

# PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

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## THE PRICE OF A PEARL \*

BY A. ISHVARAN

This very smile—was it not born  
Of the anguish that throbbled  
Against the azure vaults of that epic night  
Goadng the Prince to flee the prison of royal pleasures,  
Panting and pining for the greatest of treasures—  
That priceless Love Divine, the fruit of Pain?

So have I learnt:  
Pain must fuse into fervour,  
And fervour flower into Vision—  
A Vision that yields the undecaying fruit,  
The bliss of Love, vast and deep and pure;  
For a drop of whose ambrosial taste  
The soul thirsts through aeons of waste.

Thus, in pain is the seed.  
The grating sand that hurts the flesh  
Quickens the Oyster to its matchless goal—  
A purple orb of limpid light!

\* Suggested by the serene smile of a Buddha image.

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# MEMORIES OF SWAMI TURIYANANDA

BY IDA ANSELL

Nearly all of the people who accompanied Swami Turiyananda on that first journey to Shanti Ashrama<sup>1</sup> were teachers and healers in the Home of Truth in Alameda. Dhira<sup>2</sup> and I had been students of Miss Lydia Bell, the leader of the Home of Truth in San Francisco, where oriental teachings, as well as Christian doctrines, were studied. She had been interested in the beginnings of both the Christian Science and the Theosophical movements in New York, and was an elocutionist, often giving readings from Sir Edwin Arnold's *The Light of Asia*. . . . When the Swamis came we were having daily classes in the *Gita* and had read Swamiji's *Raja Yoga*, which, incidentally, was the first book studied in Shanti Ashrama. For some time Dhira and I shared the tent next to Swami's near the camp-fire site, and my first lesson was given through the two tent-walls after an evening meditation. The method of breaking the very strong personal attachment I had for Miss Bell was a combination of gentle ridicule and wise counsel. After a little exaggerated imitation, Swami said, 'Write at the door of your mind in big letters: "No admittance", until you can say, "Come one and all". Try to see Mother in all and treat all alike'. But in breaking the attachment he was careful to preserve the love and respect I had had for my teacher, even asking me not to come to the class on one occasion when he intended to correct some of her failings, but to go and sit under a tree and pray for her.

There was nothing formal about Swami's teaching. He seemed to live in us and to give to each according to the person's need. One day I found him sitting all alone and

laughing heartily. 'What is funny?' I asked him, but he only shook his head and continued to laugh. Then I said, 'I would give anything in the world if I could see what is in your mind'.

Swami became sober in a moment and said, 'You would see on the surface this and that—Turiyananda—but underneath you would see all Ramakrishna'. And I have often felt that it is true of all the Swamis of the Mission, that, however they may differ on the surface, underneath they are one in Ramakrishna. One of the Swamis explained that the surface differences are due to the Prarabdha-Karma of the Swamis and should be ignored by the students.

One afternoon Swami came to a little group of students who were sitting together talking and said, quite excitedly, 'I fell out of the hammock. Why did I fall? Because I was holding onto something that was not stable. Cling to Mother. Then we are all right. That is our only safety'. . . .

When he talked, Swami's gestures were as eloquent as his words and seemed to convey tangibly the quality he was expressing. For instance, when he told me to have bulldog tenacity, biting his lower lip and with a little upward movement of his head, one felt a tangible wave of determination flow through him.

He perceived one's state of mind instantly. One morning he came when I was a little discouraged. 'Whether you know it or not', thundered Swami, 'you *are* Mother's child'. Then, gently, 'But if you know, you lose all fear, all doubts vanish, and all the knots of heart are rent asunder'.

It was inevitable that I should become attached to Swami, and equally inevitable that he should take severe methods of correction. For several days he avoided me,

<sup>1</sup> Or Peace Retreat, one of the first Ashramas in America, started in 1900 by Swami Turiyananda, a direct disciple of Sri Ramakrishna.

<sup>2</sup> Mrs. Bertha Petersen.

ignored me, did not come to the tent when I was working there. Then suddenly, when I thought all hope of any warmth from him was gone, he explained: 'Swami was taking Miss Bell's place, and the operation was necessary. After an operation comes healing ointment. But remember, if you take Swami you will have to suffer; and if you take Mother you will have—how many Swamis!'

After that lesson the old relationship was resumed and continued until the first of December, when I was to leave the Ashrama for a few months. Winter was coming, the rains had arrived, the tent leaked, and I had a cold. I protested vigorously when Swami ordered me to sleep in the log cabin. 'Don't be so much American', he said. 'Be a little Hindu—be obedient'. So it was decided that I should go to San Francisco for the rainy season and return in the spring. . . .

There seems to be something special about beginnings. Swami spoke of it several times: 'It will never be the same again'. Perhaps it is the thrill of sharing, even in the slightest way, in the creation of a new movement, especially one destined to change the thought trends of so many. Perhaps it is something like the miracle of birth. I have gone to Shanti Ashrama many times since, and each time it was a blessed privilege, but never again was it like the first time. . . .

We found no lack of zeal at the Ashrama. In fact, so earnest had some of the students become in their self-imposed discipline that they were bathing at midnight in the icy waters of the creek that rushed through the Ashrama in the winter months. It was so cold that the towels froze while they were bathing. Swami quickly put an end to this practice, with its consequent drowsiness in the meditation hour.

In those days there were many wooden side-walks in San Francisco, and some of the streets were not paved. Just before we went to the Ashrama the second time, we went to the Emporium for lunch. On the way we passed some workmen repairing the roadway of Grant Avenue. Swami stood still and

watched two workmen swinging heavy mallets in great circles, making alternate and rhythmic blows on cobblestones, driving them into the sandy roadway. He watched them for a long time, and then turned to me and said, 'See, Baby, see! That way Mother makes us strong—by hard blows, till nothing can move us'.

The first period at Shanti Ashrama had been one of almost complete happiness, with much encouragement and few scoldings, but now the inevitable discipline began, and the hard blows fell frequently. Conditions and personnel were different too. Gurudas<sup>3</sup> had taken over the care of Swami's tent, so that delightful duty was missing. One great comfort was the friendship of Gurudas. . . .

He and I began to study Sanskrit together, with Swami's encouragement and help, and daily spent some time poring over the grammar. Once we asked Swami a question about the verb root *hri* and its conjugation. It reminded him of one of Krishna's songs to Radha, and ignoring the question, he walked round and round us, singing in an ecstatic manner. Grammar was forgotten and we sat enthralled. No more Sanskrit was studied that day. . . .

Swami once said to me when I was taking care of his tent: 'You want always sunshine and good time, but remember, all sunshine makes a desert'. And I have noticed that whenever that danger occurs, Mother sends the required moisture. . . .

Once Swami found me weeping because my effort to persuade some of the others to comply with his expressed wish that there be more economy in the kitchen had failed and they had offered, if I could not afford the extra expense, to pay my share. 'Swami,' I sobbed, 'they simply will not understand'.

'Never mind,' he said, 'you did your best, that is enough. And, Baby,' he added, 'if I wept every time they don't understand, I should be weeping all the time'.

'I will tell you in half a Shloka the sum and substance of all the scriptures. Brahman alone is

<sup>3</sup> Swami Atulananda, now staying in India.



squirrel's back, and the mark of his fingers remains to this day.

Then Swami added, 'Swamiji once said, "The bridge between God and man is being built through all eternity, and I am playing the part of the squirrel".'

Swami told the story of the first poet, Vālmiki, who later wrote the *Rāmāyana*.

The man who was later to be named Valmiki was at first a robber and one day he stopped Nārada, a sage, to rob him. Narada said, 'Take, but first I would ask you some questions'. And he asked, 'What are you doing? Do you know you are committing sin and will be punished?'

The man said, 'Yes, but my parents and family will share the guilt with me'.

Narada said, 'Did you ever ask them?'

The robber replied, 'I am sure; there is no need of questioning'.

Narada then bade his assailant go and ask them, allowing himself to be bound to a tree until his return. The robber found that not one would share the consequences of his sin. Then came *vairāgyam*, and he returned to Narada and released him. Later the robber meditated until an ant-hill grew up around him and he came to be called Vālmiki, (from Valmika) which means 'ant-hill'.

One day Valmiki saw a hunter kill one of a pair of birds, and out of the compassion of his heart he cried out, 'For endless years to come, O hunter, never shall thy soul find peace, since for love itself thou wouldst not from thy cruel slaying cease'. Thus he spoke in poetry for the first time—the source was heart, not head—and he could think of nothing else that day but the way he had spoken. Then Brahmā appeared and said, 'It was I who spoke and I will make you the Father of Poets'. Then Valmiki wrote the epic *Rāmāyana*.

In reference to the dangers and impermanence of power, Swami told the story of a sage who was meditating in the forest and was approached by a mouse coming to him in fear of a cat. 'What do you want?' asked the sage. 'I am afraid of a cat. Please make me

a cat', the mouse replied, and the sage changed him into a cat. Soon the cat came and said, 'I am afraid of a dog. Please make me a dog'. So the sage made him a dog. Again, the dog came and said, 'I am afraid of a tiger. Make me a tiger'. So he made him a tiger. Then the tiger came, with all the propensities of the tiger, and attempted to eat the sage, but as he sprang, the sage said, 'Be mouse again', and immediately became a mouse.

Illustrating how we stand in our own light, or cause our own defeat, Swami related an incident of some men who were drunk and anchored their boat somewhere in order to go for provisions, and when they returned, they rowed all night, but in the morning found that they were in the same place, and then realized that they had forgotten to pull up the anchor. So we struggle for freedom without letting go of the attachment that holds us.

He told the story of the king who offered half his kingdom to any one who would show him how popcorn was made. When the queen remonstrated, saying, 'What have you done!' he said, 'It remains with me to understand it'. So with us, we would understand, if it were not for the loss of something.

Early in this second session, Swami asked me to get my mother's consent to join the Ramakrishna Mission. This I did and expected to remain at the Ashrama permanently. But conditions changed. There were complications and problems of which I knew little. Swami's health was bad. Dr. Logan<sup>6</sup> started a magazine, without consulting Swami, which was a mixture of Vedanta and other things and contained many inaccuracies. Swami became more and more anxious to consult Swamiji again about the work, and it was finally decided that he should go to India for a rest and the desired consultation. Swami then told me to go back to my mother for a time and make her happy. 'Get a position and help this place', he said, 'but remember, you do not belong to your mother and you do not

<sup>6</sup> Dr. M. H. Logan, a disciple of Swami Vivekananda, and the then President of the Vedanta Society in San Francisco.

belong to yourself. You belong to Rama-krishna'.

I expressed regret that I had not become butter, and Swami said, 'Butter you have become—I am sure of it, but it needs working. Haven't you seen how after the butter has come, all the milk must be pressed out and it must be moulded?'

Swami Abhedananda came sometime in September, and I returned to San Francisco with him. Swami Turiyananda did not actually leave for India until the following June. Much of the time he spent in retirement, and part of the time in San Francisco, where he was very ill. Charlotte Brown, one of his disciples and a trained nurse, to whom he gave the name of Gopikā, took care of him. He left for India on the 6th of June, 1902, and never returned.

'Will you be able to remember all I have

told you?', he asked and, without waiting for a reply, he continued, 'You will remember. Even if you forget utterly, it will come back to you. I have not worked for one life, but for many'.

And his words were true, for now, more than fifty years later, they remain in the mind of the one who heard them as clearly and as potently as though they were spoken yesterday.

And now how to stop, for the deadline is here! Perhaps the best closing would be Swami's warning, with which these memories started: 'What you want, you will get. If you want entertainment, you will get entertainment. If you want Mother, you will get Mother.' Rare is the person who really wants God. We start to find pearls in the ocean but are diverted by pretty pebbles on the beach. But we have the promise that when we really want Her, She will come.

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## THE SCIENCE OF SPIRITUAL STRIVING

BY THE EDITOR

Living as they do under the full blaze of modern science, men of today can and do feel legitimately proud of their great achievements. Inventions and discoveries in every field of human endeavour, notwithstanding the dreadful consequences some of them may lead to, have given an impetus to the intellectual vigour and material advancement of man. Wonderment and misgivings alternately fill the heart as one witnesses the play of forces that are coming into man's possession. Hundreds of products and principles to satisfy the many more numerous needs of the body and mind have been brought into existence. As a result, the few have often made slaves of the many and artificial wants have immeasurably increased. Even the so-called poor man, apart from his task of struggling for the immediate necessities of life, knowingly or unknowingly

feeds the fire of his already present discontent with the fuel of more and yet more needless worries over things that he could go without. All human striving in the material plane concerns itself chiefly with the imperious demands of the senses and their satisfaction. The man in the street or the man of the world is content with a life of maximum ease and minimum discomfort, without having to undergo any rigid physical, mental, or spiritual discipline.

Yet, men are not machines and the mechanistic laws of the physical world make no appeal to the human heart which craves for something that unifies, inheres, and transcends all sense-experience. The urge to go beyond the limitations of the senses and get a glimpse of what there is behind the stupendous phenomena of Nature is present in almost every person and it grows irresistibly insistent sometime

or other in life. Surface scientists and the majority of those who are content with a bread-and-butter existence seek to ignore this urge, not because they are sure of its inanity but because they are unable to explain the various extraordinary phenomena of a supernatural and suprarational character that go to confirm the ever deepening mystery of the universe. The idea of the supernatural perhaps leads man as much to spiritual action as to spiritual inaction and decay. It has often been seen that miracle-mongering through psychic powers acquired for the purpose has tried to establish not a little unreliable evidence in the minds of the ignorant and the superstitious. Though true as facts and though common to all humanity, some of these extraordinary happenings, recorded since the dawn of history and rightly or wrongly attributed to religion, have failed to evoke favourable response from men of right understanding. This is no wonder because such happenings, based on blind acceptance or insufficient investigation, caused fear and weakness amongst human beings.

On the other hand, the keenness and rational outlook with which external Nature and the physical world are studied, investigated, and generalized, when directly and voluntarily applied to the analytical and experimental investigation of internal Nature and the world of spiritual verities, can and do reveal a vast and varied treasure of the immense powers and potentialities of the human mind. The true spirit of scientific procedure, viz. experiment, observation, and inference, finds itself in consonance with the true spirit of religious practice and philosophical exposition. Every science addresses itself to the task of finding the source and the common ground of all the categories of multiplicity and variety given in experience. The grosser manifestations of matter, realized by the sense-organs, excite the finer perceptions of men who have the fitness to visualize and proceed to discover the great truths about the atoms and the finer elements. Here the proof of the existence of subtler forms of matter and the subtler forces they unleash is no other than direct perception of observable facts and

unassailable inferences flowing naturally from it. The intellect plays the main role in the study of the physical sciences and the conclusions are arrived at easily to the satisfaction of the basic requirements of the specific experiences of every human being. Thus the votary of science need not be called upon to believe in or accept anything without reasoning on it and without relating it to a universal experience common to all humanity.

Human reason covers a very wide field of life's experiences. Yet it finds itself unable to grasp the whole of life. Its hankering for the One or the Ultimate Unity, free from discord or contradiction, has to remain unfulfilled till reason's functions exhaust themselves in the process and intuition dawns. It is the heart, and not the intellect, that reaches beyond the sense-bound world. A pure, inspired heart sees far deeper into life than the keenest intellect. 'Blessed are the pure in heart, for they shall see God'. The purity of heart that results from spiritual practice is indispensable for the realization of Truth. And it needs no saying that Truth Absolute is transcendental, of which the highest intellectual training is but a reflection on the plane of relative consciousness. Where reason feels that there is nothing further to reach or attain, the lotus of the heart blooms and its faculties attain their richest fruition. Says the Upanishad, 'When the Higher Reality and its (lower) manifestations in the universe are both (fully) revealed to the heart, the knots of the heart are broken, all doubts are cut asunder, and the Karmas (past actions) of such a person get exhausted'.

The activities of man are purposive and creative. They conform to teleological laws and are prompted and sustained by spiritual ideals. Those who live their whole lives in the world without finding or feeling the need for finding anything better or higher than the pleasures and material advantages of self-seeking will do well to remember the fact that the concept of God and the science of spiritual striving are no less verifiable and practical than the most utilitarian and logically perfect system known to man. The search after the

Supreme Being of whom religion and metaphysics so emphatically speak of cannot be considered futile. The seeker after Truth desires to experience Truth for himself. 'There is a way out of all this darkness,' declares the Upanishad, 'and that is by perceiving Him who is beyond all darkness. There is no other way'.

Of the various paths to perfection—a number of which remain to the credit of the seers and sages of India—the science of Raja Yoga, ably expounded by Patanjali, presents a highly practical and scientifically worked out method of attaining the Truth. Just as every science must have its own particular or special method of investigation, the science of the theory and practice of Raja Yoga (also popularly referred to as Yoga) lays down a perfectly integrated system of steps to realization. The spiritual disciplines and techniques of mind control and meditation, which touch the entire gamut of the religious faculties of man, enable the Yogi to achieve unitive knowledge of the Godhead. Though Patanjali's *Yoga Sutras* form the chief textual source and authority for Raja Yoga, direct and indirect references to Yoga practices are to be found in the Upanishads and the *Bhagavad Gita*. The schools of Sāṅkhya and Vedānta point to Yoga in some form or other.

The field of religious practice, in its widest sense, extends beyond the senses and beyond even the consciousness of our normally all-important waking state. The mind dives deep down into the innumerable planes of psychic activity and leads the individual nearer and nearer to the stages of superconscious experience. The superconscious state, designated as such, differentiating it from the states of waking, dream, and deep sleep, is in effect the state of mystic union or spiritual at-one-ment. Even here the Vedantic view comprises the three schools of thought, viz. dualism, qualified monism, and monism: When the aspirant identifies himself with the body, he looks upon the Lord as his Master and himself as His servant. When he looks upon himself as the individualized soul, he regards Him as the Infinite Whole and himself as part of Him.

When he looks upon himself as the Spirit transcending all limitations, his individuality is lost in Him and he realizes that he is merely Himself. In the words of Sri Ramakrishna, this last and highest state is beyond all thought and speech ('*yato vaco nivartante, aprāpya manasā saha*'), says the Upanishad). It is, as he expresses it, like a salt doll going to the ocean to measure the depth of the ocean; no sooner it touches the water than it melts and merges in the ocean, losing all shape and form.

The science of Raja Yoga sets before itself the highest goal of life, viz. the attainment of liberation and perfect equanimity through Samadhi, even while living in the body. Its main teaching may be summed up thus: to show how to concentrate the mind, how to discover the innermost recesses of one's own mind, how to generalize the mind's contents and draw far-reaching conclusions from them. The instrument used is the mind itself. As Swami Vivekananda has observed,

'To turn the mind, as it were, inside, stop it from going outside, and then to concentrate all its powers and throw them upon the mind itself, in order that it may know its own nature, analyse itself, is very hard work. Yet that is the only way to anything which will be like a scientific approach to the subject'.

Basically, Yoga means 'union', a method of spiritual union by which one can become united with the Godhead. The aim of Yoga is also said to be the achievement of the separation (*viyoga*) of the Atman (Reality) from the non-Atman (whatever is apparent). The mind, which is constantly unsteady, attracted by or repelled from one object or another, like the surface of a lake lashed into waves, has to be regulated and restrained into a restful and steady condition. A restless, passionate mind can hardly be made to concentrate. But, every mind, whatever its capacity to control 'thought-waves' (*vṛitti*) from arising in it, can ultimately be trained and transformed, through regular practice (*abhyāsa*) and non-attachment or renunciation (*vairāgya*). 'Restful is the mind, restful the speech and action, of such a one as has become liberated and set at rest by



perfect knowledge'—so runs one of the sayings of Gautama Buddha.

Raja Yoga is divided into eight steps, 'limbs' or parts (*aṅga*) as they are called, one following another in regular sequence. These are: Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, and Samādhi. Through the practice of these steps of Yoga, the impurities of the mind, which act as obstacles to the clear knowledge of the Atman, are destroyed and knowledge supreme is kindled, leading up to discrimination. And unbroken practice of discrimination between the real and the unreal, between matter and spirit, is the means of destruction of ignorance through which man suffers. According to Yoga, there are in Nature gross and subtle manifestations, the subtle being the causes and the gross the effects. The external world is but the gross form or effect of the internal (or subtle) world which acts as the cause. While the gross effects are perceptible to the sense-organs, with or without instrumental aids, the subtle causes are not. The practice of Yoga leads to the acquisition of the hidden powers of the mind which enable the Yogi to manipulate the internal subtle forces of Nature, whereby the control of the gross external forces of Nature is also gained. In short, the Yogic science of striving after perfection, though taking a long time and needing constant practice under expert guidance, invests the Yogi with such extraordinary power of control over the whole of Nature, external and internal, that he can and will be in a position to work for the highest good of humanity. For, the progress of civilization depends on the extent of man's control over Nature and its manifestations, gross and subtle.

This Yoga recognizes the right of everyone to the study and practice of its great discipline, irrespective of any individual faith or belief. But the warning, too, is unambiguously given that unless properly instructed and guided by a teacher of genuine eminence, an aspirant, however sincere and enthusiastic, may run the risk of doing great harm, instead of good, to himself and to others by once rousing the

subtle forces and then not being able to canalize them on right lines. As a precaution, the system itself requires at the very start, the practice and perfection of vitally necessary and important ethical disciplines, viz. Yama and Niyama. Yama consists in mastering the five great basic virtues—non-killing, truthfulness, non-stealing, continence, and non-receiving of gifts. Niyama includes practice of cleanliness, contentment, austerity, study, and self-surrender to God. The cultivation of these and other ethical virtues is most necessary for anyone interested in leading a genuine spiritual life. 'It is not an uncommon thing', observes Aldous Huxley, 'to meet with people who spend hours of each day doing spiritual exercises and who, in the intervals, display as much spite, prejudice, jealousy, greed, and silliness as the most "unspiritual" of their neighbours. The reason for this is that such people make no effort to adapt to the exigencies of ordinary life those practices which they make use of during their times of formal meditation. . . . As every scientist knows, . . . Laboratory work and work in the field are equally necessary in science. Analogously, in the practice of the unitive life, the laboratory work of formal meditation must be supplemented by what may be called "applied mysticism" during the hours of everyday activity'.

After Yama and Niyama, next comes Āsana or posture, i.e. any posture that is firm, pleasant, and easy to maintain for quite a while so that the concentration and other practices may be carried on undisturbed. Then follows Prāṇāyāma, one of the important steps of Yoga, very commonly understood as well as misunderstood by the uninitiated. Prāṇa is not merely breath, though Prāṇāyāma is translated most often as control or regulation of breathing. It is no doubt connected with inhalation and exhalation and also complete cessation of breathing, regulated by place, time, and number. The next step is Pratyāhāra, which consists of a hard and long-drawn practice, needing patience and perseverance. The mind, which almost always is resting on

some object or other, has to be withdrawn from such disturbing or distracting causes outside by detaching it from the respective sense-organs and allowing it to rest, free of any the least sense-impression, in the mind-stuff as if it were one with it. Dharana is holding of the mind to some particular object or spot with a view to preparing the ground for Dhyana (or meditation). When Dharana is maintained unbroken, the mind continues to receive a free flow of knowledge about that object on which and from that part at which Dharana is made. This is the state of Dhyana. When Dhyana is continued, gradually giving up all forms whatsoever, it ends in Samadhi, revealing the meaning only, unexpressed in any form.

'Samadhi is the property of every human being', says Swami Vivekananda, 'nay, of every animal. From the lowest animal to the highest angel, sometime or other each one will have to come to that state; and then, and then alone, will real religion begin for him. Until then we only struggle towards that stage. . . . Each one of the steps to attain Samadhi has been reasoned out, properly adjusted, and scientifically organized. When faithfully practised, they will surely lead to the desired end. Then will all sorrows cease, all miseries vanish. The seeds of action will be burnt, and the Soul will be free for ever'.

There are dangers of a different and more subtle character towards the end of the journey. The powers like supernatural hearing, touching, seeing, smelling, etc., which belong to the Pratibhā (or light of supreme knowledge) the

Yogi obtains at the stage when discrimination arises in him, are obstructions to the attainment of the highest goal. When these are met with on the way to Samadhi, the Yogi has wisely to reject them. If he succumbs to the temptation of possessing and utilizing these and other powers, his further progress becomes barred. Says Patanjali: 'These (powers) are obstacles to Samadhi, but (i.e. though) they are powers in the worldly state'.

The theory and practice of Raja Yoga reveals the truth that underlies, in one form or other, all aspects of spiritual striving. It is therefore said to be the 'Royal Path of Union'. The other Yogas have, in intimate combination, some or all of the steps of Raja Yoga. In the immortal words of Swami Vivekananda, 'Thus the rousing of the Kuṇḍalini is the one and only way to the attaining of divine wisdom, superconscious perception, realization of the Spirit. . . . All worship, consciously or unconsciously, leads to this end. The man who thinks that he is receiving a response to his prayers does not know that the fulfilment comes from his own nature, that he has succeeded, by the mental attitude of prayer, in waking up a bit of this infinite power which is coiled up within himself. Thus what men ignorantly worship under various names, through fear and tribulation, the Yogi declares to the world to be the real power coiled up in every being, the Mother of eternal happiness. And Raja Yoga is the science of religion, the rationale of all worship, all prayers, forms, ceremonies, and miracles'.

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'Anything that is secret and mysterious in these systems of *Yoga* should be at once rejected. The best guide in life is strength. In religion, as in all other matters, discard everything that weakens you, have nothing to do with it. Mystery-mongering weakens the human brain. It has well-nigh destroyed *Yoga*—one of the grandest of sciences. From the time it was discovered, more than four thousand years ago, *Yoga* was perfectly delineated, formulated and preached in India. . . . Most of the modern writers talk of all sorts of mystery. Thus *Yoga* fell into the hands of a few persons who made it a secret, instead of letting the full blaze of daylight and reason fall upon it'.

—Swami Vivekananda

# GAUTAMA BUDDHA, THE ENLIGHTENED

BY SWAMI ATULANANDA

In ancient scriptures it is written that there was rejoicing in the highest Heaven for the gods knew that he who dwelt among them, the Lord Buddha, would visit the earth. He would take birth as man for the salvation of all creatures. Five hundred times the Buddha had lived on earth and now once more the Lord would go forth to reveal the Truth and to bring comfort to the weary and sorrow-laden; to bring the Light of Wisdom that dispels the darkness of ignorance.

In the palace-garden of King Shuddhodhana, outside the city of Kapilavastu, in the north of India, Queen Māyādevi was resting under the spreading branches of a magnificent satin tree. Beautiful as the water-lily was Queen Maya and pure as the lotus. And the king, her husband, honoured her and truth dwelled in her heart.

And now, this day, would be fulfilled in her what had been shown her in a dream,—a strange dream of a beautiful, bright star entering into her and filling her with joy unspeakable, which dream indicated—so said the court-astrologers—the birth of a wonderful boy, a holy child of great wisdom, a boy who would grow up a ruler of the world, or, if so he choose, a saviour of man.

As the queen rested in the garden, the hour arrived and a weariness stole over her. The tree bent down its branches to shelter her and from the earth sprang up flowers spreading a bed. And so, painless the Buddha was born, bright and perfect.

The news reached the palace and preparations were made to celebrate the birth of the prince. Siddhārtha, he was named, that is, 'he who prospers always', and there was rejoicing for seven days. But at eventide of the seventh day Queen Maya said: 'I shall soon leave this world for I have given birth to a future Buddha and I shall not give birth

to another child. And the Queen smiled and slept,—a sleep from which she would awaken in heaven where bright spirits welcomed her.

And for the child a foster-nurse was found of royal blood, who took the boy and reared him. Thus, the young prince Siddhartha grew up sweet of temper, gentle and truthful, and modest and wise.

And when the prince had grown to youth, none was keener in driving and riding for the chase and none so clever in handling the sword. And still, a great compassion was noticed in the youth. For every now and then when a quarry was at his mercy, Siddhartha would shield the sword or take the arrow from the bow. And daily he became more pensive. Wandering through the forest or fields he found beneath the beauty of all life, a sting. The sun shines bright, but burning are his rays as at midday the oxen pull the plough. The moon shines fair, but by her light the fox can find his prey. One insect eats another, the lizard eats the ant, the snake the lizard, the kite eats both. One bird feeds on another. Fish on fish. One slays and then himself is slain. All life is wrought with death.

The prince sat down with ankles crossed beneath a Jambu tree, musing on the ills of life, and pity filled his heart, and a deep love and passion to heal all pain. And meditating on the mystery of life, Siddhartha's soul rose up in ecstasy and got its first glimpse of the great remedy—the cure of the world's disease.

So the prince grew up to be eighteen years old. He enjoyed the pleasures and luxuries of the Indian court-life. But every now and then, amidst his play a mood of sadness and serenity would come over him and he would withdraw from his companions to muse alone on the ills of life.

Then King Shuddhodana would be

reminded of what the wise men had said when the prince was born: 'The boy will be a ruler of the world, or, he will tread the path of self-denial and halt not till he realizes the Truth'. So, desirous that his son should rule the earth, the King thought how he might drive from the prince's mind these saddening thoughts. He called his counsellors and these wise men decided that there was but one remedy. Love alone could drive away the dark clouds of Siddhartha's mind.

Hearing this, the King desired to see his son married and so sent criers through the land to announce a court of pleasure, where all the fair maidens of different kingdoms were invited and each girl was to receive a gift from Siddhartha's hand.

And so it happened that one among these fair girls struck in the heart of the young prince a note of recognition. Their eyes had met and love burned like a flame. For, though strangers in this life, in former lives the twain had met and wedded. As every cause ends in the effect and deeds of previous lives may bear their fruit today, so love, when deep and true, binds soul to soul from one life to the other.

A princess, this girl was, Yashodhara by name, and according to the custom of her race none could wed her but the bravest in the land. And so Siddhartha desiring her for his bride asked the King to challenge all the princes of the land to compete with him in manly sport so that his superior strength and skill might win for him the princess's hand.

The father consented and Siddhartha being victorious over all the other princes obtained Yashodhara as his bride. Thrice did they walk around the sacred fire with garments tied together and then they were married and the young couple retired to the beautiful palace specially built for them with pleasure gardens and pavilions. And happily they lived there together,—a paradise on earth.

So Siddhartha lived forgetting the world-woe. And King Shuddhodana was happy, for he thought: 'My son will soon be king, a King of kings, the greatest of his time'.

But now it happened, one day, that the prince wished to drive outside the palace grounds. Word was sent and the people were happy for they would see their future king. The streets were swept, the houses decorated, twigs and flowers were spread, and all the people were garlanded. And as the prince drove by there was great cheering. But, from this happy crowd stepped out a beggar, old in years, bent and lean, with wrinkled face, crying for alms. Siddhartha halted. 'Who is this?' he asked his charioteer. 'Is it a man, a human being in such helpless state? How came he thus?' 'O Prince,' spoke then the charioteer, 'this is old age. The oil of life is almost spent and feebly flickers still the flame'.

Prince Siddhartha thought: 'Is this what old age means? Then why rejoice? A few years and time will suck our youth and strength and grace. Oh, vain is life, if such must be the end'.

Then, as they passed on, they saw a sick man lying by the wayside, sweat-covered, in a fever. His parched lips were twitching. He stumbled to his feet to fall back again exhausted, full of pain. Siddhartha ran with tender hands to lift the stumbling man, 'And what is this?' he asked.

'The man is sick,' replied the charioteer. 'It is disease that comes to everyone, sooner or later, in one form or the other'.

'Disease!' exclaimed the prince. 'Then all men live in fear!'

'Yea, Prince, such is the lot of man, healthy tonight, but to wake a wreck, and none can foretell the hour or form of visitation. At last comes death. Such is the common destiny of man. First life, then death. Then life again; again comes parting and the funeral pyre, and life once more,—such is the round, the wheel of birth and death'.

Then Prince Siddhartha's eyes were fastened on the distance. Seeing he did not see, for now with his mind's eye he encompassed the whole of worldly life,—a suffering world caught in the common round of birth

and death with all its woe. He saw the vanity, the mockery of life even at its best and the endless pain of its worst. 'O men!' he exclaimed, 'how fatal is your delusion. Pleasure ends in sorrow, youth in old age, health in disease; life ends in death, and death again leads on to unknown lives, to start it all anew. Is there no end, no remedy, no means to stop the wheel? Is there no God to save man from this curse? Turn home, charioteer! It is enough. I wish to see no more, for all is evil. Blinded we are, bound by a cheating world. Oh, let me rend the veil that covers our vision. There must be a way out, a way to save the sad earth'.

Returning to the palace, the Prince sat down in meditation. He thought: 'If I accept the crown that may be mine, bloodshed will lead to victory. I add then to the sorrow of the world and I will miss the path that leads to Truth. Better to tread the path of lowliness, the friend of all that lives, the earth my bed, the sky my canopy, clothing and food what is given in charity, the mountain-cave my shelter. Thus shall I live, and go with stainless feet in search of that which will bring joy to all men and the beasts. The gods are deaf or powerless. Which is the way to help the world, the reign of king or wandering crownless, homeless? Great deeds require sacrifice. Let me go forth to seek deliverance, renouncing all, my crown, my wealth and power, my wife and babe. Let me go forth alone in search of truth, that all men may be saved. In heaven or hell, on earth or nether region, somewhere, somehow, I must find out the way. *One* sacrifice and millions may be saved. Depart I must, never to return till what I seek be found'.

And then the Prince had a vision. In that vision it was made clear to him that the time had come for him to seek the path of religion, the path that leads to enlightenment and a voice spoke and said, 'Go out, Siddhartha, for thou art the Buddha-elect; thou art destined to enlighten the world. Thou art the Tathāgata, the perfect one, thou art called upon to become the saviour of the

world. Persevere in thy quest and thou shalt find what thou seekest'. The vision vanished and Siddhartha's soul was filled with peace. 'Verily,' he said, 'I shall become a Buddha'.

It was night. Siddhartha entering into his bedchamber looked upon his wife and babe, so pure, so sweet, so beautiful in their sleep. Silently he took leave. Once, twice, thrice he turned away, but love did call him back. At last he whispered: 'It is for thee, my love, and this dear child of ours, and for all men that I must seek deliverance. Painful is the parting. But I must go into the night in quest of the great Light that somewhere is shining and which I shall bring to thee'.

Siddhartha left the palace. He called Channa, his charioteer, who brought his favoured horse. But as they went a way beyond the palace, these he sent back together with his crown and jewels and his princely dress. The friar's garb he took and begging-bowl. Then set he out towards a hill where holy brethren lived, ascetics who subdued their passions and practised self-discipline. The Prince lived with them for six years, torturing the body and suppressing the wants of Nature, till he came to live on one grain of rice daily.

But as the years fled by and daily the body grew leaner and weaker and he had not found the Truth, Siddhartha left the ascetics, for neither he nor they had found the goal. They mortified the flesh that thereby they might attain heaven. But, thought the Prince: 'If heaven is earned by living hell on earth, when the bargain is through, life in this world will begin again with all its toil. The wheel turns round. Unless one gets outside the wheel there is no life, no realization. Killing the body does not free the soul. Rather I should strengthen the body with food and thus enable the mind to enter into deep meditation.

So Siddhartha went his way, alone, towards the East. In solitude he lived, contemplating the woes of men, the mystery of existence, the great Beyond from where all comes and into which all returns. Day after

day, week after week, month after month, he lived thus in meditation, forgetting his own needs, the hours for food and sleep, always searching his mind and soul for the great secret how to heal the pain of man. The anguish of soul became so great that the body could hardly bear the strain. One day Siddhartha sank to the earth in a swoon, spent and exhausted. In that state a shepherd-boy found him lying in the burning sun. The boy, seeing him so weak and still so majestic in appearance, took living branches and spread these over Siddhartha's head to protect him from the sun. He took a she-goat and pressing her udder let the milk drip on Siddhartha's lips. Thus strength returned and opening his eyes, Siddhartha asked the boy to give him milk from his pot. But the boy being a Shudra, of low birth, said: 'Lord, my touch defiles. I cannot hand thee the milk'. Then spoke Siddhartha: 'Kindness and necessity make all flesh kin. Caste is not a question of birth. He who does right deeds is of high caste; he who commits evil is low. Give me the milk, brother'. The boy was happy and gave the milk.

Strengthened, the Master rose and now directed his footsteps towards a great forest and in that forest stood the Bodhi-tree beneath whose branches Siddhartha would learn the Truth and become the Buddha, the Enlightened. Anger and pride, and desire, fear, and doubt would flee from him who knew the Truth. But first there was the final conquering of the mind and flesh, the fierce struggle with Māra, Prince of Darkness, who came that night with all his host to tempt the Prince and frighten him with fierce assaults. But Siddhartha exclaimed, 'Never shall I leave this seat till I find the truth; let this body die if in it I cannot get enlightenment; I shall die on this spot or realize the Truth', and Māra fled.

Then Truth began to dawn on Siddhartha's mind. All his past lives became known to him. He saw how each new life reaps what the old life has sown; how one life flows into another; how good brings good and evil, evil;

and how our mind is a vast storehouse of the impressions of the past; how many a tendency in this life is but the flower of a habit acquired in a previous birth; how thus each man is the maker of his own destiny. Then the Lord saw sphere after sphere, universe upon universe, existence in all its immeasurable vastness, and behind all this, One Power, one fixed decree, silently at work, evolving light out of darkness and life out of death. There is but one power ruling supreme—a power that creates and supports and destroys, working out its own inscrutable plan. He who falls in with this plan, does well. He who hinders comes to grief. The insect, the bird, the tree, the flower, man, and beast each has a part to play, each according to his or its kind. He who plays well, fulfils the Law. All this the Buddha realized, seated under the Bodhi-tree.

Then saw he how sorrow always goes with life and how through delusion we cling to life taking sense-pleasures as the highest good; how desire spurs us on and makes us drink deep of the cup of life, and how, intoxicated with sense-pleasures we forget our own divine origin and thus travel farther and farther, away from the source of our Being, until disgusted with the hollowness of such an existence we turn back and look inward. Then we begin to reach out towards that blissful Being which is our Atman, our true Self, there to find peace and rest. Then we are no more in need of a human body, but happy as Spirit with Spirit. The thirst for life is ended and the bliss of Nirvāṇa is reached,—the sinless, changeless state of nameless joy.

As the Lord Buddha thus entered into the state of Nirvana, the entire world (so it is written) for one short moment was at peace. Buddha rose from his seat radiant and strong and joyous. For now he had realized the Truth and had become one with Truth, free and enlightened. Henceforth he was no longer Prince Siddhartha but the Buddha and he spoke this famous Shloka:

'Long have I wandered! Long!  
 Bound by the chain of desire  
 Through many births  
 Seeking thus long in vain.  
 Whence comes this restlessness in man?  
 Whence his egotism, his sorrow?  
 Hard to bear is this life  
 When pain and death enfold us.  
 Found! It is found!  
 Author of selfhood  
 No longer shalt thou build a house for me.  
 Broken is the wall of sin,  
 The roof of ease is torn away,  
 Into Nirvana my mind has passed,  
 The end of cravings has been reached at last'.

Buddha contemplated how he might make the glad tidings acceptable to man, for man is loth to give up attachment for the sense-life; man is steeped deep in darkness and delusion. Who would listen and follow in his path? 'Yet, if men but knew and understood, how happy they would be! Yea! I must preach and whoso will listen let him hear the Law'.

For many days (3, or 4, or 7 weeks according to different versions) Buddha fasted in solitude, merged in thought, enjoying the bliss of emancipation. And then two merchants passed by and when they saw him so full of peace, so noble, so majestic, they approached him respectfully and offered him rice-cakes and honey. This was the first food Buddha took since he attained Buddhahood. And these merchants hearing from his hallowed lips the way of salvation, became his first lay disciples.

Then the Lord went to Banaras, that ancient city on the Ganges-side, where even today hundreds of pilgrims go for worship. It was there, at Banaras, that Buddha preached his first sermon. There he conversed with holy men and taught them the new way to Freedom. 'Happy', he said, 'is he who conquers himself. He attains to peace. Happy is he who has found the Truth, for the Truth is noble and sweet. Truth delivers us from evil. Truth is the only saviour. It is perfect; no one can improve it, no one can change it. Have faith in Truth and live it. Errors lead astray; illusions beget miseries; they intoxicate like

strong drinks, but they fade away and leave you disgusted. Self is a fever, a transient vision, a dream; but Truth is wholesome and sublime. Truth is everlasting; Truth alone abides for ever'.

Many of the people that heard the sermon joyfully received the doctrine and they called out: 'Truly the blessed one has founded the kingdom of righteousness. He has set the wheel of truth rolling. The kingdom of truth will be preached upon earth, it will spread and righteousness, goodwill, and peace will reign among men'.

Seven years had passed since that terrible night when Prince Siddhartha left his wife and babe, his father and his friends, and sorrowfully had King Shuddhodana spent these years longing for the return of his son. And filled with sadness, renouncing all joy of life, sat sweet Yashodhara pining for her lord.

But now the news reached the palace that the Prince had been seen and that he had become Buddha, the Enlightened. At once horsemen were sent begging Buddha to come to the palace and see his old father and his faithful wife. Buddha, bowing his head, said: 'I shall go, for every man owes reverence to those who gave him birth'.

The city of Kapilavastu rejoiced once more. Preparations were made to give the Prince a fitting welcome. There was music and song. The King rode out to meet his son. But great was his disappointment when instead of a Prince he found a beggar-monk in yellow garb, asking for food from house to house.

'My son, why thus disgrace me?' cried the King. 'Does Prince Siddhartha steal into my realm as a beggar craving food? My son, you should have come as becomes your rank as future king. Will she who is your wife meet with a beggar-spouse? Son, why is this?'

'Father,' replied the Lord, 'it is the custom of my race. What former Buddhas did, that do I now. I am of them. I came to bring the Truth, to show to man the way to blest

Nirvana, to free man from the wheel of bondage. I came to make man free'.

The King, seeing his son bright as the morning sun, listened to these blessed words. He was moved and exclaimed: 'Wonderful is the change! Long have I sorrowed but now my heart is light, for my son has found the path of immortality and he will teach all men'. Asking leave to carry Buddha's begging-bowl, together they entered the city. That evening Yashodhara heard the glad tidings and she smiled through her tears; and Rāhula, Buddha's son, now seven years old, looked up at his father and, urged on by his mother, said: 'Father, what have you brought for me?'

The Lord replied: 'My son, I cannot give you perishable treasures that bring only cares and sorrows, but I can give you a treasure that will not perish, the treasure of a holy life. Do you want that? Then enter upon the path'. Rāhula replied, 'I want that treasure'.

Buddha taking the yellow cloth gave it to his son and accepted him as his disciple.

Forty-five years Buddha taught and gathered around him thousands of disciples, of whom Ānanda, his cousin, was the favourite. Then the day drew near of his final Nirvana. Passing through a village, the smith of that place invited Buddha with all the brethren to take their meal at his house. They went and when the Blessed One had eaten the food, a sickness came over him and sharp pains even unto death. But the Lord bore it without complaint. And perceiving that the end was near, Buddha blessed the smith at whose house he had taken his last meal, so that afterwards no one might rebuke him as being the cause of Buddha's death. Then he spoke these words:

'He who gives, gains most. He who subdues himself shall overcome his passions. The righteous man casts off sin; and by rooting out lust, bitterness, and illusion, do we reach the great Nirvana. I am not the first Buddha who came upon earth, nor shall I be the last. I came to teach the Truth

and I have founded on earth the kingdom of Truth. Gautama Siddhartha will die, but Buddha will live, for Buddha is Truth and Truth cannot die. He who believes in the Truth and lives it is my disciple and I shall teach him. The religion which I have preached to you will live so long as my disciples cling to Truth and lead a life of purity. But when clouds of error darken the light, the religion of the Tathagata will last only for about five hundred years. Then in due time another Buddha will arise and he will reveal the selfsame eternal Truth which I have taught you'.

Calling together his disciples, Buddha said, 'Listen, brethren: Decay is inherent in all component things, but the Truth will remain for ever. Work out your salvation with diligence'.

These were Buddha's last words. Then he fell into a deep meditation and thus entered final Nirvana. There arose a mighty earthquake and thunder and lightning and then great peace spread over the earth.

Buddha came when religion in India threatened to decline and degenerate. The priests had become powerful and the people superstitious. The spirit of religion had disappeared to make room for external observances, rites, and ceremonies.

He preached a practical religion; he re-established the religion preached in the Upanishads. 'Live a holy life,' he said, 'and Nirvana is open to all. Walk in the eightfold path: have right understanding, right resolves, speak the truth, act rightly, earn your livelihood in an honest way, make right efforts, cultivate holy thoughts, and keep your mind peaceful. This is the eightfold path. Do away with selfishness, be charitable, and live for others. Then peace and happiness will be yours for ever. That is the state of Nirvana, the state of eternal bliss, here and hereafter'.

India listened and followed the advice and once more became the holy land. Wonderful and glorious was Buddha—God-incarnate. He revealed the path of Truth and Righteousness. With reverence millions in and outside India worship him even today.



# RELIGION AND EDUCATION

BY B. S. MATHUR

Our education, at present, seems to be in the hands of politicians. A lot of condemnation, without a cause, is the feature of the day. Yet there are certain educationists and intellectuals who cannot shut their eyes to the prevailing reality in India.

The present fashion is to find fault with the universities and the colleges. This penetration ends there and that is the fundamental mistake. The universities and colleges are almost the same as they were in good old days when our present politicians, the pride of India, were students, preparing for their present life of activity and glory. And yet this transformation, this tragic change, that may be responsible for apparently unending frustration! There is a deep, indeed a fundamental, change in the atmosphere in the country and that is the main trouble.

The charge against students is that they do not work and that they have no moral discipline. We can have the same thing to say with reference to our society. This evil of society is in our educational institutions. There is, to say the right thing, politics in our institutions. And the great wonder is that some of our politicians—who seem to be governed, as they say, by greater politicians of the day—want this politics in our nation-building institutions.

The general public, including the intellectuals, might not feel like that. And that is the tragedy. This is responsible for 'no work' and 'no discipline' among our students. We want them to work. We want them to build up their character. But they do not. Politics interferes. Discipline is cast to the winds. In the absence of discipline nothing is possible—no work and no character-formation. Our institutions must remain in perfect isolation from politics. As I look back upon my student days I feel a greatly changed

atmosphere in the institution I am now working in and from where I can have a change as and when I want. That sacredness is gone. Nothing but money, nothing but selfishness, prevails. As I go round I find the same picture in other institutions. That touch, that touch of divinity, of essential sacredness and affection, is wanting between the teacher and the taught. In fact, respect for age, for learning, and what is worse, respect for law, is gone.

Who is responsible for this change in the atmosphere? Not the teachers, at any rate, who have no other power but the pupils' respect for age, learning, and laws. The atmosphere is such. We have won our freedom. At this time of transition, when we have not yet settled down peacefully, the atmosphere is full of agitation for yet more freedom. This 'freedom' seems to make us free of culture, light, and learning.

Our politicians have a great responsibility. They have to control our society. After all, students, who are the makers of present and future glory of the country, have to pass considerable time in society even while they are students. They must have a proper atmosphere to develop. They have in them, as all of us, the essence of divinity. That essence must come out in their dreams, thoughts, and deeds. That consummation is possible in a proper atmosphere.

The burden is on the shoulders of teachers and politicians alike. Teachers have to give their students an atmosphere of sacredness, and this atmosphere has to be kept up in society so that education, a continuous process, is unendingly progressive. And for this perpetual progress of education, which is a campaign for light and learning, we need a sacred atmosphere in society too.

Let us think. We are not to apportion

blame. We have to work unendingly for this sacred atmosphere in which there will be a full and perfect manifestation of sacredness. God that lives in us must manifest. For long we have forgotten Him. Without Him we are nowhere.

How aptly does Swami Vivekananda say: 'We must have a hold on the spiritual and secular education of the nation. Do you understand that? . . . The education that you are now getting has some good points, but it has a tremendous disadvantage which is so great that the good things are all weighted down. In the first place it is not a man-making education, it is merely and entirely a negative education. A negative education or any training that is based on negation, is worse than death'.

How is the present education a negative education? There is very little of sacredness in our education. It aims at purely money-making. What a sorry thing for this land of Rishis, of religion and spirituality! Education is not for money-getting alone. It should make man what he ought to be, through the manifestation of divinity within. He ought to be truly religious, a lover of truth and knowledge. Money will come in in course of time. It should not be the prime concern of education to lead to wealth acquisition. There is wealth inside, the universal library of the world. Education must reveal that wealth in all its variations. Life is a complicated affair. Let education be a right preparation for it.

Our education must be positive in its approach. What is positive is God. Make education godly. Again let us turn to Swami Vivekananda for light: 'Now comes the question, can religion really accomplish anything? It can. It brings to man eternal life. It has made man what he is and will make of this human animal a God. This is what religion can do. Take religion from human society and what will remain? Nothing but a forest of brutes'.

Our education needs religion and yet more of it to bring in light, culture, and discipline. Generally people aim at banishing religion from educational institutions. This is wrong. Instead of politics let us have religion. Politics has done enough harm. It has coloured entire education with the result that we have a large army of students who do not recognize their teachers. We want a trained army of workers for peace and construction. This army will be forthcoming as a result of right development of the religious atmosphere, an atmosphere of sacredness, in our teaching workshops. We must manufacture truth-loving and truth-finding students in these workshops.

What present education, minus religion, has not accomplished, introduction of a religious atmosphere, minus politics, will accomplish soon—and for ever—a new world of peace, harmony, and justice, where freedom will be perfect and intellect fully accomplished.

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'The training by which the current and expression of will are brought under control and become fruitful, is called education. What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and secrets of the universe and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean meeting death face to face. It is man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want'.

—Swami Vivekananda

# THE INTERACTION OF CULTURE

BY DANTON G. OBEYESEKERE

What is culture? According to some anthropologists, it is the way of life of a people living together. Culture manifests itself in their habits and customs, arts, social system, knowledge, and in their religion. It is something more than a mere total of these parts or aspects, even as a great book is more than the constituent materials and letters, or a man is more than the total of the parts of his body. The culture of a philosopher, scientist, or artist, is distinguishable from that of a daily paid miner or unskilled labourer, but in a society they form parts of a culture.

How did culture develop? Life has existed on earth probably for about 800 million years. The human race perhaps had its genesis on this planet about a million years ago. The Neanderthal man lived about 50,000 years ago. His tools have been found in the caves where he sheltered. But in 15,000 B.C. there was not to be found on earth one grain of humanly cultivated grain, man-bred cattle, a single metal tool, or vessel of pottery. The age of farming and pottery came into being after this. The twenty-one recognized civilizations (such as Egyptian, Indic, Sinic, Minoan, Sumeric, Andean, Mayan, Syriac, Hellenic, etc.) dealt with by Prof. Arnold J. Toynbee in his excellent *Study of History* all arose within the last 6,000 years. Who first discovered how to plant crops for food, how to domesticate dogs, horses, etc. for human use, and how to make fire artificially, and who invented the wheel for transport, are not known. These great steps forward are now hidden in the mists of antiquity. According to the diffusionist theory of culture, the discovery was made at one centre, such as Egypt or Mesopotamia, and thence adopted by neighbours and spread throughout the world. The rival theory is that the discovery was made independently at more than one centre, and its knowledge spread

therefrom by traders, military adventurers, missionaries, etc.

Alexander the Great extended the Hellenic civilization from Greece as far as India in 4th century B.C.; the Indian Emperor Ashoka extended Buddhist civilization in South-east Asia in 3rd century B.C.; the later Roman Empire extended Roman law, roads, and Christian civilization in Western Europe and in the Mediterranean area. Traders, such as Arabs, Marco Polo, and the later European trading companies, brought various cultures into one another's knowledge. Modern science and the growth of nationalism has enabled the Western Powers in the last six centuries to dominate many parts of the earth and spread their culture including language, systems of government, modes of travel, food and various customs, both good and bad.

If we consider a modern menu with one over six centuries ago, what do we see? The ancient European chef, before Columbus discovered the New World, had no tomatoes, potatoes, string-beans, maize, pine-apples, and turkeys. All these commodities as well as chocolate, rubber, and tobacco came from America to the Old World. Tea was cultivated in China in the 6th century, but Europe heard of it in the 16th century. Coffee was a tree indigenous to Abyssinia. The Arabs used coffee as a beverage in the 15th century and Europe took to it later. Sugar-cane was well-known in India when Alexander the Great arrived in the country in 327 B.C. Then only did Europe hear of this 'honey' produced without the aid of bees. Rice also was made known from India by the Arabs. Beer brewed from barley was a national liquor of the Egyptians in 1800 B.C. The Babylonian records gave its recipes even as far back as 2800 B.C. These few examples clearly show how inter-

national in derivation are some aspects of modern culture.

The interpenetration of cultures has not been always welcomed. The primitive tribes, such as the Jews, had a jealous God and were usually very conservative. Even advanced civilizations sometimes were also conservative. A classic example was the reply of the great Chinese Emperor Ch'ien Lung in 1793 to the British King George III's envoy Lord Macartney who sought diplomatic and commercial relations. Ch'ien Lung had subjugated the wild nomads of the Eurasian steppes and was quite self-satisfied with the Chinese civilization and his own eminence. He probably thought King George III was ignorant or mad to treat Ch'ien Lung as his equal. Hence his reply of which the following are some extracts:

'You, O King, live beyond the confines of many seas; nevertheless, impelled by your humble desire to partake of the benefits of our civilization, you have despatched a mission respectfully bearing your memorial. . . . To show your devotion you have also sent offerings of your country's produce. I have perused your memorial: the earnest terms in which it is couched reveal a respectful humility on your part, which is highly praiseworthy. In consideration of the fact that your ambassador and his deputy have come a long way with your memorial and tribute, I have shown them high favour and have allowed them to be introduced into my presence. To manifest my indulgence, I have entertained them at a banquet and made them numerous gifts. . . . As to your entreaty to send one of your nationals to be credited to my Celestial Court and to be in control of your country's trade with China, this request is contrary to all usage of my Dynasty and cannot be possibly entertained. . . . If you assert that your reverence for our Celestial Dynasty fills you with a desire to acquire our civilization, our ceremonies and code of laws differ so completely from your own that even if your envoy were able to acquire the rudiments of our civilization, you could not possibly transplant our manners and customs to your alien soil. Therefore, however adept the envoy might become, nothing would be gained thereby. Swaying the wide world, I have but one aim in view, namely, to maintain a perfect governance and to fulfil the duties of the state. Strange and costly objects do not interest me. If I have commanded that the tribute offerings sent by you, O King, are to be accepted, this

was solely in consideration for the spirit which prompted you to despatch them from afar. . . . As your ambassador can see for himself, we possess all things. I set no value on objects strange or ingenious, and have no use for your country's manufactures. It behoves you, O King, to respect my sentiments. . . . Tremblingly obey and show no negligence'.

The sequel now known to us may raise a smile. The Chinese Emperor Ch'ien Lung knew not the power that modern science had placed in the grasp of the Western barbarians.

The Dutch introduced the smoking of opium from Java into China where it became more widespread even than in India. The British Government in India gained a monopoly of the sale of opium in the dominion in 1773 A.D. and of its manufacture in 1797 A.D. The Chinese Government in 1800 A.D. forbade the cultivation of the poppy in China and the importation of opium. Up to 1858 A.D. the illegal importation of opium into China was done in alien ships. The Chinese complained that the advent of Western traders had brought on China the curse of opium-smuggling. In 1839 the Chinese Imperial commissioner Lin Tse-sü, by a bloodless boycott and blockade of Western merchants in Canton, succeeded in getting the surrender of £11 million worth of opium,—which confiscated opium was destroyed by Lin. Then on 4th September 1839 the British commenced hostilities, which were ended by Treaty at Nanking in 1842, compelling the Chinese to open treaty ports and to cede territory. After the second Sino-British war, in October 1858, the Chinese agreed to legalize the import of opium into China. In 1926 A.D. India totally prohibited export of opium, and in the early 20th century China progressively reduced cultivation of opium till the Japanese invasion and occupation.

Both the Chinese and the Japanese did not welcome the infiltration of foreign traders or foreign religion. But the greater physical power arising from superior knowledge of modern science and technology enabled the Western invaders to thrust themselves *volens* into these countries. Soon after Admiral Perry shelled the Shogun of Japan, the

Japanese decided to learn this modern technology. Both Japanese and Chinese students came to Western lands to study and master modern science. The Americans, after suppressing the Chinese Boxer Rebellion, used a part of the indemnity received from China to award scholarships in U.S.A. to Chinese students. The Japanese and Chinese successfully mastered modern technology, the former became really skilful not only in research work but also even more so in adopting foreign inventions. The Japanese textiles, etc. can compete with corresponding industries of other nations. The Japanese at the beginning of this century were masterful enough in these arts of war to beat the Russians and to conquer a part of South-east Asia later for a short while. The Turks and Egyptians have also shown the same tendency to adopt these aspects of modern Western culture. When students go abroad to study certain subjects, they not only learn those subjects but also many of the customs, good and bad, of the foreigner. Some of these customs (including sports) they introduce into their native lands when they return.

In his Reith lecture, on the 'World and the West', Prof. Arnold J. Toynbee states one of the laws of cultural radiation as follows:

'When a travelling culture-ray is diffracted into its component strands—technology, religion, politics, art, and so on—by the resistance of a foreign body social upon which it has impinged, its technological strand is apt to penetrate faster and farther than its religious strand; and this law can be formulated in more general terms. We can say that the penetrative power of a strand of cultural radiation is usually in inverse ratio to this strand's cultural value. A trivial strand arouses less resistance in the assaulted body social than is aroused by a crucial strand, because the trivial strand does not threaten to cause so violent or so painful a disturbance of the assaulted body's traditional way of life'.

In the 18th century Turkey, one of the royal ladies, who was dangerously ill, could only allow a Western doctor to feel the pulse in her hand stretched timidly between opaque curtains hiding the rest of her. Prevailing conventions prevented more thorough exami-

nation even though the alternative was death. However, in a few generations, modern technology had infiltrated Turkey so much that Kemal Ataturk was able to make Turkey adopt numerous Western customs of dress and other conventions as well as the Latin alphabet in place of the Arabic one.

In the ancient days, before knowledge of writing prevailed widely, the cultural tradition was handed down from one generation to another by word of mouth and memory. The Jātaka stories, Buddhist Tripiṭaka, Greek *Iliad*, and the folk-lore of many lands were reduced to writing many decades later. Literacy is not necessarily essential to culture. Akbar, the great Mogul emperor, was an illiterate but very cultured individual. High culture is compatible with inexpensive simple living as demonstrated by the lives of many of the saints and great men, as for instance, Gandhi in this century. The increase of literacy, aided by the invention of printing and mass production of cheap literature, has helped to spread culture more widely,—sometimes to lower the average standard, occasionally to raise it. The intellectuals often prostitute their ability in pandering to the low taste of the masses by producing plays, films, literature, and music of poor and sometimes obscene quality which will be remunerative and supply the public majority's demands. The average culture of the ancient court and feudal elite may have been appreciably higher than that of the vast masses nowadays, if we compare the productions of their ages in drama, music, and great literature. Nevertheless the general dissemination of knowledge by printing and translations has had great effects. For instance the Renaissance and Reformation in Europe were brought about by it. The common pool of human knowledge has been greatly increased and made available to vaster numbers of mankind than ever before.

When powerful cultures have violently overthrown and thrust themselves upon primitive cultures, the primitive people have often declined in population, even to the point of extinction in some cases. The Tasmanians,

Melanesians, and Polynesians, Australian aborigines, the Red Indians of the Americas, and the Veddahs of Ceylon in their history show this. The joy of living is diminished and the sudden changes in the way of life affect them adversely. They succumb in vast numbers to some diseases brought by invaders. In the Pacific islands the decline in population is for the most part attributed to psychological causes. G.H.L. Pitt-Rivers, in his book *The Clash of Culture and Contact of Races* shows how this is brought about, occasionally also by missionary enterprises.

When advanced cultures meet, the effect is not sometimes so destructive. For instance, in India, Ceylon, and China, the populations are rising rapidly. Their way of life cannot be changed so rapidly and their joy of living persists. 'Blessed are the meek, for they shall inherit the earth' is exemplified by them. The perfect culture has not yet been discovered on earth. Each has within it the seeds of its own decay. As Toynbee has pointed out, many of them have arisen from the response to challenges in their environment. Some have been exhausted in winning their victory over some challenges, and, softened by success, have been unable to meet the new challenges that the course of time has brought to them. In ancient India, in the Upanishadic period, the four original classes were—the Brahmin (seekers after higher knowledge), the Kshatriyas (the executors and administrators), the Vaishyas (skilled producers and merchants), and the Shudras (the labourers). Then a Brahmin gave moral guidance but did not enforce that which he had advised. He had no extensive possessions and the other castes provided him with ample means of subsistence. Thus he was not so exposed to the corrupting effects of riches and power. The Kshatriyas, advised by the Brahmins, were the administrators, kings, and warriors. Society expected each class to perform well its duties and guaranteed sustenance and self-expression to each. The spirit of individual competition was not so accentuated as in the present Western world; and in that ancient society the idea of

the equality of man and man referred mainly to his spiritual personality. But excessive caste prejudice and its attendant evils were still manifest in some villages. Opening temples, schools, and cemeteries to members of the depressed castes was quite a problem in this century in some villages of India and Ceylon.

However, with the advent of modern technological appliances the clash of cultures was more frequent. In motor buses and trains it was less easy to observe antiquated caste prejudices. Aeroplanes and fast ships made international travel much easier and brought distant races into contact more frequently. In fact modern science has provided the framework or crucible to weld the various cultures together, and bring about some unity in diversity and diversity in unity. The great religions of Asia began to interact on one another. Mahayana Buddhism, Christianity, Hinduism, and Islam re-examined their fundamentals. Customs which had outlived their useful purpose such as suttee, child marriage, etc. in Hindu society were steadily set aside. Reform movements such as Arya Samaj and Brahmó Samaj sprang up from the contact. Saints and reformers like Ramakrishna and Gandhi began to be honoured. Christianity too began to examine its fundamentals. The Europeans had produced a militant set of Christian sects, conflicting with one another. It is still too premature to judge the effects of the Indian Church Union movement. An increasing number have begun to feel that the same Divine Spirit may be drawn through different wells called by various sectarian labels according to the local tradition. The various sects are like the militant services (army, navy, and air force) of the Divine doing battle with evil. Which arm of the services is the best is a matter of individual choice. Each sect has had its mystics who helped to reveal the Divine when priestly custom began to grow stale and obscure the vital spark.

Not only religions but also forms of government have been interacting increasingly. The modern printing-press and radio and television

sets have played a big role in making the modern age that of the common man. The rise of industrialism and modern nation-states have created a new set of values and new type of ruler. Progress began to be measured in terms of money and physical power. In the struggle for wealth and power, spiritual values waned. The aim of each nation and individual tended to be commercial prosperity, personal comfort, and success at the expense, if need be, of one's neighbour. Democracy was natural to the commercial age, *vox populi vox dei*. The leaders of the nations often know that peace is indivisible and the world is increasingly becoming One; but they also know that under the democratic system, over-riding the parochial prejudices of the common man would result in their removal from leadership. Therefore, notwithstanding the League of Nations and the present United Nations Organization, wars may yet be upon us. In Africa, various forms of government from indirect tribal rule in some parts to democracy in West Africa and Liberia are to be seen at work. Nationalism is a growing complicating factor in the world. In the 20th century the principle of self-determination of nations, small and big, even though economically far from self-sufficient, has added many barriers to trade and human freedom to travel. Passports, currency quotas, trade quotas, import and export licences, are all evidences of restrictions on

various freedom. Are men really more free today than they were in the last century? While human control over Nature has now become stupendous, anarchy prevails in the moral and aesthetic sphere. The atom bomb is a symbol of such power. Will the human will be perverse enough to use atomic power for destructive instead of constructive use?

Science tells us *how* to do things, but it seems to be unable to answer satisfactorily the *why* and *whither* of the Universe. Religion, rather than science, tries to set up the ultimate and fundamental goals and to anchor them in the emotional life of the individuals. Such goals exist, just as much as living beings exist, and live as powerful traditions influencing the conduct and spiritual values of individuals. They have sprung into existence not by demonstration so much as by revelation by powerful personalities of great spiritual power. Is the human race likely to go the way of the prehistoric dinosaurs? Are we making a bugbear of illiteracy and reducing the number of illiterate but spiritually sound individuals by converting them into literate but spiritually unsound secular folk? Are UNESCO and the corresponding national organizations equal to the tasks raised in regard to this? Will the human race rise to meet adequately the spiritual challenge coming from the growth of this tremendous power over Nature?

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## EKĀNAMŚHĀ, THE DAUGHTER OF YAŚHODA

BY V. B. ATHAVALE

It is commonly believed that the newly-born daughter of Yaśhodā was exchanged by Vasudeva for Krishna, and that she was handed over to Kamsa, who killed her by smashing the child on a stone. Hence, before trying to trace the history of the girl, it is necessary

to prove that the girl did not die but was saved. Sabhā-parva of the *Mahābhārata* tells that her name was Ekānaṅgā (Ekānamśhā)<sup>1</sup>

<sup>1</sup> This name is referred to as such by Varāhamihira and also in the *Harivamśha*. But in the *Mahābhārata* (Sabhā-parva, 39. 136) it is given as *Ekānaṅgā*

and she had gone to Dwaraka with Yashoda, for the Pārijāta plantation ceremony after the defeat and death of Narakāsura.

We are thus certain that Ekanamsha escaped death. It can be shown that the age of Krishna at the time of the Narakasura campaign was 35. The age of Ekanamsha must also be 35 at that time. We shall now try to trace her history up to this incident. The threads of this history lie scattered in the various Purānas. When all this scattered material is collated, we get a consistent picture of all the events. The question about the authenticity of the evidence from the different Puranas like *Harivamśha*, *Padma-purāna*, *Skanda-purāna*, *Garga-samhitā*, *Bhāgavata*, etc. gets automatically eliminated, because a consistent picture can never be obtained from accounts written by various authors at different periods, in various scripts and at different places.

We can turn to the historical sequence of events prior to the birth of Krishna. *Mahābhārata* (Sabhā-parva) tells that Vasudeva, Akrura, and Ugrasena were three prominent leaders in the Yādava Gaṇa-rājya. *Hari.*, I. 35, tells that Rohini was the eldest wife of Vasudeva, who was also called Anaka-*dundubhi*. Six Purānas repeat this name and explain it by saying that when Vasudeva was born drums were sounded in the heavens. It is necessary to clarify at this stage the intention of the authors of the Puranas in introducing persons like Nārada or a sound in the heavens, while narrating the historical account. In Sanskrit there is no indirect method of narration. Hence, while narrating accounts the Puranas introduce Narada or voices in the sky. There is nothing mysterious about it. It simply means that the source of information is not known or it does not matter much. It is equivalent with the English words 'It is said'.

Ugrasena was the chief of the Yadava Gana-rajya at Mathura, and Vasudeva was a member of the council. Ugrasena had a brother called Devaka, who had a daughter called Devaki. Devaki was married to Vasu-

deva. Kamsa, the son of Ugrasena, also favoured the marriage. Kamsa then put his father in prison, and became a despotic ruler of the Mathura territory. Nanda was the head of the Gopa community. He was a friend of Vasudeva in the old regime and he used to collect taxes from the Gopa community, residing in the Vraja area. His place of residence was the village Gokul, some four miles south of Mathura and on the opposite bank of the Yamuna river.

The cause of the rift between Kamsa and Vasudeva is stated to have occurred when a person foretold Kamsa that a child of Vasudeva from Devaki would kill him. Kamsa got enraged to hear this prophecy and started to kill his sister. Kamsa desisted from this intention after Vasudeva agreed to hand over to Kamsa every child of Devaki just after its birth. Kamsa kept Devaki in custody and asked guards to watch her in her pregnancy, and particularly at the time of delivery Vasudeva asked his first wife Rohini to stay with Nanda because he feared that Kamsa might demand the child of Rohini also. There were no restrictions on the movements of Vasudeva. Devaki gave birth to seven children and Kamsa killed them all. Rohini gave birth to Balarāma at Gokul when the seventh child of Vasudeva was killed by Kamsa. *Mahābhārata* tells that Vasudeva settled to buy some Gopa child and to exchange it for the eighth issue of Devaki in order to save at least one child of Devaki. He had also planned to see that the exchanged child also escapes and its life is saved.

*Hari.*, II. 4, tells that some two years after the death of the seventh child of Devaki, Yashoda, the wife of Nanda, and Devaki were pregnant simultaneously. Yashoda had gone to Mathura for delivery. Verses 11-14 in the 4th ch. of *Harivamśha* tell that both Yashoda and Devaki gave birth to a daughter and a son respectively, simultaneously at midnight. Vasudeva carried the child to Yashoda and exchanged it for the newly-born daughter. Yashoda did not know anything about the



exchange because she was under the swoon of the labour.

It is interesting to note here that none of the Puranas except *Bhāgavata*, X. 3. 51, narrates the miracle of a flooded river giving a path to Vasudeva carrying the divine child. We have seen that Yashoda had gone to Mathura for delivery and there was necessity for Vasudeva to cross the river to reach Gokul. This fact can be confirmed as follows. *Hari.*, II. 5. 1-5, tells that when Yashoda was about to go back to Gokul with the new born son, Vasudeva met her at Mathura and asked her to take care of his son Balarama, who was at Gokul, because Kamsa might attempt to kill Balarama. He suggested to Yashoda that her son and the son of Rohini would develop like brothers under her care. The religious ceremonies of the newly-born son of Yashoda were performed after Nanda and Yashoda returned to Gokul. The *Bhāgavata* tells, '*Yamanuja nadī mārgam dadau sindhu iva śhriyaḥ pateḥ*'. It will be clear from this that the description is more allegorical than historical.

*Hari*, II. 4. 45-49, gives the details about the way in which the girl was saved. It was managed by Vasudeva that the girl was secretly removed from the hands of Kamsa before she was smashed by him on the stone. All Puranas tell that the girl slipped from the hands of Kamsa and went into the sky. Vasudeva had also arranged that the girl should be secretly nourished in the house of a Gopa in Vrindavan. Verse 47 repeats the name of the girl to be Ekanamsha. *Padma-purāna*, Brah. 7, supplies the missing link: 'A Gopa called Vrishabhana found a girl in the field and she was nourished by him as his daughter because he had no child'.

All Puranas tell that when the age of Krishna was 7, Nanda left Gokul and made Vrindavan his headquarters. *Hari.*, II. 22, tells that it was at Vrindavan that Nanda knew for the first time that Krishna was not his son but the son of Vasudeva. All the Puranas and practically all the well-known saints like Jnaneshvara, Namadeva, Chai-

tanya, Tukaram, etc. have sung with great fervour the play of Krishna with Gopa boys and girls on the banks of the Kāṁḁdī (Yamuna) river at Vrindavan. The famous enchanting flute of Krishna, surrounded by calves, cows, and his playmates, is a common feature in all these descriptions. Krishna played at Vrindavan till he was 11 years of age. *Hari.*, II. 22, tells that Kamsa came to know about the secret moves of Vasudeva for saving the life of his son Krishna, and sent Akrura to invite Krishna to Mathura.

It is interesting to note here that Tukaram had seen in a mystic vision this shepherd boy, when he fasted for thirteen days after drowning his *Gita* Abhangas and entreated the Almighty to save him from the public censure which had forced him to drown his Abhangas. Tukaram says, 'The Almighty, in His infinite grace, split Himself into two parts. One part went to the Indrayani river and lifted up the drowned Abhangas and the other approached me in the form of a beautiful boy who embraced me with his tender hands, which removed my anguish and the mind became calm'. Nivṛittinath, the elder brother of Jnaneshvara, tells in his Abhangas that he always liked to meditate on the boyish form of Krishna playing in Vrindavan. Even Madhusudana Saraswati, the famous Advaita philosopher, writes, 'Let those who have trained their mind by constant meditation, remain merged in the luminous Brahman without name or form. But my innermost desire is to meditate constantly on the beautiful boy running on the sands of the Kalindi river'.

*Bhāgavata* X. 22, gives the following important episode which occurred at Vrindavan in the month of Mārgashirsha, when the age of Krishna was only 8. The name Kātyāyani figures prominently in the episode. We shall see in a moment that Katyayani is the name of the daughter of Yashoda, who was exchanged for Krishna to save his life. 'Some Gopa girls, who were playmates of Krishna, were observing for one month the Katyayani penance. The idea in observing the penance was that Krishna, the son of

Nanda Gopa, should be their husband in future'. *Tripura-rahasya*, ch. 40, gives the details of this Katyayani penance. Sixteen girls practised this penance with a view to obtaining Purushottama Krishna as their husband. Here Katyayani is described to be the daughter of Yashoda, who was exchanged for Krishna. She was the prominent girl among the sixteen who performed the penance.

*Garga-samhitā*, Vrindavana-khaṇḍa, tells that when Akrura came to Vrindavan to invite Krishna to go to Mathura, these sixteen girl playmates implored Krishna not to go to Mathura. For, they feared that Kamsa would kill Krishna. Krishna ignored their request and went to Mathura. Then this Katyayani took a vow not to marry and went to Vindhya-chala to practise penance in order to destroy persons with Āsuri tendencies. It will be clear from this that Katyayani was another name of Ekanamsha, during her stay at Vrindavan as the daughter of the Gopa Vrishabhana. *Hari.*, II. 2. 40 and *Mahābhārata* (Virāṭa-parva, 6) tell that her face was similar to that of Balarama and the rest of the body was similar to that of Krishna. Her arms reached the knees like those of Krishna. It was this Ekanamsha, who had gone to Dwaraka after Krishna had killed Narakasura and released the 16,000 girls who were kept in captivity by Narakasura and his confederate Mura at Prāgjyotisha in the Alaka territory. It can be shown that Pragjyotisha was the Gopa village on the Vartu river in Kathiavad and the Alaka territory are the Allech hills in Kathiavad. Mura stayed at Murapura, which is a prominent gap town between the Barda hills and Allech hills in Kathiavad.

Before discussing the relation of Ekanamsha with the worship of Krishna at Puri, it is better to note the close similarity between the history of Sri Sarada Devi, the Holy Mother, and that of Ekanamsha. It is well known that Sri Ramakrishna performed the Shodashi Puja ceremony. This Puja is a commemoration of the sixteen girls who had observed the Katyayani Vrata in order that they should be in union with Purushottama Krishna and

taken a vow not to offer their love to anyone else. Ramakrishna worshipped the Holy Mother as an emblem of purity and supreme devotion. And he considered himself to be a female companion in attaining union with Purushottama Krishna, the Lord of all love.

Thus though Saradamani was wedded to Ramakrishna, it was never in the sense of carnal union, but it was ever in the sense of mystic union with Purushottama, like Katyayani in the Krishna-Pandava period. Saradamani is designated as Narayani. *Hari.*, II.3, Virāṭa-parva, VI., and Bhishma-parva, 23, call this daughter of Yashoda as Narayani or Katyayani.

There are in all fifteen references to the daughter of Yashoda and all of them state that she left Vrindavan and stayed at Vindhya-chala for penance. It is easy to identify this place. For, on the railway line between Naini and Banaras there is a station called Vindhya-chala. It is a place of pilgrimage of the devotees of Goddess Durga. She is worshipped there as the daughter of Yashoda and Gokul Aṣṭami is celebrated as the date of her birth.

Now we shall turn to the relation of Ekanamsha with the worship of Krishna at Puri. Three large wooden idols are worshipped in the Jagannath temple at Puri. The central idol is at present called Subhadra. The idol on the right hand side of the central idol is called Balarama while the idol on the left hand side is called Krishna. On Āṣhāḍha Śhukla 2nd, these three idols are placed in three huge chariots which are dragged by thousands of helping hands, each year. Though the central idol is called Subhadra at present, yet some 1500 years back, the name of the idol was Ekanamsha. For, Varahamihira writes, 'In the Utkala territory, a wooden idol called Ekanamsha stands between Balarama and Krishna'. This proves conclusively that the middle idol is not Subhadra, the wife of Arjuna, but she is the daughter of Yashoda. Two new questions arise from this discovery: (1) The reason of including Ekanamsha along with

Krishna and Balarama. (2) The antiquity of the worship. There is an inscription belonging to the second century B.C. at Besnagar. Heliodorus is a Greek ambassador (Yona-duta) in the court of King Bhagabhadra. He has raised a Garuḍa-dhvaja pillar in honour of Sri Krishna. Heliodorus is styled as a Bhāgavata, which means that he was a devotee of Krishna. Pānini writes the Sutras '*Bhaktiś-ca*' and '*Vāsudevārjunā-bhyām vun*'. They mean that Krishna was worshipped prior to 700 B.C. Sabha-parva tells that Yadavas were honouring (worshipping) Balarama and Krishna after they returned from the Pragjyotisha campaign. Ekanamsha arrived suddenly while the celebrations were going on. Both Balarama and Krishna were pleased to see her there. Balarama caught her right hand and Krishna caught her left hand and she was asked to sit between them. Yadavas then worshipped all the three.

The congruence of the sequence of the idols at Puri with that of Balarama, Ekanamsha, and Krishna, when they were worshipped at Dwaraka, shows clearly that it is a commemoration of the past event.

The problem of determining the antiquity of this worship lies beyond the scope of this article. But we shall discuss some salient features of the available evidence, which are useful to clarify the Holy Mother's pilgrimage to Puri. Besides the annual Ratha Yātrā festival, there is a special celebration called 'Navakalebara festival', which takes place after eighteen years when Āshāḍha becomes the intercalary month. The recent Navakalebara festival took place in 1950 A.D. Three new wooden idols are prepared and they replace the old ones. It is said that some sacred relic is transferred from the old Krishna idol

to the new one. Only one man effects this transfer in darkness, with doors closed, hands padded, and eyes blindfolded.

The contents of the sacred relic have thus become a matter of speculation. Some scholars hold the opinion that it is a Buddhistic relic. There is an old tradition which states that the contents are the bones of Krishna. The main argument of some in accepting this recorded tradition to be true, is that the Hindus do not worship bone relics as is done by the Buddhists. It is easy to refute this argument because there is evidence to show that wooden idols were worshipped at Puri, which was known as Purushottama Kshetra even prior to 500 B.C.

It is known that Lord Gauranga stayed at Puri continuously from 1521 to 1533 A.D. and he used to shed profuse tears in front of the Jagannath idol. The author of this article has in his possession a photograph of a picture of these tears drawn by artists in 1530 A.D. Sher Shah was the Subedar of Bihar and Orissa and stayed at Chunargadh at that time. He had heard the report that a Sannyasi shed tears in such profusion that it formed a mud-puddle round him. He had sent the artists to draw a picture of the Sannyasi in this state of trance. Gauranga was once asked by Sārvabhauma as to why he was attracted so much by the wooden idol. Gauranga replied that the idol contained a part of the physical body of Sri Krishna.

Sri Ramakrishna Paramahansa did not go to Puri. The Holy Mother visited Puri after his passing away. When she went to the temple, she carried the photograph of Ramakrishna, concealed in her garment, in order to satisfy the longing of her husband, which remained unfulfilled during his lifetime.

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'In whatsoever way men approach Me, even so do I reward them; for it is my path, O Partha, that men follow in all things'.

# “THE HOUND OF HEAVEN”

(AN ESTIMATE)

BY C. C. CHATTERJI

(Continued from the April issue)

## PART II. THE ILLUMINATION

The fugitive has no strength left now to carry on his search. He realizes the perversity of his attitude and as by nature he is a man of faith, he turns to God in the desolation of his heart. He is a real Bhakta, a follower of the path of devotion. But the world of Māyā around him held out alluring temptations before him, and he was caught in the snare. For some time he goes astray from his path in the hope of finding an alternative to the love of God which seemed to him to be quite barren. But the Māyic forms of things, too, proved illusory and the fugitive from God stands before Him to receive His love's uplifted stroke.

At the same time he turns his eyes inward to see how he has fared in life. In the gloom of failure to find happiness, his introspection leads to utter despair. In mournful accents he cries,—

In the rash lustihead of my young powers,  
I shook the pillaring hours  
And pulled my life upon me; grimed with  
smears,  
I stand amid the dust of the mounded years—  
My mangled youth lies dead beneath the heap.

The autobiographic note clearly indicates the wasted youth of the poet. This is followed by other pictures showing the ruins of his life. It is likened to the burning of dry leaves and twigs, or the vanishing of flashes of sun's rays reflected from the surface of a river. He is sad to see that his life as a poet has been a failure. He has failed as a music-maker; he has failed as a dreamer of dreams; his fancies and imaginations, too,

have failed to bring him any relief. In the misery of his heart, he exclaims,—

Yea, faileth now even dream  
The dreamer, and the lute the lutanist;  
Even the linked fantasies, in whose blossomy  
twist  
I swung the earth a trinket at my wrist,  
Are yielding; cords of all too weak account  
For earth, with heavy griefs so overplussed.

This self-analysis, showing the melancholy waste-land of his life, naturally brings the question to his mind, 'What is wrong with me? Is it the search for things other than those given by God Himself? Then the God must be a jealous one who does not suffer anything to come in our life except His own gifts'. He forgets 'nothing is that has not His blessing'. Hence the interrogation,—

Ah! is Thy love indeed  
A weed, albeit an amaranthine weed,  
Suffering no flowers except its own to mount?

There is little difference between the thought underlying this question and the initial wrong idea which has impelled his flight from God. The various experiences that he has gone through have not yet removed the misconception from his mind that God's love does not deprive his devotees of other joys and pleasures, but it sanctifies them. His dread that having Him, he must have naught beside, is still lingering in his mind. He is not yet convinced that there is nothing in our life which does not come from God.

Another question which agitates his mind and which is born of his recent troubles comes next:—

Ah! must—

Designer infinite!—

Ah! must Thou char the wood ere Thou canst  
limn with it?

This is a more pertinent question than the previous one. It is this that has made the problem of life more poignant. It brings to the fore the eternal challenge of life,—the necessity of suffering in the world of a merciful God. Though arguments have been advanced to prove that suffering is necessary to purge the soul of its impurities and restore its pristine purity,—to burn gold in fire to bring its lustre,—yet few men are reconciled to this rigorous law of life. Pain and misery, disease and death, are some of the factors which go to make up the sum of life. But men cannot see their value until they have developed the faculty of looking deep beneath the surface of things. Our Rishis of old have prescribed a course of hard disciplined life to attain that sight which enables men to see that at rock-bottom all things tend to what is good, and that there is a divinity that transforms suffering into happiness. Or like Tennyson we must have the simple faith to say and believe,

'Behold, we know not any thing;

I can but trust that good shall fall

At last—far off—at last to all,

And every winter change to spring'.

But Thompson does not realize why God should 'char' him. Besides, he piteously wails over his miserable condition in a passage of ravishing poetry,—

My freshness spent its wavering shower in the  
dust;

And now my heart is as a broken fount,  
Wherein tear-drippings stagnate, spilt down  
ever

From the dank thoughts that shiver  
Upon the sighful branches of my mind.

Today suffering has smitten him to his knees. As he looks back upon his life, he finds it lies in a heap of ruins. His grief finds expression in two simple words,—'Such is'. His past and present are contained in these. Two monosyllabic words have seldom been used so heavy with sadness and pathos. And

then he looks forward, trying to have a glimpse of the future of a life all but lost. He cries out,—'What is to be?'—as he sees no ray of hope to brighten the prospect. Opportunities in the past have been so frittered away that in the agony of utter hopelessness, the cry comes out from the core of his heart and again four simple words give vent to the deep emotion. Thompson, who usually shows no love for simplicity, here conveys the whole idea in another simple sentence, fearing that frustration is the lot of his life,—'The pulp so bitter, how shall taste the rind?'

But through the mists that cloud his mind, though past, present, and future are all wrapped in woe, he has a vision of his Redeemer, who appears in the form of Death, 'enwound with glooming robes purpureal, cypress-crowned'. Death has come to seize him. He has to die before he is redeemed. He must die to that little Ego-Self of his which has induced him to construct a world of his own happiness apart from the creation of the Almighty. To his question,—

'Whether man's heart or life it be which yields  
Thee harvest, must Thy harvest fields  
Be dunged with rotten death?'

the answer is an emphatic 'yes'. God reaps His harvest from a field which has been manured with dead desires, dead wishes, dead selfishness. He judges each deed and thought, and accepts an offer of utter self-surrender, free from all taint of gross worldliness. But whether it is motives and intentions or only actions—'man's heart or life'—that are judged by God is another question which worries the mind when Death comes. The answer given by Browning is comprehensive: It is not only what common people call 'work' on which sentence is passed, but—

'All instincts immature,  
All purposes unsure,  
That weighed not as his work, yet swelled the  
man's amount;  
Thoughts hardly to be packed  
Into a narrow act,  
Fancies that broke through language and  
escaped:

All I could never be  
All, men ignored in me,  
This, I was worth to God . . .'

Now that the fugitive has resigned himself and God draws close upon his victim, he hears the stentorian Voice, like a bursting sea,—

'Lo, all things fly thee, for thou fliest Me!  
The divine pursuit has come to an end, but the voice rings in the ears of the poet in an upbraiding, almost contemptuous tone:—

'Strange, piteous, futile thing,  
Wherefore should any set thee love apart?  
Seeing none but I makes much of naught'  
(He said),

'And human love needs human meriting:  
How hast thou merited—  
Of all man's clotted clay the dingiest clot?  
Alack, thou knowest not  
How little worthy of any love thou art!'

So he is plainly told that he deserves no love; his search for love was senseless. He has got no qualities which human beings could love or even like. He is a contemptible creature fit for no consideration. But the voice assures him,—

'Whom wilt thou find to love ignoble thee,  
Save me, save only Me?'

The 'ignoble' man who is not found worthy of any human love is accounted worthy of Divine love. There is a turn in the tide. The direction of the poet's thought is changed. The 'futile' thing which is condemned and not found fit to be loved even by men is just the thing which in the eyes of God deserved His pity and love. Because he is poor and wretched, it is all the more reason why he should get God's grace. Man's love depends upon calculations, and is given according to some measurement of merit, but God showers his blessings on all, merit or no merit.

Yet He sometimes seems to be cruel in His denials. But then He is cruel to be kind. For He says,—

'All which I took from thee I did but take,  
Not for thy harms,  
But just that thou might'st seek it in My arms.'

Thompson has been busy all this time trying to find the pleasure of life everywhere except

in God. He did not find any. Not because God denies anything to His children, but because they may seek it in Him. The fulfilment of life's purpose lies in realizing the fact that happiness and blessedness and contentment are to be found in God. Everything is in Him. That God deprives us of our possessions, rich or poor, is a perverse notion. It is He who gives us everything. It is His gifts which bless our life on all sides. The Lord's assurance is—

'All which thy child's mistake  
Fancies as lost, I have stored for thee at home'.

We may, therefore, rest in the belief that having Him we have everything that we need to have. The unknown author of *The Cloud of Unknowing* repudiates Thompson's misconception with the assertion—

'For to them that be perfectly meeked, no thing shall defoul; neither bodily thing, nor ghostly (spiritual). For why? They have God, in whom is all plenty; and whoso hath Him—yea, as this book telleth—him needeth nought else in this life'.

Even now while faith is slow to rise and doubt is slow to decline comes the supreme offer from God as He says with His hand outstretched towards this man of little faith,—

'Rise, clasp My hand, and come'.

When conflict has ceased and the heart yearns for rest, nothing could be of greater moment than these words, breathing eternal peace, in which is enshrined the goal of man's life and the consummation of man's destiny. Yet this ignoramus, blind and Maya-bound, does not throw himself at His feet and grasp the merciful hand, but expresses his doubt, still darkening his soul, in the last question of the poem:

'Is my gloom, after all,  
Shade of His hand, outstretched caressingly?'

The trials of life he has passed through are all lost upon him. He does not see yet that pain and sorrow that cast their shadows on our life have the sanction of God to float across our sky. In his flight from God, he became aware of His presence wherever he went for concealment; but on account of his infatuation he missed Him. And now in reproof of his faithlessness which withholds

him from complete self-surrender to God Who stands before him, he hears the Voice speaking sternly,—

'Ah, fondest, blindest, weakest,

I am He Whom thou seekest!

Thou dravest love from thee, who dravest Me'.

God ultimately reveals Himself as the one object for which the poet has been exploring earth and heaven. He is the Love he has been vainly attempting to discover in Man and Nature. He failed to find it. Why? Not because he fled Him, but because, God says, he drove the Hound of Heaven before him, and thus drove all love away from him. So in the words of God we hear a story other than what is given in the poem. It was not God who pursued a man running away from him, rather it was God who was driven away from him. The curtain rings down on these words.

These experiences of Thompson have a close correspondence with those of other religious mystics who have struggled on the way to God-realization. Religion in its essence, without its externalities, is a fact of spiritual experience. Persons who have faith in this fact pass through the stages leading to a contact with the object of all religions, and

have almost the same experience to recount. The term of Thompson's adventure, therefore, serves as a stimulus to all beginners, gives encouragement to those who are in the thick of the fight, and fills those with hope who are in the sight of the goal. The last stage, all Sādhakas agree, brings them the illumination of His Presence, which is the fulfilment of all labours.

The final scene, therefore, where God appears before the chastened poet has to be visualized for better appreciation. God stands before the man in all His glory, and offering His hand, bids him, 'Rise, clasp My hand, and come', and assures him—'I am He Whom thou seekest!'. And the man, standing before Him, sees in the new light that dawns upon him that the Avatar of Love has come; and he extends his hand with trembling and fear lest his touch should soil the hand of God; and he is happy in the heart of his hearts that his illusion has brought the celestial Vision, before him, of Him Who says,—'I am the eternal foundation (of Brahman), of endless bliss, of everlasting righteousness, and of the supremest happiness' (*Gita*, XIV. 27).

(Concluded)

## BRAHMAN OR THE ULTIMATE REALITY ACCORDING TO SHANKARA AND RAMANUJA

BY DR. ROMA CHAUDHURI

(Continued from the April issue)

In continuation of his refutation of the arguments of his opponents, Ramanuja proceeds further thus:

(b) (i) The attempt to prove the illusoriness of the conscious subject (Jñātā) by the principle of Adhyāsa (illusory superimposition) and by the example of the silver-nacre

illusion,—is also unconvincing. In the case of the silver-nacre illusion, the unreal silver (Rajata) is illusorily superimposed on the real mother of pearl (Śhukti), and for the time being, these two—the Rajata and the Śhukti appear as *identical*, whence arises the judgement, 'This is a piece of silver'. Hence if

we argue that in just the same manner when the unreal Ahamkāra is superimposed on the real Atman, there arises the illusion of the conscious subject (Jñātrīva), we shall have to say that for the time being there must be a *complete identification* of Ahamkāra and Ātman, and if this be so, we must feel that 'I am consciousness', and never that 'I have consciousness'. But evidently, we never feel that 'I am consciousness' but always 'I have consciousness'.

(ii) The argument that the eternal non-changing Ātman cannot be Jñātā because Jñātrīva implies activity (Kartṛīva) and egoity (Aham-bhāva) both of which can inhere only in the non-intelligent principle of Ahamkāra—is also not to the point. Ahamkāra is admitted to be essentially non-intelligent, but the Jñātā is essentially intelligent. So, is it not simply absurd to say that Jñātrīva must inhere in Ahamkāra?

Also, Jñātrīva does not imply anything essentially changing. In fact, to be a knower (Jñātā) is not to be something essentially changing, but simply to be the substratum of the quality of knowledge, and in the case of the Ātman, since the knowing Self (the Ātman) is eternal, its knowledge is also so. This is what is meant by saying that Brahman is eternal knowledge.

The Atman, in fact, though essentially of the nature of consciousness (Jñāna-svarūpa) is yet the substratum of the quality of consciousness. To say this is not a self-contradiction, for just as a lamp, though by itself luminous (Tejomaya), emits rays (Prabhā), so the Ātman is both Chidrūpa and Chaitanya-guṇaka.

Besides, knowledge, which is of itself unlimited, is yet capable of contraction and expansion during the state of Samsāra. Owing to the influence of Karma, it becomes contracted when there is the absence of the functioning of the sense-organs (Indriyavṛitti) and expands when there is such a functioning. Now, this contraction or expansion, decline or rise of knowledge, is undoubtedly due to the Ātman; yet as this is not essential to

the Ātman, but simply due to the Karmas of the Jīvas, the Ātman itself has not to undergo any change or modification.

Thus, it is concluded by Ramanuja that the Ātman is both Jñāna-svarūpa and Jñātā; and that the non-intelligent Ahamkāra can never be a Jñātā who is essentially intelligent.

(c) If it is still argued that Ahamkāra, though essentially non-intelligent (Jaḍa-svabhāva), may yet become an intelligent subject (Jñātā) by reflecting consciousness through its approximation to the latter (consciousness), it may be replied: What exactly is meant by this 'reflection of consciousness' (Chichchhāyāpatti)? Does it mean that Ahamkāra is reflected upon consciousness, or that consciousness is reflected upon Ahamkāra? None of these alternatives, we find, can give us the desired result. For, in the first place, Ahamkāra is admitted by all to be non-intelligent and as such devoid of Jñātrīva, and so by being reflected upon consciousness, it can by no means transform the latter into a conscious subject (Jñātā)—for a thing is essentially incapable of imparting something (here Jñātrīva) which it itself does not possess, to something else. In the second place the reflection of consciousness on Ahamkāra is of no avail, for the very same reason, for consciousness (according to the Advaita school) is devoid of the quality of being a conscious subject (Jñātrīva) so that its reflection on Ahamkāra can by no means invest the latter (Ahamkāra) with Jñātrīva.

Besides, how can we speak at all of 'reflection' here, seeing that both consciousness and Ahamkāra are non-corporeal (Achākṣhuṣha) and that only a corporeal substance can ever have a reflection or a shadow?

If, to avoid this difficulty, the simile of reflection be replaced by another one—viz. just as a piece of iron becomes hot through its nearness to fire, so Ahamkāra becomes invested with Jñātrīva through its nearness to consciousness (Chitsamparkāt)—the same difficulty still stares us in the face. For, the piece of iron placed near the fire can become hot *only because heat inheres in the fire,*



But, how can Ahamkāra become Jñātā, as (according to the Advaita school) Jñātrīva never inheres in consciousness, or how can consciousness become Jñātā, as Ahamkāra, being Jaḍa, can never be the substratum of Jñātrīva?

Besides, to say that just as a mirror shows the face reflected on it, so Ahamkāra manifests consciousness, which is reflected on it, as the conscious subject (Jñātā)—is simply absurd. Consciousness is admitted by all to be self-revealing and revealer of all else, like the great sun, and to say that the non-intelligent Ahamkāra should manifest the self-luminous Self (Consciousness) has no more sense than to say that a spent coal (Aṅgāra) manifests the sun.

(d) It cannot be said that just as the rays of the sun though manifesting the hand, are themselves manifested in turn by the hand, so Ahamkāra manifests consciousness, though itself manifested by it (consciousness). For, the example here is not to the point—the rays being *not manifested*, but only made more visible by the hand.

Besides, what exactly is this 'manifestation' (Abhivyakti) of the Ātman, which is essentially conscious, by Ahamkāra? Does 'manifestation' mean 'origination' (Utpatti)? But that cannot be, for consciousness is admitted by the Advaita school to be eternal. Does it mean 'revelation' (Prakāśhana)? But that also cannot be, for consciousness (according to the Advaita school) cannot be revealed (i.e. be the object) by another state of consciousness. Finally, does such 'manifestation' of consciousness by Ahamkāra mean that the latter is 'instrumental' (Sādhanā) in making consciousness or knowledge possible? But that also cannot be. In the case of ordinary perceptions, light etc., removal of darkness etc., are instrumental to the production of the knowledge of jars etc. But how is it ever possible to conceive of something which obstructs knowledge as inhering in the Jñāna-svarūpa Ātman?

It is concluded by Ramanuja, therefore, that the conception of 'Ātman as being mani-

festated by Ahamkāra' is incomprehensible and riddled with contradictions.

Finally, it has been urged that the fact that Jñātrīva, which is rooted in Ahamkāra (which, again, is Jaḍa or Anātmā), does not constitute the real essence of the Self of man (i.e. the Ātman which every Jīva is in essence) is proved by the fact that during deep dreamless sleep or Suṣhupti (when the Jīva, for the time being, regains its own essence as the pure Ātman) and final release or Mukti (when the Jīva is for ever freed from the bondage of Avidyā, thereby realizing the great truth that it is and has ever been the Ātman itself, though not conscious of it so long), Ahamkāra disappears and there is present only pure, subject-object-less, non-differentiated consciousness. But this contention is not at all true, for the facts show that the conscious subject persists during the states of both Suṣhupti and Mukti.

During Suṣhupti, it is undeniably true, there is no clear sense of egoity (Aham-bhāva) as during the waking moments, but this does not mean that it is destroyed out and out. The fact is that during Suṣhupti, there is a predominance of the Guṇa 'Tamas' and this for the time being obscures a clear knowledge of the self or the 'I'. Besides, the 'I' requires the 'not-I' for its clear manifestation. These two are correlatives, and can be best understood only in contrast with each other. But during Suṣhupti, there is no presence of external objects which constitute the 'not-I', and for this reason also during Suṣhupti there is no clear manifestation of the 'I'.

Our direct experience also bears testimony to the fact that the 'I', the conscious subject (Jñātā) persists during Suṣhupti. When a man wakes up from a deep dreamless sleep (Suṣhupti), he never feels that so long he was pure, subject-object-less consciousness, a mere spectator (Sākṣhin) of Ajñāna. On the contrary, he has a definite feeling to the effect, 'I slept well and happily'. This establishes beyond doubt the presence of knowledge and happiness of the conscious subject during Suṣhupti.

Also, the persistence of the conscious self through Sushupti is proved by the fact that a man, after rising from a deep dreamless sleep, *remembers* all that he did or said before falling asleep. This is not possible unless there be a unity and continuity of the conscious ego of man all throughout.

It may be urged that when a man wakes up from Sushupti, he also feels to the effect, 'So long I did not know anything'. But this, instead of disproving our point, rather proves it. For, to say, 'I did not know anything', does not prove the absence of the conscious subject (Jñātā); on the contrary, it implies the presence of the 'I', the Jñātā, and the absence only of knowledge (Jñeya) of external objects or the 'not-I'. If it is held to imply the absence or negation of everything whatsoever,—it must imply the absence of pure knowledge also. But since, according to the Advaita school, knowledge and Ātman are identical, how can there be the presence of the Ātman during Sushupti in the absence of knowledge?

It may, again, be urged that a man also feels thus, after a deep dreamless sleep,—'I did not know even myself', and this implies the absence of the conscious ego, the 'I', during Sushupti. But the answer is that here also the presence of the 'I' is proved by the very judgement: 'I did not know myself'. How can the 'I' be said to be devoid of knowledge, if it is not present? In fact, what is negated in the judgement is not the knowing 'I' itself, but only the distinctions of castes, conditions of life, etc. which belong to the 'I' at the time of waking. Thus, what is really meant by the judgement: 'I did not know myself' is that the sleeper was not conscious of himself as an individual being, having special characteristics, as he is during waking moments. Here, the term 'Aham' implies the conscious subject (which is vague and not clearly manifested) during Sushupti and Svapna, while the term 'Mām' implies the conscious subject as definitely manifested and particularized during the state of waking (Jāgrat).

It has been said that during Sushupti, the Ātman remains as a mere Sākṣhin of Ajñāna. Now, this conception of the witnessing consciousness (Sākṣhī-chaitanya) implies the conception of the conscious subject (Jñātā). By a Sākṣhin or witness we understand someone who knows about something by personal observation. One who does not know can never be said to be a witness. Thus, pure knowledge can never be a Sākṣhin, but only a conscious subject or a knower can be so.

Thus, it is concluded by Ramanuja that the Ātman manifests itself as a *conscious ego* even during Sushupti.

(ii) In the same way, it may be shown that the conscious subject—the Jñātā—persists in the state of release (Mukti) as well. If release means the annihilation of the self, the conscious subject (Aham-padārtha), then nobody would have hankered after Mokṣha, for nobody could ever wish his own annihilation.

If it be urged that during Mokṣha, although there is the destruction of Ahamkāra and, together with it, of the conscious ego, the 'I', there is yet the persistence of the pure consciousness which is the real Ātman, the answer is that this also will lead to the same result. For, it is no satisfaction to one desiring for release that while his own conscious self will be destroyed, there will remain only a pure consciousness, devoid of context.

It may be concluded, thus, that the conscious subject, the 'I', is the real Ātman, and manifests itself as such during the state of release.

(f) The sum and substance of all these arguments is to refute the Advaita view, viz. that Brahman is (i) pure, subject-object-less consciousness (Jñāna) and not a conscious subject (Jñātā); (ii) that the Jīva as a conscious subject (Jñātā) is nothing but the result of the illusory superimposition (Adhyāsa) of the non-intelligent (Jaḍa) Ahamkāra (egoity) on the pure intelligence, the Ātman, and is as such ultimately unreal (Mithyā); (iii) and that during Sushupti (temporarily) and Mukti (permanently) the Jīva is freed

from Ahamkāra and its offspring Jñātriva and realizes its non-difference from the pure consciousness which is the essence of the Ātman.

It is not the place here to enter into any logical examination of the view of Shankara or Ramanuja's refutation thereof. As a matter of fact, much time has been wasted in trying to decide who is the greater logician of the two, while, really, we do not think that there is any irreconcilable difference between them. After all, Polytheism, Monotheism, and Monism form but one continuous series, one leading to the other, like the steps in a ladder; and just as there can never be any opposition between the lower and the higher steps and no denial of the former by the latter, so exactly is the case here. Thus Indian polytheism is matured in the higher conception of Monotheism, but does not jeopardize our belief in those gods and goddesses as manifestations of one Supreme God. In the very same manner, when even that Monotheism is further developed into Monism, our faith in the universe of souls and matter as God in essence is by no means destroyed.

It is here, in this insistence on the essential divinity and perfection of the apparently impure and imperfect world, that the real import of the Vedanta lies. After all, what does it matter whether we say: We *are* God, or only *similar* to God; we are identical with God in essence, or identical with God in essence but different from Him in some qualities. The only thing to realize here is the essential godliness of human beings. There are systems which tell us that man is essentially sinful and lowly, that the relation between man and God is but a servant-master one. But the Vedanta brings to us the greatest message of hope and cheer, the glad tidings that although apparently subject to endless miseries, sins and sufferings really cannot taint our souls which, as identical with God Himself, are fully and eternally divine and perfect in nature. Our study of the Vedanta will be in vain if in the midst of all these wranglings and the hair-splitting argumentation of the opposing schools, we fail to realize this inspiring, universal message of the Vedanta for a Life Eternal and Life Perfect.

(Concluded)

## NOTES AND COMMENTS

### TO OUR READERS

The extracts from the *Memories of Swami Turiyananda*, published in this number, are culled and reproduced from the second instalment of a longer article, under the same title, which originally appeared in the *Vedanta and the West* (November-December 1952), the bi-monthly organ of the Vedanta Society of Southern California, U.S.A. Extracts from the first instalment were republished in our issue for January 1954. Ida Ansell is one of the original members of the Shanti Asharama ('Peace Retreat'), established by Swami Turiyananda in the U.S.A. in 1900. . . .

Mr. Danton G. Obeyesékere, M.A., Barrister-at-Law, our new and welcome contributor,

discusses, with clarity and erudition, the historical and spiritual aspects of *The Interaction of Culture* and makes a strong plea for a re-thinking and re-examination of the fundamental verities of peaceful coexistence of groups and nations irrespective of cultural, political, and other diversities. . . .

Prof. V. B. Athavale, M.Sc., F.R.G.S., well-known scholar and writer, who has to his credit a great wealth of original research work in the fields of ancient Indian geographical, historical, and Paurāṇika elements, contributes a thought-provoking and highly interesting article on *Ekānamśhā, the Daughter of Yaśhodā*.

## AN INTEGRAL CONCEPTION OF LIFE VALUES

Presiding over the Sri Ramakrishna Birth Anniversary celebration held by the Ramakrishna Mission Sevashrama, Lucknow, in March last, Pandit Govind Ballabh Pant, Chief Minister of U.P., observed that science and materialism had failed to purify the soul of man to an extent needed for attaining Supreme Reality, though they had contributed much in the direction of material advancement. Emphasizing the Indian view that the secret of the missionary's career lay in his belief in the universality of all religions which alone brought one closer to the Supreme, Pandit Pant said that Indian culture taught the people to realize God through ceaseless service to humanity in relieving distress and that the oneness in diversity could be discovered by a spirit of renunciation. He continued:

'The life of Sri Ramakrishna gave the people a warning against illusions about materialism which could not give them the eternal peace.

'Sri Ramakrishna was born about 120 years ago when our country was entangled in the whirlpool of cultural chaos. The English culture was taking its root in India and the people were forgetting the values of India's ancient tradition and culture.

'The materialistic conception of life as apparently evident in English culture dazzled the eyes of the Indians at that time.

'With our limited knowledge it is difficult to explain the subtle mystic experiences and significance of the life of Sri Ramakrishna who was limitless and crossed the transcendental limits of time and space.

'The scientists of today realize that there are certain things which are inexplicable through science. They admit that what they know is very limited.

'Sri Ramakrishna realized the unity in diversity and to know this no literary achievement was necessary for him. He was, as a matter of fact, God-incarnate.

'Sri Ramakrishna's life was simple and his life was a life full of practical religion with tremendous spiritual force which influenced the life of those who were being led astray by Western materialism and were losing confidence in India's spiritual tradition and ancient culture'.

Concluding, Pandit Pant said that India's ancient culture had taught us to realize the

Supreme Reality in this universe through service to humanity.

Speaking on the same occasion, Dr. Radhakamal Mukherji, Director of the J. K. Institute of Sociology and Human Relations, Lucknow, observed that the greatness and prophetic character of Sri Ramakrishna consisted in the universality of his mind and heart. Dr. Mukherji said:

'Living towards the end of the nineteenth century, in Bengal, when the vast modern currents of Christianity and deism of the Brahmo Samaj mingled with her traditional Shakti and Vaishnava mysticism, the sage of Dakshineswar reached a summit of universal mysticism unparalleled in the world history of religion. He worshipped Shiva and Durga, Kāli and Krishna, Ramachandra and Sita, and was simultaneously steeped in the Absolute of the Vedanta. But the strangest paradox was that this unsophisticated and unostentatious man of God, around whom gathered the nineteenth-century intellectuals of Calcutta, worshipped Christ and Mohammed.

'Sri Ramakrishna's religion was beatific vision, his worship the perennial realization of the immanence of the Divine in every object and relation, his whole nature the image of God in all its purity, love, and beauty. Other people had spoken of one God sought by all, though along different ways. But when he affirmed that he followed the paths of the different sects and creeds and practised all religions, Hinduism, Islam, and Christianity, there were a strange passion and certitude from which there could be no escape even of a scoffer and an iconoclast'.

Dr. Mukherji stated that secularism in India did not mean irreligion; it meant tolerance and universality.

'India needed a tolerant and universal religion like that of Sri Ramakrishna that might found a new social ethics for our evolving welfare State on the spiritual intuition of the indwelling God in the common man, absolutely every common man, and foster infinite charity and compassion for all. Such an ethics, equalitarian, buoyant, and dynamic, emerged from every parable, every imagery, and every song of this God-intoxicated man who was as powerful in his gentle persuasion as in his unfathomable silence.

'The world today suffers as much from false philosophies that are unethical as from narrow religions that are theologies. There was no doubt that man at no distant day would be able to avail himself of the values and experiences of the great

historic religions in his individual life and adopting, as Sri Ramakrishna did, the discipline of the Vedantic or Buddhist Yogi, the Christian saint, and the Moslem Sufi, could fuse all religious values in some measure'.

Dr. Mukherji said in conclusion that Sri Ramakrishna's career was the beacon-light in the path of a universal mysticism, more global in its appeal and richer in its contents than any particular religions and creeds.

'If modern science through its various branches constructed one single theoretical world-picture and one stable symbolic system, how natural it should be for modern religion to supplement this by as-

similating and universalizing the practices and experiences of different religions! The great religions of the world sorely needed elasticity and cross-fertilization not merely for individual mystical spontaneity and experimentation but also for sweeping away superstition and bigotry that spread all-round cynicism and atheism, and continued to divide peoples and countries'.

In the life and realizations of Sri Ramakrishna the modern scientific age can yet have great hopes for harmonizing true science with true religion through an integral conception of life values.

## REVIEWS AND NOTICES

RAMAKRISHNA UPANISHAD. BY C. RAJAGOPALACHARI. *Published by Sri Ramakrishna Math, Mylapore, Madras-4. Pages 100. Price Re. 1.*

'It is no exaggeration to call Sri Ramakrishna's teachings an Upanishad. A sage like the Rishis of old was born in our age. This was Ramakrishna Paramahansa'. With these illuminating words begins this fascinating work on the sublime teachings of Sri Ramakrishna. The sayings and parables of Sri Ramakrishna possess a value and an appeal of unprecedented freshness, force, and magnitude. Sri Ramakrishna combined a great intellect with a transcendental vision. He had 'seen God face to face' and 'talked with Him'. Hence it is that his simple parables have the profundity and sublimity characteristic of the Upanishads—the Word of God. 'Learned men with a command of language', writes Sri Rajagopalachari, 'can and do write excellent essays and discourses. But these writings lack true life. Sri Ramakrishna was a Mahatma who saw God in his heart and in all things in the world outside. He saw Him in all things with the same certainty and strength of feeling with which we see each other. . . . There is a peculiar power in the words of those who lead a godly life. They have a force which the exhortations of merely learned and intellectual men do not have. When a Maharshi talks, it is his whole life that speaks through him, not mere intellect'.

The book is a translation (by three scholars) of the original Tamil work of Sri Rajagopalachari entitled *Ramakrishna Upanishadam* (also published by the same Publishers)—which was adjudged the

best production (in Tamil) of the year 1952-53 in education, psychology, and religion by the Tamil Academy of Madras. It has also been translated into many other Indian languages. The thirty-five sections (or chapters) of the book deal with some of the choicest parables of Sri Ramakrishna, retold and commented upon in a homely and absorbing way by Sri Rajagopalachari, one of our learned and distinguished national leaders today. The comments and style of narration of the author, which unravel the profound meaning of Sri Ramakrishna's sayings, are characterized by insight and understanding. The absence of terse philosophical terminology and the author's charming exposition of the teachings of Sri Ramakrishna in a manner easy to be followed by young and old are what make the book so exceedingly interesting and yet so simple. It is an ideal and beneficial reading-book for school-going children. And adults will find it a useful and uplifting book, which will arouse in them further interest for knowing more about Sri Ramakrishna's life and teachings.

### SANSKRIT-ENGLISH

LAGHU-VAKYA-VRITTI (OF SANKARACHARYA). *Published by Sri Ramakrishna Kutir, Almora, U.P. Pages 48. Price 12 As.*

This short treatise, by Sankaracharya, on the cardinal tenets of the philosophy of Advaita (non-dualism), consists of eighteen Śhlokas (or verses) and is remarkable for its loftiness of thought and clarity of exposition. This book carries, under the original verses, a brief but lucid Sanskrit commentary (Tikā) entitled 'Puṣhpāñjali' by an unknown

author. Both the texts are printed in bold Sanskrit characters. This publication is further enriched by the word-for-word and also running English rendering of the text of the Vritti and a running English translation of the commentary. The commentary is characterized by a thorough grasp of Sankara's view-point and follows the traditional method in style and presentation. The translations into English are adequate and faithful to the original. This important work of Sankara and the commentary on it, published in English translation for the first time, will be a source of great inspiration and helpful guidance to students of Vedanta.

### BENGALI

SANGIT-O-SAMSKRITI (A HISTORY OF INDIAN MUSIC). VOL. I (VEDIC AGE). BY SWAMI PRAJNANANDA. Published by Ramakrishna Vedanta Math, 19B, Raja Rajkrishna Street, Calcutta 6. Pages 422. Price Rs. 10.

*Saṅgīt-O-Samskrīti* is the First Volume of a comprehensive history of Indian music, written in Bengali by Swami Prajnanananda, a pioneer writer in the field of Indian music and the author of *Rāga-O-Rūpa*, another work on music in Bengali. His works are not only valuable studies of the artistic and scientific aspects of music but also a contribution to Bengali literature as such. The book under review may be said to be the first result of a strenuous research work which he has begun in the sphere of the history of Indian music. This volume embodies a systematic and thorough discussion of the musical developments in the Vedic, Prātiśhākhya, and Śhikṣhā periods. This discussion, elaborate as it is, is supported by quotations from and references to the Vedas, Prātiśhākhyas, Śhikṣhās, and other treatises on music. The author has thrown new light on the Svaras or 'notes' used in the Vedic period, from which it is clearly seen that the seven 'notes' (though called by different names) were used in the music of later Sāmic period. He has also given a new interpretation of Grāmas, and has dealt with only three of them according to current notion—Śhaḍja, Madhyama, and Gāndhāra. Though the secret of Gāndhāra-grāma has been well disclosed by the author, music lovers would have been pleased and more benefited if he had dealt with all the Grāmas fully and elaborately. One can however expect to find this elaboration in his next volume and then know more about the other four Grāmas regarding which Nārada and Matanga have given hints.

With reference to the text of Kālidāsa's *Meghadūtam*, the author has arrived at the conclusion that the banished Yaksha's wife tried to produce magic charm by playing the Vīṇā to have

her husband by her side. For the confirmation of this view he has taken the help of the commentator Mallinātha who has explained it in the same way. Further, the author says, following Mallinātha, that the Grāma in which the Yakshi played the instrument was no other than the Gāndhāra-grāma. But no such clear mention is to be found in the original text. This action of the Yakshapatni may merely reveal her love for the music which she was going to perform.

The development of music in the Western and westernized countries, such as Greece, Italy, Russia, China, Japan, Arabia, Persia, and Egypt, has been discussed side by side with the music of India in the first chapter *Avataraṇikā*. It appears the author has not attempted to trace clearly the interrelation between India and the other countries in this field. But he has offered some bold inferences which go to prove that all the above-mentioned countries are more or less indebted to India in the sphere of their music culture. Some critics have differed from this view. But it should be mentioned in all fairness that authors like Sir S. M. Tagore and Captain Day have expressed the same view as the author has substantiated in this book. Abundant references may be collected from the works of Western scholars like M. Sonnerat, F. J. Feties, William Smith, Ridge, and Adolf Marks, all of whom have spoken of various Indian instruments as the origins of a great many instruments used in Western countries. Many of these scholars have said that India is the cradle of instrumental as well as other types of music culture. Swami Prajnanananda's inferences, too, deserve serious consideration.

Names of various instruments have been referred to by the author as having been used in the music of the Vedic age. Some of these instruments are *Vāṇa*, *Veṇu*, *Vanaspati*, *Nadi*, *Dundubhi*.

The present volume consists of fourteen chapters. Among the important features of the book are the thoughtfully critical discussions raised in the three appendices, viz. Interpolations in Indian Music; Nārada of Maḅkaranda and Śhikṣhā; and Nāradiya Rāganirūpaṇa. An elaborate table of contents, an index, and a detailed bibliography have been added to the book. The Preface to the book, from the pen of O. C. Ganguli, is a valuable contribution which opens the eyes of the reader to the vastness of the subject and the importance of the book.

There are some controversial points of great merit which the author has done well in discussing to the best of his ability.

The author has said that the word 'Sāma' denotes music and the seven 'notes' used in the Sāmagāna were named *grusta*, *Prathama*, *dvitīya*, *trītiya*, *chaturtha*, *pañchama*, and *ṣhaṣṭha*. The

processes of singing followed were of different kinds. The author has elaborately discussed this point in the second chapter.

In the age of the Upanishads different deities were mentioned as presiding over the different 'notes' and they were compared with the tones of different animals and also of metallic sounds. This will be apparent from the scholarly discussion introduced by the author in the fourth chapter.

'Sāma' means sweet 'voice' or 'tune' and Sāmagāna is the chanting of the 'ṛiks' in a sweet tune. Both the Grāmageyagāna and Araṇyageyagāna were in existence then,—says the author in the fifth chapter, wherein he has quoted from Acharya Sāyaṇa's version to prove the existence of seven 'notes' in R̥gvedic music.

Differences between the Laukika Svaras and Vedic Svaras are discussed in the sixth chapter. In the tenth chapter, the author has referred to different phases of the dance of Naṭarāja. He has quoted portions of the original text from which it

can be known that the Mātrās or timenal continuation of different Svaras have been discussed and compared with the tune or call of different animals by Pāṇini in his Śhikṣhā. The different phases of Mudrās or hand-poses have been discussed in the fourteenth chapter with illustrations. In his discussion on Māṇḍukī-Śhikṣhā (twelfth chapter) the Svaras that were standardized at that time are dealt with. Here there are special points of discussion which are sure to arouse interest.

The book carries some coloured plates, many illustrations, and a jacket-cover design from the eminent artist Dr. Nandalal Bose. The general get-up discloses a refined artistic taste which has increased its dignity. The book is a valuable addition to any library. The author deserves the gratitude of all music lovers for his elaborate and scholarly study of the abstruse subject-matter, into which—vast though it is—he has put much of his knowledge and effort in order to bring out a new and masterly exposition.

MIRA MITRA

## NEWS AND REPORTS

### RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

#### REPORT FOR 1953

The Ramakrishna Mission Students' Home, Mylapore, Madras, has completed the forty-ninth year of its useful career at the end of 1953. The following is a brief report on the working of the Home for the year 1953:

The Home had under its management four distinct sections—the Collegiate, the Technical, the Secondary, and the Elementary. For the Collegiate section the Home has always provided a hostel only; the Technical and the Secondary sections are being run as self-contained units, provided with both residential and instructional facilities; the Elementary section had two elementary schools for day-scholars—one in the city and another in the mofussil, the latter having a free hostel attached to it for Harijan boarders. Admissions are almost always restricted to the poorest among the best, merit being the chief guiding factor in the selection. At the end of the year, the boarders in the different sections numbered as follows: Collegiate (at Madras) 40, Technical (at Madras) 64, Secondary (at Athur) 165, and Elementary (at Uttiramerur) 25. From all the sections a total of 85 boarders belonged to backward and scheduled castes.

The Seva-praveena Samiti, an organization of student leaders, was made responsible for the distribution of domestic duties and maintenance of

general discipline among the boys. Special religious classes and discourses, Bhajans and Pujas, and the celebration of festivals served to maintain a spiritual atmosphere in the Home. Progress Registers of individual students and a character gallery exhibiting the names of boys who had distinguished themselves by exemplary conduct were maintained as usual. The total number of volumes in the Library at the end of the year was 3,085. The Reading-room received many newspapers and periodicals.

*University Education:* Of the 40 students in the Collegiate section, 32 were in the Vivekananda College and the rest in other Colleges in the city. 18 students appeared for the various University examinations and 15 came out successful, 13 of them securing first class. 35 students were in receipt of scholarships and fee concessions.

*Technical Education:* The Ramakrishna Mission Technical Institute, with the fully equipped Jubilee Automobile Workshop attached to it, prepares students for the L.A.E. (Licentiate in Automobile Engineering) Diploma, the course extending over a period of three years. 7 students, out of the 17 who appeared for the L.A.E. Examination, passed. 15 students were in receipt of scholarships and fee concessions. The Institute had a total strength of 65.

*Secondary Education:* The Residential High School, situated at Athur, had a strength of 171, including 7 day-scholars. 25 students appeared for

the S.S.L.C. Public Examination and all were declared eligible for college course. More than 50 per cent of the pupils were in receipt of scholarships and fee concessions. Spinning, weaving, carpentry, and gardening continued to serve as crafts and hobbies for all the pupils, outside school hours.

*Elementary Education:* The Home had under its management two elementary schools:

(i) *The Centenary Elementary School, Mylapore:* The school had a strength of 313 (200 boys and 113 girls) at the end of the year.

(ii) *The Ramakrishna Mission Higher Elementary School, Malliankaranai, Uttiramerur:* There were 135 boys and 28 girls on the rolls at the end of the year. The Harijan Hostel, attached to the School, had 25 boarders during the year.

*Finance:* The total expenditure in the running of all the sections amounted to Rs. 1,49,696-13-10, while the total receipts amounted to Rs. 1,22,793-6-5, resulting in a deficit of Rs. 26,903-7-5.

To meet the annually recurring deficit arising from the all-round rise in the cost of food-stuffs and other materials, and to enable the institution to carry on its useful activities efficiently and on a sound financial basis, the Home needs liberal help in cash and kind from the generous public.

#### RAMAKRISHNA MISSION ASHRAMA, SHILLONG

##### HOLY MOTHER BIRTH CENTENARY CELEBRATION

The five-day celebration of the Holy Mother Birth Centenary commencing from the 10th March 1954, at the Ramakrishna Mission Ashrama, Shillong (Assam), opened with an exhibition depicting the life and teachings of Sri Ramakrishna and the Holy Mother. Sri Motiram Bora, Finance Minister of Assam, declared the exhibition open and observed, among other things, 'At this time when, due to the impact of modern materialistic forces, our society stands at the cross-roads, it is well to remember the lessons imparted and the example set by the Holy Mother, so that the spiritual tone of our society is again raised to the high pedestal which has been the glorious heritage of our land'.

The programme of the celebration included Bhajan, Vedic chanting, special Puja, religious discourses, procession, demonstration of physical feats, lantern lectures, and public meetings. Among the distinguished persons who presided over the meetings were Sri Omeo Kumar Das, Education Minister of Assam; Srimati Usha Bhattacharya, Principal, Lady Keane College; and Sri A. K. Mukherji, Accountant-General of Assam. Speeches were delivered by various speakers in English, Assamese, Khasi, Hindi, and Bengali.

#### RAMAKRISHNA MISSION (CEYLON BRANCH), COLOMBO

##### HOLY MOTHER BIRTH CENTENARY CELEBRATION

Srimati Vijaya Lakshmi Pandit, President of the United Nations General Assembly, inaugurated the celebration of the Birth Centenary of the Holy Mother, at the Ramakrishna Mission (Ceylon Branch), Colombo, on 20th March 1954. A coloured portrait of the Holy Mother, placed on a tastefully decorated Vimānam, was garlanded by Srimati Pandit. Among the distinguished friends and guests who took part in the celebration were Sir Oliver Goonetilleke, Finance Minister of Ceylon, and Sri C. C. Desai, Indian High Commissioner in Ceylon. In her inaugural address, Srimati Pandit made illuminating references to the life and message of Sri Ramakrishna and the Holy Mother and stressed the need for fostering greater love and understanding among men than hitherto so that all could live in peace and comfort.

#### RAMAKRISHNA MATH, BANKURA

##### HOLY MOTHER BIRTH CENTENARY CELEBRATIONS

The Birth Centenary of the Holy Mother was celebrated with great *éclat* at the Ramakrishna Math, Bankura, for ten days commencing from the 27th December 1953. In the forenoon of the opening day, a large procession, carrying a portrait of the Holy Mother, was taken out through the town. In the afternoon, a largely-attended public meeting was held, at which readings from and discourses on the life and teachings of the Holy Mother were the main features. On other days too similar discourses and readings took place, in addition to recitations by boys and girls. Essay competitions on the life of the Holy Mother, for school students, were conducted. An arts and crafts exhibition was also held. Girl students of the local educational institutions took an active part in all the functions. On the eighth day, about 30,000 people were fed. A religious conference, dramatic performances, and physical feats formed part of the celebrations. The last day's function was reserved for and successfully conducted by ladies, when Srimati Purabi Mukherjee, Deputy Minister of West Bengal, presided.

#### CORRECTIONS

In the April 1954 issue:

(i) Page 242, line 10 from the top—*read* Who *for* Which.

(ii) Page 273, column 2, line 9 from the bottom up—*read* That *for* The.