम् ॥२७॥

27. This also makes possible the repre-

sentation of beings etc. as the feet (of the Gayatri).

Beings, earth, body and heart can be the feet of Brahman only and not of the metre Gayatri, a mere collection of syllables. So by 'Gayatri' Brahman alone is referred to.

उपदेशभेदान्नेतिचेत्, न,

उभयस्मिन्नप्यविरोधात् ॥२८॥

28. If it be said (that Brahman referred to in the Gayatri passage cannot be recognized in the passage dealing with 'light'), on account of difference in specification, (we reply) no, for there is no contradiction in either (description to such recognition).

In the Gayatri passage heaven is specified as the abode of Brahman, while in Chhandogya 3.13.7 the 'light' is said to shine above heaven. How, then, can it be said that the same Brahman is referred to in both the passages? The Sutra says that there is no contradiction here, just as there is none when we say, with reference to a bird perching on the top of a tree, that it is perching on the tree, or that it is above the tree. Therefore the word 'light' refers to Brahman. It is appropriately called 'light' for Brahman is also described as having extraordinary splendour. 'I know that Person of sun-like splendour', etc. (*Shvet.* 3.8).

(*To be continued*)

NOTES AND COMMENTS

TO OUR READERS

Pitirim A. Sorokin, Professor of Harvard University, U.S.A., and one of the greatest sociologists of the world today, is the author of *The Reconstruction of Humanity* and other well-known works. He has conducted extensive and intensive technical researches in the fields of social science and of the causes of and cures for inter-personal and inter-group conflicts and tensions. Prof. Sorokin is a very prominent figure amongst the important contemporary intellectuals of the West who have boldly chosen to understand and truly interpret the spiritual ideal of India. His has been one of the most powerful voices in support of orderly and peaceful spiritual transmutation of men and their institutions, guided by consciousness, conscience, superconsciousness. We are glad that we have the privilege of publishing an article by Prof. Sorokin on the *Tragedy and Transcendence of Tribal Altruism*. He applies the scalpel to the sore spots of narrow in-group or tribal altruism and prescribes the healing balm of the extensity and universality of global altruism. His observations invite comparison with the *Bhagavad Gita* where one comes across such statements as: 'Those who are engaged in doing good to *all* beings' (*sarvabhūta-hite-ratāḥ*); 'He who sees the one existent Lord *everywhere*' (*samam paśhyan hi sarvatra samavasthitam-īśhvaram*); and 'One with an eye of evenness (*for all things*) *everywhere*' (*sarvatra samadarśhanaḥ*). . . .

In Quest of the Ultimate by Swami Satprakashananda, Head of the Vedanta Society of St. Louis, U.S.A., constitutes a lucid exposition of the goal and the methods of the philosophy of Hindu Sādhanā (spiritua practice). . . .

Speaking on *Sri Ramakrishna's Significance for Western Thought,* Albin R. Gilbert Professor of Psychology, Wheaton College Norton, U.S.A., offers a selection of his grea thoughts in respect of what Sri Ramakrishna's unique realizations and teachings might mear to the Western world. Dr. Gilbert, formerly a great European psychologist, was addressing a gathering of distinguished Americans on the occasion of Sri Ramakrishna's Birth Anniver

sary held at a Vedanta Society in the U.S.A. . . .

In his numerous speeches and writings Mahatma Gandhi has made it amply clear what the message of the *Gita* meant to him. Said he: 'I am a devotee of the *Gita*' and 'I run to my Mother *Gita* whenever I find myself in difficulties'. Sri C. C. Chatterji, M.A., writing on *Mahatma Gandhi—Who lived the Gita,* shows that Gandhiji was essentially a religious man, who brought to the nation its political freedom in order that it may strive for a fuller life of the Spirit. . . .

Dr. P. S. Sastri, M.A., M.Litt., Ph.D., of the Saugar University, makes a comparative study of the spiritual and material interpretations of the *Philosophy of History* in relation to the meaning and the mode of pursuit of *Progress and Values*. Stressing the importance of the individual to the society, the learned writer upholds the Vedantic view of civilization which includes and transcends all other views.

PUBLIC CO-OPERATION IN A WELFARE STATE

A welfare State depends and thrives on the willing and active co-operation of its people. The slogan of real democracy that it is the government 'of the people, by the people, for the people' is nowhere more directly applicable than in the building up of a welfare State, more especially in its initial stages, as is the case in India today. It was therefore in the fitness of things that Sri C. D. Deshmukh, Finance Minister, Government of India, chose to speak on the important and appropriate subject of 'Public Co-operation in a Welfare State' at the Ramakrishna Mission, Colombo, Ceylon, when he visited the Island in July last. Expressing, at the outset, his appreciation of the work that the Ramakrishna Mission is doing, through its various branch centres, Sri Deshmukh said, 'My wife [Srimati Durgabai Deshmukh] and I regard ourselves as very great admirers of the Ramakrishna Mission, wherever it may be working, and it is seldom that we have not visited a place where the Mission is working to see for ourselves what good work it is doing'.

'The aim of every State and its Government', observed Sri Deshmukh, in the course of his address, 'is to develop that State into a welfare State. It may be regarded as the *summum bonum* of the desires and ambitions of all those called upon to play a part in the governance of a country. So far as the Western nations are concerned, many functions of the welfare State are discharged by the State itself and perhaps, although one has no comparable evidence to that effect, in the countries which have an authoritarian system of Government, it is the same case. Therefore, one might say that the criterion by which one could judge the excellence of the Government of any country is the stage at which they have arrived in developing the country as a welfare State. In other words, when one makes a distinction between an advanced country and a backward or an undeveloped or an underdeveloped country, one makes the distinction between a State which has advanced very far because of the welfare of the community and the State which finds that it does not command sufficient resources to take it as far on the same path'.

Making a reference to India's present Five-Year Plan, the learned speaker said:

'So far as the Constitution of India is concerned, it is embodied in the Directive Principles that the aim of the State is the establishment of a "Welfare State" which is defined in various manners. I have no doubt that even though the Directive Principles or fundamental rights may not be contained in the Constitutions of other countries, the implict or the explicit objective is the same. So far as the underdeveloped countries are concerned, therefore, it is primarily a matter of marshalling their resources so as to promote the advance of the State towards that final ideal condition, namely, that of being a welfare State and it is with this objective that the Five-Year Plan of the Government has been formulated and in this spirit that plans have been formulated by those countries which have been associated for the furtherance of the Plan which has been named after this City, namely, the Colombo Plan, which is a

six-year plan for development of South-Asia and South-East Asia.

'It often happens that more attention has to be paid to the appurtenances of development. In the Indian Plan, for instance, great deal of stress had been laid on production of food. Of course, in a sense, a sufficient stock of food for the community is a measure of social welfare. In any practical plan, first things have to be attended to first and that is why, if one examines the Indian Five-Year Plan, one would find that 27 per cent of the total provision is for production of food, improvement of agriculture, or production of power and then a smaller proportion is devoted to the improvement of railways and road transport. A small amount only could be spared for the industrialization of the country through the private sector because it must be remembered that the Indian Plan primarily concerns itself with the public sector of the economy. The idea is that after provision has been made for the planned development of the public sector, sufficient resources or loans are granted for private sector to attain the targets that have been indicated for important sections of that sector. After allowing for all these priorities, less than 25 per cent could be spared for what we recognize as social welfare. This included plans for development of education. health, sanitation, and related things to be fulfilled by the Central Government and by the States. This included a provision of a sum of four crores of rupees for assistance to non-official organizations engaged in welfare work. Towards the implementation of that part of the plan a Board, Central Welfare Board, has been constituted. The aim is to make available sufficient funds for distribution to non-official organizations which pass certain tests, not to enable them to carry on the work they are doing, but to enable them to expand their operation'.

As a country advances in the way it should, the distinction between the Government and the governed grows less rigid, though official and non-official sectors of welfare activities for the good of the community continue to remain defined, with close co-operation wherever and whenever possible. In this respect, Sri Deshmukh compared Ceylon with India and said:

'A Finance Minister cannot but welcome non-official efforts for social welfare. In other words, when somebody has already elected to take upon a certain amount of burden of social welfare, it is the bounden duty of the Finance Minister to recognize that such help is forthcoming and appreciate such assistance from non-official organizations and the co-operation of the public. In some of th more advanced countries of the West, one woul probably find that many of the things which wer being attended to by non-official organizations ar now the concern of the State. In the U.K., fc instance, many of the public amenities, for wome and children, are universal measures of help an all those have been undertaken by the State Among underdeveloped countries also one woul find that.

'I find that Ceylon has advanced perhaps farthe than India in this respect. A great deal mor money, proportionately, is spent in Ceylon or universal and systematic health measures than i my country. The ultimate objective, perhaps, is fo the State to take over these functions as economi resources are developed.

'The question arises here as to whether in State which can justly be described as a welfar State, where the Government has taken over al this work, there is room for public co-operation In an ideal welfare State there is hardly any roon for public co-operation because public representa tives have undertaken all welfare measures. S far as India is concerned, it would be quite som time before we come to that stage of development We have often said, that is to say, the Centra Government and the Planning Commission, that th Five-Year Plan is the first plan and that we hop that in course of time it would be followed by a number of five-year plans and it may be that i will take us perhaps a generation before we can develop the resources of the country sufficiently to justify our calling our State a welfare State. Just at the moment we are all developing the un-utilized resources of the country. Now all these complexities arise and sometimes the Finance Minister has to review the situation to find out whether he has more than fulfilled basic objectives. You may be interested to know that we are at the moment engaged in this kind of exercise. In other words, we started formulating the Plan some time ago. Now the time has come when we find certain circumstances had changed and that it was possible for us to go a little further, with the result that we increased the size of the Plan from two thousand crores of rupees to a little over. The process is a changing one and we have to watch various economic indicators'.

Elaborating the subject of actual degree and extent of public co-operation in pushing ahead the efforts of Government agencies, Sr Deshmukh explained how the rural community development projects and works, now being tried and successfully executed in several villages of India, prompt the local people o

each project area to come forward and take active part in building up their welfare State by contributing their labour and funds in the common pool. He observed:

'In the implementation of whatever plan you choose for the time being, public co-operation is always a necessary element. Sometimes it takes a negative form, that is, the public should not interfere too much. You may be interested to know that we have been exploring in a tentative manner possible provision of 15 crores of rupees to be spent in about three years time for financing what we call local development works; that is to say, in every district a number of development works will be financed to the extent of 50 per cent. The other 50 per cent is found locally not only from among the residents of that area but also from local institutions like rural or urban council or by the State Government or by the combination of all three. This plan has attracted a great deal of interest and I believe that it will work very well. Besides the 15 crores that we have provided, the locality or the village finds an equal amount. According to our rules, the local contributions could be three times our contribution. The share of the Central Government could vary between 10 and 15 crores. If our contribution is 15 crores, together with the local contribution of three times this amount, viz. 45 crores, the work that would be executed will cost 60 crores. These works include digging of wells for drinking water, construction of approach roads, school buildings, dispensaries and hospitals, community centres, or any other small amenities that the villagers have long needed. There is a provision of 10,000 rupees for each individual item of work and the villagers could contribute as much as ten times.

'I need only add that for the speedy attainment of the welfare State it is absolutely necessary for the public to be prepared to give all their labour for increasing the pace of the economic development of the country. Different sections of the public could make voluntary contributions either by cash or by way of devoting their spare time for good work. There is always scope for that kind of public co-operation, that is to say, voluntary devotion of one's cash or one's labour or one's efforts towards social welfare work, whether it is for women, children, or the deaf and the blind. There is scope for play of traditional generosity in this which attracts all that is best and charitable in human nature all over the world. But it is not always that the Government of the State concerned takes notice of the existence of these funds of voluntary labour, voluntary devotion. The Planning Commission of the Government of India could take a little credit for the recognition of this kind of special effort and of the recognition of the need for encouraging public efforts'.

REVIEWS AND NOTICES

MAHATMA (LIFE OF M. K. GANDHI) (VOL. VIII). By D. G. Tendulkar. *Distributors: Publications Department, The Times of India Press, Fort, Bombay 1. Pages 400. Price Rs. 30. (£ 3/- or $ 9.00).*

We gladly welcome the publication of Volume 8 of *Mahatma,* the last and concluding volume of the stupendous and comprehensive illustrated biographical work on the 'Life of M. K. Gandhi', undertaken by D. G. Tendulkar and V. K. Jhaveri. The eight volumes, each containing between 400 to 500 pages, and with over 1,000 illustrations in all, have been published within the short space of two years and a half (the date of publication of Volume 1 was 15th August 1951 and that of Volume 8 was 30th January 1954), bringing together and placing on record more facts, photographs, and other data about Gandhiji than hitherto. To put it in a nutshell, the biography, as a whole, forms an authentic and historical document depicting the different phases of not only the Gandhian era but also the most momentous period of India's history, culminating in the attainment of Purna Swaraj or Complete Independence.

Before taking up a detailed review of the contents of this concluding volume, it will not be out of place to make a rapid survey of the preceding seven volumes. The first volume (1869-1920) depicts the formative period of the Indian national movement and Gandhiji's emergence in the field of national politics. It also deals with Gandhiji's early years, especially his leadership in the South African struggle. The second volume (1920-29), opening with the new epoch, or what is called the Gandhian era, covers a momentous period of India's national struggle against alien domination. It ends with the passing of the resolution on complete independence at the Lahore session of the Congress on the last

day of year 1929 The third volume (1930 34), bringing down the story to October 1934 describes some of Gandhiji's subsequent political and social activities such as the historic Dandi march, the Second Round Table Conference in London the campaign against untouchability, and his temporary retirement from the Congress In the fourth volume (1934-38) the main theme of which is the remarkable yet silent constructive revolution wrought by Gandhiji among the masses of India, are described his ceaseless activities in the field of village reconstruction his mass contact through writings in the *Harijan,* and his organizational work for guiding and stabilizing the Congress legislative and ministerial programme This volume also describes how though European politics was going into the melting pot prior to the second world war Gandhiji stood his ground and strictly advised the Congress—which had won the elections in 1937 and accepted office—to adhere to non violence in war or in peace In many ways the fourth volume can be said to be interesting and informative as it brings together from various sources, Gandhiji's views on many national problems, viz prohibition basic education sanitation medicine self control *v* birth-control etc The fifth volume (1938 40) covering the period when the war in Europe entered on a critical phase, reveals Gandhiji s supreme faith in the non violence of the strong and the brave This volume depicts Gandhiji's re emergence in the political field and contains some of his most inspiring writings and speeches on war resistence It also deals with Gandhiji's close association with and direction of the Indian States people's movement, more especially the Rajkot struggle The sixth volume narrates the momentous events of the years 1940-45,—a period of India's history crowded with unforgettable political occurrences of far reaching consequence The great lead of Gandhiji and the final stages of the heroic struggle by the people for the attainment of independence form the theme of this volume Events which are still green in our memory such as the Cripps mission the 'Quit India' campaign Gandhiji's epic fast in the Aga Khan Palace, and the deaths of Gandhiji's wife Kasturba and close associate Mahadev Desai while under detention, are vividly presented in the volume It contains the soul-stirring writings and speeches of Gandhiji during the critical period of the global war raging in the East and West The seventh volume (1945-47) depicts Gandhiji s unflagging efforts to enable Indians free themselves from the long persisting national evils of political and cultural slavery poverty, illiteracy, disease and the last but not the least, communalism and the consequent internecine strife His last unsuccessful battle against the political vivisection of the motherland on communal lines (the actual partition which followed shortly after, is mentioned in the eighth volume), and his epic walking tour of communally disturbed areas of East and West Bengal and also Bihar form the closing portions of the last but one volume of this great biography

The eighth and last volume (1947-48) now under review brings Gandhiji's immortal story to a close and records the crowning years of one whom the world has known and admired as the Mahatma or 'Great Soul'. The initial six chapters, which deal with the partitioning of India and the independence of the two constituent parts contain relevant extracts from Gandhiji's writings and addresses on the rights, duties, and helpful attitudes of the people of both the independent States under circumstances which he himself accepted and advised all to accept as inevitable The following four chapters describe Gandhiji s utmost efforts including the undertaking of a fast at Calcutta in his advanced age of seventy eight, for establishing communal harmony and unity in Calcutta and Delhi and in the Punjab where riots and disturbances were occurring at intervals following partition The great migration of masses of refugees from either country to the other, the Kashmir trouble which started with the entry of raiders from outside in Sept -Oct 1947, and political events like the Junagadh situation occupied Gandhiji's serious attention He wrote articles in the *Harijan* and spoke freely at his prayer meetings telling the people of India and Pakistan what he thought of and how he viewed these thorny problems they have had to face so soon after gaining independence. The two succeeding chapters depict Gandhiji's powerfully expressed restraining influence over the feelings of communal passion which was being exhibited here and there by Hindus and Sikhs A chapter on 'Secular State' follows, affording the readers a glimpse into Gandhiji's well known views on the subject of religious harmony and toleration The next chapter brings the narrative to the fateful month of January 1948 It contains summaries of the discussions Gandhiji had with seasoned workers of the Talimi Sangh and Constructive Programme Committee It also makes further references to Gandhiji's deep concern at the unfortunate turn the communal situation had been taking in the post-independence months in spite of the best efforts of himself and the Government leaders The next chapter, the last but one describes Gandhiji's last fast which he undertook in order to appeal to the Hindus Sikhs, and Muslims, in fact all communities of India to eschew any and every thought of revenge or retaliation and live as brothers The entire world appreciated and admired the success of and the public response to Gandhiji's fast. 'Light goes out' is the touching heading of the last chapter wherein are described the saddest moments

of independent India when destiny snatched the 'Father of the nation' away from her under tragic circumstances. Mentioning how supremely unruffled Gandhiji was after the bomb incident on 20th January 1948, the learned author takes the reader silently through the remaining ten days of Gandhiji's life. The narration of the last scene of the act, on 30th January 1948,—a grand finale to the life of complete and unreserved sacrifice that Gandhiji lived,—and the accompanying photographs cannot but stir the emotional depths of every reader.

The eighth volume has an Appendix which ontains several precious letters, hitherto unpubished, written by Gandhiji to Jawaharlal Nehru. They reveal various aspects of Gandhiji,—how he could be 'tender like a flower and adamant like flint' in his method of moulding a dear and esteemed colleague. There is included, in this volume, a general Bibliography, which, according to the author, is by no means exhaustive but restricted to the basic books on Gandhiji in English only. The volume maintains in full the delightful standard set by the previous volumes in respect of wealth of illustration, able book production, Glossary, Index, and other features.

The author, Sri Tendulkar, and his chief coworker Sri Vithalbhai K. Jhaveri, have rendered a distinct service to India and the world by their long and unsparing efforts in successfully bringing out the eight volumes of this great biography of Mahatma Gandhi. The author has had to work hard for over ten years (and that not without difficulties) on this production, for the text as well as the structure of which he is responsible. It goes without saying that he has sought and received abundant help in various ways from several sources. V. K. Jhaveri has, with zeal and taste, exerted himself in collecting and arranging the entire material for illustrating the volumes. These rare illustrations and documents in facsimile, vitally important in a work of permanent value like this, have made the volumes more informative and interesting. Besides embellishing the work with apt and plentiful illustrations, Sri Jhaveri has attended to the fly-leaf and jacket design and other publication details. Each of the eight volumes carries a helpful Glossary and a thorough and useful Index, both complete in themselves. Well-deserved credit for these and for other valuable work in connection with these volumes goes to Anu Bandyopadhyaya, who gave her unstinted co-operation to the author for nearly five years.

The post-publication prices (effective from 1st April 1954) of each volume and of the complete set of eight volumes are as follows:

Per individual volume—Rs. 30 (£ 3/- or $ 9.00); packing and forwarding charges—Rs. 2 extra. [Volume I available only with complete set.]

Per set—Rs. 220 (£ 20/- or $ 70.00); packing and forwarding free.

BENGALI

MĀNASOLLĀSA. (Of Sureshvarāchārya). Translated into Bengali by Swami Vasishthānanda. *Published by Basumati Sahitya Mandir, 166, Bowbazar Street, Calcutta 12. Pages 140. Price Re. 1.*

Śrī Dakṣiṇāmūrti Stotra, the well-known Sanskrit hymn of ten verses by Shankaracharya, on the subject of Dakshinamurti as the Guru, has been considered a unique composition remarkable alike for poetic beauty, devotional fervour, and depth of philosophic insight. It reveals the profound metaphysics of Advaita Vedanta with abundant scholarship and clarity. The fact that it is more a philosophical than a poetic work may not be popularly understood. It is therefore gratifying to find that the book under review has sought to present this great Vedantic hymn together with the learned and amply explanatory *Vārttika* on it by Sureshvaracharya, one of the prominent direct disciples of Shankaracharya. *Mānasollāsa* or the Vārttika on Dakshinamurti Stotra, by Sureshvaracharya,—who is the well-known author of *Bṛihadāraṇyaka Vārttika, Sambandha Vārttika,* and other important works,—consists of 367 *anuṣhṭubh* Shlokas divided into ten Ullāsas. In this book, each Ullāsa contains the text and Bengali rendering of the respective Shloka of the original Stotra and the relevant verses of the Vārttika devoted to the exposition of the corresponding Shloka. There is no doubt that without the help of the Vārttika it is not easy to understand the esoteric meaning of the terse expressions of the Stotra or the profundity of Advaitic thought embodied in it. This translation of *Mānasollāsa* into Bengali prose, probably the first one to appear in print, is authentic, accurate, and readable. The translator has taken great pains to consult many available *MSS.* and printed editions of the texts of the Stotra and the Vārttika in order to make sure of the most correct versions or readings of both as well as their true authorship. Some of the valuable findings of the traslator's research work in respect of these and other points of textual and philosophical significance have been briefly stated by him in the Preface. We welcome this important addition to the list of minor but popular and useful studies in the philosophy of Advaita Vedanta and the Shaiva Āgamas.

NEWS AND REPORTS

RAMAKRISHNA-VIVEKANANDA CENTRE, NEW YORK

Ceremony of Dedication of the Bust of Sri Sarada Devi

On 4th June 1954 was held the concluding ceremony of the celebrations of the Centennial of Holy Mother's birth, at the Ramakrishna-Vivekananda Centre of New York City, U.S.A. The occasion was the dedication of a beautiful bronze bust of Sri Sarada Devi by the world-famous sculptress Malvina Hoffman in the Centre's chapel. A number of distinguished guest-speakers addressed the large and enthusiastic audience gathered for the ceremony. Among these were: Mrs. Welthy H. Fisher, founder of Literacy House in Allahabad and widow of Dr. Frederick Fisher, former Methodist Bishop of India and Burma; Sri Rajeshwar Dayal, Permanent Indian Representative to the United Nations; Dr. Ruth Nanda Anshen, Professor of Philosophy in the French University, New York; Dr. H. L. Dey, Director of the Asian Division of the International Monetary Fund; and Mr. Joseph Campbell, Professor of English in Sarah Lawrence College.

Swami Nikhilananda, Head of the Centre, read two messages from Swami Sankaranandaji Maharaj, President of the Ramakrishna Math and Mission. The first of these was the general message for the opening of the year of Centenary celebrations, and the second a special message for the occasion. Immediately afterwards Swami Nikhilananda introduced Srimati Champaklata Dey, wife of Dr. H. L. Dey, and a devotee of the Mission, who unveiled the bust of Sri Sarada Devi. This work of Malvina Hoffman, depicting Holy Mother as a young woman, is, it is agreed, one of her masterpieces.

Following the unveiling, Swami Nikhilananda spoke briefly on the Holy Mother.

Mrs. Welthy H. Fisher charmed the whole audience with her warm and liberal outlook. She was at the time in the United States to obtain support for her five-year programme of training young college students to teach writing and reading to adult Indian villagers. In introducing her, Swami Nikhilananda spoke of the love in which she and her late husband, Bishop Fisher, a friend and admirer of Gandhiji, were held in India. Mrs. Fisher, in her illuminating and heart-warming talk, said that Sri Ramakrishna and the Holy Mother had ushered in a new era of compassion and of passion for social service in India. She spoke feelingly of the work that the Ramakrishna Mission monks and others were doing in India for the uplift of the masses, and in concluding asserted that what was most needed now was a 'people to peopl movement' between India and America.

Sri Rajeshwar Dayal paid a sincere and moving tribute to Sri Sarada Devi's character, pointing out that she had given her love to all without reserve. She was, he said, a universal mother. In conclusion he read a few of her teachings, which in his opinion showed how practical and effective were her spiritual instructions despite the fact that she had been brought up as an unlettered village girl.

Dr. Ruth Nanda Anshen declared that world events and the common need of all humanity were joining the culture of Asia with the culture of Europe and the Americas to form for the first time a real world civilization. She said that there was an inner strength in Eastern civilization that had enabled it to endure in spite of difficulties, whereas many civilizations in the West had collapsed despite their admitted virtues. India, she felt, with its lofty intuitions and aspirations could wean the West from secularism and sterile rationalism.

Dr. H. L. Dey spoke of the strength that devotion to the Holy Mother confers. The one precept of hers that had been most helpful in his own life, he said, was this: 'In any relationship with other people, always magnify their virtues'.

Professor Joseph Campbell, a former President of the Board of Directors of the Centre, spoke of the suhtle relationship between the Holy Mother and Sri Ramakrishna. 'She represents', he said, 'universal compassion, absolute giving, endurance, solace, and forbearance'. The Holy Mother was, in his opinion, the energy that Sri Ramakrishna lived by. In support of his thesis he mentioned the way in which the monks of the Ramakrishna Order looked to her for guidance after the Master's passing away.

CORRECTION

In the September 1954 issue:

Page 448, column 1, lines 3 and 4 from bottom up—the lines should be read interchanged.