

Prabuddha Bharata

OR

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VOL. LX

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Editor: SWAMI SATSWARUPANANDA

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No. 1



“उत्तिष्ठत जाग्रत प्राप्य चरान्निबोधत ।”

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

TWO PICTURES

BY SWAMI SARADESHANANDA

When I went to Calcutta and visited Udbodhan for the first time (1913-14), Mother was at her village home and we did not have the good fortune to see her. After we had seen and bowed to the respected Golāp-mā, the latter showed particular affection and sympathy towards us, when she heard that we had come such a long way and under such difficulties, and she expressed a deep regret that we could not see Mother.

When we spoke of our joy at seeing her, Golāp-mā laughed and quoted a Sanskrit saying about being given treacle when there is lack of honey.

At that time I hardly knew anything about Mother. I had only heard that the consort of our Master Sri Ramakrishna was still living and was residing at Udbodhan, and that disciples visited her and she sometimes gave them initiation. But even that day at Udbodhan I realized from Golāp-mā's words, that Mother was something especial and that to see her was great good fortune.

Later, I heard the revered Sharat Maharaj

say, 'Are Mother and the Master two separate beings?' He was speaking to a disciple and we overheard some of the conversation when we went to make our obeisance to him. The disciple had been expressing great sorrow and regret that he had never seen the Master (Sri Ramakrishna). Sharat Maharaj consoled him saying, 'But you have seen Mother?' The disciple found no comfort in his words and appeared to suggest that there was nothing especial in seeing Mother. Then Sharat Maharaj grew excited and said, 'Are Mother and the Master separate?'

When I heard this remark about Mother from Sharat Maharaj's lips, a great yearning grew in my heart. I thought, 'Then I too must see Mother'. I went as far as the Howrah station with the intention of visiting Mother's own home, but the friend who had come to see me off fell down accidentally and broke an arm. So I had to bring him back home.

Nearly two years later a friend of mine (later known as Swami Jñānānanda; he was then at the village of Nabāsana) wrote to me

saying that it was quite easy to go to Jayrambati, see Mother, and receive her favour. In the meantime two particular friends and well-wishers of mine had received Mother's blessings, one of them at Udbodhan and the other at Jayrambati. From them I heard many things about Mother. One day I saw her in a dream. I also secured three photographs of her by chance. In those days it was extremely difficult to get any photographs of Mother.

The day I first arrived at Jayrambati with the friend I have already mentioned, Mother was spending the morning at Kālī-māmā's house. We left our things at Mother's door, made our obeisance to the Master and reached the front door of Kālī-māmā's house; at that very moment Mother too was coming out of the house. As soon as she saw us she took her seat on the large piece of stone before the door, which was used as a step to enter the house. Her feet rested on the ground and her hands on her lap. She wore a white sari with a very narrow red border, her face was half concealed, her right shoulder was bare and a handful of curly hair hung over it, a few tendrils escaping over her ear and reaching the edge of her cheek. She had bangles on her wrists, an iron ring on her big toe, a string of *rudrākṣa* beads around her neck, and she bore herself with dignity. At that time she appeared strong and healthy.

Mother looked at our faces with pleasure in her own, and smiling softly asked my friend, 'Who is this boy, my dear?' My friend replied, 'Mother, he is your own son and my childhood friend'. Both of us bowed at her feet. Mother gave us her affectionate blessings and called us inside. I saw her beauty, heard her words—she was indeed the true mother. I remembered her face as I had seen it in my dream. I did not seem to have come to an unknown and unfamiliar place. In a moment I seemed to belong here. She removed all my fears and doubts and embarrassments.

When we received of the food offered to the Master, she served it with her own hands and we talked of many things. In the course of the conversation my friend said, 'It was from

this friend that I first heard of the Master'. I too said, 'Then again it was he who brought me to you'. When Mother heard this she was exceedingly pleased and said to my friend, 'That is right. He did you a good turn and now you have done him one'.

It was the 20th of Paus, of the Bengali year 1324 (January 1918), the Holy Mother's birthday. Mother was in her village, living in her new house. Devotees came continuously from far and near. Since Mother now had a separate house of her own, it was very convenient for her devotees to come and go and find board and lodging.

Two or three days before the birthday, the revered Kapil Maharaj came down from Calcutta with new clothes, fruits, sweetmeats, and various articles of daily use for Mother's household as gifts from Sharat Maharaj, Golāp-mā, and other devotees. Among these gifts one deserves special mention. This was a very lovely carpet, woven by a Bhutia lady, a disciple of Mother's and sent by Swami Prajñānanda from Mayavati.

Many monks and devotees having arrived from various places, Jayrambati presented a festive appearance this year. Some people had also come with the purpose of receiving the ochre garments of the monks from Mother's hands.

On her birthday, after her bath, Mother put on a new cloth, and seating herself on the carpet seat, she completed her puja of the Master. Then she sat down on her own bed. Her calm face, always full of love and compassion, appeared sweeter and more beautiful today.

First of all Kapil Maharaj, with his heart full of devotion, placed a lovely garland of flowers round her neck. Then one by one, everybody placed handfuls of flowers at her lotus feet and received her love and blessings. The solemn scene touched the hearts of all and even those who had not been initiated and could not be included among her devotees felt drawn towards her.

The old Brahmin women, who worked as a

cook and who had no leanings towards religion and devotionals, was standing looking on a short distance away. In the end she too could not restrain herself and placing her cloth around her neck in token of humility, she folded her hands together and lowering her head, bowed respectfully.

After the offerings of flowers had continued for some time, Mother said, 'Now hurry. I must see to your food. It is getting late.'

Various kinds of fruits and sweets had been offered and all the devotees present partook of them joyfully together with puffed rice and sang devotional songs in ecstasy.

When the midday meal was ready at noon, Mother offered the food to the Master. Everyday Mother would have her own food after she had fed the boys. Today the disciples wished her to eat first, so that they could share the food she had blessed. One of them came forward and expressed this desire. Today she made no objection but acquiesced silently.

After the offering to the Master, the beautiful carpet seat was spread at one end of Nalinīdidi's room, and portions of every kind of food offered was served on a large plate and placed before it. When Mother was summoned, she entered the room slowly, and mechanically seated herself on the carpet.

She looked benignly upon everything and putting in her mouth a few small bits of this and that, she looked up at the face of the disciple in front of her, who was engaged in

supervising everything and said most pathetically, 'I cannot swallow any food before the boys have taken. Now quickly get everything ready for your meal.' With this, she immediately washed her face and hand and arising went and sat at the door of her own room to watch the boys have their lunch.

Everything was ready; within a minute the boys sat down to their food and the Mother's heart was at rest. The fool who had come forward and persuaded Mother to eat first and who had been feeling very pleased with himself about it, at last realized what he had done—he had ruined Mother's meal. It would have been much better if the boys had taken their food first as usual and if she had then sat down with the ladies. She could have eaten in peace and comfort.

Alas! Slaves of grandeur that we are—how can we understand this simple love-play that is totally bereft of it? We look upon her as a shining goddess and make our elaborate arrangements for worship and ceremonies and thus enjoy the flavour of our love of splendour; but she finds her own way through our outward show of pomp, and assumes a pure and beautiful human personality—she comes as our Mother, in order to give us a taste of the nectar of her perfect love. But how much of all this can we realize or believe?*

* Translated by Shrimati Lila Majumdar from the original Bengali article published in the *Udbodhan* (Vaishākh 1361 B.S.).

SAVIOURS OF MANKIND

BY THE EDITOR

The first World War was just over and except in the country that had initiated the first Armageddon of the twentieth century there was joy and hilarity throughout the world. President Wilson's wonderful document of hope and goodwill, of universal friendship and

co-operation consisting of the famous fourteen points had been published and hailed by mankind as the corollary of the Christ's gospel destined to bring down the Kingdom of Heaven on the bloody mire of our globe. A Bengali translation of it was read out by an admiring

devotee to an aged lady in a village where no telegraph or railway had entered and where education was limited to the primary stage and to the fortunate few. The lady was almost unlettered. But to the admirers of the document she whispered two short sentences, which then appeared blasphemous but afterwards proved to be true to the syllable: 'My children, they are mere words. Would that they had come out of the heart instead of from the lips.' Silence fell over the scene. Unmoved the lady went about her duties. The lady is our Holy Mother, whose birth centenary we celebrated last year.

Today, after the lapse of more than thirty-six years, the world has not changed a bit—lips are as busy and hearts as closed as ever. And the intellect, the finest gift of God, that unravels the mysteries of the outer world and the inner mind is freely prostituted for the undoing of man. Professions are shamelessly broken, unthought-of interpretations are put on innocent-looking documents, dangerous moves are camouflaged as holy alliances, and peace-talks go round the world while armaments merrily pile up. These ruses are being perpetrated on the common people, who are too guileless and busy with their daily duties to peer into the subtleties and subterfuges of leaders to whose hands they have committed their life and honour. Generally speaking people everywhere are good, honest, and loving—they are all believers in living in peace. They are not fools, incapable of understanding their real prosperity and its ways and means. On the contrary, with an unerring intuition born of honest living they directly arrive at solutions leading to peace and happiness. But the field to make or mar human destiny is not theirs; it is occupied by other people, who, though sent there by them, sow tare instead of wheat.

Why do they do it? Getting the same education, coming not unoften from the same rank and file, living among them and witnessing their weals and woes, why should they behave differently, why should they have quite opposite angles of vision? In clubs and play-

grounds, in parties and societies they do not appear to be different from others; at home they are the same loving fathers and brothers as others; they look not imps but humans. Why is then this dangerous disparity in act and outlook?

It is no use asking them or ourselves why they do so. What is important is to find out the path leading to peace instead of to war, cold or shooting. The pacts directed against a particular group of nations and concluded with others who are constrained to join the movers under adverse economic, political, and military conditions are not supposed to bring any real good to mankind; for, the moment the compelling interests of the different friendly nations will change on the home or foreign front, as we are actually witnessing today in Europe, the pacts will lose all force in practice. The economic conditions of all the European countries are so bad that any right-thinking man will advise them to open trade negotiations with the supposed enemy countries. This being so and the enemy countries being ideologically irreconcilable, we cannot expect that NATOs and SEATOs will be effective in bringing the foes to their knees. This means that all the efforts of the Western politicians to bring about peace in the world with instruments known to and relied upon by them are bound to end in failure.

The oriental politicians who are evolving the theory of the extension of the peace area by including the so-called neutral countries and even by drawing in the supposed enemy countries to themselves, are, in spite of the comparative soundness of their policy, faced with two difficulties that appear to be insurmountable at the present critical moment. First, the economic condition of their countries, without exception, is so hopeless that they stand in need of help in the shape of money, machinery, and technicians from the Western countries, who, naturally, ask for conditions, which the others, for fear of being involved in wars, cannot accept without defeating the very purpose of the aid; viz. their industrial development. Secondly, the alliances like the NATO and the

SEATO include countries that are either themselves colonial or are in treaty relation with them and as such find themselves in adverse ratio to the independence, progress, and prosperity of the actual and supposed colonies; and the strategy of both the alliances has brought the frontiers of these countries, though geographically far off, to the very shores and mainlands of the eastern countries. This being the actual condition of the Asian and African countries, their leaders, who cry for a short period of respite for their unhappy lands, are seriously handicapped, and their voice is but a voice in the wilderness.

Hence we see that the politicians, whether of the West or of the East, are debarred by the present circumstances from bringing in peace to the world; the ultimate reason for this is that they are incapable of rising above the immediate self-interest of their respective countries to save the world as a whole. Whenever they go for a solution of the many tangles confronting them in the three main continents of the old world they meet with stalemates, leading to increased suspicion and espionage, and manufacture and piling of deadly weapons. They want peace, but they work for war with might and main. This is a staggering situation the politicians find themselves and the world in.

Yet they are the acknowledged leaders, for good or evil, in every country; and none else possess the requisite authority and influence to tackle the affairs, whose complexity increases with every half-hearted attempt at solution. This disconcerting situation has at least one good point in it—it releases us from a vain expectation, and leads us to think of the situation anew and of the qualifications that man should acquire to avoid destruction and rise to a higher stage of evolution.

II

What have led to this present impasse and its dark consequences? For an answer to this question we generally try to find out the defects in some clauses of the peace treaty of the Second World War or perhaps to some later

moves of Truman or Stalin or their supporters. The search has its rewards, though corrections of defects are impossible, the root cause lying hidden in a social maladjustment throughout the world. The Industrial Revolution of the mid-eighteenth century has introduced two important factors in human society that are responsible for most of the ills of today. As a direct result, it brought fabulous wealth to the rich of all the industrial countries of Eur-America, concentrating all kinds of power in their hands. As an indirect result, it brought education, consisting of the knowledge of the physical sciences and of the politico-economic affairs of various nations, to the middle class people, who served the rich in many capacities, saw, through the processes of exploitation, the ever-dwindling miserable condition of the poor, and sympathized with and awakened the exploited masses to their human dignity. It is this educated middle class who rallied round some outstanding personalities of great sincerity and organizing capacity and brought about movements even in unindustrialized countries, for the liberation of the masses and their coming to power. This enthronement of man to the dignity of man, irrespective of his status in society, is the real problem, both national and international, that man is called upon to solve. Though originally started by a section of people in almost all countries, the movement is a genuine urge of humanity in general to reach a higher stage of civilization.

That the cause is just and needs encouragement had been advocated by eminent thinkers and writers long before any movement was started. And now it has generally been accepted as a cause worthy of support even by those whose interests are affected. But intellectual acquiescence is one thing and practical support at the cost of self-interest is another. This self-interest of a section of humanity in many countries is standing in the way of this urge. It is this that has appeared as revolution in some countries, class conflicts in others, and as enlightened trade unionism in some more advanced countries that have chosen the wiser path of 'demand and compromise and demand

again'. This again has created the uglier and more dangerous problems of freedom movements in colonies or erstwhile colonies and their suppression by the colonial powers, or support of either side by other nations not directly concerned in these internal quarrels but ideologically interested in the victory of the peoples or sections of people of their views. And it is this support that has divided the world into two warring groups and has been creating international troubles of interminable nature.

So the crux of the problem is to teach man, to whatever group, class, community, or country he may belong, to forgo his immediate self-interest for the good of humanity as a whole. This clear statement of the problem at once leads us to look for leaders beyond the horizon of politics and economics in higher moral and spiritual region, which is characterized by love and goodwill. Such leaders, it is evident, must identify themselves with this onward-moving spirit of humanity, excluding none, not even sinners and criminals, and including within their loving hearts all races—coloured or white, all ideologies—red or non-red, and all countries representing all points of the compass. They are bound to be born in a particular country, but their message and activities are all for humanity at large, though their emphasis may be on this or that nation or community whom they choose, according to their vision, to be the fittest vehicle to carry on their humanizing movement; even in the spirit that moved the Christ to cry out, 'I have come for the lost sheep of the Israel', though it is universally admitted that he came and worked for the regeneration of the whole of mankind.

Casting our wistful eyes around in a search for such leaders in modern times we come across an oriental personality, majestic and benign, full of fire and love withal, not god or a messiah perhaps, but a human being soaked in humanity or the best in it that goes by the name of divinity, praising and lauding the best in the East and the West, holding up to ridicule or blasting with withering criticism all that is narrow and parochial in them, preaching

and teaching—through lectures, discussions, and intimate talks the divinity of man and universal brotherhood, and training the hankering souls to live this life divine. This Swami Vivekananda, the representative of men of all kinds, freely mixed and moved with all sections of humanity, shared their weals and woes, and always directed them, even through funs and mirths, to that one goal of life, the universal brotherhood of man—not in and through austerities but through a loving sharing of joys and plenitude of life. He is our ideal leader, who can really help us out of the present general impasse and take us to the royal road to resume our march happily on to the goal.

The Swami's call for the manifestation of divinity lying latent in each soul is, however, no movement. Free from bustle and noise and excitement, it is an invitation to keep the peace and balance of the outer existence and to prepare, patiently and in a mood of profound dedication, for the sacrifice of all that is exclusive and earthly and for the acceptance and incorporation into life of all that is universal and heavenly. It is a call not from one to another but from one to oneself, not to get around oneself a multitude ready to smash window panes or to release an H. bomb but to rein up the noisy blustering crowd of ghosts within oneself and to transmute them all into an integral personality. No outside movement, pact, or treaty—regional, national, or international—will ever take us to the Kingdom of God that is within. We are to harken to the chained humanity crying within each soul. The Swami's is a call for conversion from within, a baptism with the Holy Ghost; and what we hear everywhere is a proclamation of a *jehad*, characteristic of the mediaeval Semites. There lies the yawning chasm the Swami warns us against. Peace can only be had by following the path of peace, by calming our turbulent passions and not arousing and inflaming them—a method that has strangely been adopted by the politicians. To get at the next higher stage of evolution is an especial uphill work requiring a total mobilization of all men and women

of all nations—not for shelling and bombing sections of precious humanity and effacing them from the earth's surface but for raising ourselves, from clumsy lumps of flesh that exclude one from another to holy spiritual units with centres embedded in individual hearts but circumferences reaching out beyond the horizon.

The Swami lived the life and preached it passionately and endearingly to whomsoever he met and wheresoever he went. The life had a halo of majesty, which held people in awe. The ideal he preached was high philosophy, which drew admiration from the audience, who got inspired. The life and the philosophy were finely blended in his personality, so much so that the people who mixed with him intimately did not know which was more sublime. Such a personality is a fine vehicle for preaching a message, for storming the fortress of opposition and implanting a flag therein. But life is not mere admiring an idea but its becoming, not merely its infusion but its growing and flowering into its perfect form. If people are asked to live the life, too baffling and dazzling an ideal will not quite serve the purpose. Admiration and the capacity to admire are necessary for the growth of man, but they occupy but a small portion of life, which hankers after and is sustained by another quality and capacity—love. The Swami had it abundantly but the majesty of his personality hid it from the public. So there was a need for another personality, that would bathe humanity in love, give it all the sustenance it needs, protect it against all dangers; but do them all so benignly, with such calm sweetness that the living of life and its transfiguration would not be felt at all. Who but a mother universal can pour out such an exuberance of love? And it is exactly She who came and lived in our midst—our Holy Mother.

III

Every mother is loving, she dotes on her child. Mother's love everywhere, is transcendental. So what is the peculiarity in the love of one whom we call the Holy Mother?

Holy Mother's was love minus what we call

sentimentalism, and this makes a world of difference. Ordinary mother's love is a physiological and psychological compulsion—nature has so ordained, the various functions of her physical organs have been so adjusted that she cannot leave her child in the lurch, without injuring herself in both body and mind. She might not know it, but it is there all the same. With Holy Mother it is different; her love was completely free from all kinds of sentimentalism and compulsion. To the ordinary observer, especially to the numberless recipients, it was never patent. But to an analyst it was obvious. And because it was so very different in this respect from ordinary mother's, her love never failed of its purpose. Holy Mother was always in the fullest control of her powers and knew the circumstances where her love was to be used and the dosage required in each case, though she always used to carry an atmosphere of benignity and benediction with her wherever she went or stayed.

She never lost sight of the purpose of her life, her mission. Being tuned to this, her love, though worked within the framework of time and place and with reference to individual persons, always orientated towards the universal. It was this peculiarity of her love that used to raise people, without their knowledge, to higher levels of consciousness and broader views of life. In course of her talks she would cut short a wrong direction of patriotism, noble though it is, by a remark that would reveal her deeper relationship with all peoples of the world. To an over-zealous youth, rabid with his anti-British feelings during those Bengal partition days, she would calmly say, 'Dearie, they (the British) too are my children'. The utterance was so deep but so natural that without understanding its significance, the wrong was righted, life flowed freer, the child was drawn closer to the mother—all in love and imperceptibly, as if nothing had happened but a free passage of words in a work-a-day conversation. And yet the same mother, when the news was broken to her how two ladies, big with child, were compelled to trudge along miles to a railway station, became agitated,

grew furious, and blurted out, 'Has this been done under orders of government or by the police officer-in-charge wanting to gain favour of the authorities? If the former, then the days of that government are numbered . . .' Awe-struck, the people around her heard this and remained numbed for a few minutes; then the day's work went on as before. A boy, about to throw away the peelings of vegetables, was stopped and admonished with a smile that was hers, 'My boy, these are meant for the cows, they have a demand on such things.' Which penetrated deeper into the boy's heart—the love accompanied by the maternal smile or the admonition? And yet, in all these cases, petty though they may appear, the love that was in play was always directed towards universalism, whose symbol she was.

Was then her love a calculated commodity and not a spontaneous welling-up of the heart's warmth? It was neither; it was but she. There was such a complete identification of her life with the ideal, in consequence of her long and ceaseless attempts at its realization, strengthened by austerities, sacrifices, and service, that her thoughts, feelings, and activities did not appear, to discerning eyes, to be efforts or distinct events requiring calculation or opportune moments. Her ideal and aspiration, her *sādhana* or spiritual practices, her services to Sri Ramakrishna and his children, her numerous spiritual experiences, Sri Ramakrishna's invocation to Mother universal to reside in her body and mind, and her own ultimate realization—all these transfigured her individuality into the Spirit universal in its benign aspect of maternal affection, so that any individual soul, the moment it aspired for a higher living, was at once in touch with the blessed pervasion and got out of it the best, required for its unfoldment. No calculation, no auspicious moment or holy place was necessary for its play; nor any great austerity or practice was called for from the recipient. Being no act or event and knowing no increase or decrease, this love was no welling-up either. It simply was, as today it is.

Being universal the love that was Holy

Mother knew no limits, physical or geographical or even psychological, drawing within it all kinds of mind, all kinds of people or race. And because it was universal it included within it and respected all varieties of habits and customs. Ladies coming from distant lands for the first time and finding everything so strange in this oriental country were taken to Mother and she looked up to them, perhaps clasped their hands or in right Bengali mother's fashion endearingly touched the chin of the newcomers with her right hand, and something happened without their knowledge and they were left mad, so to say, thereafter—they were converted to real daughters experiencing the taste of a love the like of which they never had in their homes. Distances disappeared, all bars and prejudices fell off, and there remained the loving relationship of the mother and her children. A familiar home atmosphere prevailed wherever Mother stayed and, foreigner or Indian, anybody coming near her was caught up in it and rejoiced. What was strange was that, most of these ladies came to India as spiritual aspirants. But coming to Mother they forgot their cherished aspiration and abandoned themselves to the prevailing home atmosphere, feeling as if they were full to the brim with joy and wanted nothing beyond. Life's expansion takes the route of emotion rather than reason, and mother's love reigned supreme there. This is why her guidance was so natural and so effective.

But life is not all love and mellowness, it has a stern side, which is perhaps the prevailing factor. How did Mother's love react there? To find out the answer to this important question, one is just to study her life in her village home where she was free to do what she liked, unlike hers at Calcutta where her numerous admirers and children would not allow her to work hard. Except during illness Mother was never seen in bed, sleeping or lying down. Throughout the waking hours, even during the last days of her broken health, she was always seen busy with work, preventing others from helping her with words so sweet that the hands of the most determined child

were stayed. 'Will you not allow mother to do this trifling job for her child', she would say with a loving look; and when the child was enjoying the sweetness of these words and the expression of the face the work was finished, much to his remorse. This example of intense activity had its effect; it made everyone around her equally active. As all her activities were directed towards making her children a little happier, so those of her children were done with the knowledge and in the joy of helping their mother. Thus did love intensify activity and activity enhance love. This care for her children gave her no rest nor would it allow her children, though without their knowledge and therefore with greater effectiveness, to sink in laziness and sentimentalism. She herself was fully conscious of this desirable effect and she encouraged all people who came to her to engage themselves always in activities and never to allow idleness to creep in them. By her precept and example she created an atmosphere of activity; but what kind of activity was it? Nobody worked for himself; each bit of work was done for mother and sisters and brothers and done in a spirit of loving competition. This is our Mother, this is the ideal she lived and taught.

IV

Now the question is what we are going to do with this life, how is such a life going to solve our individual as well as our national and international problems. We think we have analysed mother's life sufficiently to get the answer, which in its sharpness, might appear to be too idealistic, too impractical; but which has actually been proved to be fully practical and which is the only possible solution, however much we may try to put it off or to veer round it. Approach any problem with a loving heart and without a selfish motive behind and all knots have been loosened. Problems are created because somewhere somebody or some group of people have raised selfish obstructions to the free flow of evolution. The moment this selfishness is detected, not by espionage or threat but by love and compassion and with a

due consideration for the circumstances leading to that selfishness, the solution appears of itself, which leaves no bitterness behind. Social problems entrenched in deep orthodoxy used to be raised in mother's household, which consisted of her children of many castes and with queer, sometimes revolting, habits. Sometimes there were heated discussions or even serious quarrels. But when the problem was brought to the Mother, her answer was 'Don't you see, he too is my child', or when it was a case of some revolting habit or custom with anybody or group, 'Oh, has it been done? Rest assured it won't be repeated here; it is a custom in their part of the country.' There the matter ended, for the reference invariably was to the highest motive power, to love, and to a consideration prompted again by love. It might appear naive to refer high national or international problems to solutions of household matters. But did she not solve an international problem when she silenced that overzealous patriot by the remark, 'They (the British) too are my children'?

International problems are knotty and appear different from household ones because we cannot bring to bear upon them the same loving consideration as we can in the narrower sphere; otherwise they are intrinsically the same and require no more especial intelligence or knowledge than what the politicians have focussed on them but kept carefully muffled, for, the other party is not a brother or a friend but a foe. Remove this inimical feeling and the bigness of the problem, even the problem itself, disappears. But it is not easy to remove it, it might be said. Neither is the solution easy then. Either we must love humanity as sisters and brothers and look to their welfare as ardently as to ours, or we, as a race, go down to oblivion. For the last half a century we have been trying these stop-gap solutions and we know the result; and even after these long series of experiments with human materials, if we insist on treating them not with love and compassion but with 'A' and 'H' bombs then the fate of humanity is sealed. Yet there is nothing unnatural in this exten-

sion of human love to humanity. When we see children playing in a courtyard, their unmeaning movements of limbs, their laughs and prattles please us immensely, we do not stop to inquire if they are Russian or American or Chinese. At the unveiling of a nature's secret or the conquest of an Everest there is a spontaneous rejoicing in our hearts; it does not matter which national has done it, which inquiry of course comes later. All these point to the fact that we do feel a kinship with the entire mankind. Why then, one stops to think, is there this unnatural and immoral restraint in the free flow of love, in our expansion of ourselves?

We might say some countries have thrown a thick curtain around them and openly preach violence and enmity, quite unprovoked; and that they instigate our own nationals to rise against our democratically elected government and spoil our people by preaching immorality and irreligion. They are too bad and cannot be supported. These nations must mend their ways or invite hostility from all other countries, as they have actually done. The Nemesis is already upon them and they are recoiling. But our hands are not as white as they are proclaimed to be. We too have led our armies against their incipient governments and have been pestering them in many ways. Who started these games after the Second World War, as after the First, nobody can ascertain. And it is useless, nay positively pernicious, to go into these details. It is sufficient if both sides admit the mistakes in themselves and evince a real desire to come nearer, to solve problems as brothers, and to lead humanity to peace and prosperity.

But this desirable end is being obstructed for lack of love, generating suspicion and ill will and enemy action. Yes, temporary cessation of hostilities followed by a sort of free trade and communication will help in dispelling much of the mist that hides nations from nations. But there are genuine causes for suspicion on either side, and unless there are sincere attempts at removing them, free access to one another's country, if ever allowed, will

but expose these ugly facts with worse consequences. It is for this reason that we say that politico-economic solution being by nature half-hearted and insincere, cannot bring lasting peace to this too worried world.

So human heart must open and allow love to have a free play to permeate mankind. Great personalities like Swami Vivekananda and the Holy Mother are not chance products but deliberate evolutes thrown up by the same plan or purpose of the inexorable evolution that has brought up the *Homo sapiens* on the world stage as helpmates or playmates of nature. They cannot be brushed aside unceremoniously by the blind unfeeling sections of humanity as too idealistic or too other-worldly. They have come on the stage to be heard and followed. They have lived the ideal and have shown to quite a number of people that it is not too difficult to realize it in life and enjoy peace and happiness along with others, to a degree unknown in selfish ways of life. They have shown the way how to unlock the heart, how to embrace all as our own, and thus to expand ourselves beyond all self-imposed limitations to our own Self that is universal. They have shown that love comes by loving and makes friends of enemies, and melts the stoniest of hearts; but that it entails sacrifice and service, demands an active and dynamic life dedicated to a noble cause, which in its turn, brings about greater love and bliss in a sort of chain reaction. And to start living this life requires no special training or great wisdom beyond the reach of the common man. What is required is willingness or aspiration to live the life, a love for the sort of life the Holy Mother lived, an attraction for that sweetness that pervaded her and her movements. We are not to be busy with seeking and solving problems but with heightening our love and expanding our life, breaking through obstructions as and when they come. When problems come to us their solutions will present no difficulty, for the heart is prepared—problems are never knottier than the solving hearts. The urge of evolution directs us to live this calm and blissful life ourselves and to invite and

attract others to be co-sharers in this—to build and develop a universal brotherhood based on mutual love and service and buttressed by ready sacrifice. Evolution, unlike revolution, never commits a mistake, for it is the universal

urge. There is no cause for pessimism. These great lives are there before our eyes and there is a general desire for peace and dread for war. But our willing participation in it will shorten the time and sweeten the march.

PHILOSOPHY OF HISTORY AND THE VEDANTA

BY DR. P. S. SASTRI

Every Philosophy of History is an attempt to grasp the time-series as one whole, to sum it up, and to find out its ultimate meaning with reference to the human individual. This meaning or purpose is taken to be a single principle which is held to be immanent in the historic process leading it to an ultimate goal. Every change in the process is thus explained in terms of a monistic principle which renders the historic process into a linear one. The presence of the many organizations in a given society being important, philosophers of history like Herder and Toynbee appear now and then busy in displaying the interaction of the various specific factors during a given period; but even here these philosophers refuse to forget the common principle which they presume to be operating throughout the process. This common principle, which is the goal and guiding spirit of the historic process, constitutes the supreme value of the process. It is a value which needs the reality of the process as its integral element. But when a system of thought and life like the Vedanta refuses to accept the reality of the time-series, it refuses to accept the ultimate reality of progress. But does this involve the unreality of all values?

The philosophies of history that we have, have moved in two possible directions. Some of them give us laws of history, while others offer laws concerning history. A law of history tells us that the various necessary changes in the progress of humanity are strictly conditioned by the operation of a single unalterable

principle in all departments of life. But a law concerning history tells us that the single principle operates at all important points in the process, thereby trying to condition and determine the other factors. While the latter postulates an invariable relation between the various stages, the former presumes an inevitable direction of the process. Most philosophies of history give us laws concerning history, which they confuse with the laws of history. The law of history is capable of explaining the past and predicting the future; this privilege is denied to the other because it is based on the assumption of uniformity. Uniformity involves repetition, but no development in any particular direction. The laws concerning history are like the laws of gravitation which enable us to predict the future position of a planet from a given one, because these laws apply to all the planets that belong to a closed system called the solar system. But this law will not help us in locating a planet's position a few million years hence when the solar system as such might cease to be. That is, it can predict only the movements within the system, not the direction of the system. We can illustrate the usual confusion between these two types of laws from the two interpretations of the Marxist philosophy of history: If the necessary progressive stages in the historic process are completely conditioned by a necessary sequence of economic factors, it is the Marxist law of history; but if the economic factors are taken as operating to determine the nature of other

factors in the process, it is the law concerning history.

The interrelationship of events precludes all prediction in an ultimate sense. If the events are interrelated, as they appear to be, we cannot predict the goal of the historic progress from a knowledge of a given event; for, the events which are not found in the initial conditions can and do make the process contingent, not necessary. Hence a comprehensive philosophy of history has to provide us with a law of, not *concerning*, history. Such a law cannot take the process to be going on in a closed system. Any law of events needs verification, which is given only by the course of historical events. These events can be studied only from the history of human societies, where societies are cultural units comprising of political, economic, and religious institutions; organizations like the family, law, and professions; and movements in thought and arts. The nature of society depends on the nature of the interrelationship of these components. That is, we can understand the nature and development of a society by understanding its component units and their interrelationships. But in a philosophy of history there is a deliberate search for a law, according to which the nature of a society is said to determine and condition the nature of its components. It thus treats society as an abstract entity and then feverishly recalls the need to render it concrete. But how do we arrive at a law of history if it is not from a study and analysis of the various parts or elements or societies constitutive of the historic process?

The major truth that a philosophy of history can imply is the futility and meaninglessness of the empirical concept of progress, and the consequent reality and significance and value of the transcendental Being. As the Vedanta declares, Reality is Absolute Being, which is Universal Consciousness. This reality is not subject to change or progress; and whatever change is visible to us, it is all apparent. Yet these apparent forms constitute the appearances of that Reality. And a Vedantic philosophy of history is that which offers an explanation of

the appearances in the time-series with reference to the Reality that constitutes their ground and being. There is progress in the case of the individual and his institutions; but this is a progress which is purely inward and spiritual, and therefore individualistic. It is a progress from apparent imperfection to the real perfection, from mistaken bondage to conscious freedom, from the false lure of contradiction to the eternal well-being of non-contradiction.

Is progress a fact of history? If history is full of perpetual changes, of a breathless career towards novelty, how are these changes brought about? If history is a process of change, it must also be one of continuous unity, since no change is unrelated to the past. And a perpetual change without a definite goal or purpose lands us in a blind alley of infinity. There are some who take the meaning of history to be one of cyclic recurrence. It is the theory of Yugas, of the seasons, as Spengler said, of the evolution of the tribal period into the modern democratic era. This view spatializes the temporal process, and fails to recognize that there is also a successive degeneration of certain values in the history of mankind. The key of progress is always to be found in the significant variations of the social orders, not in their repetitions. The so-called development of humanity has been in the direction of realizing harmony and stability in the social order. And if there were great persons in the past, this does not preclude the possibility of their coming in future; nor do they represent the level of the society in which they lived. They merely point out the stage which humanity as a whole has yet to realize. They are only the forerunners of a new race.

In the history of any country we find sudden jumps, sudden changes, which make history a creative process determined by the free acts of individuals working in close cooperation with their environment. It is the keen awareness of our position in the universe that enables us to progress in spite of the distressing circumstances we may have to face. Society being the individual writ large, the progress of humanity is analogous to the

growth and development of the individual. The goal of progress must be one of perfection, not of the mere individual, but of society as a whole. It includes the attainment of the true, of the good, of the beautiful, and of the holy; and yet it raises at every step a fresh problem of adjustment. This does not mean that we are all conscious of progressing, any more than we are aware of the laws of nature. The progress that we can visualize is a creative process governed by the fundamental law or laws of the universe and revealed through the activities of the self-governing and free individuals. Human progress, therefore, can only mean the coherent progressiveness and adaptiveness of men, manifested through a life of concrete experience and of the self-confidence of reason. In other words, it is a movement from within to the experience of the Absolute; and as such it is a *puruṣārtha* and described as *mokṣa*. It is a state to be won back into self-consciousness; it is not a state to be produced or created, but one that is already existent constituting our real nature. This is the corner-stone of the Vedantic account of all progress.

The first systematic philosopher of history in Europe was Hegel, who saw that the process of history is an organic movement wherein human reason is the chief factor. This process, he said, reveals the gradual realization of the consciousness and freedom by the spirit of man. This spirit of man finds its objective and concrete expression in the actions and institutions of man. And since an act is the translation of thought into a concrete shape, the real subject of history is this development of thought. History presents to us the movement of thought in time, that is, in art, religion, social institutions, and the like. This great teaching passed through the hands of Ranke and Marx, giving rise to a totally new emphasis. From the emphasis on thought and on man, we move to the emphasis on things, thus inviting the difficulties which we analysed at the beginning of the paper.

The Vedantic philosophy of history attaches importance to the rational spirit of the individual. The individual is fashioned by his reli-

gion, laws, literature, art, and such other human values or purposes which are manifested in the historic process. A philosophy of history that takes up only one of these purposes is bound to be fragmentary and to that extent unreal. An emphasis on the economic or on the religious factors alone will not give us a true and comprehensive explanation of the process. The whole complex life of the human individual ought to be taken into account. It is with this idea that the Vedanta prescribes a certain system of education and a definite intellectual and moral discipline to every individual. The world in which man lives is himself, and it is constituted by those factors which are presented to the mind by the mind. The economic and other factors are in essence that form of externality which the human spirit develops in and for its earthly career, and which it does not need in an ultimate sense. Our philosophies of history have been ignoring this point because they refuse to accept the truth that the universe is not confined to this globe of ours alone. Our earth is a small eccentric spot in the immense structure of the universe; and human life has been on this spot welded to a profound ignorance of life in the other bodies. We are shrouded on all sides with abysses of unknown possibilities. It is a fatal error to identify the earthly history with that of the universe, which may not have any history.

History as a process implies the continuity of time. But the past exists in the present moment as the moment of a finite consciousness. The present has a meaning and content only when the past and future are implicit in it. But the present is not the cause of the future, not a condition of the future, not even the effect of a past. That is, reality is not a continuous series, but one and indivisible. It has the same kind of continuity which the spirit of man has. This continuity appears to us at different levels in different ways. It appears as thought and reality, as purposes and events, as mind and body, as knowing and acting, and so on. It is a unity from which we derive our temporal notions and values, but to which we

cannot apply these; and it is a unity effected in and through concrete individual selves. And history, on the other hand, is preoccupied with the external manifestations of human minds. These manifestations being purely phenomenal, a philosophy of history can interpret only the outer garb and not the inner truth. The real process that has a value for us lies outside history.

The consciousness of individuals, we have said, manifests itself in the form of the great values of social life, art, religion, and philosophy. If in the beginning men enjoyed a quiet and calm life, if everyone produced and consumed what he needed, then history would not have been a process; there would have been no development. These so-called mythical men set the ball rolling by becoming conscious of the great fact that satisfaction lay not in the mere realization of physical needs. Thereby the earthly existence of man came into touch with the real universal history that is always beyond the limitations of time. The value of the historic process lies not merely in its objective products, but in the effect of these upon individual souls. The function of the

soul is to effect the diverse manifestations of reality into a significant unity, while the function of the historic process is to mould the souls thus conceived. Until we transcend the earthly history of man and accept the value of the individual, we cannot understand the true meaning of history. Our higher and valuable experiences are not conditioned by any temporal process. It is by transcending this historical or temporal experience that we have social morality, art, philosophy, and religion. These are the forms frequently appearing under the concepts of *Sat*, *Cit*, and *Ānanda* in the Upaniṣads. These are the values that man discovers in the manifestations of reality as of supreme importance; and these values provide the clues to the nature of Reality. And a philosophy of history has to take into account not the external forms of utilities, but the inward discoveries and creations of the human spirit. And the Vedānta has therefore refused to attach any importance to the unreal exterior garb of history. The true history of man is the history of the spirit; and the philosophy of this history is the evaluation of the higher values in revealing the nature of Reality.

THE CULTURAL HERITAGE OF INDIA

BY VINCENT SHEEAN

I don't know very much about India. I don't know the languages. I haven't read the literature in the original at all. But I have been there a number of times, more or less in all parts of the country, and such acquaintance as I have is to some extent a little special, because it was accompanied by various experiences which pointed it up—made it more felt than perhaps it might have been.

When we talk about the heritage of India, I suppose primarily we mean that which was revived so considerably at the end of the nineteenth century under the direct inspiration of

Ramakrishna and Vivekananda. It fell to my fortune to see these places where Sri Ramakrishna lived and died, and where Swami Vivekananda formed the Ramakrishna Mission and made its headquarters at Belur. They are both on the Ganges, more or less opposite each other. The desire to see such places where some extraordinary event occurred is, of course, the origin of all pilgrimages in all religions and times and societies. In this case, I believe that I did acquire some slight perception—aside from reading—of how these things happen.

One is a beginning and one is an end, but they are in harmony.

The end is Belur Math, which is the headquarters and centre of the Ramakrishna Mission of the whole world, where the organization itself, in both its practical and metaphysical aspects, has its direction, its central authority. Although that authority is not dogmatic or ritualistic, it is nevertheless a centre for that world effort. The effort is not perhaps as strong or as great as people hoped it might be sixty years ago. Nevertheless, it is a world effort. The Mission has an activity which, intellectually at least, influences people in all countries. In India, curiously enough, there is almost more emphasis, at least in times of great trouble, on the practical activity—that is, help given to the unfortunate—than there is in the intellectual effort to reach higher levels of consciousness, which is also part of the movement.

The beginning is Ramakrishna. He was, as you know, a Brahmin priest attached to the temple of Kali, on the banks of the river at Dakshineswar. It is quite a little drive-out from Calcutta, and in the past forty or fifty years the place has become a popular shrine, which means that it is infested by beggars, people selling souvenirs, and just lookers-on. It is a large temple with a series of courtyards, and in the ordinary way, those who are not Hindus are not welcome there because there have been disturbances in the past. There is actually a sign in English at the entrance to the temple which says that Christians and Moslems are not to enter. I went with a lady who was a distant relative of Mr. Nehru, and a very devout follower of the Ramakrishna-Vivekananda line of thought, and quite well known to the people there. She had been there many times before, and she said, 'Don't worry, just wait. I'll go in and talk to somebody.' She came back and said, 'I explained that you were friendly, and they said, "So long as a visitor is friendly, it makes no difference in what religion he happens to have been born; he can come in".' So I went all through the temple, and I performed the worship at the shrine of Kali

which is quite simple, like all worship in all Indian temples, just flowers and water. And we went to all the Shiva shrines around the courtyard. Finally we came to that little room in the corner where Ramakrishna lived. And in this place, almost directly over the Ganges, it was possible to imagine better what that extraordinary mystical experience must have been, both to the one who felt it and those who felt it through him.

There was that steady procession of people coming out from Calcutta for a good many years, and people coming from all over India toward the end, to talk to Ramakrishna. Great scholars, who came from the colleges of central India and the West, would go there and question Sri Ramakrishna about points which occurred to them as a result of their reading of the Upanishads or the very learned and very difficult commentaries. And Sri Ramakrishna, who did not have the kind of equipment in Sanskrit language, ancient history, or poetry, which these scholars had, was able in every case to give an answer which satisfied to some extent, or in any case illumined the meaning of the question that was asked. This is an extraordinary thing, because we know from historic evidence that Ramakrishna did not have the requisite learning to make these replies. But he pierced by means of some particular genius of his own into the meaning of these rather abstruse documents without actually having read them. The experience in this respect was manifold, and there is plenty of evidence of it. He also, of course, instructed the young, and on certain days not only the young but anybody who wished to come, what they called 'the householders'. These came from Calcutta in order to ask questions which had to do with their own practical way of life, of which Ramakrishna himself had no experience, but upon which he was always ready with some kind of answer which they apparently found illuminating.

Now all of that one can see and feel. I had read a good many books during the preceding three or four years. When I went there it was 1950 or 51, and by that time I had a certain

familiarity with the subject. But the scene itself—that little room, so open both to the temple and to the river and to the air—gave one a kind of vividness of impression of the little, extraordinary genius which was Ramakrishna, receiving these visits from the young who formed his school. Practically all of his mission was spent in this same one room. And one can see the young coming from Calcutta, sometimes very much against the wishes of their elders, to receive the answers to their questions.

Years later comes the phenomenon of Belur Math, which is in many respects a thoroughly modern college for young men, not all of whom become monks, by any means. It is a college, plus a monastery, plus a central organization office, plus hospitals, refectories for the poor, that is, for anybody who comes. There is the actual temple itself, which bears quite strong resemblances to a Christian church in architectural style. There are the gardens, lawns, a resthouse to which anybody can go. It is a tremendous establishment nowadays. But it is still regulated by the simplicities of Vivekananda, and it has the universal quality that Vivekananda tried to put into everything. For example, I never stayed in the resthouse, but I believe that if I wanted to go there to stay for a while and said that I was accustomed to eating meat and wanted to do so, I could. I don't think there are any strong general ascetic rules which apply at or around Belur. One gets quite a different impression there from almost any other establishment of the kind that I have seen in India. I talked for a long time to the superior, and I had the feeling of a true organization without tyranny, without any dogmatic or ritualistic impositions. The whole place, of course, obviously responds in some way to Western influence, just as Vivekananda himself once did.

It is not in a most ancient Indian tradition to mix up metaphysics and ethics. The most ancient tradition, the most persistent throughout the ages, has been one in which the good work done for the assistance for the fellow

man does not necessarily have anything to do with metaphysical contemplation. As far as we know, Vivekananda was the first in India of any social influence to declare that these two things should go together. He wanted his fellow monks of the Ramakrishna Mission, not only to read Sanskrit and contemplate higher reality, but also to work in such things as famines and floods, and in the eternal poverty of the Indian cities. If you read Vivekananda you will find some excoriating remarks about those who devote themselves entirely to their own spiritual welfare and forget the existence of their fellow creatures. He introduced into the monastic system of India this principle of the assistance to those who needed it most, that principle which was never so expressed before. And so, on my first trip, in 1947, before I had ever been to Belur or Dakshineswar, I found monks of the Ramakrishna Mission taking care of the wounded and the refugees in the tremendous upheaval which followed the partition of India. Monks of the Ramakrishna Mission were doing that work in all parts of the country and on a very considerable scale, as they do in ordinary times with their schools, hospitals, and refectories.

This principle, which is implicit in everything Ramakrishna said, everything of which we have record, he was not himself fitted to carry out. It was not his quality, his nature, but it was eminently the quality of Swami Vivekananda. He was able, possibly because of his visits to the West, to introduce that element into the Mission, of which it has borne the imprint ever since and from which very great good has resulted for the most miserable of the peoples of India.

I have mentioned Ramakrishna and Belur Math as being a beginning and an end. But they seem to have a little bit more significance than that. The one is in the oldest of all Indian traditions—Upanishad, the wisdom which can be imparted by a teacher to young men who come and ask the questions. That is what Ramakrishna was. He did not go out. He travelled very little. He was so abnormally sensitive to

the sufferings of others that he could not bear to see very much of human life, and most of his life was spent there with others coming to him. That is Upaniṣad. The other, Belur, is the manifestation of an organizing genius, applied to the same thing but translated into modern terms in such a way that it can have an effect upon modern life. The results for India have been extremely good, not perhaps on the scale intended by the founder. Vivekananda, who had an immense magnetism, was able to arouse crowds in India as hardly anybody has, except perhaps Gandhi. Vivekananda himself seems to have thought that this movement would grow to enormous proportions. It has not done quite that in these sixty years, but it has played a great part, both in the practical results of what he wished them to do in work and in the awakening of the consciousness of the young to the heritage of India.

It is curious to me that the *Cambridge Modern History*, which is immensely detailed and a very scholarly work, mentions Vivekananda only once and has no mention at all for Ramakrishna. The reason of course is that all these forgotten viceroys and civil servants seemed much more important to the historians all through the nineteenth century than anything that could happen within the consciousness of the Indian people. But actually, while external events were occupying the attention of the political classes in India, the British themselves, and more or less the rest of the world, certain events were taking place which aroused the young Indians to the ancient heritage. It had been obscured quite a bit through the first three-quarters of the nineteenth century. There had arisen the idea that by the adoption of Western modes of thought, advances could be made in India which were not possible under traditional modes of thought. The young man of the educated, well-to-do classes—and that means about 10 per cent. of the population—was deflected from the study of ancient things into the study of those subjects which could get him a job under the British. The whole aim of education was turned, from about 1825 onwards, to creating people who could work

in the civil service. For this purpose they began their educational system with secondary schools and colleges. And so the system of education in India grew absolutely upside-down. It was limited to small numbers of people, those who might be utilized in government service, and it began at the top. It was just the opposite to any common-sense system of education, and yet that is the way it worked for quite a while. Of course, toward the end, before the liberation of India, the Indian civil service was almost entirely made up of Indians, but they had been so educated in Western systems of book-keeping, administration, and what not that they had very little time to study their own heritage.

It is in this respect that a few of the great figures of the late nineteenth century have had a decisive significance.

One of them, oddly enough, was Annie Besant. She toured all over the country, talking to people about this spiritual and intellectual heritage which had, among many of the educated, lost its potency through the concentration upon another form of education. There were of course a considerable number of others. It was a period which abounded in leaders of extraordinary personality: Keshab Chandra Sen, for example. There were three generations of the Tagores, who played an enormous part in the revival of Indian self-respect and Indian pride in the ancient heritage.

And then, along toward the turn of the century, there came one of the most extraordinary of all, Mahatma Gandhi. He had no great scholarship. He never took part in politics as we understand it. Neither was he a monk, nor was he a member of any order or any other kind of organization. It was a strange phenomenon, but one which spoke very clearly to the people of India. And from about the early part of this century, during his work in South Africa, to the time of his death in 1948, the people of India grew steadily more and more conscious of him as a natural-born leader, even though he had no imposed authority to do any of the things he did. I suppose that that kind of leadership could only arise in

India. It has been said very often that any leadership in India which really unites the people and carries them on must be of a religious nature, and so, certainly, was his.

Actually he made no attempt to go beyond ethics. He never, so far as we know, expressed himself on the subject of a mystical or a metaphysical experience. He tried to restrict himself to the simplest practical things in so far as he could, and what he thought had most social value, he told me, were the so-called constructive works which he had undertaken—the work for the villages, the basic education for the village women, for the untouchables. There was a whole series of these special works of an ethical inspiration—not metaphysical, not through any visions or religious imperatives—but by this tremendous ethical preoccupation which he had all his life long, based on the *Gītā* and on the Sermon on the Mount. Mahatma simply took these documents as being specific, practical guides to conduct, exactly the way you take a guide-book and map when you go to an unfamiliar city. I know of no more extraordinary ethical phenomenon than the story of his seventy-eight years of existence.

In all that time the Indian people understood or divined in him some kind of religious experience which he was never willing to put into words. He did not go into any of the things which we have learned to study as part of the Indian heritage, and yet he was so skin to them that even the most illiterate villager understood in the Mahatma something of a spiritual nature. And that is why they gave him spontaneously the name Mahatma, great soul—not for his ethical practices, but for an instinct which they felt. I was never able to find out in India when he began to be called Mahatma, or from where the people got the idea. Nobody could tell me, not his closest friends and followers. So we don't know. It is one of those Indian mysteries, a thing that simply comes from the people themselves. Mahatma at times was greatly discommoded by it. And in his autobiography, speaking of a time when he was unable to carry out some work he had in mind because the crowds were

so thick, he said, 'The woes of Mahatmas are known to Mahatmas alone.' There were, of course, in previous years, a good many hermits and holy men in India who bore the title Mahatma, and again one does not know how they got it or why. But the likelihood is that from now on that appellation will die out, because it was used in that one case toward a figure of such immense national importance and historical significance that it is not likely to be applied to anybody else.

Gandhi's reverence for Sri Ramakrishna and his appreciation of the historical role of Swami Vivekananda were very great, and in his messages on certain anniversaries you will find expression of this reverence that he had. It goes with a lifelong abstinence from those mystical practices which are associated with the names of Ramakrishna and Vivekananda. I do not myself believe that he lived seventy-eight years without having some kind of mystical experience, but he never spoke of it, and in fact, he used to attribute some of his practices, such as a day of silence, to simple, practical necessity. He said on one occasion to Louis Fischer, 'I keep a day of silence every week, and have done so for many years, because it is my only way of escaping from the tremendous demands that are made upon me.'

Gandhi had tremendous respect for vows as a discipline, and because it was a vow it became an unbreakable thing, no matter what. All the kings and emperors on earth could be asking for a word from him, and he never spoke on a day of silence. It was the same with the hours that he devoted to spinning; it was the same with the fasts which he instituted throughout his life, as a form of prayer for some objective or other, or merely as a form of atonement or penitence for some deed done by his own cohorts. With all of these things it was the vow that was the important element. If he had taken a vow, which he regarded as a disciplinary resolution, then the content of the vow was less important than the fulfilment of it. That is the way in which he regarded all vows. I don't mean that he himself took them

lightly or trivially. But he regarded them as being more important as self-discipline than they were for the content itself.

Now this phenomenal man, although he never expressed or confessed any form of mystical experience, was nevertheless so closely in connection with the general consciousness of India that we must assume that he had some such experiences in his life and preferred to keep them to himself. That is not unknown in the psychological history of mystics. St. Teresa of Avila was one case, because she specifically says that some of her own mystical experiences cannot be indicated, cannot be explained at all, so she does not even try. But one feels, and I am personally sure that the most illiterate peasant in every village in India feels, that the Mahatma was in the essential respects a mystic, that is, he believed in the transcendent nature of the soul in its communication with a higher reality. This he certainly did believe, and through his lifelong insistence on practical ethics and good conduct as being the whole rule of life there shows through this other thing which he did not wish to emphasize or stress or even, most of the time, to mention.

Those, then, are the main figures in the renaissance of India's cultural heritage. I have not named them all. In the very beginning

Ramakrishna and Vivekananda, along with them, as contemporaries, such as Keshab, such as the Tagores, such as Dayananda in the north. Most of those people happen to be Bengalis. In other parts of India too this revival was going on. Lokamānya Tilak in Bombay was a tremendous believer in the revival of Sanskrit and of the ancient Indian culture. The revival culminated, to my way of thinking, in the tremendous personality of Mahatma Gandhi. He adopted many things from the West and restrained or restricted his metaphysical expressions to a minimum, but he nevertheless aroused the Indian people to a sense of 'soul and oversoul', as Tagore called it, as no one else has ever done in recorded history. There are many cases in legend, but this life was lived out in the midst of the most relentless blaze of modern publicity, with every detail of it known within a few minutes. It was lived out on a scale unique in modern history, and with the full attention of the world bent on it at all times for the last forty years: And it survived that relentless scrutiny in such a way as to arouse among the Indian people a sense of their heritage and of their communication, at whatever level of the existing life, with a higher reality for which he spoke.

MATERIALISM *VERSUS* MENTALISM

(RELATIVE STANDPOINTS OF MODERN SCIENCE AND VEDANTA)

BY DR. PRAVAS JIVAN CHAUDHURY

1. Matter is colloquially regarded as that which occupies space and time and has perceptible qualities. Thus stones, trees, chairs, tables are pieces of matter and we have the material universe contained in space and enduring through time. In this sense matter is but perceptible qualities in spatio-temporal order and not something *behind* these qualities

supporting them, as a more sophisticated view holds it to be. This matter cannot be the stuff of the world which contains, besides perceptual qualities in spatio-temporal order, minds that perceive and act upon them and have thoughts, feelings, sensations, and images, which occupy no space. And these functions—perceiving, willing, feeling, etc.—cannot be

explained from matter either as its process or its modifications for the simple reason that matter is the object of some of these activities, viz. perceiving and willing, and the object cannot objectify itself becoming the subject, and it (matter) has nothing to do with the rest of the activities, thinking, feeling, etc., for they produce no material objects but such (mental) things as occupy no space. A material process must produce a material product, for if it is said to produce things that occupy no space then this causal relation between spatial and non-spatial objects becomes a riddle. Thus materialism which regards matter as sense-qualities in spatio-temporal order is an untenable philosophy.

2. Let us see if materialism can fare better if matter be regarded in its more sophisticated sense as the substrate of perceptual qualities which inhere in it. Here there seems to be a way to explain mind from matter, for matter is now a dark occult substance which may be thought to undergo such modification as to function as mind. Thus we have the interesting conception of matter becoming conscious of itself and acting on itself and spinning thoughts, feelings, etc. out of itself. But, as will be seen here, such a feat of philosophical unification can be possible only by keeping things dark and mysterious and gratuitously endowing them with all kinds of capacities and powers so that anything may be conceived to function as any other thing. Matter as the substrate of perceptual qualities is a dark thing that under the cover of darkness may carry out any philosophical duty one demands of it. Let us first examine this concept of matter and assess its intrinsic worth and then we shall see how far it can explain mind.

Matter as a substrate of perceptual qualities is not itself perceptible, and then its relation with perceptible qualities becomes a mystery. How does it support and hold together these qualities cannot be understood. If the qualities are regarded as not essentially different from their substrate but as modifications of it, the question is, How did one uniform prime-stuff become so modified that out of a quality-

less mass qualities appeared, and if they appeared, when and at what quarter did they first appear? If they appeared at one particular time and place rather than at another, the reason for it may be asked. If matter is all in all, then no such reason for the preference of time and place can be given, the prime-stuff being always identical everywhere. And then, if to avoid this difficulty of relating the qualityless substance, which is in fact no thing (the non-being of Plato), to qualities which are said to be its modifications, we endow it with some initial qualities like those attached to ether and elementary particles in some physical theories, there will be other difficulties. For now the questions will be, how can a sensible thing be the prime-stuff, why of all things has this been the ultimate building material, and cannot we analyse this stuff further and find what it is made of but must stop at it? If it is a particle, why has it just this size and why is it not further breakable? If it is a point-mass, how can points make extension and, as Dirac pointed out, the electrical charge of a point-mass becomes infinite? If it is a continuous body, modifications are due to undulations in it, but undulations imply change in density and this can be understood only as changes in the number of particles in a certain volume, that is, as changes in the 'packing factor'; so that a continuous body as the prime-stuff resolves itself into a discontinuous one and we know the difficulties of the latter.¹ And then,

¹ There are some other difficulties regarding any physical hypothesis of a substance, and these the scientists have themselves found. Heisenberg's Principle of Uncertainty, which denies the simultaneous existence of absolute position and velocity of a particle, is interpreted by some (e.g. Schroedinger and Cassirer) as to imply the non-existence of ultimate particles; as a particle without absolute position and velocity at the same time is inconceivable. The wave-mechanics of new physics does not conceive of any physical and picturable medium, it is just a mathematical device to integrate phenomena. The Relativity theory also tends to do away with matter and gravity, and so, all causal explanations of phenomena. The space-time, in terms of which it explains phenomena, is no physical sub-

conceiving the prime-stuff as endowed with some basic qualities does not entirely solve the problem of relating it to observed qualities. When the prime-stuff is qualityless, the observed qualities cannot be causally explained from it. But when the prime-stuff has some qualities, even then it cannot explain the other qualities, for how a conjunction of a few qualities produce new qualities remains a mystery. The naturalists try to dilute the mystery by such expressions as 'emergence' and 'new substantial relatedness' which in reality beg the question. The fact remains that if A and B produce C and if A,B,C are distinct qualities, no amount of ingenuity in conceiving the relation between A and B can explain the new quality C.

3. All this goes to show that the prime-stuff, either without any qualities or with some is an idea involving all sorts of difficulties. Such a prime-stuff cannot serve to be the foundation of the physical (perceptible) universe itself, what to speak of its serving as the foundation of the mental world consisting of perceiving, willing, etc. The qualityless prime-stuff may be conceived to act as the mind since we do not know anything positive about it, and as it is gratuitously made either to support or to produce perceptible qualities, it

stance but a feature of the mathematical law of disposition of events or phenomena. (That is why one speaks of such incomprehensibles as a 'curved space' and as time as a fourth dimension of space welded into it. These are but attempts at interpreting in common-sense terms the mathematical formulas that result when one seeks to describe mathematically the dispositions of events in the universe. These formulas have some similarity of form and function with those appearing in our ordinary (classical) mechanics which deal with events in the neighbourhood of the world where distances and velocities are not so great as would be affected (in their measurement) by the consideration of the finite velocity of light. This similarity between the formulas of the Relativity and classical mechanics leads to such interpretations of the former in terms of space and time and to such confusions.) New physics has abandoned the notions of substance and causality (the latter in the sense of productivity and also of *necessary* connection) and is satisfied with phenomena or events and their description.

may also be made to perceive these qualities and to do other jobs peculiar to mind. Even then the difference between producing perceptible qualities in space and producing volitions, feelings, thoughts, etc. which are not in space has to be ignored to effect a major philosophical unification; and a still more glaring difference, that between perceived objects and the perceiving subject, has to be overlooked. The allegory of a matter getting so fine as to reflect itself hardly helps, for perceiving is not mirroring, the mirror is not conscious of the image it produces, while the mind is. It is self-conscious.

If we give up the qualityless stuff as matter and take up one with some quality (ether, electrons, etc.), we have a more sensible material substance so far as the variety and regularity of qualities in the material world are at least descriptively explained in its terms (as is done in natural science). But this material substance is more ill-fitted than its qualityless brother to take over the characters and responsibilities of mind. For a dark occult agent may somehow be conceived to be a versatile genius (such as to produce perceptible qualities and perceive them also), but there is hardly any scope for an electron or ether-wave to perform such tricks unless we want them to amuse ourselves. Any modification of the dark qualityless stuff may be imagined (of course, ignoring the difference between subject and object) to act as mind, and the perceptible qualities may then be placed in one line of modifications among many possible lines; but such a procedure cannot be adopted with equal facility in the case of electrons or ether-waves, as their modifications are known to be material products; and to conceive that certain chance combinations of electrons or ether-waves may produce mind is like imagining that a certain miraculous combination of letters of the alphabet may produce not only a book but also the meaning behind it. To conceive miraculous changes taking place in an unknown mysterious thing is easier than it is to conceive in a thing we somewhat know. The dependence of mind or consciousness on matter can never be proved

by observation or inference, which can at most prove the appearance of brain out of matter. But even this transformation cannot be understood unless the idea of consciousness itself is employed. For any purposive formation in matter implies consciousness operating from behind. Brain and life have not been so far constructed in the laboratory (that is, by any mechanical means). To argue that the universe was at first without man and, so, without mind, which appeared later with man, is simply begging the question, for it assumes that consciousness must need a material basis, a brain. The experiments on extra-sensory perception (E.S.P.) and spirits, the extraordinary knowledge of the past and future and distant objects possessed by some mystics and our experience of so-called 'loss of consciousness' in a swoon or deep sleep (which on analysis shows we remain conscious though we have no perceptions, thoughts, etc.),² all go to show that though consciousness ordinarily functions through a brain, it is not dependent for its existence and some functions on the latter. Again, the evolutionist's argument is self-stultifying, for the state of affairs as it was before the advent of man is viewed as it would have appeared to man had he been there. In fact, it is too well known that we cannot derive mind from nature just as we cannot leap over our own shadow.

4. Thus the mind is not a product of matter. But the fact that mind knows and

² This follows from the fact of continuity of personality which is not broken in sleep or swoon. Then we have a memory of the absence of any sense-experience during deep sleep; on waking we feel we slept well and had no objects to attend. This shows we were not quite unconscious then but were conscious of the absence of objects. This absence cannot be said to be *merely inferred* from absence of conditions of knowledge (e.g. lack of attention) and not directly known, for we cannot infer anything unless we have previously known it directly and have established the concomitance between it and something from which it may be inferred. In fact, the absence of sense-experience must be directly experienced in order to ascertain the conditions of (sensible) knowledge, if we adopt the method of difference besides that of agreement.

acts on matter shows that they are not entirely disjoined from each other in character. So may it not be that matter is a product of mind? The concept of mind, very often employed to try this ontological unification, is that mind is a special kind of matter (a mental substance) existing in a different sort of space (for mental occurrences, said to be in the 'head', are not in ordinary space) and having freedom while ordinary matter is determined by causal laws. This is a para-mechanical or para-material theory of mind which apparently helps to explain the psychological phenomena and also (somehow, at least verbally) to explain matter which is regarded as a form of mind. But this is a wrong theory of mind (apart from its other difficulties), for the so-called acts of mind, the cognitive, conative, and affective, are not really acts or occurrences but dispositions or ways of explaining overt performances in the same way as brittleness explains why glass breaks into pieces when hit by a stone. That is to say, knowing, willing, and motivating or having inclinations like vanity, love, etc. are not themselves occurrences (in a special space) which may be causes of certain behavioural occurrences, but they signify certain ways or laws of these occurrences and are *reasons* of them. The so-called mental occurrences are not perceived as such, but are postulated to explain the overt performances. If these so-called mental occurrences are causes of overt deeds, what causes them? An objective mode of answer will land us in an infinite regress. And then, these ghostly internal causes being in a special sort of space, their (causal) relation with the overt occurrences becomes mysterious; so that the mental dispositions explaining physical behaviour are not a special sort of existents; and so, mind is no para-material field of these objects. Sensations, feelings, and images which it produces are occurrences, but they are not perceptible objects to require the same sort of (causal) explanation as does a lightning flash or a rise in the river. They are merely noticed and not observed, that is to say, they are not known as objects, independent and determined.

Images are definitely known as mind-made and so, as non-objects; while sensations and feelings are never known as objects (though not known as mind-made); so that mind as an existent objective entity causing these phenomena is a spurious idea, as is mind regarded as a special sort of field or existence to house the so-called mental acts of knowledge, willing, motivating, etc.³

5. If the mind as an objective matter—like entity reflecting matter, causing behaviour and producing sensations, feelings, and images—fails as a satisfactory psychological theory, it need not be entertained for its certain affinity with matter, and so, for its possible capacity to appropriate matter and facilitate philosophical unification. A concept of mind must be first obtained which does full justice to the psychological facts and then its ability to explain matter has to be looked for.

The essential characteristic of mind or consciousness is subjectivity. When I say 'I know, will, feel, imagine, etc.' I am having an experience and am meaning quite differently from what I do when I say 'The mirror reflects', 'The train moves', 'The magnet attracts', and the difference lies in the sense of subjectivity and freedom that I am having and expressing through 'I' which signifies no meant object but symbolizes the unique subject that means and expresses objects through words. When I say 'You know, will, think, etc.' or 'He knows, wills, thinks, etc.' I am still meaning not an objective causal occurrence but a subjective agent like 'me' effecting something; all this I know through analogy and sympathetic understanding (empathy). 'I know, will, etc.' is very simply understandable, for it is directly given in experience, but 'My mind knows, wills, etc.' is not so understood unless 'my mind' stands for 'myself' or 'I'. For mind as an objective apparatus is never really known to exist and to do anything of the sort denoted

³ Some of these arguments against a para-mechanical theory of the mind are taken from Prof. Gilbert Ryle's *Concept of Mind* (Hutchinson Univ. Press). The concept of mind offered in this essay is however very different from Prof. Ryle's.

by knowing, willing, imagining, etc. Always it is I that know, think, will, etc. and not anything in me that does these things. I imagine such a ghost in me only when I imagine my knowing, willing, etc. either prospectively or retrospectively that is, only when I objectify myself. Still I know, it is my own self, this 'I' that does things (and analogically it is your 'I' that does your knowing, willing, etc.). The objectified self in imagination, 'you' or 'he', is still felt as my very self, this 'I'. Otherwise there would be an infinite hierarchy of selves or consciousnesses within me.

This mind as subjectivity is quite clear to us; the confusion arises only when we try to speak of it as an object to be known like any other object. That is why the Mādhyamika mystics and the Zen Buddhists call this non-objective cause of objective occurrences as 'no-thing' and no-mind. In fact, in the objective mode of signifying it, it is better to call it 'no-thing', as a thing is known as an object and no-thing would express this non-objectivity or subjectivity of the mind. I am 'no-thing', therefore I am immortal, for all things die. And as I am no-thing I am not caused, for causality applies to things.

Now this 'I', known only as a subject, is found to be the cause of the overt behaviour. To explain this we may either reduce mind to matter or matter to mind. The first alternative has been already considered and found untenable. Let us consider the second. Matter is objective sense-perceptions ordered in space-time and obeying certain causal laws. To explain this matter from mind (which is like my self known as the subject that knows and acts on matter) as a product of the latter is impossible so long as we have the idea of the mind as what I ordinarily mean by 'I'. For though I know and act on matter I do not perceive myself to be the cause of matter in the way I perceive myself to be the cause of my images. I call up images but I know my percepts to be independent of me and my hands and feet to be movable but not created by me. Yet experience provided by my imagination shows that it is somehow 'I' or a self that can

produce something like matter (while matter cannot produce mind). To conceive matter as dependent on me I may entertain the idea of some unself-conscious self in me so that I may say, 'It is I who really produced matter and regulate it, only I am unconscious of it.' That is, I have to conceive in me a different mode or grade of self of whom I am at present unconscious and whose images are these percepts that characterize matter. There is no other way than this (initially) analogical and extrapolating procedure to understand why I, being no-thing, can know matter and act on it. In knowing matter I am having the images that the other self in me has produced, only I am not conscious of this other self (who operates from behind the scenes) as mine, and, so, am not conscious of the images as produced, and am treating them as independent objects, as real. This is illusory objectivity and is like treating a snake as real and objective forgetting that it is a subjective phenomenon created by me. When I act on a piece of matter (moving my limbs and through them some other thing) I am changing some of the images of the other self in me and so am acting as its instrument (following its playful will to change images), but as I am forgetful of my identity with it I am surprised how this action has been possible. In having my own images in imagination I am but freely exercising the capacity and propensity of the mind that is no-thing to produce at my will images which are also no-things, for they are known as non-objective nonentities (in my mind) only taken as objects in a make-believe spirit. They are objectifications and not objects, which implies that they are subjective phenomena and known as such. In knowing and acting I am passive and in imagining I am active. In sensing and feeling (e.g. in having a toothache and a prick of remorse) I am partly active and partly passive. Then I am sort of perceiving something vaguely and willing either to continue or discontinue the experience which may be pleasurable or painful, and I am imagining some associated things to diagnose the experience. An ache or a feeling is itself

not recognized; it is recognized when it is located and diagnosed as a (say) toothache or a prick of (say) remorse. A sensation or a feeling then is a joint product of my higher self's images (of sensations or feelings) and wills taken as my own and objective, and my own images. Conceiving is involved in perceptual knowledge of a complex object like a house or a man where only small bits here and there are actually perceived and the rest constructed by imagination on the basis of conception of the object. In this conceiving we have an image of our own (empirical self) which *means* (or has objective reference to) an object that is the image for my higher self (i.e. what this self has as an imagined object).

Thus what is usually known as the objective part of our experience is the creation of my other (higher and hidden) self and what is known as the subjective part is my own (empirical self's) imagination. (I have called the unself-conscious other self in me the higher one, for the images which this self has are found to be objective and universal, showing that this self is a universal over-mind existing in our empirical egos or ordinary selves.)

6. Now the important question is: Is not this hidden higher self in a person, besides his own conscious one, a pure myth, created only to get matter swallowed up by mind? To say that I really created my percepts called matter and I really lead them following my own rules called causal laws involves one into very serious philosophical tasks. One has to answer the following questions.

(1) May not this higher self, of which one is unconscious and yet which causes percepts in one, be a plausible hypothesis?

(2) How can this unself-conscious self together with the conscious self explain perception of matter and existence of unperceived and its laws?

(3) How is it that when I have my images I have them after my perceptual experience, while the higher self has images that are its pure inventions? Wherefrom comes the idea of the world?

(4) Why is this imagining by the higher self done at all?

Let us briefly answer these questions.

(1) The phenomenon of dream, illusion, auto-suggestion, hypnotism, and much chance and neurotic behaviour show that there is operative in us a grade of mind of which we are more or less unconscious. In dream a grade of mind operates from behind the scenes while another grade not conscious of the first takes the images produced by it as real and objective. The same thing happens in an illusion. What is an image to the hidden active mind becomes a percept (objective presentation) to the apparent and passive mind that takes the illusory object to be real. In auto-suggestion the hidden mind does things for the apparent mind, it recalls past events, produces beliefs, motives, and volitions in the conscious mind, which remains innocent of their origin. The idea of the unself-conscious is not new to psychology, only we have to conceive here a higher and universal unconscious mind operating from behind the conscious minds of all. As the mind is nothing but self or subjectivity, there is no difficulty in conceiving two (or more) grades of this subjectivity acting simultaneously such that what is image (i.e. imagined object) to one is a percept (material or objective) to another. The latter self (the ordinary empirical) may become conscious of the former (the higher one) as the dream-self becomes conscious of the dream-producing self, and then the material world may cease to appear as real or objective as does the dream-world when the dream breaks. Is this a mere analogy? Do not we at times really feel this world to be dream-like and our worldly passions and aspirations to be unreal? Do we not take a detached aesthetic view of our whole existence, and are not such moments in our life the most lucid ones? And should we ignore the affirmation of a very large body of mystics of all countries and ages to the effect that the world is a *māyā*? And some of these mystics have given us hints as to how we may become conscious of this higher self in us and realize the illusoriness of the world. (This higher self that swallows up

matter in our present philosophy is not a dark and mysterious nothing like the material substance that swallows up mind in some materialistic philosophy. The latter does the swallowing under the cover of darkness (i.e. it is a pure speculation) as shown before but the former does it in the twilight of our semi-consciousness, for we do have an intuition (Berkeley's *notion*) of the higher universal self in us, which is a no-thing, and so not known as an object, but which is no pure negation for that reason, for it is experienced, howsoever faintly, as a subject. This experience of the higher self and the world as an illusory projection can be clarified and deepened by spiritual discipline or phenomenological research.)

(2) As to the second question, we may briefly point out that as the percepts and their laws are universal, this grade of self in me of which I am ordinarily unconscious is also universal. It explains matter that is perceived by the conscious (empirical) mind in the manner stated before. It also explains the existence of matter that is not perceived by any conscious mind, for this universal self, not needing any physical basis like the conscious mind, (which also, as has been shown before, does not *necessarily* need a brain) has in its imagination all matter. Matter is what this universal self images forth. My perception of matter implies its objective existence independent of perception; this feeling of objectivity (which is not itself given by perception)⁴ is an indication of an independent source of the percepts, and yet since the independently produced object is perceived by me, this independent source is somehow in me. My containing two grades of mind is no cumbersome idea for I am no-thing; it is simply my being conscious of certain things as objective while they are really not so to another self in me which views them as imagined. A physical analogy of observing things from different

⁴ Whether the object of perception is independent of the perception or not cannot be decided by perception itself, which cannot go beyond the perceived object. A realistic intuition is there and this has its origin in some higher knowledge.

points with different instruments will certainly confuse the matter which can be best understood through a direct experience of what goes on inside one's self. Analogy of the dream or illusion will help one to imagine the matter, but for understanding and belief in it one should look into one's self and do a bit of 'phenomenological research' known by old philosophers as meditation and self-searching.

To explain the laws of matter in terms of rules used by the universal self in imaging forth objects is no great matter when once the idea of this self is grasped. That the laws of the material world are not *a priori* necessities but may change and that they are like rules of a game of chess leaving very large scope for the players to choose their moves freely are now being recognized by scientists and logicians. This only shows that an epistemological enquiry, such as scientists and philosophers undertake, leads them to a consciousness of the higher self and the illusory objectivity of matter and its laws. However, such a clear vision has now exposed the boggy of mechanism and no incompatibility is now seen between the freedom of the self (ordinary one) and the so-called necessity in the world. This necessity is but the necessity of rules of the game to the universal self that plays through the ordinary selves whose freedom is therefore real in the sense that it is not barred by any necessity in the outward world (though, as we have seen before, it is unreal in the sense that it is prompted from behind).

(3) To the third question, why the universal self has pure inventions as images while the lower (conscious) self in imagination largely imitates its perceptual experience, our answer is that the lower self is like the higher only in its capacity to image forth, the content of imagination may be anything. The origin of a particular image cannot be traced without falling into an infinite regress. In so tracing we mistakingly apply the principle of causality to them which only regulates the order of perceptions of the particulars, not their production or origin. This origin is the freely creative subject that creates the causal laws

also along with the particular objects. From a particular flower to this particular world everything is ultimately arbitrary, coming out of nothing just as a particular word or action comes out of me if I am asked to speak or do anything I please. The ultimate mystery of the particular has to be accepted. There may be other worlds and other modes of being in future, who knows?

(4) As to the fourth question, why this universal self at all images forth and thus shoots forth the buds of matter that flower in the lower self, the only answer would be that this higher self is a subject and to realize subjectivity it projects objects and beguiles itself with these. But why is it a subject at all? Perhaps there is a subject-objectless transcendental self that breaks up into subjective and objective poles, as the mystics say, But this is pure speculation for us at this stage of our research and we must stop with the ultimateness of the higher self and its activity of pure and free imaging, which implies the ultimateness of particular existence of matter and its laws.

Conclusions

The broad philosophical conclusions that emerge from this essay are the following:

(1) The physical substance has been abandoned by physical science and a mental substance by psychology. They are satisfied with the phenomena.

(2) They have given up the idea of causality in the sense of productivity or efficiency and, so, given up causal explanation and are satisfied with descriptive ones. Causality in the sense of *necessary* connection or strict determination is also abandoned by modern physics leading to the recognition of descriptive laws of phenomena as fundamentally of a statistical nature.

(3) These two points lead naturally to the view that it is not *matter* that *causes* the phenomena in strict mechanical order but it is some self that freely *images* them forth adopting some rules of recurrence for the sake of sport which, though at bottom an expres-

sion of freedom, yet needs some rules to distinguish it from utter chaos.

(4) This self that projects the world of phenomena is implicit in our selves (or minds regarded not as mental substances but as subjects), which are its limited modes and which transcend themselves (i.e. their limits) in a successful search after truth, beauty, and goodness and realize their essential identity with the Universal Self and so enjoy real freedom and bliss. The individual mind is the result of a free act of self-limitation on the part of the Universal Self for the sake of variety and sport and the fact of self-transcendence on the part of the former shows the power of the latter to come back to its own from its tem-

porary self-sought lapse into the individual mode.

(5) Whatever might be the details of this spiritual science, this seems certain that the natural sciences, though they cannot, and as such need not, *prove* the idealistic conclusions, yet are not at all incompatible with the latter. Rather with progress of natural science, such conclusions become more and more plausible.

(6) The rift between science and idealism is only apparent; it appears because science is not yet perfect and quite free of the influence of common-sense materialism from which it has sprung. The more science perfects itself and reveals reality the nearer will it come in its general outlook and spirit to the basic tenets of the perennial philosophy.

RELIGION AND MODERN MATERIALISM

BY DR. NANDALAL CHATTERJI

Modern materialism marks the emergence of a new and potent danger to religion. It seeks to establish that religion may have been of some value in the past ages, but it has totally outlived its utility in the present day. In countries where materialism forms the ruling philosophy of life, religion has already lost its former hold on the people and has become definitely unpopular. Even where materialism has not yet dominated national outlook, religion is no longer as living and inspiring an institution as it used to be previously. Assailed by materialism on the one hand, and challenged by science on the other, religion is everywhere losing ground, and leaders of organized religion are finding it hard to maintain their original sway over men's minds and actions.

The serious conflict between religion and materialism can be better understood and appreciated if we analyse the standpoint of the latter in the matter of religion. The conten-

tion of the materialists can be thus summed up.

It is urged that religion is founded on faith in the supernatural, which it is impossible to verify and prove by scientific investigation. The supernatural forces and things are something which science cannot comprehend, for they are totally unlike the natural phenomena which science recognizes. So a thing cannot be regarded as true when there is no scientific evidence to confirm it.

The materialists further claim that religion is now proving definitely hurtful to mankind as a menace to liberal thought. They say it is in fact hindering human progress as a reactionary force. In early primitive times—when it replaced magic—religion may have been helpful to progress. Even in historic times, religion often aided progress in various ways. For example, modern religious reformation movements assisted nationalism to destroy the old feudalism, and helped the

industrialism of the last century to become a progressive and liberal trend. But, now the process is reversed. Religion no longer helps progress, and it has become a vested interest, which seeks to slow down and hamper the advance of civilization.

Materialism also contends that as religion is inevitably mixed with public life and administration, it has become a positive nuisance. Faith in the supernatural, it is held, should not be allowed to corrupt administration, society, and public morals. In the past, the invasion of religion into mundane life was perhaps unavoidable and necessary, for religion frightened people to live and behave properly. But now religion does not uplift the standards of society, and it has become not only useless, but positively dangerous as a technique for social control.

Religion, being a non-producer of wealth, and being dependent on those who produce it, is also likely to be in alliance with vested interests. For its own existence and survival, religion will surely support the *status quo* and will not favour a drastic change, reform, or revolution. Thus, wherever the present social order needs to be radically altered, religion is becoming an anti-progressive force.

The materialists further hold that religion lulls poor people into a false sense of contentment, for it induces them to remain satisfied with their present miserable lot in the hope of securing a better future in the next world. Thus, religion directly and indirectly helps the richer classes to exploit the poor, keep them in check, and prevent them from claiming and forcing a better and more equitable distribution of wealth in this very world.

Again, there being many conflicting religious systems in the world, there is needless rivalry, jealousy, and friction among the votaries of different faiths. Leaders of every religion think that theirs is the only true religion and that others are false. This state of affairs disturbs the peace of the world and promotes strife and violence in different forms. Religion is therefore a menace to human goodwill and fellow-feeling.

Religion is also supposed to demoralize the human mind by encouraging ideas of hell and heaven, sin and virtue, salvation and damnation, or fate and predestination. The reasoning power of the people is weakened, and they become mentally deranged, confused, and disturbed by these ideas and theories which cannot be supported by science, reason, or common sense.

Besides, it is pointed out that the vast amount of money which is now uselessly spent on temples, churches, mosques, or synagogues which are held to be of value as a preparatory step to some next world may be usefully devoted to secular institutions like schools, libraries, or hospitals, which will help the people while they are alive in this very world.

Materialist philosophers argue that all religions have popularized the conception of God as an all-powerful, all-wise, and all-loving being. But, this is not borne out by the evidence of the senses or by reason. Besides, the idea of a paradise ruled by some god or gods is also opposed to the modern conception of a democracy. No god is known to hold office by election, and gods are never pictured to be ruling the universe in accordance with the wishes of the people. In fact, the gods of most religions are pitiless, ill-tempered, envious, and arbitrary.

Lastly, it is pointed out that religion encourages rites, customs, and practices which are absolutely childish, irrational, and unhygienic. Screaming, weeping, moaning, kneeling, jumping, or rolling are childish practices. Praying to idols, wearing strange clothing, bearing amulets and charms, observing fasts and penances, assuming servile postures, counting beads, or worshipping sex symbols are all contrary to human reason. Kissing or touching feet, hands, rings or statues, drinking 'holy water' which a religious chief has used for bathing, washing somebody's toes or handling snakes, human bones, and skulls are clearly harmful; and these may cause or spread infection and disease.

This is a formidable array of weighty arguments against religion, and it is certainly not

easy to defend it against the onslaughts of reason in the modern age of science. Religion in the conventional sense of the term is in fact getting weaker day by day in every country of the world. Faith is getting undermined by scientific inquiry and reasoning. This means that religion must be reborn in a form that will satisfy human reason, and yet will kindle faith in the eternal verities of life. Unless religion is divested of its objectionable or irrational externals, it will never satisfy the spiritual hunger of the modern man.

It is true that the conventional observances of religion cannot be supported by science, for they are founded on blind faith. But there is a mystic and spiritual side of this universe which science cannot belittle, even though it cannot fully understand it. Great scientists of the modern times have now begun to feel dimly that there is some unseen and intangible power behind this universe which religion regards as divine.

It is, however, necessary that religion in future must remain confined to its real sphere—the sphere of the spiritual—and should not be allowed to trespass into any other sphere. Politics, economics, and sociology should be completely separated from religion; and political, economic, and social services, which were formerly rendered by religion, should now be the exclusive concern of secular agency. Religion must be a purely private affair of the individual, who should be at liberty to change it as often as he likes. Freedom of faith must be both real and effective, and it should not be circumscribed by fear of punishment or retaliation from any source.

Modern man wants a change of social order. If religion supports the reactionary vested interests, it is bound to be maligned and challenged. Religion, therefore, must not interfere with man's basic needs, and should remain absolutely neutral in social and economic matters. It should not in any case become a tool in the hands of the capitalists, and should not prevent the masses from bettering their economic condition.

Religion of the future must emphasize the moral values, and maintain high ethical standards. Religion and ethics must get intermingled. It must not be merely fear of God that should promote better conduct. Nobler standards of morality should be prompted by ethical principles alone. Only then religion would acquire a sublimity that should be its. Ideas of hell and sin needlessly strain and impair the moral sense of man and weaken his faith in spiritual values.

It is scarcely an exaggeration to say that the days of conventional religion are numbered. The modern man needs, not merely a moral incentive to, but also an intellectual belief in, a purer and nobler life. In other words, religion must be a spiritual realization, rather than a formal faith in the supernatural. Religion of the future must be a matter of the spirit. The extraneous non-essentials must lose their former importance, and the inner spirit should be the primary thing. India's Vedanta, which was enunciated thousands of years ago, is wholly in tune with the modern spirit, and it is to such higher philosophies that the modern man will increasingly turn for peace and solace.

'Real religion, the highest, rises above mythology; it can never rest upon that. Modern science has really made the foundations of religion strong. That the whole universe is one is scientifically demonstrable. What the metaphysicians call "being" the physicist calls "matter", but there is no real fight between the two, for both are one. Though an atom is invisible, unthinkable, yet in it are the whole power and potency of the universe. That is exactly what the Vedantist says of Atman. All sects are really saying the same thing in different words'.

—Swami Vivekananda

THE SPIRIT AND IDEALS OF HINDUISM

BY PROF. S. N. L. SHRIVASTAVA

Hinduism is universally recognized as a notable religion amongst the great historical religions of the world; but the nature and the definite meaning of Hinduism has always been a puzzle not only to those who are outside the pale of Hinduism but also to those who are within it. The difficulty arises particularly from the fact that unlike other faiths Hinduism is not an appellation for a body of clear-cut doctrines and dogmas and ceremonial practices to which *all the followers of the faith unanimously and uniformly adhere*. In almost every other faith we have *one* Scripture, *one* Prophet or Founder, and an almost uniform routine of rituals and external observances. With Hinduism it is not so. The climate of Hinduism could no better be described than in the pithy saying, 'As many men, so many paths'. Each person within the fold of Hinduism has the highest freedom to choose, according to his dispositional and temperamental make-up, his own mode of worship or approach to the Divine, his own *Iṣṭa* or Form of Deity with attributes appealing to him most, and his own doctrinal and philosophical views which his other co-religionists may not accept. The recognition of the principle that each person has to adopt his or her own individual mode of approach to the Divine accounts for the fact that amongst the Hindus there are no periodical congregational gatherings for prayer or worship such as we have amongst the followers of other faiths. The central emphasis of Hinduism being on one's own *experience* of the Divine, religion has always been with the Hindu an intimately personal affair, 'What he does with his solitariness'—to borrow a phrase of Prof. Whitehead. A Hindu may go to a temple or may not. He is free to worship his God wherever he thinks it best to do so and in whatever form He best appeals to him, and at whatever

time he finds it most convenient to himself. He believes that his prayer to God and communion with Him will be deeper and more successful in silence and solitude rather than in a congregational gathering at some public place. This air of highest freedom in matters religious which the Hindus breathe and enjoy has led some critics to declare that it is no religion at all. Hinduism, it has been said, 'is really an anthropological process to which, by a strange irony of fate, the name of "religion" has been given'. It has also been said that the absence of a common congregational prayer or worship and a common body of doctrines and dogmas has been responsible for the slackness of organization and the absence of a sense of national solidarity and unity amongst the Hindus. Now, criticisms such as these—whatever justifications there may be for them from extra-religious standpoints—are quite off the point so far as real religious growth is concerned. Hinduism believes that the spiritual evolution of a man to be real and effective must proceed along the lines of his own 'individuality', his own sum of congenital dispositions and *sāmskārika* make-up. Religion with the Hindu is essentially Yoga or the discipline and culture of uniting oneself with the Divine, and not merely a round of routines or dogmas and beliefs. Accordingly, it presents different Yogas or spiritual paths of union with the Supreme to suit different temperaments and capacities. All these paths, as Swami Vivekananda showed in recent times, can be brought principally under four heads. These are: (i) *Jñāna-Yoga* or the path of union through philosophical inquiry, (ii) *Bhakti-Yoga* or the path of union through devotion, (iii) *Karma-Yoga* or the path of union through selfless and disinterested action, and (iv) *Rāja-Yoga* or the path of union through psychic control.

Allowing, of course, for their overlapping in some measure, these paths are meant respectively for men of predominantly philosophic, devotional, activistic, and rigorously scientific temperaments and outlook.

This catholic all-comprehensiveness of Hinduism is its unique and most vital feature. All modes of worship, all avenues of approach to the Supreme are justified. 'Whoever, in whatever manner, cometh unto Me, in that manner do I meet him; for, verily, men through all their diverse paths are treading My own path', says Shri Kṛiṣṇa in the *Bhagavad-Gītā*. Every sincere religious effort, whatever be its outer garb, is a step towards the Most High.

IMAGE WORSHIP

So it is that image worship also finds a place in the scheme of Hindu religious practices. Image worship has been the subject of much adverse criticism at the hands of non-Hindus. Unfortunately the latter have never cared to understand its true implications and purposes and enter into the spirit and ideals behind the formal external practice. The critic has always misrepresented the case of the image-worshipper by taking a very naive and crude view of the whole process. He thinks that the worshipper literally identifies the Divine with the material stuff, the lump of stone or metal, of which the image is made, forgetting that to the worshipper the image is only a symbol of his Beloved, a concrete and constant reminder to him of the Lord of his life. So what the Hindu worships is not the 'idol' as a piece of crude matter but the Ideal which it symbolizes. The external symbol is only an aid and a stimulus to the awakening of the spirit of devotion within. Dr. James H. Cousins rightly and pertinently observes:

'Worship, be its technique what it may, is a projection of the spirit of Man towards the Spirit of the Universe. The lines of that projection pass beyond the ostensible objects of the act of worship and converge in the Cosmic Personality.' (Foreword to *Heathen Essays*.)

The images carved by the Hindus symbolize the various attributes of God. It is the Divine

Spirit which is worshipped in them. Before images are installed and worshipped, there is an indispensable prior ceremonial called 'infusion of the Spirit' (*prāna-pratiṣṭhā*), in which the priest or the worshipper prays the Deity to come and be present in the image. Another significant ceremonial is the immersion (*visarjana*) of images, in many cases, after they have been worshipped for certain prescribed periods of time. This makes it clear that the worshipper has not to remain attached to the material of the image. That image worship, performed with the right mood of the mind and in the true spirit, *does* eventually conduce to genuine spiritual elevation is proved in the lives of numerous illustrious saints of India. Suffice it to mention here only one name—so well known in modern times—Shri Ramakrishna Paramahansa, who began his spiritual career as a worshipper of the image of Kālī in the temple of Dakshineswar and eventually rose to the sublimest heights of spiritual realizations.

Nor are the idols or images of the Hindus mere meaningless or arbitrarily chosen figures or lumps of matter. They are the concrete and visible expressions in forms of art of some of the deepest philosophical ideas of the Hindus. A Hindu image, properly understood is philosophy objectified into a work of art, pressed into the service of religion. It typifies the organic unity of philosophy, religion, and art, which is the key-note of Hindu culture. Take, for instance, the image of Kālī the Divine Mother worshipped all over India. In her image the Mother, who represents the Cosmic Energy of the ever-changing, ever-moving universe in space and time, is shown as planting her feet on the prostrate body of Shiva, the Eternal Immutable Spirit, lying tranquil and self-absorbed and unaware, as it were, of the dance of Death and Destruction over Its breast. The figure expresses the idea that the entire spatio-temporal cosmic process is rooted in and sustained by the abiding Supreme Spirit, the Lord Shiva, that the world of movement, of clash and catastrophe, of death and disaster, is not all; it is only a

phenomenal self-expression of the Eternal Spirit abiding everlastingly in His transcendent and supra-cosmic glory. The release of Cosmic Energy from the Silent Source has brought in its wake possibilities of terrific conflicts and catastrophes, such as those which we experience on occasions of wars, earthquakes, etc.; but even so, the cosmic process is not without its saving graces. In human history, periods of war and destruction are known to be invariably followed by periods of peace and construction. Not infrequently does concord come through discord. Grace and beatitude have always been assured to the devotee of God. The dark naked body of the Mother, adorned with a garland of human skulls and chopped-off limbs, blood dripping from them, strikes terror in the hearts of all; Yet She wears a peculiar smile on Her face and holds one of Her right hands in a pose of benediction pointing to Her devotees not to be dismayed and disheartened by the forces of evil and destruction that may seem to have triumphed for the time being, but to face them with courage and fight the battle of life for the ultimate victory of the good. Such is the inspiring message of the image of Kālī. Other instances could be adduced to show the rich meaningfulness of Hindu images, but that would hardly be permissible within the short space of the present essay.

Symbols have an indispensable role in all religious systems, but Hinduism has an abundance of them. This is because of the peculiarly artistic and mystic bent of the Hindu mind. I cannot resist the temptation of giving some account here of the *Pranava* and the *Swastika*, the two of the most popular mystic symbols of Hinduism. The *Pranava* or *Om*, with which all *mantras* and ceremonies of Hinduism start, is the verbal symbol of the All, the Brahman. It is a symbolic representation of the entirety of conscious experience comprised of *jāgrat* or the waking, *swapna* or the dream, *susupti* or the deep dreamless sleep, and *turiya* or the trans-phenomenal experience of the Absolute. The first three states of conscious experience

are respectively represented by the three syllables of which *Om* is composed, viz. *A* (अ), *U* (उ), and *M* (म), and the fourth syllableless part which it is supposed to contain represents the last. Swami Vivekananda in his *Rāja Yoga* has tellingly argued that the word *Om* is the best and the most universal symbol of God in so far as it is the ultimate generalization of all possible sounds. 'The word *Om*', he writes, 'is composed of three letters *A*, *U* and *M*. The first letter *A* is the root sound, the key-note, and it is pronounced without touching any part of the tongue or the palate; *M* represents the last sound in the series, being produced by closing the lips, and in producing the letter *U* the sound rolls from the very root to the end of the sounding board of the mouth. Thus *Om* represents the whole phenomena of sound production. That being so it must be the natural symbol, the matrix of all the various sounds. It denotes the whole range and possibility of all the words that can be made.' The *Swastika* is the other popular mystic symbol used by the Hindus. It has lines pointing in all directions, symbolizing the all-pervasiveness of God, pointing to the fact that whichever way we may turn we are confronted by the presence of the Divine. Then again a second feature of the *Swastika* is this that though its lines point to all directions, they do not make a closed figure, thus symbolizing the inexhaustibility of God. God remains inexhaustible, though worlds on worlds may ever be issuing from Him. 'Having pervaded all this universe with a fragment of Myself, I remain', says Shri Kṛiṣṇa in the *Bhagavad-Gītā*. *Pādo'sya vishvā bhūtāni tripādasyāmṛitam divi*—'One quarter of It is all this manifested universe, and three-quarters of It remain in the Immortal sphere', says the Veda.

SOME CARDINAL PRINCIPLES OF HINDUISM

(a) *Its Concept of the Universe*

The Infinite Spirit or Brahman, according to Hinduism, is the source, sustenance, and ground of dissolution of the entire manifested

universe, including the world of the living as well as that of the non-living. The Hindu *Weltanschauung* has been admirably summed up by Dr. James H. Cousins in these words:

'From time immemorial she (India) has asserted that the universe is really a universe, the elaboration of the Life of the One Divine Being into limitations and varieties within Itself for Its own joy. In this Life every atom shares according to its ability to respond to impacts from beyond itself. Grouping takes place, and the evolution of media of various grades of consciousness which become increasingly aware of themselves, later of one another, and ultimately of the universal Self. Such, in a few words, is the dominating, pervading, shaping thought of India. It sees for humanity a spiritual origin and spiritual destiny, and between first and last an interaction that loses intolerance in its remembrance of the universal source, and sheds materialism in its anticipation of a super-material destiny.' (*Heathen Essays*, p. 30.)

A common idea of all the systems of Hindu philosophy is the notion of the cyclic progression of the universe, that is, the notion of vast periods of creation (*janma*) and duration (*stihiti*) of the universe alternating with periods of regression into its primordial or causal form (*pralaya*). This cyclic progression of the universe is beginningless and endless. It is compared to the out-breathing and in-breathing, the diastole and the systole, of the Cosmic Heart. The endlessness of the cyclic process, the view that each manifested creation of the universe is an emergence from its prior unmanifested or causal form, steers clear of the enigmatic notion of 'creation out of nothing', so that the Hindu view of creation, as Swami Vivekananda used to say, could better be expressed as 'projection'.

(b) *Its Conception of Godhead*

Hinduism affirms that the Supreme Spirit in its ultimate essence is ineffable, *avānmanasagocaram*; intellect cannot comprehend It, speech cannot communicate It. The impossibility of all positive determinations does not mean the nothingness or emptiness of God, but rather, as Hoffding says about the mystical concept of God, that 'it is precisely the inexhaustible positivity which bursts through every conceptual form and turns every determination into an impossibility'. No concept

of the human understanding can be adequate to the ultimate Unity transcending the polarization of subject and object. The unspeakable nature of the Divine Essence is thus brought out in a highly suggestive verse of the *Kenopaniṣad*: 'Brahman is truly comprehended by him who knows it as incomprehensible; he knows it not who thinks it is comprehended by him. It is unknown to those who know and known to those who do not know.'

Hinduism, therefore, defines Godhead in its two aspects: (i) the *Nirguṇa* or the Absolute aspect to which no concept of the relational human understanding can be adequate, and (ii) the *Saguṇa* aspect in which the Absolute Spirit is viewed from the cosmic and the human end as the source and sustenance of the manifested universe, the Creator, Preserver, and Destroyer of the world-process. Western mystics also distinguished between the impersonal and personal aspects of the Supreme. Eckhart, for example, contrasts the Godhead (*Deitas*) with God (*Deus*).

(c) *Its Concept of the Self*

One of the grandest truths which Hinduism declares is the essential divinity of the self of man. Though on the question of the metaphysical theory of the relation of the self to the Absolute the different systems of Vedantic philosophy differ, yet they are all agreed in holding that the inmost self of man is of the nature of pure spirit, immortal and indestructible. Hinduism distinguishes the real transcendental self of man, which is the ever pure and ever blissful spirit, from the empirical individual, 'the eating, drinking, sleeping man' as Emerson called it. Salvation according to Hinduism is, in the end, *self-realization* or the realization of the true self of man as the eternal, indestructible, and divine spirit. Salvation is thus not an acquisition of something *ab extra*, something which did not originally belong to the self, but the realization of what the self *eternally* is. The self is Freedom, the self is Knowledge, the self is Bliss. According to Hinduism there can never

be such a thing as 'eternal damnation' for men; rather there is within their reach Eternal Glory, for they are the 'children of immortality' (*amṛitasya putrāḥ*). Religion, as Hinduism understands it, is, in the memorable words of Swami Vivekananda, 'the manifestation of divinity *already* in man'. Robert Browning only echoes the Vedantic philo-

sophy of the self, when he writes the following in his *Paracelsus*:

'There is an inmost centre in us all.
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Finds it, and makes all error.'

(*To be concluded*)

UNITY IN DIVERSITY

BY DR. MOHAN LAL SETHI

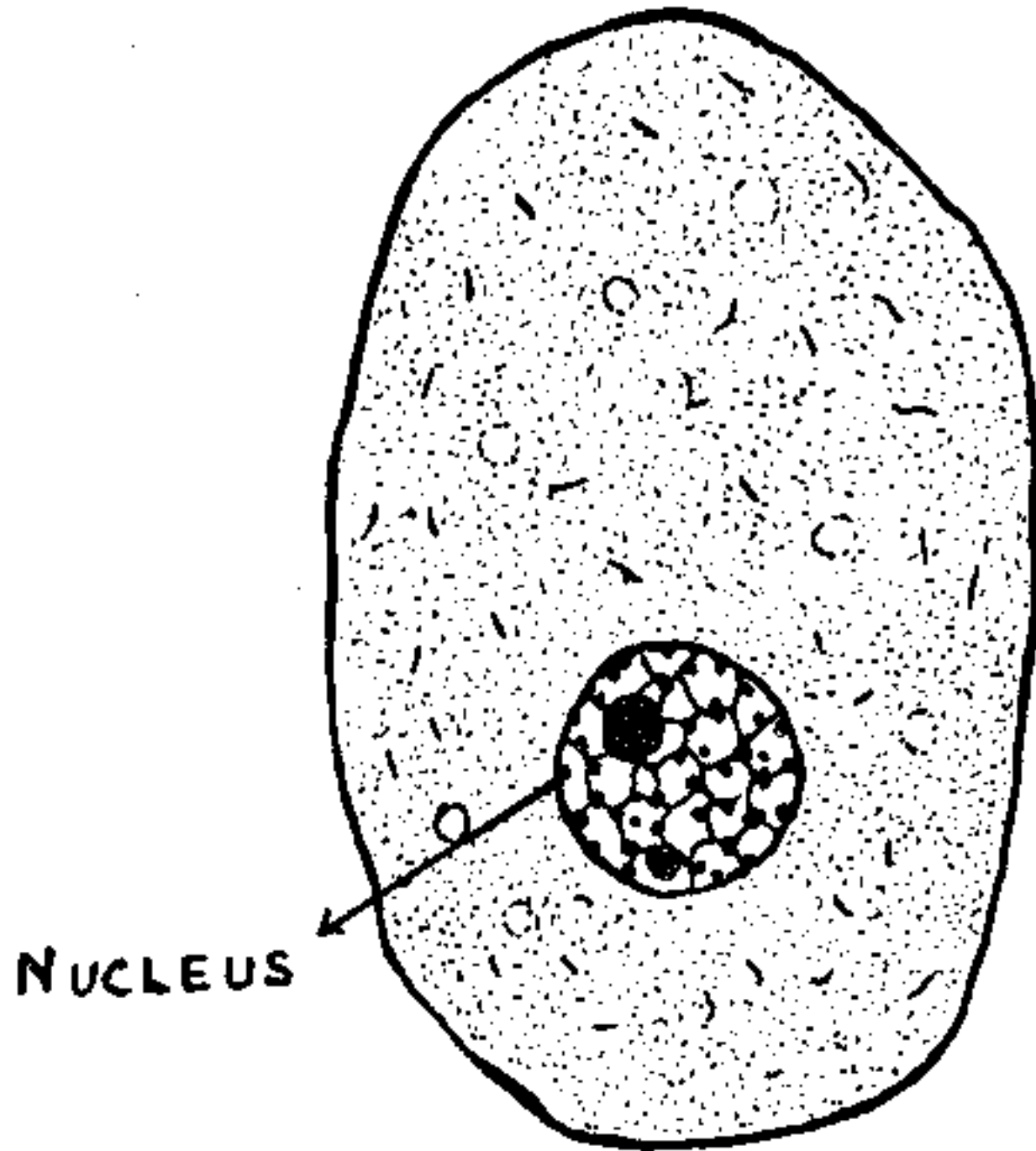
The Vedantists have been the chief upholders of the doctrine of unity in diversity. This doctrine as preached by the Vedantists comprehends the whole of the universe, animate and inanimate. The Vedantists saw the same thread of life running through all animals and plants. The unity they contemplate is an all-inclusive unity. In all probability they made this discovery in the state of *samādhi* or superconscious state. Because *samādhi* is the very acme of spiritual life, it is attained by the very select in any generation of humans. In the modern materialistic age a very small percentage of people are drawn towards the spiritual or religious life. Out of these a still smaller percentage have the leisure and inclination and are lucky to get the requisite guidance that paves the way to that perfection in spiritual life which goes under the name of *samādhi*. Such perfected souls being in an ultra-microscopic minority and by temperament and training not being given to self-advertisement, the craze and bane of modern life, what they discover and experience remains ordinarily sealed in themselves. It is extremely rare for such a soul to speak out. He is very unwilling to relate his experiences unless approached in the proper way by genuine seekers of spirituality. During the long history of mankind, in all ages and in all climes,

whenever such souls have thrown off the normal reserve, they have proclaimed with one voice and almost in identical terms the doctrine of unity in diversity. Their voice has seldom been heeded. They have often been scoffed at and generally they have been ignored contemptuously. In this article we will adduce such proof as modern biology provides for the doctrine of unity in diversity.

When we look round at animate objects—for biology is the science of living organisms, animals, and plants—there appears an endless variety of form and structure. There is a veritable chaos at first sight. The ordinary stationary plants appear to be extremely different from the normally mobile animals. Within the plant kingdom there is such a confusing variety of form and structure that the uninitiated recoil hurriedly from the confusion that surrounds them on all sides. It is the botanist's job to study, classify, and reduce to order this chaos that bewilders the layman. In the animal kingdom there is a similar chaos which the zoologists reduce to order by their patient study. Botanists and zoologists dissect and destroy. After dissecting and destroying animals and plants, they try to reconstruct, correlate, and understand their make-up and interrelationships. Originally botanists and zoologists used to work with their hands and unaided eyes. Later on instruments, the chief

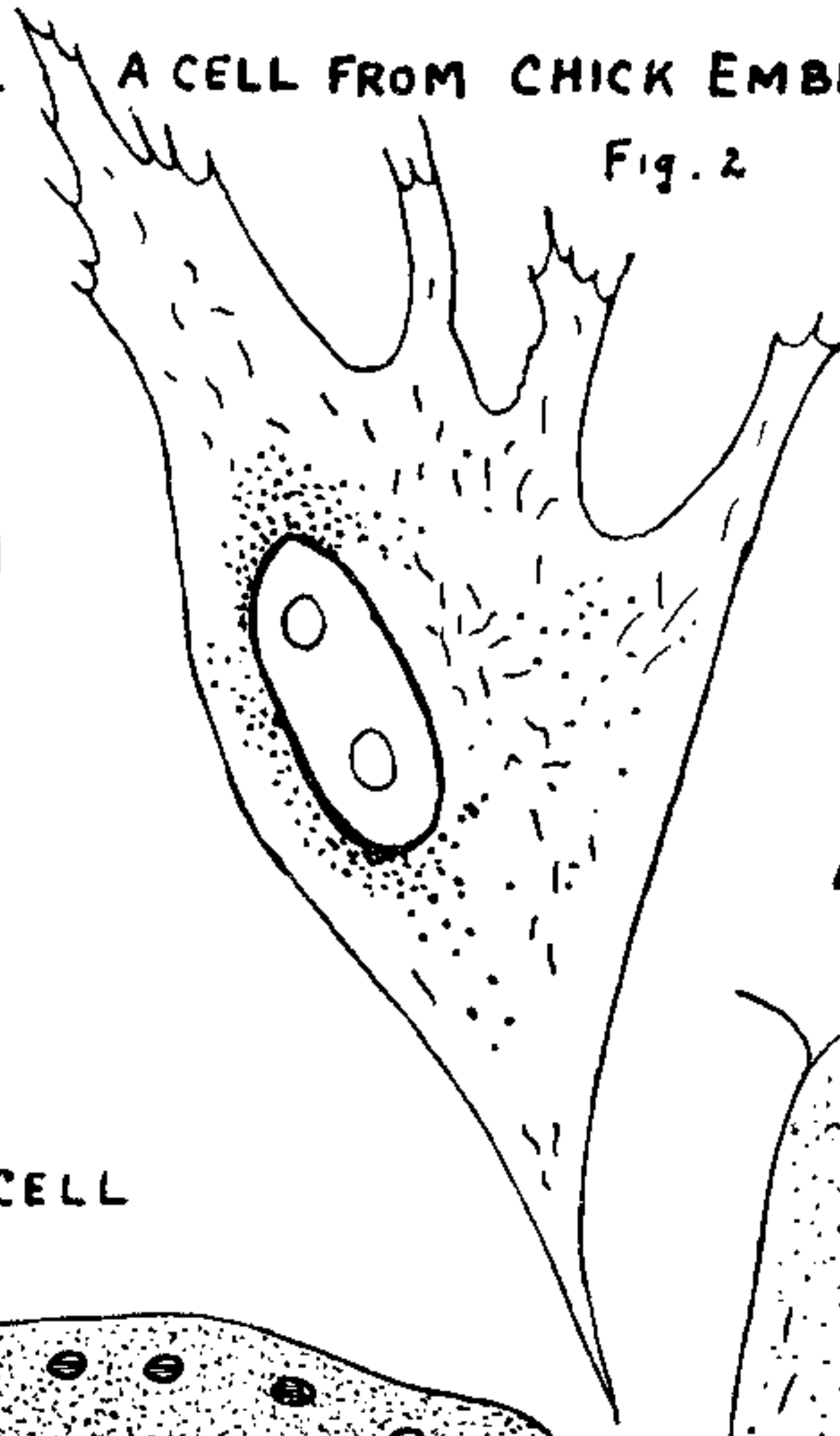
A TYPICAL PLANT CELL

Fig. 1



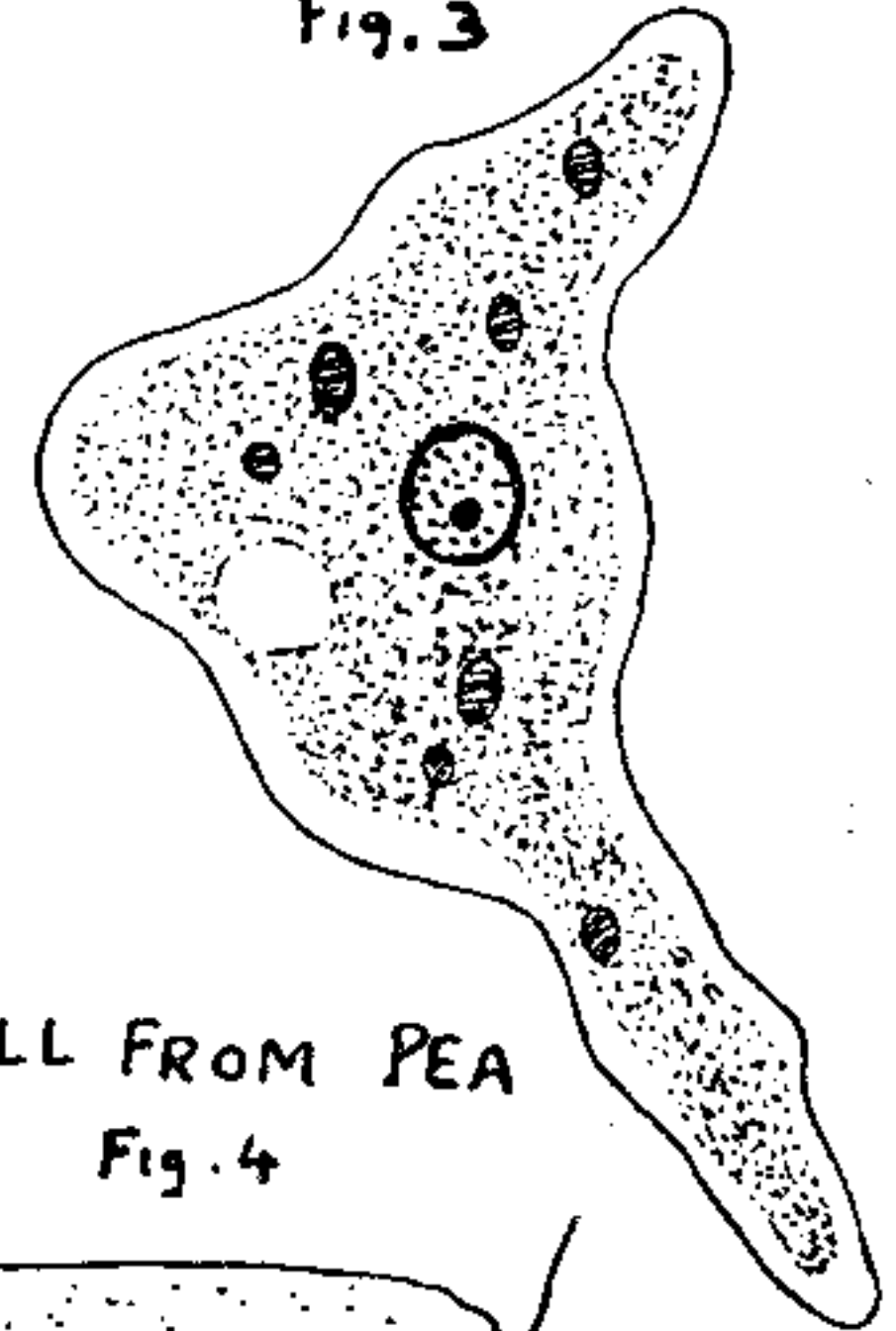
A CELL FROM CHICK EMBRYO

Fig. 2



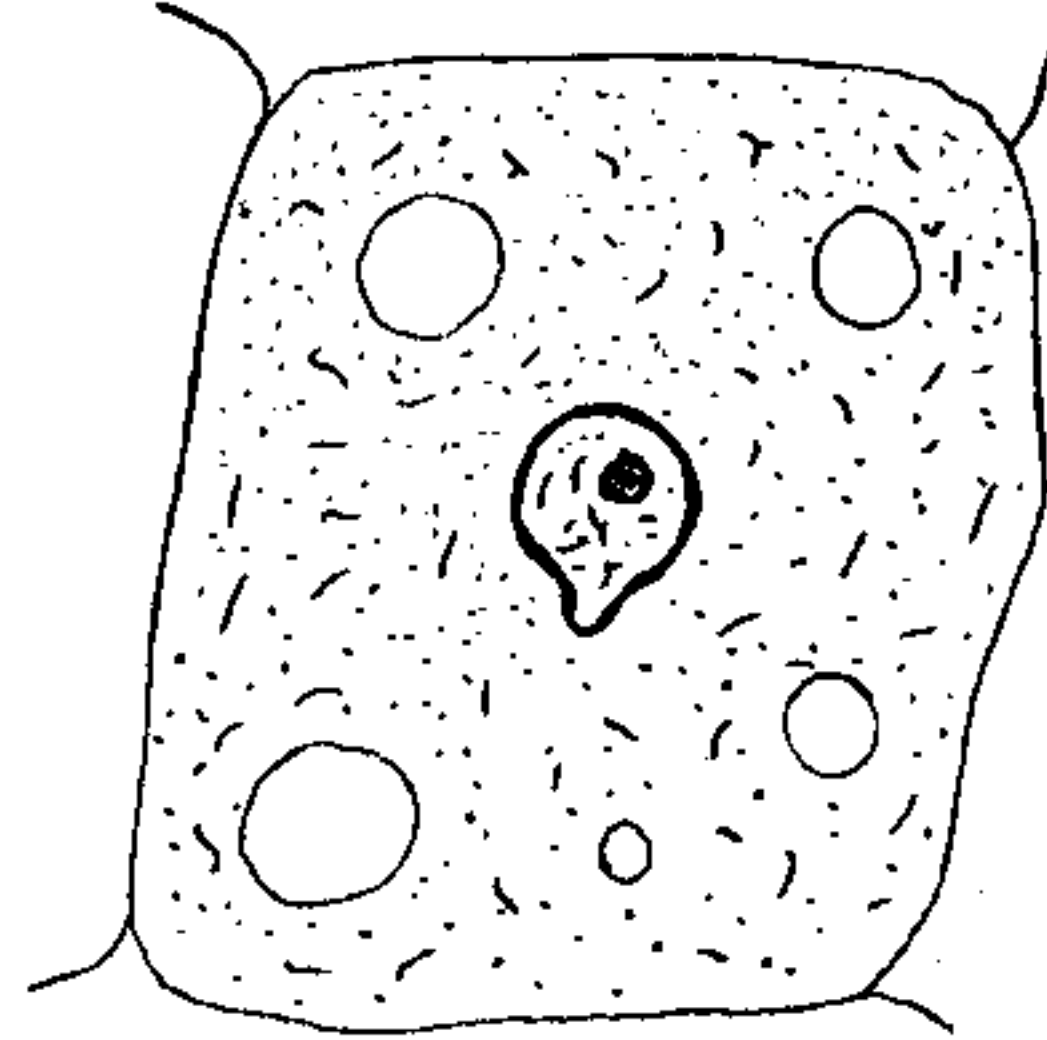
AMOEBA

Fig. 3



A CELL FROM PEA

Fig. 4



A MOSS LEAF CELL

Fig. 5

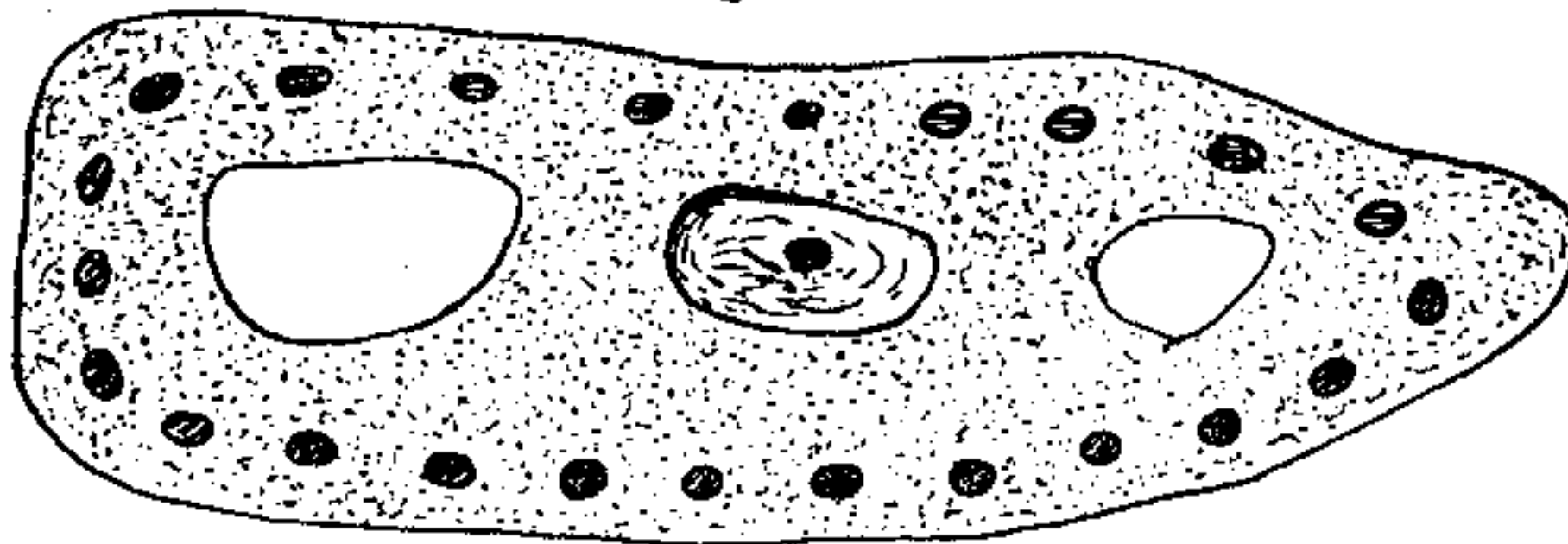
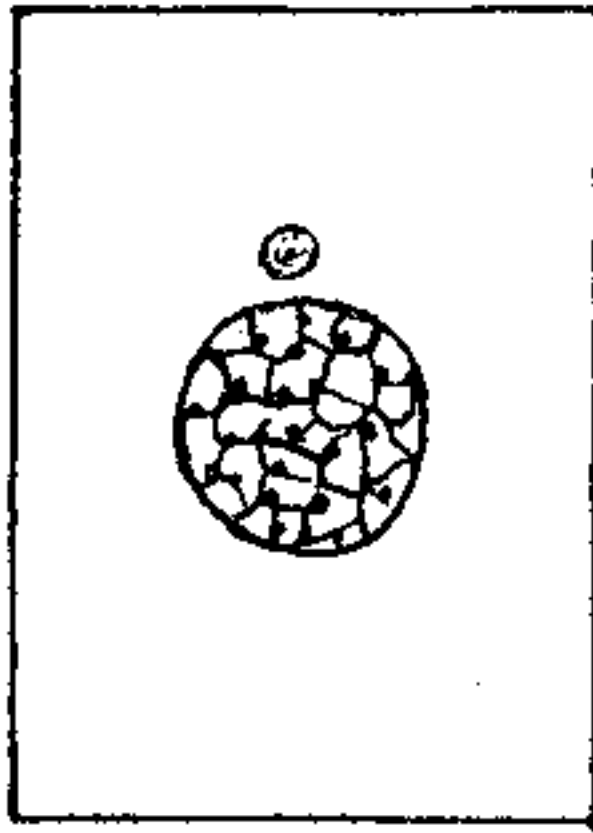


Fig. 6



STAGES IN CELL DIVISION

Fig. 7

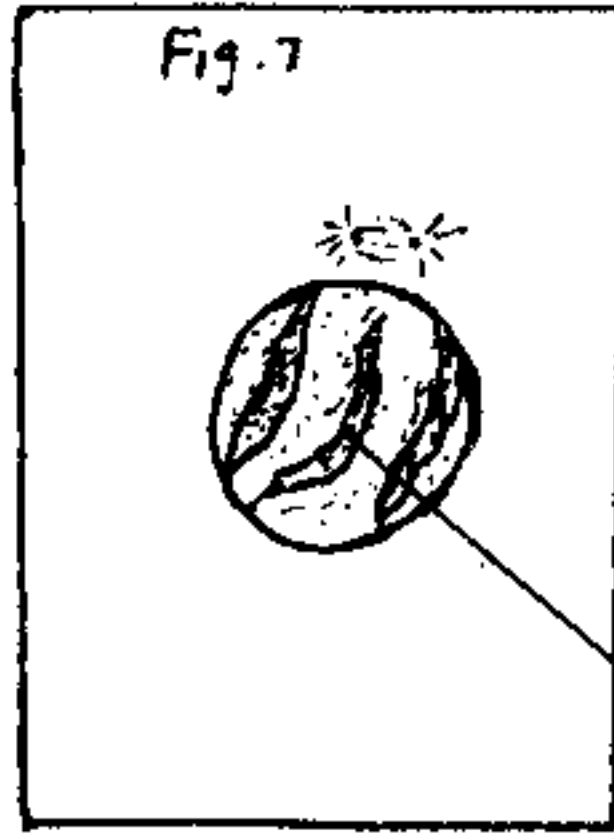


Fig. 8

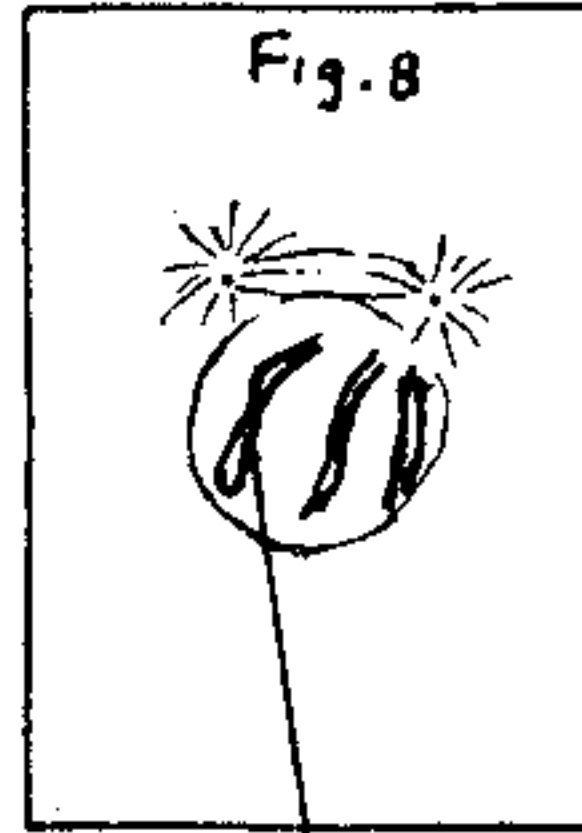


Fig. 9



CHROMOSOMES

Fig. 10

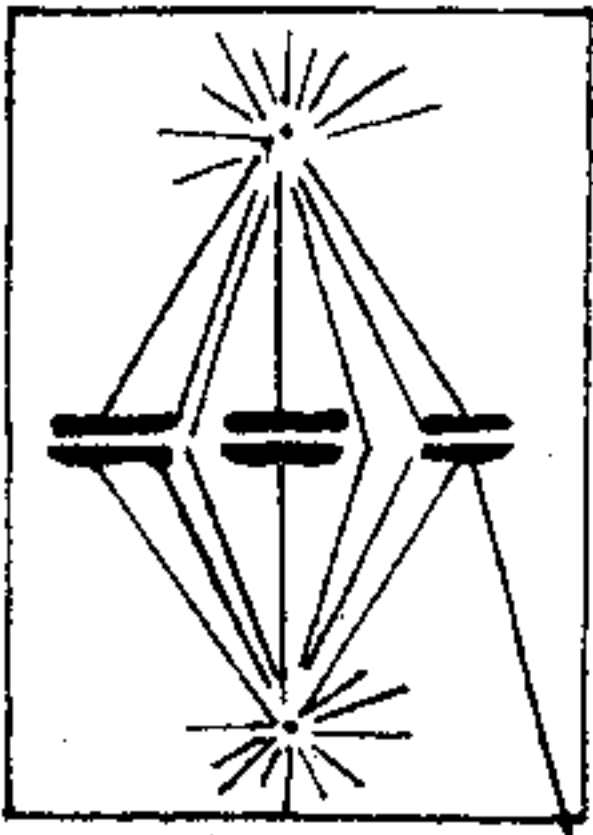


Fig. 11

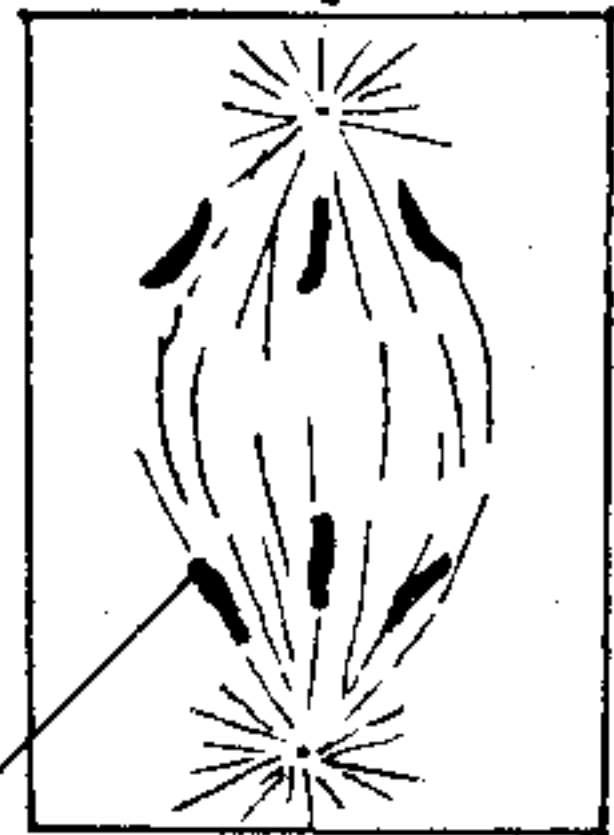


Fig. 12

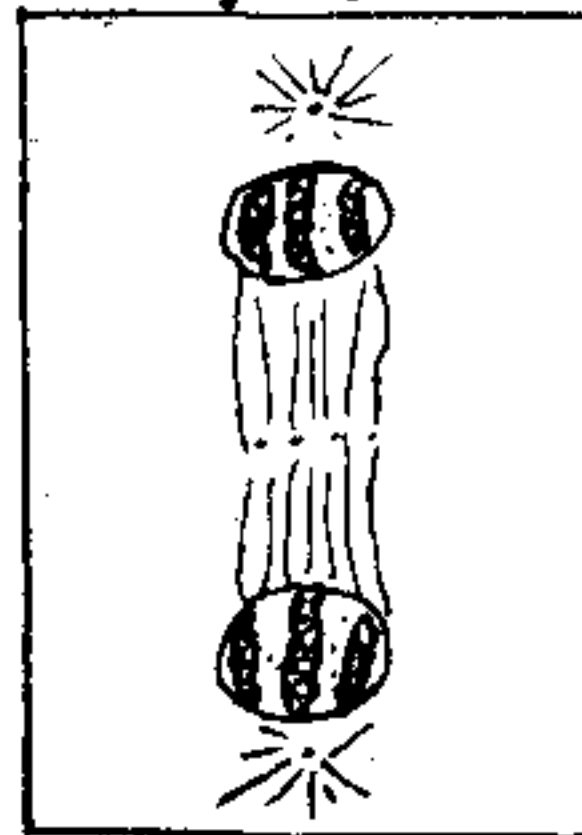
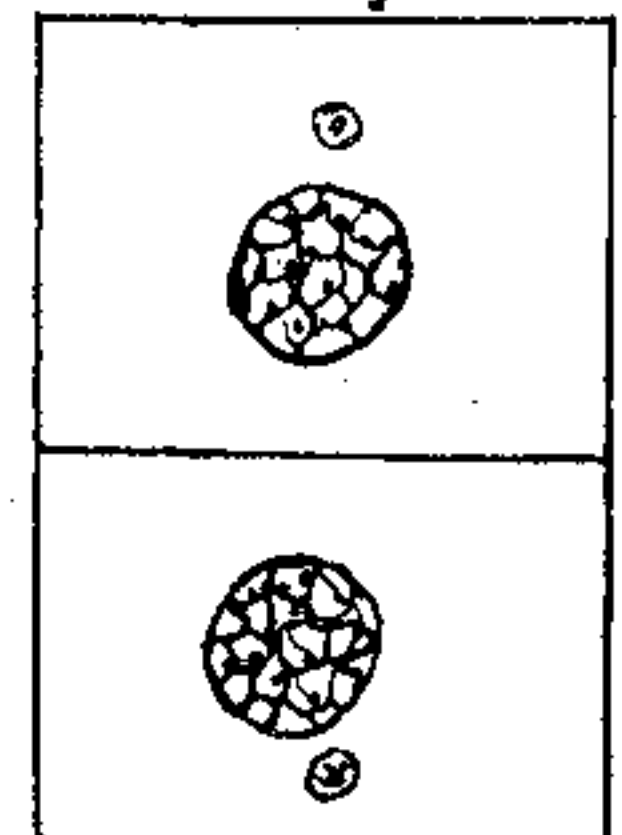


Fig. 13



CHROMOSOMES

of which are the microscope and the microtome, were invented and perfected. Special methods were devised for cutting slices of plants and animals, staining them, and studying them. Microscopists working with such instruments and employing special methods have discovered the ultimate units of which the animals and plants are made. It is one of the marvels uncovered by the microscopists that all the animals and plants, howsoever diverse they seem to be, are built up of units called cells. Cells are the living units of structure and function in all living things. Just as in a building the ultimate units are bricks or brick-like stones, similarly cells are the ultimate units that go to make up the bodies of animals and plants.

The word 'cell' connotes a six-sided compartment in a honeycomb of bees. Slices of plants and animals when first examined under the microscope looked like a honeycomb. Because of this apparent similarity between the microscopic make-up of a plant and a honeycomb the term cell was proposed for the units which go to make up plants. When slices of small animals or slices of parts of large animals were examined they too were found to consist of similar units, the cells. Is it not a great wonder that all animals and plants, so dissimilar in their appearance and mode of life, are made up of cells, and that the fundamental structure of the cell is almost identical in all animals and plants?

The cell is generally a six-sided mass of living matter called protoplasm. In the centre of the cell is a more highly organized living structure called the nucleus. The nucleus directs and controls the activities of the cell. This nucleus is the bearer of hereditary factors. Besides the nucleus, the cell contains other structures known as the centrosome, the centrosphere, mitochondria, Galgi bodies, plastids, chloroplasts, vacuolas, etc. In the accompanying diagram cells from many different plants and animals have been figured to show that the fundamental structure of the cell is the same in all living organisms. (See Figures 1-5.)

Animals and plants inhabiting this globe fall into two major groups each, viz. unicellular animals and plants and multicellular animals and plants. Obviously in the first group the body of the organism consists of a single cell. This single-celled organism—it may be an animal or a plant—carries on all the functions of life, e.g. feeding, digestion, respiration, excretion, and reproduction. In the multicellular organisms the body consists of a large number of cells. The number of these cells in a single body may run to millions and trillions.

To begin with, every cell in the body of a multicellular organism is like the typical cell described above, but later in life cells undergo many transformations—changes in form and structure which enable them to carry on different functions. A community of cells with the same structure and functions is called a tissue. In the body of a multicellular animal or plant different communities of cells or tissues are assigned different functions. Some cells have specialized for digestion, others for respiration, others for excretion, and still others for reproduction. It is very significant that all these communities of cells or tissues of which a multicellular animal or plant is made work in harmony for the common good of the organism.

There is another wonder that every multicellular animal or plant begins its life as a single cell. This single cell is called the unicellular embryo. It arises by the union of two cells, a cell contributed by the male parent called the sperm and a cell contributed by the female parent called the egg. The single-celled embryo is liberally supplied with food and nourished very well. By taking in food substances the single-celled embryo grows and divides into two cells. They grow and divide into two each again, and the process continues till millions and trillions of cells arise, which go to form the body of the animal or plant. Going deeper into the structure of the cell, microscopists have made another still more startling discovery that cells arise from pre-existing cells and when

a cell divides into two, its nucleus undergoes a complicated series of changes, the object of which is to divide the matter of which the nucleus consists into two halves which are qualitatively and quantitatively similar. Thus the two new cells which arise from a parent cell are exactly similar to each other and are like the parent cell too. This process or the division of a cell into two is described in very simple non-technical terms in the following paragraphs.

The nucleus, before launching upon division, consists of a network on which lie lumps of the important substance called chromatin (Fig. 6). When the nucleus launches on division, a long thick convoluted thread is formed from the chromatin. Soon after, this thread breaks into a number of rods or pieces called the chromosomes. The number of chromosomes is fixed for each species of animals and plants and remains the same from generation to generation. In man, whenever and wherever cells divide, the nucleus shows 48 chromosomes. In the pea plant, whenever and wherever cells divide the nucleus breaks into 14 chromosomes. After being formed in the way described, each chromosome splits longitudinally into two and the two halves remain closely appressed to each other (Fig. 7). In the meanwhile a system of very fine threads appears in the cell around the nucleus. These threads radiate from two points near the poles of the cell and meet at the equator (Figs. 9, 10). The split chromosomes orientate themselves on the equator of the cell. The fine threads get attached to the chromosomes. These threads serve to pull one split half of a chromosome to one pole while the other half is pulled to the opposite pole (Fig. 11). When the halves

of chromosomes reach the poles, they lose their rod-like appearance, and branch out to form the young nucleus (Fig. 12). After this the protoplasm of the mother cell divides into two halves. In this way two daughter cells arise from one mother cell (Fig. 13). These two young cells are identical in structure and they are similar to the parent cell from which they arise. It must be remembered that a chromosome consists of a series of genes. These genes are the bearers of hereditary qualities from parent to offspring.

For the sake of simplicity only three chromosomes have been shown in the accompanying figures.

In the ultimate analysis the following points emerge:

1. That all animals and plants are made of cells;
2. That the fundamental structure of the cell in all animals and plants is the same;
3. That the most important part of the cell, the nucleus, when it divides prior to the division of the cell, undergoes a series of complicated changes which result in the formation of two identical nuclei. This process is essentially similar in all animals and plants.

Thus when a comprehensive view of living forms is taken, a thread of unity running through immense diversity is discovered. The humblest herb over which a man tramples is made up of cells which have the same basic structure as the body of the trampler himself. Here is science, following its method of analysis and dissection, coming to support and supplement what sages and seers, our Vedantists, taught centuries ago that all life is one.

'The Hindu nation proceeded through the study of the mind, through metaphysics and logic. The European nations start from external nature, and now they too are coming to the same results. We find that searching through the mind we at last come to that Oneness, that Universal One, the Internal Soul of everything, the Essence and Reality of everything. . . Through material science we come to the same Oneness. Science today is telling us that all things are but the manifestation of one energy which is the sum total of everything which exists. . .'

—Swami Vivekananda

RAMAKRISHNA MISSION SARADAPITHA

(A CENTRE OF VARIED EDUCATIONAL EXPERIMENTS)

BY SWAMI TEJASANANDA

MODERN REFORMATIVE MOVEMENTS

With the achievement of political independence in India, many educational schemes are being adumbrated by the national Government as also by various other responsible bodies to bring about a change in the existing system of our education. The most conspicuous among them is the initiative taken by the present University authorities in response to the pressing demands of the time. Whatever might be the cumulative effect of these efforts, it is however time for us seriously to recall the educational ideals of Swami Vivekananda, one of the greatest thinkers of the modern age, who, with a prophetic vision, envisaged nearly sixty years back most of the major problems of education and offered salutary solutions in the light of the cultural traditions of the people at large. He fully realized that the motive force that brought into being the modern universities was quite alien to the land and unsuitable to the temper and genius of the people. It had hardly any appeal to the thinking mind and lacked creative urges. Even the reformative movements both in and outside the Alma Mater, started as a reaction to this antedated and anti-national system of education, yielded very little tangible results. The country groped in the dark for a suitable and workable plan to build anew the educational edifice on a purely national basis. In fact the Indian mind was fed during the last few decades on foreign knowledge and ideas so deeply that it became like a waif brought up in the house of a stranger. Even today, when we are trying to put our own houses in order, we have not been able to shake off altogether the age-old hypnotic spell as also the deadening inferiority complex, and assert ourselves to build our destiny according to our own cultural genius.

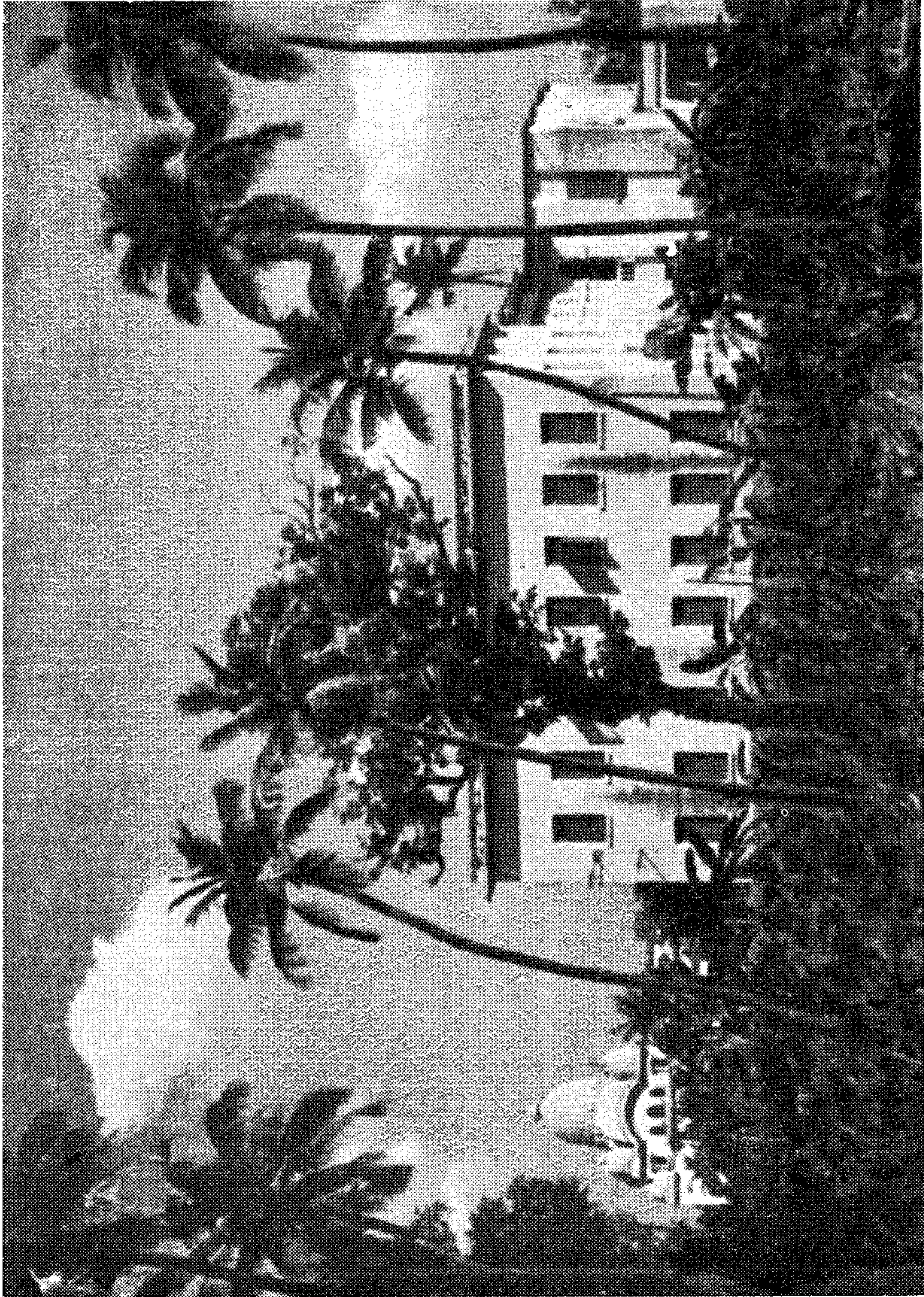
SWAMI VIVEKANANDA ON EDUCATION

The education of the people has to be not only national but also man-making. It must hold up Indian ideals of devotion, wisdom, and morality and must be permeated by the Indian religious spirit, so that it may meet the national temperament at every point and develop a balanced national character. Moreover, education should not aim at a mere passive awareness of dead facts but at an activity directed towards the world that our efforts are to create. It must open our eyes to the shining vision of the society that is to be, of the triumphs that our thoughts will achieve in the time to come. Indeed, in every scheme of education, there should be adequate facilities not only for the stimulation of the creative instincts of the boys and girls but also for the cultivation of unity of purpose. Sister Nivedita, echoing the sentiments of her Master, emphatically says, 'If all the people talk the same language, learn to express themselves in the same ideas, if all are trained and equipped to respond in the same way to same forces, then our unity will stand self-demonstrated, unflinching, and then we shall have acquired national solidarity and power of prompt and intelligent action.'

'Education', says Swami Vivekananda, 'is the manifestation of the perfection already in man.' It must bring into full play, in an orderly manner, all the sterling qualities of head and heart of every individual, so that he can fulfil his obligations towards himself and his country in the best possible way. What our country now wants, said the Swami, are a hundred thousand men and women fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen; a brilliant galaxy of persons who must go over

the length and breadth of the land preaching the gospel of social rising up, the gospel of equality, liberty, and fraternity, and implant

EDUCATION—BOTH SECULAR AND SPIRITUAL
Education must be all comprehensive. It should not be limited to the knowledge of



THE RAMAKRISHNA MISSION VIDYAMANDIR (COLLEGE SECTION)

in the minds of the people an unshakable conviction of the greatness of their life and culture and awaken them to the consciousness of their glorious political and spiritual destiny.

spiritual truths alone, but embrace all the aspects of human culture, secular and spiritual, for a harmonious development of the head, hand, and heart. Indian youths must grow up

physically strong, mentally alert, and with a sense of ethical and spiritual values. 'We want that education', says Swami Vivekananda, 'by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one's own feet.'

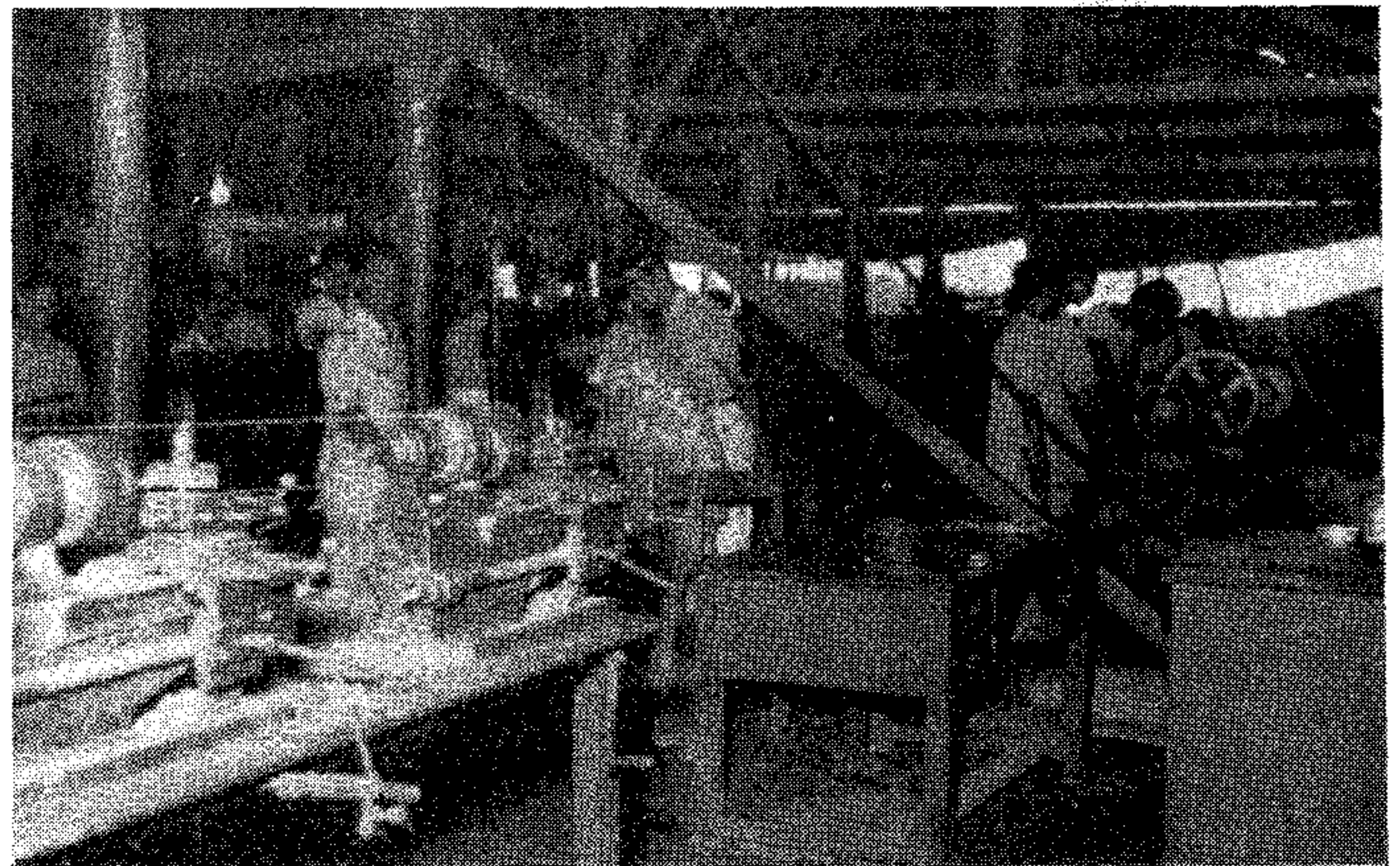
It must be borne in mind that the true spirit of Indian culture must vindicate itself through our universities and make itself felt throughout the world. Indeed, educational institutions are the chief agency in the mobilization of these cultural resources of the nation for the supreme purposes of national expansion as well as for international amity. The ideal of national education must therefore be a living expression of our Indian outlook—a new construction of Indian genius in response to the moving forces of the time. Nothing short of a cultural conquest of the world should be the aim of national education.

Swami Vivekananda was not a visionary dreaming empty dreams. He had a realistic grasp of the actual need of the country. He desired a synthesis of spirituality as represented by Indian culture and efficiency as represented by the latest technological and scientific advances in the West. 'What is wanted', says the Swami, 'is Western science coupled with Vedanta'. For he scented the danger and drawback of a lop-sided development of national

life. Education must therefore not only elevate a man spiritually but should at the same time provide him with the means of earning a



ADULT EDUCATION: MOBILE UNIT
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decent livelihood and train him for future citizenship. A scheme of education would therefore be considered incomplete if it did not include in it the teaching of scientific knowledge and the profound truths of religion. It was therefore his plan to start, for the education of the country, different types of institutions for boys and girls on national lines, and

to establish a University on the models of the great universities of Nālandā, Taxila, Odantapuri and Vikramashīlā in so far as they suited the conditions of modern life.

RAMAKRISHNA MISSION SARADAPITHA

With this noble ideal in view, the authorities of the Ramakrishna Mission have tried from its very inception to build up, with the support of the public, educational institutions of various degrees of usefulness. The Ramakrishna Mission Saradapitha is one of such educational efforts of the Ramakrishna Mission to impart education to the youths of the country both on general and technical lines. Started in the year 1941, it has developed to be one of the most important educational institutions by the side of the Belur Math, the Headquarters of the Ramakrishna Math and Mission, from a very humble beginning. Its activities have at present branched out into four main divisions:—

- (1) The Vidyamandira or the College section.
- (2) The Shilpamandira or the Technical and Industrial section.
- (3) The Tattvamandira or the Cultural and Philosophical section.
- (4) The Janasikshamandira or the Social Adult Education section.

(I) THE VIDYAMANDIRA

The Ramakrishna Mission Vidyamandira was started in 1941 as the nucleus and the maiden activity of the Saradapitha. To give a concrete shape to the educational ideals of Swami Vivekananda, it was made wholly residential. The Swami himself said, 'My idea of education is *gurugriha-vasa*. Without the personal life of the teacher, there would be no education. . . . One should live from his very boyhood with one whose character is a blazing fire, and should have before him a living example of the highest teaching.' Accordingly, the Vidyamandira is being run from its inception after the model of the ancient Gurukula under the loving care and intelligent

guidance of resident monastic members of the Ramakrishna Order. The alumni are taken through a regular course of study, work, and prayer to make them useful and efficient citizens of the country. In appreciation of this system of education the Director of Public Instruction, West Bengal, remarked in the last Inspection Report, 'The inmates of the College live in ideal surroundings and are trained to imbibe the ideal of plain living and high thinking by the Mission workers who live with the students and watch their wards. There is nothing like compulsion in any sphere of activities of the College; yet the living examples of the workers of the Mission inspire them to practise self-help, to understand moral values, to respect and reverence nobility of character and conduct and to educate themselves to bring forth their best. In short, the institution is fulfilling the conditions of true education.' Needless to add, a close personal contact between the teachers and the taught, primarily, helps generate a spirit of mutual trust and confidence and plays an important role in maintaining discipline amongst the students both in the College and the Hostel which is their Home in a residential institution. The daily routine of the Hostel is integrated with that of the College, as both are part and parcel of a single institution and aim at preserving an atmosphere of calmness and moral purity suitable for the sacred pursuit of knowledge and the development of a balanced character.

At present there are altogether 26 highly qualified teachers on the teaching staff, and, of these, seven are monks and Brahmacharins of the Ramakrishna Order. The numerical strength of the College has to be restricted to 202 only, according to the limited accommodation in the Hostel. The manifold activities of this institution are conducted more or less on a democratic principle to enable the students to learn during the period of their study rudiments of self-government. The boys have got in the College their own elective Chātra-Parīṣad, which principally organizes various recognized national festivals and manages games and sports, mock-parliaments and

debates, literary activities, socials, and religious functions. Similarly in the Hostel, there are several representative bodies of students to look after the different departments of their corporate life under the careful guidance of their resident Superintendents. Daily attendance in prayer, nursing of the sick-brothers by the boys themselves in the attached Indoor Hospital, keeping their respective rooms neat and tidy, active attention to flower and vegetable gardens, washing their own utensils after daily meals and tiffins, participation on occasions in rural uplift works, and the like not only teach them dignity of labour, self-help, and self-control but also kindle in them a spirit of philanthropy and service, sacrifice, and self-dedication. As a matter of fact, co-ordinated and concerted efforts of the teachers and the students to build up a healthy academic atmosphere and disciplined life form a special feature of this residential College. Moreover, to widen their outlook on life and to stimulate their intellectual curiosity, they are taken out from time to time on excursion tours to various centres of religious, cultural, or industrial interest. The latest achievement of the Vidyamandira boys in this respect was their adventurous mountaineering excursion undertaken on foot under the leadership of their monastic Superintendent in May last (1954), from Ghum to Sandakphu in pursuance of the Youth Hostel Scheme of the Education Directorate of the Government of West Bengal. It was a big triumph. To commemorate their success in this Himalayan expedition, the student pilgrims, like their heroic comrade Tensing of Mt. Everest fame, planted the Vidyamandira flag on the snow-capped peak of Sandakphu at a height of 12,000 feet.

We record with extreme satisfaction that the results of the Vidyamandira have been uniformly brilliant since the very beginning. In the last Intermediate Examinations of 1954 in Science, Arts, and Commerce, all the 66 candidates came out successful,—55 in the first division and 11 in the second division; two amongst the successful candidates stood 2nd and 8th in order of merit in Arts, and secured the 1st

and 3rd places in the Senior First Grade Scholarship list, and another student obtained a Senior Second Grade Scholarship. Moreover, the Vidyamandira earned the enviable distinction of topping the list in the University in respect of percentage of passes. In genuine appreciation of this splendid achievement of the College, Dr. H. C. Mookerjee, the most popular Governor of West Bengal, amongst many other well-wishers of the Vidyamandira, sent the following message of congratulation to us, 'Yours is an ideal institution and I have not the least doubt that it will prosper year after year and continue to occupy a high position in the educational field.'

(2) SHILPAMANDIRA

The Ramakrishna Mission Shilpamandira or the Technical Section of the Saradapitha has made a steady progress since its inception in 1942. At the initial stage, it trained only a number of mechanics, fitters, electricians, and electroplaters. But, in the year 1945, a positive advance was effected in the Shilpamandira by the addition of the 'Mahesh Chandra Mechanical Section' which was built with the munificent donation of Rs. 72,000/- received from Messrs. M. Bhattacharya & Co. of Calcutta. It was during this period that the Industrial School at Belur, which was started long ago as a separate branch of the Ramakrishna Mission, was amalgamated with the Shilpamandira. The boys of the Industrial Department with a Technical High School attached to it, receive not only practical training in improved methods of weaving, dying, cabinet-making, toy-making, tailoring and knitting, but also general education according to the syllabus of the Government institutions of this category.

The year 1948 was a very trying one for this institution. The partition of India brought in its train untold sufferings to a huge section of people whose economic and social life was completely ruined as they were uprooted from their hearth and home under circumstances too tragic to delineate. The exodus of a large number of students from East Pakistan created

a peculiar situation for the Saradapitha also. Owing to unusual rush for admission in its different departments, the authorities were compelled to take in more students than they could suitably accommodate in the several Hostels under their charge. Out of 327 boys, nearly 150 were refugees from East Pakistan in that year and most of these students were either maintained free or granted liberal concessions.

These embarrassing difficulties notwithstanding, the Shilpamandira with its two wings—the Technical and Industrial—made much headway and gradually developed into a very useful Technological Institute in the course of these few years. The laudable efforts of the Shilpamandira to rehabilitate the poor refugees by training them in useful trades, received spontaneous appreciation from the public, so much so that even the entire collection of the Yugantara-Patrika Refugee Relief Fund amounting to nearly Rupees two lakhs was placed at the disposal of this institution in 1952 for facilitating the training of the refugees on Technical lines. A magnificent three-storeyed building has been under construction since 1953 with the help of this fund as also with the liberal capital grants from the Central and State Governments to accommodate all its multifarious activities. The Shilpamandira now provides training to deserving students in such subjects as Electrical Engineering, Auto-mechanics, General Mechanics, Carpentry, Weaving, and Tailoring. The period of training varies from one to three years. Besides, a higher Technical Section teaching Licentiate Courses in Civil, Electrical, and Mechanical Engineering was started on the lines of Government-sponsored institutions of this type, in August 1954, with a highly qualified teaching staff both in its theoretical and practical departments.

There is, moreover, a research section in the Shilpamandira, where various small machines and scientific apparatuses are devised and manufactured as an aid to the economic rehabilitation of our rural population. A Petrol Gas Plant and a Cow-Dung Gas Plant invented by

this department have since been patented. Several such plants have already been installed in different places in West Bengal, Bihar, and Orissa and have evoked great interest among the public.

The Mechanical Section (including fitting, smithy, turning, moulding, casting, and electroplating), over and above its regular class-work, successfully manufactured various tower-clocks and automatic handlooms of its own device. Some of these articles were sent to the All-India Exhibition in Calcutta and were very much appreciated. A few more features such as anodizing and manufacturing of precision instruments have also been introduced in this section. It is indeed a matter of great joy to see the boys of this department manufacturing, under the guidance of experts, some very intricate machines such as lathes and milling instruments. Intense workshop training coupled with theoretical instruction is the speciality of this Shilpamandira. The success of the Saradapitha already achieved under very adverse circumstances, encourages us to believe that it will rapidly grow into a big educational institution as desired by Swami Vivekananda.

(3) TATTVAMANDIRA

Swami Vivekananda was very keen about the spread of Sanskrit Culture; for he strongly believed that the study of Sanskrit lent prestige and culture which alone could bestow on our masses a confidence which was a prerequisite for all progress in life. In his lecture on 'The Future of India,' he says, '... ideas must be taught in the language of the people; at the same time, Sanskrit education must go on along with it, because the very sound of Sanskrit words gives a prestige and power and a strength to the race. The attempts of the great Ramanuja, and of Chaitanya and of Kabir to raise the lower classes of India, show that marvellous results were attained during the lifetime of those great prophets; yet the later failures have to be explained... The secret is here... they had all the wish that these (lower classes) should come up, but they did not apply their energies to the

spreading of the Sanskrit language among the masses. Even the great Buddha made one false step when he stopped the Sanskrit language from being studied by the masses.' Keeping this ideal in view, the Saradapitha contemplated long ago to establish a Cultural and Theological Section to train a band of young men who would devote themselves to the study of scriptures and carry on researches in different branches of Sanskrit learning as well. As a partial fulfilment of this scheme, a Catuspāthī was initiated within the precincts of the Saradapitha on a modest scale under an erudite Sanskrit scholar to teach students philosophy on orthodox lines with special reference to Vedānta. The monks of this centre moreover conduct public classes on the *Gītā* and give discourses on various religious topics in the Tattvamandira before a large appreciative audience. They also go on lecture tours in different places of the country where they speak on religion and philosophy, ideas and ideals of the Ramakrishna-Vivekananda movement and other allied subjects and encourage the study of Sanskrit literature, which is the treasure-house of the accumulated wisdom and experience of the ancient seers of India. Needless to point out that on the completion of their period of training, the students of the Tattvamandira would not only go out into the interior of the villages to stimulate in the masses an interest for Sanskrit study but would be fit cultural ambassadors from whom the different nations of the world would have an opportunity to listen to the true message of Indian thought and culture. To permanently house this important department, it is proposed to construct a suitable building on the southern side of the main Belur Math Road, so that it can accommodate, among other things, a well equipped library, a spacious lecture hall and a culture museum.

(4) JANASIKSHAMANDIRA

Swami Vivekananda, the patriot-saint of modern India, fully realized that in a land where voiceless millions were rolling in the mud-puddle of crass superstition, insanitation, and

ignorance, mere political shibboleths could hardly improve their lot unless the actualities of life were boldly faced, and works of social usefulness were undertaken in right earnest. His historic tour from the lap of the Himalayas to Cape Comorin on the eve of his sojourn to the West, revealed to him what all the books in the libraries could not have done,—the tragic face of modern India, the muffled cry of depressed millions, as also the heroic duty of the new Oedipus to deliver them from the talons of the Sphinx of poverty and illiteracy. That was why he exclaimed, 'Do you feel that millions and millions of the descendants of gods and sages have become next-door neighbours to brutes? Do you feel that millions are starving for ages? Do you feel that ignorance has come over the land as a dark cloud? . . . Who feels for them? Who will bring light to them? Who will travel from door to door to bring education to them? Let these people be your God—think of them, work for them, pray for them incessantly. . . . If the mountain does not come to Mohammed, Mohammed must go to the mountain; if the poor boy cannot come to education, education must go to him.' This is the responsibility he has left behind as a legacy to his countrymen.

The Janasikshamandira is only a humble attempt to partially discharge this heavy responsibility on behalf of the Saradapitha. Started in the year 1949, this section has since undertaken various types of activities in pursuance of its comprehensive scheme of social education services. It runs at present a good number of adult education centres in Adibasi and Industrial and rural areas, caters for children through its milk canteens, organizes vaccination and anti-malaria drives, imparts education on health and hygiene through games, sports, and cleanliness campaigns, and gives training to the adults in weaving, sewing, incense-stick making, music, etc. Moreover, its audio-visual unit tours the rural and industrial areas of Bengal and Bihar and arranges educational film-shows and lantern-lectures from time to time. Dramas, Katha-katās, music, and recitals constitute an

important factor in its programme of folk-recreation activities. To fight illiteracy, a nucleus for an integrated library service with a mobile section attached to it has also been formed. Under the auspices of this institution, youth-camps and teacher training-camps are being occasionally held in different places in co-operation with the public.

It goes without saying that these manifold educational activities cannot be given concrete shape and run on proper lines without the voluntary services of self-sacrificing young boys and girls of the country. A youth movement under the names of Vivek-Sangha and Sarada-Sangha has therefore been initiated on a humble scale to guide the juvenile emotions and energies through proper channels and to stimulate in them a spirit of philanthropy and worshipful service. For a full realization of this noble project, it is in the contemplation of this department to start in the near future an institution which will provide all-round training in social education for dedicated workers as also for the young boys of this country.

CONCLUSION

From what has been narrated above, it will be evident that the Saradapitha has been seriously trying in a variety of ways to realize at least partially the lofty educational ideals of Swami Vivekananda. In fact, in every such noble venture and big experiment, a spirit of sacrifice and service, self-confidence and tenacity of purpose, loyalty to one's own cultural tradition, understanding of the eternal values of life, and an attitude of accommodation to the living ideas of the time are what constitute the real motive force as also the source of success. We have now every reason to believe that, with the love and co-operation of the public, which this educational institution has, ever since its inception, received in an abundant measure, it will develop, at no distant future, into a full-fledged dynamic seat of learning, where pilgrims from far and near would congregate in their thousands to draw perennial inspiration and wisdom for the betterment of human society.

INDIA AND AMERICA: THEIR IDEALISTIC TRADITIONS

BY DR. RUTH NANDA ANSHEN

The task which has been assigned to me is to speak about cultural co-operation between India and America. But this, it seems, is not an isolated question, for this problem is only one important part of the cultural co-operation among the peoples of the earth itself.

World events and the common needs of all humanity are joining the culture of Asia with the culture of Europe and the culture of the Americas to form for the first time a real world civilization.

The supreme task of this century is to bestow meaning, one might even say, to give

a soul to this ever-increasing world consciousness, to develop ideals and institutions necessary to engender the creative expression of the world-soul, to prevent the concept of sacramental brotherhood from perishing from the face of the earth in order that our children and our children's children may never forget that man is bound to man, beyond all divisiveness, by a primordial unity greater than any mere unity of dogma or creed. Man begins to know that all men possess the same human desires and tendencies, that man's subordination to man can no longer be justified by any appeal to God or to nature, and such consciousness is the fruit of the spiritual

and moral revolution through which humanity is now passing.

The contributions of ancient Greece, of the Roman Empire, of Renaissance Italy to the history of the human race are not only applicable to the inhabitants of modern Greece or modern Italy. Similarly, if the provincialism of our time, with all its private theologies, can be overcome, then the East, and India especially, can—and even does—contribute today, as it did in the past, some spiritual and moral lessons which can enable modern man to comprehend the meaning of a technological civilization which threatens—if this meaning should be obscured—to destroy him, reducing him to a mere thing, a mere means in the service of means.

Western civilization, dominated in part by the Graeco-Roman tradition has for its prime elements rationalism, humanism, and the sovereignty of the state. In spite of its acceptance of the Judaeo-Christian heritage, demanding a dedication to law and love, renunciation, sacrifice, respect, and humility—which, we must remember, were the Eastern elements in that heritage—the West permitted itself to deny in some degree this great tradition. Religion was subordinated to political ends often for the consolidation of kingship, states, national pride, and imperial designs. There was absent therefore the power of interior unity which can never be experienced except on the basis of the spiritual and moral solidarity among men. Internal strife and nationalism destroyed the Greeks and the Romans within eight or nine hundred years.

Indian civilization, on the other hand, nourished as it is by an inner spiritual fountainhead—in spite of the petrification of some of its forms—has survived repeated vicissitudes and has endured for more than five thousand years.

Lao Tze once said, 'To be gentle is to be invincible.' While the Western peoples crave for freedom even at the cost of conflict, the Eastern peoples stoop to peace even at the cost of subjection. The Eastern peoples have turned their limitations into virtues. They

adjust themselves to new conditions and live on. The future is hidden, but the past warns us that the world in the end belongs to the unworldly.

Nevertheless, Indian civilization is by no means self-sufficient. It must be fed by Western humanism and reason. For the possibility to understand the ultimate meaning and purpose of life requires some grasp of how infinity is nourished by the finiteness of creative responsibility. We might say that this is the assurance of immortality within mortal life. Buddhism in emphasizing the sheer infinity of the divine principle was in danger of robbing it of its practical influence, its energetic, originative value, and activity; while naturalism in the West, dedicated to the categories of the relative universe, time, space, and causality, became increasingly emptied of its spiritual and religious well-springs—in other words, of its meaning.

But now in the East and in the West, spirit and nature can meet in their original and seminal relationship. They interpenetrate each other and therefore a basic unity can be reaffirmed through the intimacy of the idealistic traditions, especially in India and America.

Man is a mixture of contrasting elements, divine and demoniac, spiritual and material, earthly and heavenly, being and non-being. This conception of man is Eastern as well as Western, though a certain difference appears immediately if one asks for the meaning of creaturely existence. The answer given in the East is non-historical. Creaturely existence is something from which one should be saved. In the West the answer is historical. There should be creaturely existence, but it must be saved not from itself as creature, but from its self-estrangement.

In spite of this, a deep identity is present between the East and the West, for both are rooted in the same ultimate Reality.

Like the Revelation itself, we must begin with the penultimate truth, of which all experience is the temporal reflection. The mythical narrative of the source of creation in

both India and the West is of timeless and placeless validity, true now and everywhere: just as in Christianity, 'In the beginning God created' and 'through Him all things were made', regardless of the millennia that come between the dateable words. It would be the same to say that creation took place at Christ's 'eternal birth'. For in this eternal beginning there is only the Supreme Identity of 'That One' (*tad ekam*) without differentiation of being from non-being, light from darkness, or separation of earth from sky. The *All* is for the present impounded in the first principle whether this principle be termed Brahman or God. These are not inherently contradictory doctrines but different ways of telling the same story, of pointing to the Universal Self (*ātman*) a total presence in all mankind, undivided in divided things, lending Itself to all possible modalities of existence.

Ever since the days of Darwin, the West has been increasingly dedicated to the evolutionary principle of the human race and of human institutions, whereas the dominant idea in Indian thought is the possibility of the evolution or devolution of the individual in accordance with his own actions through successive births. How can the evolution of the race be reconciled and harmonized with the evolution or devolution of the moral person? In my opinion this can be accomplished in the following ways: By consecrating ourselves to the reality that the great seers of religions, of spiritual truth, and of the moral conscience are 'near to one another even on mountains farthest apart'. By remembering that ultimate wisdom applies to all mankind. By recollecting that the intellectual ferment in India of the sixth century B.C. gave rise to the Buddha and Mahāvīra, that the age of the sophists in Greece was succeeded by that of Socrates and Plato, the scepticism of the Academy by the onrush of Christianity. And last, by believing that the spiritual and moral anarchy of our time, the dark gulf between material comfort and moral decay, can finally

be a preparation for a universal spiritual renaissance.

The interpenetration of the two great currents of human effort, India and America, at a time of profound crisis in the history of the human race, is not without meaning for the future. With its depth of insight into spiritual reality hovering over the world of our ordinary experience, with its lofty intuitions, Indian thought can wean modern man from a too exclusive preoccupation with secular life or with the temporary formulations in which logical thought has too often sought to imprison spiritual aspiration. We do not seem to be mentally or spiritually prepared for the increasing intimacy into which remote peoples are drawn by the force of physical and economic circumstances.

In India, while the undogmatic knowledge and discipline of mind which Hinduism provides as the essential means for the discovery of truth are established in a rigorously logical manner, while the fundamental motives and patterns of thought in Hindu religion have meaning for us even today, it has taken on in its long history some theories which have shackled and constricted the free life of the spirit.

And in America, the preponderant emphasis upon technique often to the exclusion of meaning has plunged life into an endless repetition of function to such an extent that the words of the Queen in *Alice Through the Looking Glass* describe an ominous present condition of life. 'It takes all the running you can do to stay in the same place.' However, the traditional ideals of both India and America demand some destiny for mankind other than this. For function without meaning enslaves man in a living hell.

The way in which the doctrine of hell is interpreted in centuries of Christian thought is not different from the way in which the doctrines of Karma and rebirth are viewed in Buddhism. An eternal hell means that God's purpose has been defeated by a part of his creation.

If man fails to transcend his existential

limits, he is condemned to nothingness. But he must first experience the void, the *shūnya* of the Mādhyamika Buddhist, not for its own sake but in order to transcend it, in order to pass beyond the world of the *samsāra* to the other shore of being. The experience of *dread* is the experience of the problem whether man shall attain to *being* or shall not, whether he shall annihilate nothingness and get beyond it or whether nothingness shall annihilate him. The self in man enables him to overcome the void, experience it, and then transcend it. To stand out of existence there must come upon the individual a sense of crucifixion, a sense of the agonizing annihilation, a sense of the nothingness of all this empirical existence which is subject to the law of change, death. We must endure the terrible awakening summed up in the words of Jesus, 'My God, my God, why hast Thou forsaken me?' When the human person withdraws from the empirical, when he penetrates to the centre, when the objective world falls away, he affirms the reality of spirit, which is not an object, which is not a temporal existent and which, though *in* time is not *of* time. Then it is possible to circumvent the time process and to say with Buddha or the Christ, 'I have overcome the world.'

Therefore if civilization is to survive, not in a rhetorical sense, but actually, India and America must cultivate the art and the science of human relations based upon their interrelated idealistic traditions. For what matter most are not empirical relations between causes and effects, but the intensity, depth, and integrity with which human relations are felt. Man must finally accept the necessity of living together and working together with all peoples of all kinds in the same world in peace.

There is a fundamental truth in the life of modern man, the changeless in the changing, the one in the many. Spiritual and moral solidarity of humanity is now a practical possibility, not to say a necessity, and can be achieved without attempting to obliterate or surrender variations in belief, culture, or ins-

tutions which bestow upon mankind its pluralism, richness, and vigour.

The original principle of the unity of man can now be fulfilled, a unity which can lead him over the Jordan into the Promised Land, into the calm serenity of the rising sun and the hope of a new day.

The redemption of man is necessary to combat all those philosophies of life built upon difference: difference of nation, difference of race, difference of class, difference of faith, difference of economic interest. There is something common to all men—human dignity—and this is not a negotiable commodity. The centuries to come need no longer be a witness to sick and hungry masses. Penury and unemployment need no longer threaten the human race. And the relativist quests which deflect the intrinsic arts of living from their inner integrity can diminish through the redemptive act of nourishing the creative and cultural life of mankind and recognizing that human nature *does* exist in spite of the postulates of *some* contemporary thought.

This generation has discovered that history does not conform to the social optimism of modern civilization and that the organization of human communities and the establishment of justice, freedom, and peace are not only intellectual achievements but spiritual and moral achievements as well, demanding a cherishing of the wholeness of human personality and constituting a never-ending challenge to man to be renewed and replenished in the totality and plenitude of his life. In the *Maitreyī-Upaniṣad* we read, 'As one's thinking is, such one becomes and it is because of this that thinking should be purified and transformed, for were it centred upon truth as it is now upon things perceptible to the senses, who would not be liberated from his bondage.' (1.5-7.) And this '*thinking*' is not only an intellectual experience. It is something lived with passion, it is a spiritual, religious, and moral dedication.

There is an increasing realization that body and spirit are not separate and apart;

that intuition and reason must regain their importance as the means of perceiving inner being and fusing it with outer reality, that the active and the passive are intertwined.

Science no longer consists in a manipulation of man and nature as opposite forces, nor in the reduction of data to mere statistical order, but is a means of liberating mankind from the destructive power of fear, pointing the way toward the goal of the rehabilitation of the human will and the rebirth of faith and confidence in the human person. The cry for patterns, systems, and authorities is growing less insistent as the desire grows stronger in both East and West for the recovery of a dignity and self-realization which are the inalienable rights of mankind.

In India and America an effort is being made to re-examine the contradictory meanings and applications which are given today to such terms as Democracy, Freedom, Justice, Love, Peace, Brotherhood, and God. The purpose of such inquiries is to clear the way for the foundation of a genuine *world* history, not in terms of nation or race or culture but in terms of man in relation to himself, his fellow man and the universe—terms that reach beyond immediate self-interest. For the meaning of the World Age consists in respecting man's hopes and dreams which lead to a deeper understanding of the basic values of all peoples.

There is in India and America today a counter-force to the sterility and danger of a quantitative, anonymous mass culture, a new and growing spiritual sense of convergence toward world unity. We stand at the brink of the age of the world in which human life presses forward to actualize new forms. The false separation of man and nature, of time and space, of freedom and security, is acknowledged and we are faced with a new vision of man and history offering a richness

and diversity of quality and majesty of scope hitherto unprecedented. In relating the accumulated wisdom of man's spirit to the new reality of the World Age, in articulating its thought and belief, India and America can proclaim their faith in the future—in a living renaissance of hope in society and of pride in man's decision as to what his destiny will be.

For in spite of the infinite obligation of men and in spite of their finite power, beneath the apparent turmoil, upheaval, and chaos of the present and out of the transformations of this dynamic period with the unfolding of consciousness and a piety toward life, there is the reality of the age of sacramental brotherhood, now taking shape in that undimmed continuity of the creative process which relates man to mankind while deepening and enhancing his communion with the universe. For man is now required, even yearns, to define his meaningful place in the universe, to wrest from the splendour of the cosmos which for ever *includes* himself, the reality of his substance, and his function, to clothe his spiritual and moral nakedness with the reincarnation of his spiritual inheritance, and to prevent the degeneration of his own nature imminent in his mere technical control of all nature.

The time has come for man to declare his name as Man, his heritage and his law that his heart and mind may be washed and made clean to bear the great gifts of love and of reason, and that he may receive that strength which is nameless and that grace which is mysterious. Then the wind of conflict and anguish becomes silent; then man returns to the paths of mankind. For, as the Vedas teach us, 'Reality is one, although sages call it by various names' of the Father in Heaven, Allah, Jehovah, Shiva, or Viṣṇu. And this Reality consists in both Being and Activity, in both Word and Deed.

THE MYSTERY OF THE MOMENT

BY DR. S. VAHIDUDDIN

Tradition splits time in moments and this way of thought has gone so deep in us that we take moments to constitute the very life of time. Here we are not concerned to clarify this insistent presence of the present, to unravel the great mystery of time, of timelessness and eternity. The moment we are considering here is not in its temporal but rather in its existential aspect. The moment in its purely temporal aspect is only an instant. The moment instinct with life is more than an instant. It is a 'now' with an existential bearing. It is not simply the historical present pure and simple. The whole world situation as it is today carries a distinct imprint, the spirit of the times (*zeitgeist*). What we wish to consider is the present that becomes fateful for us, the present that speaks with the voice of a providence. Hence the element of decision is essential to it. The moment as thus constituted may have historical consequences, what we call significantly the momentous decision of history. An appreciation of such momentous decisions is necessary for a true historical perspective. When Buddha abandoned the world and attained nirvana, when Socrates refused to give way and drank hemlock, when Columbus set out on a voyage of discovery, and when Hitler launched an attack on Russia they initiated decisions that made history. A moment then is replete with significance and pregnant with decisions. But there are moments no less significant, though they lie beyond the reach of any decision. The moment when we awaken to the surprise of a new love, we succumb to something that decides for us, for better or worse, without our own will having anything to decide. Dante speaking of the ill-fated love of Francesca and Paolo signals out the sole moment that vanquished them;

Ma solo un punto fu quel que ci vinse. (It was only a moment that conquered).

The moment plays a great part in the philosophy of Hegel and unrolls the dialectic of its own, and as *Augenblick* (wink) it is significant in the thought of Kierkegaard. The moment in the philosophy of Hegel includes the dialectical movement from the one phase to the other of the concept. The so-called psychological moment is a moment charged with emotional consequences. For Goethe the moment is all in all, it is the reflection of the eternal. Human beauty passes, but so long as it is present it asks us not to think of its transitoriness but to see the one that abides for ever. And Faust makes a contract with Mephisto that the instant he could admit the beauty of the moment he, Mephisto, could claim his soul. But there are tragic figures who could not give themselves up to the moment, however beautifully it may cloak itself. The German poet Holderlin was one of them. W. Dilthey has given us a classical characterization of the artist. 'Already as a boy he looked sadly on the hilarious doings of his comrades, incapable of yielding himself to the moment. And whether it was his temperament or the work of his fate it was always denied to him to live the reality with simple strong feeling. The yearning after the great past of Greece destroyed in him the feeling of the present.' Here we find clearly that the moment is not an atomic instant but a present with undetermined dimensions throbbing with life and events. If the present initiates a desirable course of events it is auspicious, or else it is ominous. Holderlin could not be lured away by the moment only because it was to him either reminiscent of past suffering or came as a portent of the coming evil.

What then is the moment? Our existence

is 'now', a present, a duration. This present refers back and projects forward. The past and the future are not alien to it. The present has its own dimensions and looks before and after. We are captive of the present, but the present is not closed. It has, as it were, the light of other days around it and with hope it projects itself into the future. As St. Augustine acutely pointed out, attention, memory, and expectation are the psychological reflexes of the present, past, and future. Our present is redolent of the past. It is both retrospective and prospective. But the present as 'now' is not yet the moment we are seeking to clarify. The instant becomes a moment when it becomes pregnant with decisions or consequences or with a significance reaching beyond the immediacy of its own life. It is the decisive 'now'. In its metaphysical aspect it is the voice of the providence, the decision of divine will. The moment assumes prominence in our consciousness when it is revealed as the response of love, a sudden awakening to the worth of another person and our answer to it, a break through from the monotony of oneness, a light that peers through the frontiers of our existence to illuminate the darkness of our own solitude. The moment as birth is emergence of a new personality, a new perspective of the Godhead, to speak with Leibnitz. Death is a dissociation of the triplicity that we find here as the hallmark of a living personality, the disengagement of the personal element from the impersonal forces of life and materiality.

The moment as decision speaks the freedom of man. Freedom is vouched to us in the form of decision. The decision may mould or mar the life. It is the moment that gives tone and colour to life. Years and days roll by, but man's life as determined by his own decision sustains its own character. Hence man's life in relation to years and days seldom corresponds with his life in significant moments. The moment corresponds in different ways with temporal units. It may be only a wink of the eye or a decade. Whether long or brief it is the whole that counts as the

moment. It has the finish and the beauty of a short sonnet. It is the moment when a friendship is forged, a love is born, an ambition is frustrated, or a truth is revealed that goes to the making of history. It is the moment that makes time significant and decisive. Without moments time in our consciousness comes only as a change or a succession. It becomes significant only when it pulsates with the existence and bears the weight of consequences. It is a present with a weight or an import. Richard Jefferies speaks of the fulness of the moment. It is rather the fulness of the present that converts the present into a moment, that makes the present momentous. Many a thinker has seen eternity in 'now', in the 'Nu', as Meister Eckhart calls it; others have seen in time unreality. But when this 'now' becomes the decision of God or the decision of man it becomes fate, it assumes a significance beyond time. It is not mere time, or an atom of time. Nor is it eternity beyond time, beyond the ravages of generations to come. It has a life of its own, and it is this life that we call moment. It is destiny. The moment as decision is the parting of ways, and as sin it is our responsibility. It is the meeting-ground of time and eternity. Though the past also has a present, the presence of the past, as St. Augustine has remarked, the moment as the significant presence of our life, is active throughout our life.

Karl Jaspers has precisely formulated the problems of the moment in the context of Kierkegaard's speculations. The moment has an infinite within. 'The instant as an atom of time is nothing, but the moment is everything.' We differ from Kierkegaard and Jaspers in some significant respects. For them anxiety (*Angst*) is the breath of the moment. The moment comes to them with anxiety. They know only the anxious moment. Anxiety lurks in every moment. We find the same strain running through the thoughts of Martin Heidegger. To be is to dread and the dread of being is the hall-mark of being. But cares and anxiety do not necessarily characterize all

moments. This philosophy of anxiety needs to be mellowed by a philosophy of peace and *shānti*. The philosophy of existence knows no salvation or *mokṣa*. It is restive in the world and knows no way out of the gloom. It is irrevocably bound in the world. It knows no migration beyond the frontiers of day-to-day existence. The philosophers of Existence cannot escape the feeling of being 'thrown' into the world. Karl Jaspers no doubt looks to transcendence, but his transcendence, like that of Kant's remains only an idea, a horizon. He is too much embedded in the world to leave it for good. But the moment may be a revelation of the transcendence; and mystics in all ages have experienced the moment as duration in a much profounder significance than Bergson takes it—the moment away from the tyranny of the fugitive instants and as the real fulfilment of time.

The moment might weigh us down or lift us up. It is the present with undetermined boundaries. It knocks us down in manifold ways. As death it is a finish—we cannot have the experience of death. As Epicurus wittily remarked: 'Why should we fear death? When death comes we remain not and when we remain death comes not.' Perhaps we may express in the language of Jaspers that death is the horizon of life. But there is surely such a thing as the moment of death even for the

dying man, though perhaps not in its fulness but in its partial fulfilment. The moment as sin is different. As *felix culpa* it is the voice of freedom, the realization of human responsibility. As love or friendship it is not a decision but an awakening, a response to the mystery of the person. As conversion it is an abandonment of one way of life for another, a good-bye to all that, a farewell to our own self, to the past that was once our own but which we now disown.

The moment then is related to time, but it is time with the fulness of life, the time that counts. Their correspondence varies from time to time. As historic moments they stretch to centuries, and as moments of love they may vanish in a wink of the eye like a midsummer night's dream. No doubt in the life of some persons anxiety is their characteristic mode of expression, but there may be moments redolent of the sweetness of strange flowers. It is not so much anxiety as sadness that truly expresses their way of being. Even moments of joy and mirth, yea, even moments of peace and reconciliation, are marked by a sadness that signals our feeling of being in the world. Like our sweetest songs they tell of saddest thoughts. The moment then is rooted in time and reaches beyond. It is time informed with perennial significance.

THE ARTIST

BY P. SAMA RAO

I

Art is the product not so much of sophistication as of natural feeling and spontaneous expression in edible terms—adequate and essential—which shall not fail to suggest the character of the subject expressed. It is natural and spontaneous in the sense that it is the

inevitable reaction of the creator's mind. There is little of volition in the feeling about it or in the mode by which it is expressed. Like the lyre that echoes the melody of the passing breeze, all genuine art echoes but the notes of sweetness we find in ourselves and in nature all around us. The product is the

fusion between the two, and there is nothing markedly subjective or objective, to the exclusion of each other, in the process of creation. The mind only registers the notes in indelible impressions, and translates them into a language at once potent and universal. Art is thus a handmaid to publish to the world the sweet thoughts of the Divine in the moods of creation, protection, and destruction, the triune principle of the all-embracing life which is but His *līlā*. The feeling which we mostly understand as emotion is the agitation in the mind on experiencing the qualities of the subject. This *līlā* is sometimes patent but often latent. The agitation in the mind is most potent when it is collected and least perturbed and thus is of yogic concentration. Thus poetry, as Wordsworth has put it, is emotion 'recollected in tranquillity'. As Ethel Mannin has said, 'Passion should be sheer flame and ice, not the slow carnal fire of appetite; it should be a dark singing heaven of ecstasy in the blood, mysterious and profound; it should be splendid and austere and aloof as the stars; it should be a flame of the spirit, not the fire of the flesh.'

Art thus becomes an achievement of the Divine Absolute through the artist's own *Iṣṭadevatā*. In the contemplation of It, he sees manifold forms of the Absolute in variegated schemes of sensuous melody. He seizes upon that form alone that is to his purpose. His genius consists in the selection of these tangible pieces in nature for the concretization of his thoughts with the sense of adequacy and *décor* that shall not militate against or detract from the essential quality of his subject. Thus art is always idealistic in the sense that only the best elements are adopted into the bargain. The necessary element of volition lies only in the process of the artist's selection, which he does quite in proportion to his own *prakṛiti* or nature. Just as the essential trait of fire is to burn, the essential quality of the bulbul is to sing and sing away, and the appeal of youth is to rouse sexuality, the nature of the artist is to create and create delicious forms unconsciously, having abandoned himself to the life-force in nature. There is a distillation in

his own heart, as it were, of the various forms found in nature for the construction of his own form. There is hence an equation between the artist's own self and that of nature outside him; and this equation assumes a serene quality when the artist's meditation is sincere, selfless, and consecrated.

II

Shri A. N. Krishna Rao's *Saṅgrāma* is a novel of great import. It sets out the psychological set-up of the artist's temperament, his lean on the Eternal, and the manifold conflicts his mind suffers in the struggle to discover Truth beneath all the decoying, illusive, and evanescent manifestations of life that like Māra test his strength and integrity. He and his creations become immortal, edifying, and universal in appeal, only when he survives, and like the bulbul unconscious of its surroundings pours out its joy in inimitable notes of *shāntam*, *shivam*, and *sundaram*. The artist's being in that moment of ecstasy is both a zero and an Infinity: zero because he does not reckon on himself, and infinite because his action being deathless, transcends all time and circumstance. This feeling of deathlessness and abandon constitutes the bedrock of his real mundane existence. All other things are foreign to his texture.

Does he really survive in actual life or only in the imagination of people akin to him in temperament and display? That is the question Shri A. N. K. Rao poses and answers it himself in the same charming way as D. H. Lawrence (*Sons and Lovers*), Ethel Mannin (*Pilgrims and Ragged Banners*) and Oscar Wilde (*Picture of Dorian Gray*) have inimitably done.

III

The real difference between a handicraft and a piece of genuine art is that the former is suggestive more of its utilitarian purpose (and thus it has less of the creator's personality) than the latter which indicates a transcendence over mere utility and possesses the glamour of eternity and infinity. The piece of art is personal only in the sense it unwaveringly sug-

gests not its creator's biographical elements but the traditional thought that has inspired its conception and execution. The artistic element in the handicraft consists only in the pattern of its design and has not much to do with the metaphysical or psychological set-up of its creator in their ultimate values. Thus far and sufficient is the emotion that ever sways him. In a piece of high art there is a transcendence of both the self and the purpose, for the Infinite it should mirror is incapable of specific description, or denomination, and so is not circumstanced by them. It is for these reasons that Plato and other traditionalists of great art condemn the craftsman, for besides, like the comic sense becoming easily ludicrous, the craftsman may rest his product on mere utility.

Gandhiji's EDUCATIONAL PHILOSOPHY, which aims at the development of character through the pursuit of a craft, is therefore conditioned and not comprehensive, especially in that it is sought to provide for the mundane needs of both the pupil and the teacher. The ancient *Gurukulas* had not this maintenance motive. Like the father who did not begrudge himself materially and spiritually to his unripe children, the head of a *Gurukula* did not stipulate for any monetary return from his pupil. In cases where the teacher could not afford, the benevolent state came to his rescue. If the pupil paid him anything at all it was out of his own free will and gratitude, in return not so much for his having been maintained by his guru, but for the safeguarding of the future and the continuity of the institution which had licked him into shape, and of which he was really proud. I do not know how the idealistic Gandhiji in his practicality has contemplated this monetary ideal. Besides, it is really a question that when the craft is employed to ripen the student and arm him with all that is necessary to make a success of him empirically, the motive becomes no longer an ideal that should unquestioningly be pursued. Nobody knew so much of himself as Gandhiji; and his warning that methods other than the craft should also be resorted to for metaphysical or spiritual perfection has been either not

properly understood at all or blandly misunderstood into a misconstruction of Gandhiji as a pure idealist who should not be allowed to interfere in secular things like ethics and statecraft. The development of a mystical sense that unites man with nature and enables him to see himself in others cannot all be done through a craft which delimits itself with the utilitarian motive. If such a motive is shed once for all for anything, the craft loses its own complexion, and is turned into something which is not a craft. At its best, it becomes the mystical activity of the artist, and at its worst an interloping which ought to be condemned for the happiness of all.

IV

There is nothing in the world of man or nature that is not symbolic. Just as man who is invested with emotion and intellect in a higher degree than the beast is symbolic of perfection, the beast is of gross brutality. Since creation is God-made, its components are symbolic of divinity and stand for multimillion qualities of the Godhead we often import into our multimillion conception of Him. If the artist is godly and perfect with the knowledge of sixty-four Shāstras and lives always in the Divine, the concretization of his thoughts of Him cannot but be symbolic of Him too; and it is idle to prefer objective art to the subjective and intrude pragmatic tests into the psychological to reason out the superiority. High art really begins where reason ends; exaltation or edification is more a feeling, often inchoate, rather than the fruit of the reasoning of the intellect. This mystic sense of oneness is the substratum of the artist's constitution, and no discussion of the 'why' or the 'wherefore' can help us in the right understanding of him. Only our feeling akin to his which informed his conception can ever draw him nearer to us. The art connoisseurs have thus in a way sought to circumscribe the incircumscribable with their own notions, which are mostly fugitive and impermanent. Man usually tries to interpret the Absolute in terms of his own imperfect or perfect qualities, and in the

sweetest phraseology he could command at the moment. The art product becomes universal in its appeal just as there is transcendence over frontiers of class or clime, and the emotion conveyed is elementally common to all. There is therefore nothing like the bourgeois or the communal art. All art at the highest is simply ART and does not admit of any adjectives that way.

But why should there be a tragedy in the lives of all great artists if indeed they are perfect? There is tragedy only in the empirical sense; for the artist whose being is really suffused with the aroma of the Godhead cannot smell the rat anywhere. His is ever the unconscious joy of the Divine, inexplicable. The tragedy can be imagined only when we can realize how a huge cloud of darkness swallows up a speck of light, however strong, steady, and impervious it be. That is but a sea change, and the immortal artist never dies, but is transformed into something more ethereal, more pervasive in the survival. That is both his earthly tragedy and spiritual elevation into the empyrean.

The artist as a human, cannot be all perfect. The smallest dot of imperfection, as in the case of Shakesperian tragic heroes, leads to his physical annihilation. The greater becomes the tragedy when he is unable to survive the passionate temptations of gold and woman: The struggle becomes most intense when he seeks to make an end of himself in a despair of futility. If there is survival at all, he becomes an Avadhūta like King Bharata—unconsciously living in every bit of creation, and all mundane activities of head, heart, and mind are shed once for all for him. This mystic state is also tragic in that it can never originate any artistic creation from him.

V

In a sense, art, as Roger Fry has said, is a blasphemy in that it strives to reduce the Infinite into a finite. In spite of the ideal relationship of perfect lovers existing between the artist and his subject, there cannot be such an identification with each other to the extent

of mutual annihilation in art; for if the knower, the knowledge, and the known are all become one, it is hard even to imagine who the artist is, with what means or technique he has executed the piece of art, and what it is he has expressed either in words or models or lines or paint. Advaitism is not therefore the working basis for any art. For in a state of such a mystic union with his Beloved he is a simple zero:

'Now his mind is empty of everything; he has no thoughts; no emotions; no memory; no no consciousness of anything save the light that flooded out of the everlasting sky and filled him; light that was the colour of the wind, unreality made real; reality in terms of unreality. . . . When his eyes open again, they stare at the sky, but they hold no reflection, only the empty dark of the ultimate unreality made Absolute.'

Art is like the deluge-fire; it either purifies or destroys. Art is a very jealous mistress too who does not tolerate even the shadow or the thought of any other mistress. Thus the artist cannot with any impunity or nonchalance and peace to his soul pursue both art and woman. If he is consecrated to one he must discard the other; or prepare himself to be destroyed in the vortex of mundane passions. Only the temperament of Sri Ramakrishna could maintain poise by divinizing his partner into the *Shakti* and absolving himself from any carnal relation with her. But Sri Ramakrishna did not choose art for his medium of expression. For all practical purposes the terrestrial woman with her modesties, her guiles, her charms of person and expression, is the worst decoyer from spiritual life! Even with her holiest of holy thoughts and convictions she is but a vehicle for procreation. That is her normal function in life and she is adequately possessed of every intriguing and magical quality for that purpose. To expect her to be anything else is to express something quite wanting in ourselves. Emotion is her forte; dispassion has never been her virtue anytime in her mundane existence. But she has been the inspirer of man to many a good end only when she has been divinely ethereal. She is the fountain-head of all the poetry of the flesh, and the personal lyrics of love like Byron's or Burns's; and the artist-lover's faith as well as the temptress's justifi-

cation cannot be expressed better than in the portrayal of Mary's love of Starridge (*Ragged Banners of Ethel Mannin*)—

'Loving him she might recreate him, give him new-made to the world, release all the latent love in him for the fertilization of his genius.'

How does she impede all spiritual progress in the artist? In the quest of sexual satisfaction in lust or for procreation the women intrude their own emotional natures on the artist, calling their activity Love. As Ethel Mannin puts it, (*Pilgrims*)—

'... their physical nature makes it impossible for them; first and last in spite of their emancipation, they are the mothers of the race, child-bearers; the fact that they don't always want does not alter the physiological and psychological fact!... Love is an insidious thing that creeps in your veins like a slow fever; it is a thing with tentacles that fasten about your soul-artistic. It is a parasite that saps your energies and your intelligence; it is a delusion and a snare. If you are not an artist, I suppose it does not matter; delusions can be sweet and some people ask no more than to be caught in the saccharine snare of love.... Women sap our creative power—they can't help it; it is their function in life.... They need the masculine creative power for their own feminine purposes. For the mass of men it doesn't matter—their job is the procreation of the race; but an artist requires his creative power for other matters.'

Thus the high thought of both the east and the west advocates celibacy to an artist of any worth; for without it there could be no singleness of purpose in art. The artist as I have implied 'is a medium for interpreting life, and the sooner he realises that he is not free like other men and gives himself up to the urge for expression, making everything else subordinate to that one thing, the better for his own peace of mind, the better for the world, whose servant-priest—if you like—he is'.

The artist is not therefore a normal being. Like the god-filled saint he is either genuine or lunatic. He is ever a pilgrim trekking out his solitary way, and the only school of any value to him is that of 'hunger, privation, and sorrow'—the unquenchable hunger of the pilgrim, 'restlessly going on to some dim point where earth and sky meet' and deliberate upon his quality. What is then his consolation and

recompense even after his achievement? The desire in him to attain more, and 'the sorrow that mellows all things and gives to beauty that sense of tears which is its soul'.

The artist is not even conscious he has attained anything. His is the *niṣkāma-karma*. If he is concerned with anything at all in his pilgrimage, it is but the pilgrimage: his eternal moving on and on, leaving behind him trails of both achievement and futility, at which his own brother pilgrims when touched with his own sincerity and consecration ever pray for peace to his wearied soul. The seeds the artists sow blossom only after they are dead and gone; but the strife that is recorded in edible terms shall never turn out futile; for 'nothing is futile that adds to the little store of truth and beauty, the little spark that lives and does not die.'

If the life force in the artist, the invisible sun belongs to any class or school, caste or clime, or is conditioned in time, he could be labelled as 'such and such'. He is concerned neither with the past nor with the future; he lives only in the present. The moment endows him with immortality. The glow of his creation is immortal too, and cannot be erased or hooded. He is neither a traditionalist nor a reckless libertine from tradition. He is free without knowing he is free. He takes from tradition only that much which helps him to achieve his purpose. He respects tradition in his own humble way because his native humility does not embolden him to rebellious thinking of himself as either equal or superior to his forefathers in the line. He discards all that either impedes his progress or impairs his own natural predilection. A true artist is therefore neither ancient nor modern; neither academic nor 'progressive' or even national. 'The moment his work begins to derive from any source he ceases to be an artist; he must imitate neither man nor nature; he is an artist by virtue of the "invisible sun" within him, or not at all.' He is a veritable KAVIR-MANISHĪ.

DEDICATED LIVES

BY DR. C. T. K. CHARI

PART ONE: THE LIGHT THAT OVERFLOWS

Unswerving obedience to a guru or teacher is an integral part of the training involved in many Eastern religions. Swami Vivekananda insisted: 'In India, for everything we want a guru. Books, we Hindus are persuaded, are only outlines. The living secrets must be handed down from guru to disciple, in every art, in every science, much more so in religion.'¹ Swamiji was, of course, expounding Hinduism. But confirmation of his teaching can be found in a different quarter: Islam. Jalālu'l-Dīn Rūmī (1207-1273), the greatest of Sūfī poets, prescribed that every sincere seeker after God must choose a Pīr or spiritual guide and obey him, not in a spirit of slavish conformity, but from an inward and spontaneous attraction. 'Having been accepted by the Pīr, give thyself up to him.'² The poet explains how the Pīr can bring out the qualities latent in his disciples:

'During many years the buttermilk remains
in view,
While the butter has vanished as though it were
naught,
Till God send a Messenger, a chosen Servant, to
shake the buttermilk in the churn—
To shake it with method and skill, and teach me
that my true self was hidden.'³

Notwithstanding the impressive accord here of Hindu with Islamic traditions, the cult of discipleship may invite criticism from the sceptical modern psychologist. To many Occidental thinkers, a great deal of training under gurus, Masters, Adepts, may savour of some psycho-

logical conditioning of the human mind, which is quite irrelevant to the question of ultimate truth. Psycho-analysts in particular claim to have shown that religion is little more than the recrudescence of one's infantile attitudes to one's parents. In a paper on the psychology of religion contributed to a psycho-analytic symposium, Dr. Ernest Jones said, 'The central conclusion based on psycho-analytic research is that *the religious life represents a dramatization on a cosmic plane of the emotions, fears, and longings which arose in the child's relations to his parents.* This is a sentence which must remain without much meaning for those who have not taken cognizance of the modern study of the unconscious, but is pregnant for those who have.'⁴ The thesis of a psycho-analyst like Gustav Bychowski⁵ that the individual's early reactions to his parents (the imagined as well as the real parents) constantly reappear in his relations with others, since he tends to 'retroproject' the qualities of his original super-ego models on others, seemingly finds a ready exemplification in the Eastern cults of discipleship. The individual may seek to free himself from a domineering super-ego either by challenging it or by capitulating to it in the hope of enlisting its tolerance and protection; he may exhibit the two behavioural patterns alternately. Psycho-analysis traces analogies between the polarities of religious life and the oscillations of obses-

¹ *The Complete Works of the Swami Vivekananda*, Part IV (Mayavati Memorial Edition, 1919), p. 234.

² *Rūmī: Poet and Mystic*, by R. A. Nicholson, Litt.D., LL.D., F.B.A. (George Allen & Unwin Ltd., 1950), XLI, p. 79.

³ *Ibid.*, XXIII, p. 58.

⁴ 'Psychoanalysis and the Psychology of Religion', in *Psychoanalysis Today*, edited by Sándor Lorand, M.D. (George Allen & Unwin, London, 1933), p. 325.

⁵ 'On Relations between the Ego and the Super-ego', *Psychoanalytical Review*, Vol. XXX, No. 2 (April, 1943), pp. 313-324.

sional neurosis.⁶ To all intents and purposes, said Freud, obsessional neurosis is a private religion; and religion is the universal obsessional neurosis of humanity. The whole gamut of reactions evoked from the disciple by the guru or Pīr can be dealt with along these lines. On this hypothesis, introjections as well as identifications are involved in discipleship. Identification is the unconscious desire *to be* the object while introjection is the unconscious desire *to have* the object, to assimilate it, to incorporate it, in one's psyche.⁷

How much of all this speculation is pertinent to Oriental religions? The question should be honestly faced by apologists. It is easy, of course, to censure the psycho-analyst for his exaggerations. So eminent a psychologist as the late William Brown of the Oxford University observed that, if the psycho-analytic hypothesis about religion were true, one would expect that 'deep analysis' would leave a person less religious than before analysis. Brown contended that his own experience was the exact opposite of this. After an analysis (for scientific purposes) by a leading psycho-analyst extending over ninety-two hours, he found that his religious convictions were stronger than ever before. In many patients analysed by Brown himself, although emotionalism of the coarser and more obvious kind diminished the essentially religious outlook remained unimpaired.⁸ Samuel Lowy, an analyst of repute, admits that 'psycho-analyses, if carried out carefully and without atheistic bias, prove beyond doubt that the majority of men of our era, deep down, do crave for some kind and some degree of metaphysical belief. . . . When psycho-

⁶ S. Freud, M.D., LL.D., 'Notes upon a case of Obsessional Neurosis' in *Collected Papers*, Vol. III (The Hogarth Press, London, 1925), 'Case Histories', pp. 365-369.

⁷ For the technical distinction, see *The Structure and Meaning of Psychoanalysis*, by W. Healy, M.D., A.F. Bronner, Ph.D., and A. M. Bowers, A. B. (A. Knopf, New York, 1930), Section V, 'Dynamics and Dynamisms', 12 and 13.

⁸ 'Religion and Psychology,' by William Brown, M.D., D.Sc., in *Science, Religion and Reality*, edited by Joseph Needham (The Sheldon Press, London, 1925).

analysis was only a newly invented method, and its experiences were scarce, many a too enthusiastic analyst tried to convert his patients to a materialistic and hedonistic view, and initiated more conflicts in them.⁹ Freudian psychology, expounded by its more cautious supporters, surprisingly confirms Jungian psychology. Jung has told us, in unmistakable terms, that the majority of men of our times, who develop mental trouble, lack religion. 'Healing may be called a religious problem.'¹⁰ Critics of Jungian therapy, who find it difficult to understand what benefit the patient can derive from being told that his dream-image or spontaneous drawing resembles the Aztec God Vitzliputzli,¹¹ fail to notice that a large proportion of Jung's middle-aged patients are not neurotics in the technical sense but just persons who find life empty and meaningless.¹² So conservative a psycho-analyst as Otto Fenichel, after tracing the similarities between obsessional neurosis and religious ceremonies, cautions us: 'However, there are also basic differences between a compulsion and a religious rite.'¹³

My purpose in the article is not to criticize Freudian 'depth psychology' but to suggest rather that it may admit of a far-reaching reconstruction which would make it not incompatible with the profounder verities of Oriental mysticism with its insistence on devotion to the guru or Pīr. The more enterprising and less hide-bound psycho-analysts are beginning to suspect that the parent-child relationship, the supposed prototype of the religious attitude, is

⁹ *Man and his Fellowmen*, by Samuel Lowy, M.D., (Kegan Paul, Trench and Trubner, London, 1944), Ch. XXI, pp. 121-122.

¹⁰ *Modern Man in Search of a Soul*, by C. G. Jung, M.D., LL.D., translated by W. S. Dell and C. F. Baynes (3rd impression, Kegan Paul, London, 1938), p. 273.

¹¹ For this criticism, see *Modern Discoveries in Medical Psychology*, by Clifford Allen, M.D. (Macmillan, London, 1938), pp. 201f.

¹² Cf. the sympathetic defence of Jung by Frieda Fordham in her *An Introduction to Jung's Psychology* (Penguin Books Ltd., London, 1953).

¹³ *The Psychoanalytic Theory of Neurosis*, by Otto Fenichel, M.D. (Kegan Paul, London, 1946), p. 302.

not at all the transparent affair it has hitherto been assumed to be. Jan Ehrenwald, formerly of the Universities of Prague and Vienna, and now in New York, argues that 'paranormal' or *psi* phenomena like telepathy, clairvoyance, and precognition, are 'new dimensions' to be added to psycho-analysis. In a recently published book,¹⁴ he maintains that the early introjections and identifications of the child involve *psi*. The child assimilates and learns far more than can be satisfactorily accounted for by the hypotheses of verbal instruction and of cues subconsciously, but not 'paranormally', responded to. The son's failure to assert himself may satisfy the father's unexpressed and unsuspected desire to dominate. In such 'complementary neuroses' Dr. Ehrenwald looks for suggestive, if not coercive, evidence of *psi* capacities facilitating both the transmission and the reception of impulses at the unconscious id-superego levels of the mind. He has found that the 'paranormal dimensions' intrude into 'transference' (positive and negative) which is nothing but the 'retroprojection' of infantile attitudes on the psycho-analyst during consultation.

But if a 'psychic osmosis', departing widely from all accepted scientific beliefs about the range of interpersonal influences, occurs in the child-parent, the analysand-analyst, situations, may it not take on more 'dimensions' in the guru-disciple relationship? There is nothing offensive or insulting about the suggestion that the love for one's parents, one's kith and kin, reasserts itself with a new emphasis and changed values when one encounters a spiritually enlightened person. The extension or generalization of current 'depth psychology' I am contemplating, instead of repudiating the claims of mystical religion, would serve to make the *modus operandi* of the guru highly perplexing and the current denials of spiritual influences quite inept. If, as Dr. Ehrenwald suspects,

¹⁴ *New Dimensions of Deep Analysis*, by Jan Ehrenwald, M.D. (George Allen & Unwin, 1954); also 'Telepathy and the Child-Parent Relationship', in the *Journal of the American Society for Psychological Research*, April, 1954.

dislikes, phobias, guilt-feelings, neurotic symptoms, trickle or ooze with extraordinary ease from parent to child, is it beyond the bounds of possibility that confidence, assurance, steadfastness, serenity, peace, fulfilment, can all flow from the spiritually enlightened guru to the novice along not ordinarily introspectable mental channels? It is significant, I think, that Swami Saradananda, in his monumental biography of Sri Ramakrishna, says: 'Another fact stands out from this, that it was not at all certain when that divine power would graciously manifest Itself through the Master to any one. *It is also doubtful whether the Master himself could know or understand this, in his normal consciousness.*'¹⁵ Nobody can fail to be struck by the fact that a mere touch by the Master so completely changed Narendra (Swami Vivekananda) who, by his own admission, took Sri Ramakrishna, when he first met him, for a monomaniac and guarded himself scrupulously against the possible effects of suggestibility and hypnotization.¹⁶ I submit that everything argues for a spiritual transformation wrought at profound levels of the mind not yet tapped by current 'depth psychology.'

Swami Vivekananda's own way of dealing with disciples indicates that a psycho-analytic approach to religion is by no means irrelevant or irreverent; only, we have to pursue the method far beyond what Occidental analysts take to be its present-day implications. Shri Priya Nath Sinha, in setting down his reminiscences of Swami Vivekananda, narrated how he went to Swamiji in the company of two friends and how, in the course of the conversation, Swamiji abruptly changed the topic and began to answer specific questions about *prānāyāma* which the two gentlemen had mentally formulated much earlier but had not voiced at all. They were so taken aback that they asked Shri Priya Nath Sinha whether he had let Swamiji know of their doubts and difficulties and were completely at a loss for an explanation when

¹⁵ *Sri Ramakrishna the Great Master*, by Swami Saradananda, tr. Swami Jagadananda (Sri Ramakrishna Math, Madras-4, 1952), p. 398. Italics mine.

¹⁶ *Ibid.*, pp. 721, 737, 739.

they were assured that not a word had been breathed. A few days later, in the presence of Swami Brahmananda, Swami Yogananda, G. C. Ghosh, Atul Babu, and one or two others, Shri Priya Nath Sinha asked for an explanation of the startling 'coincidence'. Swamiji replied: 'Similar occurrences having come to pass many times in the West, people often used to ask me, "How could you know the questions that were agitating my mind?" This knowledge does not happen to me so often, but with Sri Ramakrishna it was almost always there.'¹⁷ Swamiji most certainly implied that, in the situations to which he referred, telepathy or *psi* was but a poor indication of a spiritual efflux occurring at a profound inter-personal level. On another occasion, he is reported to have said: 'In my opinion, . . . most of the psychical phenomena which the last speaker calls the higher clairvoyance, but which I would rather beg to call the experiences of the super-conscious state of the mind, are the very stepping-stones to real psychological investigation.'¹⁸ As is well known, Sri Ramakrishna regarded the mere display of 'paranormal powers' as a snare, a trap for the unwary. He made out that the powers were seldom safe except when they were incidental to a spiritual mission and not always even then. He is known to have rebuked Rakhal (Swami Brahmananda) for exercising them a little too freely at one time.¹⁹

The reactions that Swami Brahmananda (Maharaj) evoked from those who entered into intimate relationships with him are consistent with the hypothesis of spiritual efflux which I have sketched in the crudest outline. Swami

¹⁷ *The Complete Works of the Swami Vivekananda*, Part V (Mayavati Memorial Edition, 1919), pp. 275-276.

¹⁸ Swami Vivekananda, 'The Basis for Psychic or Spiritual Research', *Complete Works*, Part IV (Mayavati Memorial Edition, 1919), pp. 190-191.

Prabhavananda tells us that when, as a young

man knowing nothing of God-realization, he met Swami Brahmananda for the first time, 'I was immediately drawn to him as if to a long-lost friend who was very near and dear to me. I had never felt such a love before in my life: it was the love of parents and the love of a friend, all in one.'²⁰ We are told that 'Maharaj could uplift a man without his even knowing it; and when the other left his presence, he was bathed in love and purity.'²¹ Swami Yatiswarananda has provided the following brief, but highly significant, account of his initiation by Maharaj. 'That day, also, I got a glimpse of the divine nature and power of the Guru. I was literally translated into a new life. The Power he transmitted to me that day is still working within me.'²² Similar experiences have been recorded by Swami Akhilananda.²³ Maharaj had a strange method of settling disputes and quarrels. On one such occasion, he gathered all the monks and novices of a monastery and started blessing them with uplifted hand. As he did so, he passed into an exalted spiritual state. Everybody who was blessed was ennobled; all troubles and differences melted away. Swami Prabhavananda testifies: 'Speaking from my own experience, I can only say that that touch was like a cooling spring to a fevered body.'²⁴ Testimony coming from such sources can no longer be brushed aside by modern psychologists, however sceptical their frame of mind. On the other hand, the accounts deserve the most serious consideration.

(To be concluded)

¹⁹ *The Eternal Companion: Spiritual Teachings of Swami Brahmananda*, by Swami Prabhavananda (Sri Ramakrishna Math, Madras-4, 1945), pp. 33-34.

²⁰ *Ibid.*, p. 7.

²¹ *Ibid.*, p. 8.

²² *Ibid.*, p. 84.

²³ *Ibid.*, p. 105.

²⁴ *Ibid.*, p. 74.

NOTES AND COMMENTS

TO OUR READERS

With the publication of this number the *Prabuddha Bharata* enters the sixtieth year of its existence. During the past years it tried in its humble way to serve its select circle of readers as best as it could. When we remember the high ideal set before it by our revered leader, Swami Vivekananda, and our achievements so far, we are painfully conscious of our short-comings and the long way we are yet to traverse. Yet with devoted striving and sincerity of purpose whatever little has been achieved we reverentially offer to the Lord of peace and blessedness, whose cause we serve in loving adoration; and earnestly pray to Him, along with our contributors, readers, and other sympathizers, to give us strength, purity, and intelligence to walk His path of service through that of humanity, His image, under His direct leading and guidance.

We take this opportunity of offering our hearty thanks and greetings especially to the contributors, whose unstinted help and ready co-operation in spite of their heavy duties in other spheres, have enabled us to carry on the work. And we hope they would continue the same loving co-operation in future in a cause which is as much theirs as ours.

We extend our greetings to our subscribers, readers, and all other friends and co-workers and offer our best wishes to them. . . .

'Two Pictures' by Swami Saradeshananda, a monk of the Ramakrishna Mission, is a sharing with our readers of the joy and sweetness of the first meeting between an accepted child and the Holy Mother. The Swami parenthetically shows his preference for divine sweetness over divine splendour. . . .

'Philosophy of History and the Vedanta' from the pen of our old friend, Dr. P. S. Sastri, makes a distinction between 'laws of history' and 'laws concerning history'; and,

having brought the light of the Vedanta to bear upon both, finds the latter inadequate to explain 'the progress of humanity'. The writer has done full justice to this very important subject that is exercising the brains of modern thinkers. . . .

Mr. Vincent Sheean is an author of international fame. But what draws him so close to us is his *Lead, Kindly Light*. His deft fingers have touched the main chord of the lyre of our Indian culture. His 'Cultural Heritage of India' in this issue gives us an unbiased but a brilliantly objective view of the true culture of India. One is amazed to note his bold assertion: 'I do not myself believe that he (Gandhiji) lived seventy-eight years without having some kind of mystical experience, but he never spoke of it.' This one sentence shows the writer's grasp of the Indian culture. The article is the report of a lecture delivered by the writer at the Vedanta Society, New York. . . .

'Materialism v. Mentalism' is quite a thoughtful and thought-provoking article from the pen of the scientist-philosopher, Dr. Pravas Jivan Chaudhury, who builds, on the bases of the conclusions of modern physics, his epistemological thesis that deep below the individual self there plays the universal Self by converting Itself through self-limitation into numerous subjects and by projecting the multitudinous world of objects. It is a subject, he admits, that needs further research. . . .

Dr. Nandalal Chatterji is well known to our readers. In 'Religion and Modern Materialism' he has marshalled all the arguments that modern materialism directs against religion, refuted the unwarranted ones, and freely admitted, for truth's sake, what have appeared to him to be its defects. He is in favour of a religion based on the Vedanta and the universal moral principles. . . .

'The Spirit and Ideals of Hinduism':

This comprehensive article from the well-known pen of Prof. Shrivastava gives a clear and correct view of Hinduism in all its important aspects. The article is self-revealing. . . .

Principal Sethi, our old friend, supports and supplements, in his article 'Unity in Diversity', the ancient philosophical principle of our R̥ṣis by describing the process of growth of the bewildering variety of multi-cellular plant and animal lives. . . .

We warmly welcome our new friend Dr. Ruth Nanda Anshen of the French University, New York. Her article, 'India and America: Their Idealistic Traditions' passionately pleads for the survival of human civilization, for which 'India and America must cultivate the art and the science of human relations based upon their inter-related idealistic traditions.' 'Man must finally accept', writes she, 'the necessity of living together and working together with all peoples of all kinds in the same world in peace.' The article is the report of an address delivered by her at the Ramakrishna-Vivekananda Centre, New York, on the occasion of the dedication of the Holy Mother's bust by Malvina Hoffman. . . .

Dr. S. Vahiduddin, of the Osmania University, Hyderabad (Dn.), in his short but brilliant article, 'The Mystery of the Moment', finds the concept of 'moment' of the Critical Existentialism inadequate and likes to introduce into it the Vedantic elements of 'shānti' and 'mokṣa' to release it from anxiety and restlessness. . . .

Shri P. Sama Rao's portrayal of 'The Artist' in the light of the Upaniṣads, modern psychology, and the criticism of the Western connoisseurs of art is a treat and a lesson deserving careful perusal. . . .

Dr. Chari in his article 'Dedicated Lives' turns to and successfully refutes, by keen analysis supported by a wealth of authoritative quotations, the Freudian charge against religion that it is the universal obsessional neurosis of humanity. The learned author has earned an international reputation by his researches into the para-normal phenomena

in Eastern religions. The article carries authority with it.

DOES EVOLUTION OF MANKIND FOLLOW A PLAN?

Mr. Toynbee's great work, *A Study of History*, has evoked criticism of diverse character. Although he is not the first in the field he has, no doubt, given the study of history a novel turn, which accounts for these criticisms. We are here concerned with his views expressed in the later four volumes, vols. VII-X, wherein he has virtually predicted that further human progress would lie along the path of what he calls the higher religions, viz. Christianity, Mahāyāna Buddhism, Hinduism, and Islam—not as they are but as an evolute based on the fundamentals of these four. He further feels that the depth psychologists would be able in the course of their researches to find out the prime source of the fundamentals and trace out its locus to enable mankind to reach the goal, not fumbling their way to it, as they have done so far, but deliberately taking a fully reasoned-out path in the light of the deepest human psyche. If this is his true conclusion—for one is not quite sure; sometimes he seems to halt—then we think, he has hit the nail on the head.

Man's evolution—and history is the systematic record of this evolution in relation to groups of men called nations—, so far, is the result of his conscious efforts at ensuring his existence and establishing his superiority over others. And in doing so, during times of respite, he has developed arts and sciences and all those that constitute civilization. In this sense rise and fall of nations, their cultures and civilizations, are all products of consciousness, but consciousness in its crude forms, consciousness in its relation to and hankering after matter and thus subordinating itself to it. Only in rare pieces of art, literature, and philosophy consciousness has revealed itself in its higher forms, in its own glory; it has risen to and even transcended reason, having entered its deepest layer of intuition. It is only a handful of men in the

surviving nations of such fine cultures who discovered these grand beautiful truths in consciousness, tried to propagate it to the masses, and invited them to live this blessed life of intuition. But before the nations could get time to assimilate these higher things in actual life they were overwhelmed by barbarous peoples from outside, and the cause of civilization suffered. Artists and philosophers discovered this blessed inner riches, to which were attracted the nobles. This created in the socio-political body a gap, which was filled either by the rise to political power of people from lower strata of the same society or by foreign invasion bringing in people incapable of understanding the higher values of life. Upto the nineteenth century, the history of mankind is thus a record of a series of frustration of attempts on the part of the cultured peoples to live a life of higher values—frustration, brought about by the grabbing propensities of the unenlightened sections of humanity. This forcible entrance of the less enlightened people into the life of the more enlightened society is, however, a blessing for the whole of mankind; for it has made the race as a whole conscious of something within each man, which he has ever sought, but never got, aggressively in the outer world, because of his exclusiveness. Now when the first half of the twentieth century has broken or is about to break that exclusiveness by terrible knocks, the second half bids fair to cultivate and achieve the inclusiveness, the sense of unity and brotherliness among all groups of mankind irrespective of the complexion of their skin or of their geographical origin.

The search of happiness in grabbing and elbowing others out was as wrong as the hermit's attempt at living a life of intuition by keeping others out. Both groups of people needed this hard lesson to learn. When consciousness treads the sacred ground of intuition it has transcended the individual and has come to the universal. Pure intuition is universal, even as the base of a mountain-chain holds all the separate peaks in its unitary bosom; separativeness comes when it

is alloyed with feelings, sensations, perceptions, etc. The aggressive groups of mankind have come through their tortuous experiences to this universalism, called humanism; whereas the artist and philosopher groups have reached the same, they call 'divinism', through their numerous failures. The outer life of man comprising his senses and sense-objects has become too hard and too hackneyed, despite his increasing sovereignty over outer nature. Hence both nature and man, circumstances and inner experiences, have conspired to make humanity intuitive and universal. Any so-called nation, race, or community standing against it would be simply wiped off; and the progress of man along this line of intuition would continue unhampered.

It is not therefore surprising that Toynbee's patient researches have led him almost to the same truth. He seeks salvation of mankind in the deeper truths contained in the four Higher Religions, but does not know how the irreconcilables in them could be synthesized in a higher unknown. To the Hindus and the Mahāyānists, who are the artist and philosopher groups, there appears no difficulty; to the Christians and Muslims (not Sūfists), who could not shake off their exclusive Semitic habit of thinking, it is a bit difficult. Although the number of liberal thinkers are daily increasing among them and they are learning to think that the descent of Divine grace cannot be limited to any particular person or nation, they are yet to shake off the age-old tradition of 'one prophet' and 'one saviour'. But if they fail to transcend the limitation they will be left behind and the Lord's chariot will move on. But this urge of evolution towards universalism and life of intuition is so strong that none will be allowed to lag behind and all will be taken up as in a swirl.

The aim of religions, higher or lower (we do not make this invidious distinction), is the unfoldment of the rich spiritual contents in man, their differences being due to the psychological adjustments to circumstances. And

history is the record of this unfoldment—so long unconscious and mostly through woeful vicissitudes. Now on, the history that man is going to make will be a conscious joyous movement by, through, and for all. But how is this present Gordian knot of the cold war going to be cut is the vision of a prophet. Will the baptism be with fire or with the Holy Ghost? America, China, and Russia are to answer. Never in history did blessedness come so near humanity as it has today, and never did obduracy refuse it so heinously as it is being done today.

THE VISIT TO CHINA

Pandit Nehru had been to China. As a messenger of peace he had gone there and he was hailed as an angel. But did he succeed in winning over China to his views of the world affairs? The success or failure of a mission does not depend on one or two individual persons. Events of the world are so inter-connected that many things in the ideal and the actual world must change before the minds of millions of people could be directed to a desired end. Let us see how the present world situation has been created and the clue to its disentanglement might be found there.

As soon as the Second World War was over the Western powers found themselves overwhelmed by the expansion of arms and political influence of their erstwhile ally, Russia; and sought the military aid of America, which gave the latter the whip hand in European affairs. Now the economic dollar aid is strengthened by the continuation of stay of American soldiers in Europe, by American arms and aeroplanes, by pacts like NATO and WEU, by the mediation in the Saar dispute, and by many other minor measures. Thus while these European countries should have directed all their energies to rebuilding their industries to approach, even distantly, their former standards of living, they find themselves compelled to prepare for a war, in which most old-type arms are to be replaced by newer and more expensive weapons, which they are either to produce

themselves or to buy from America. Thus we see America's interference is necessary, she is called upon to bear a heavy burden; yet she is not liked, an undertone of hatred is growing against her because of Western Europe's political humiliation and economic side-tracking.

In Asia too America's position is equally unenviable. In all cold and shooting wars she is involved. Her economic aid is wistfully longed for. Yet her political policies and military alliances are criticized. Neutral countries find themselves pulled to the vortex.

Now America shapes her policies according to her strength, which lies in her dollars and technology giving her atomic superiority. She sees dangers in the red ideology, red espionage, red armament and man-power, and red expansion in the east and the west. She does not believe that Russia, the red leader, has changed in the least after Stalin's death or Beria's removal from the world; or that China could be won over to democracy or separated from Russia. Therefore she has adopted the policy of nipping reddism in the bud if she could. But she waits for a change of heart in the red countries, for she realizes the terrible loss the world will sustain in case of another world war.

Thus, we see, the present tension in the world rests on the fear of red aggression, real or supposed. That America waits is patent; but that the red aggression or design for aggression is a myth is not so apparent. This is exactly what Nehru was to clarify to make his visit successful. He was expected to ask the reds to show by action that they had no ulterior design. And to ask a proud independent nation to show its *bona fides* was to humiliate it, which Nehru could never have done even for world's sake. All that Nehru could have done was to touch the chord of China's national generosity; and China of her own will was to give out the music.

The world to be saved needs China's generosity. And China, who is indebted to Russia for most of her achievements, cannot take any practical step without Russian

assent to it. So China's gesture of generosity would be tantamount to a cent. per cent. red gesture, whose result would be felt in the European front too, which means a definite bid for global peace. This red generosity will rest on a considerable amount of sacrifice and what may appear as loss of prestige. To expect this of a group of nations that have not experienced any military reverse at the hands of their present enemies is something that has no parallel in political history of modern times. Yet this is the result that the world expected of Nehru's visit.

To ease the tension the world expects China (1) to wash her hands off the international communism, denationalizing all Chinese residing outside China and ceasing to help the local communists to rise against the established governments in other lands; (2) to assure all the S-E. Asian countries of their whole-hearted non-interference in their national affairs; (3) to settle the Korean question; (4) and, what is most delicate, to agree to temporary international settlement of the Formosa question. China cannot possibly agree to all these unless U.S.A. obliges her to some extent. As long as American army, navy, and air force remain in and about Asia, it is difficult for China to oblige the world to the desirable extent. China may readily agree to the first two proposals, and with some difficulty to the third. If Nehru's visit has accomplished this much, it should be considered successful. Its immediate results will be relaxation of tension in the S-E. Asian countries including Singapore, the goodwill of U.K., France, the Philippines(?), and Australia towards China, and the extension of the peace area from the 70°E (if not from 40°E) to the 140°E, despite the SEATO. If the reds have agreed to be generous to this extent, there is every chance of this year bringing China to the U.N.O. But if Nehru returned without getting China's whole-hearted support regarding the first three points then the future is dark indeed.

SELECTION OF ALLIES

The most important factor of statecraft is the selection of allies. In modern times, when living in isolation is impossible, its importance has increased enormously. India, that has just regained her sovereignty after a long slavery, should be extremely wary of selecting friends.

Sometimes situations become so critical that one does not know what to do. All the possible alternatives present terrible difficulties; even if we do not make friends at all we are not off the horns of the dilemma. Neville Chamberlain's is a case to the point. Nobody defends what he did or did not. We are just analysing the situation he was in in 1938. England, that had sent armies to Russia to nip the revolution in the bud, could not possibly ally herself with that country, for they were ideologically poles apart and were inwardly deadly inimical. Chamberlain knew Hitler and his designs too well. He knew also that his own country and France were not prepared for waging a war at once with Germany. He could not refuse the ever increasing demands of Hitler; so he had to appease him, the results of which we all know. Afterwards the appeasement wrong was righted. A hurried friendship was effected with Russia. The war, the shooting war, was won. But then what do we see to day? . . . So the situation was such that England could not make an ally without courting danger, nor could she keep quiet. She was first to waver, then to act; and next to invite danger knowingly, just to avoid another danger that was upon her. We do not mean any aspersion to any nation—we simply analyse a situation.

Let us take another instance, this time a series, of courting friendship with equally disastrous results. When the Second World War was over Chiang alone was in the picture in China; so in all good faith America supported his regime and poured dollars over the country. When that Chinese leader came to India, Mahatma Gandhi and Nehru, both of them, befriended him. Nobody could

imagine or dream that his government was so corrupt and inefficient that the reds could achieve such easy victories in numerous battles in that vast country; that the same general, a great hero and sincere soul, who had been captured by these very reds and set free respectfully, would have to fly from his country and take shelter in an island and create the present dangerous international situation. . . . Next comes the case of courting Syngman Rhee. American blood, money, armament, along with many other nations', were all poured on the soil of unhappy Korea, with results we all know. Then a third friendship was contracted with another country, where a political drama of grave consequences is being enacted. Why these failures? Are there no statesmen in that country? There are, and quite a number of them. Still the results are palpably dangerous, not only to that country but for the whole world. Selection of allies is a delicate game.

India, just rising, is fortunate in this

regard. Though independent, she is in the Commonwealth, enjoying friendship of England, Canada, and Australia. With the new settlement of Pondicherry etc. her relation with France is now as good as with England. She is friendly with all the neighbouring countries with the exception of one. With U.S.A. too she is not only not unfriendly but, after the former's latest fruitless courtship, her relation with that country will be what every Indian wants—best of all relations. What has given India this enviable position among nations? Do we not remember with eternal gratitude the Mahatma and his policy of Ahimsa? Even in statecraft moral excellences do count. But politicians would not believe it even now. Will India stick to her present policy and show to the worried world that selfless love is all-conquering? But what about its most immediate neighbour's attitude? A little more patience is required. Righteousness succeeds, but in the long run.

REVIEWS AND NOTICES

THE CLASSICAL AGE. GENERAL EDITOR: DR. R. C. MAJUMDAR. *Published by Bharatiya Vidya Bhavan, Chaupatty Road, Bombay 7. Pages 805+47. Price Rs. 35.*

The Classical Age is the Third Volume of the ten-volume series 'The History and Culture of the Indian People', sponsored by the Bharatiya Vidya Bhavan, Bombay, which monumental production seeks to fulfil, in a remarkable manner, the need for an authentic and reliable history of India written by Indians from the Indian point of view. A team of eighteen Indian scholars of repute have co-operated to produce this magnificent volume covering the 'Classical Age' of Indian history and civilization, a period of over four centuries between 320 and 750 A.D., justly called the 'Golden Age' of Indian history, when India attained the zenith of her creative activity. The distinctive characteristic of the work under review is that it has sought to present (as did the preceding two volumes of the series) a synthetic account of India's successes and failures—in the political, cultural, religious, philosophical, and social spheres—during the Gupta Age.

It attempts much more than merely the chronological portrayal of the political features of India's historical landscape. To sum up the theme of this volume: Herein we enter upon a period which offers a striking contrast to the one immediately preceding in almost all features, more especially with respect to the abundance of available historical record. We read of the foundation and growth of the Gupta Empire, which, at full maturity, once more brought unity, peace, and prosperity over nearly the whole of Northern India. For the first time we get a clear outline of the political history of India in a definite chronological setting which has continued unbroken to the present day.

The first eight chapters—from the pen of Dr. R. C. Majumdar—deal exhaustively with the history of the Gupta Period, up to the middle of the sixth century, from the accession of Chandra-gupta I in the beginning of the fourth century to the disintegration of the Gupta Empire towards the latter half of the sixth century. Chapter IX on 'Harshavardhana and His Time' and chapter X on 'Northern India during A.D. 650-750', both by

Dr. R. C. Majumdar, present an original treatment of the Harsha and post-Harsha period, thus making a unique contribution to a proper analytical study of this period around which legendary accounts have grown. The subsequent four chapters (XI to XIV); deal respectively with 'Deccan in the Gupta Age' (by Dr. D. C. Sircar) (along with an Appendix on the Genealogy and Chronology of the Vishnukundins,—by K. A. Nilakanta Sastri); 'The Chalukyas' (by Dr. D. C. Sircar), covering the origin and history of the Chalukyas of Badami and the Eastern Chalukyas; 'Dynasties of South India' by R. Sathianathaier, with an Appendix (by Dr. D. C. Sircar) on the Genealogy and Chronology of the Pallavas; and a rapid survey (by Dr. D. C. Sircar) of the dynasties of 'Ceylon' during the centuries covered by this volume. Special emphasis has been laid on the history of the Chalukyas and the Pallavas of the South, who took up the thread of cultural regeneration where the Guptas had left off (in the North) and achieved political unity in the Deccan and South India.

The succeeding eight chapters (XV to XXII) are devoted to a comprehensive and critical estimate of the vast and varied cultural movements of the Gupta Age. Though the Gupta Dynasty came to an end in the middle or latter half of the sixth century, the glories of their 'Classical Age' continued to flourish for two centuries more. Apart from the Vikramaditya legends, which have been cherished in India for centuries, this age produced literary geniuses like Kalidasa, Dandin, Subandhu, and Banabhatta. The six systems of Indian philosophy took their final form, and Vasubandhu, Amara, Aryabhata, Varahamihira, and Brahmagupta flourished in this age. The intellectual greatness of the period was symbolized by the Nalanda University which attracted students from far and wide. The consolidation of the epic literatures—*Rāmāyana* and *Mahābhārata*—and the vast Puranic lore, and the rise and phenomenal spread of the two cults of Vaishnavism and Shaivism in the field of religion, as also the revival of Sanskrit which acted as the vehicle of a common cultural heritage, marked the unparalleled triumph of the Gupta rulers.

Chapter XV is devoted to the glorious literary achievements of the Gupta Age—in Sanskrit (Contributors: Dr. G. V. Devasthali, Dr. M. A. Mehendale, Dr. R. C. Majumdar, and H. D. Velankar), in Prakrit (Contributors: H. D. Velankar and Dr. R. C. Majumdar), and in Tamil (by Dr. K. R. Srinivasa Iyengar). 'Political Theory and Administrative Organization' and 'Law and Legal Institutions' are discussed in chapters XVI and XVII by Dr. U. N. Ghoshal. Chapter XVIII contains a thorough and profound treatment of the development of 'Religion and Philosophy' during

the period. It includes: a 'General Review' by Dr. R. C. Majumdar; an account of the Buddhist schools and institutions by Dr. Nalinaksha Dutt, (together with two paragraphs on 'Historical Survey' by Dr. U. N. Ghoshal, a section on 'Iconography' by Dr. J. N. Banerjea, and another on 'Non-canonical Pali Literature' by Dr. A. D. Pusalker); sections on Jainism (Dr. A. M. Ghatage), Vaishnavism (Dr. D. C. Sircar), Shaivism (Dr. T. M. P. Mahadevan), and 'Minor Religious Sects' (H. D. Bhattacharyya),—the Iconographic portions in all these are by Dr. J. N. Banerjea; 'New Religious Communities from Western Countries' (Dr. R. C. Majumdar) and 'General Development of Philosophy' (U. C. Bhattacharjee) form the concluding sections of this chapter. In chapter XIX; on 'Art', S. K. Saraswati discusses 'Architecture'—both Cave Architecture and Structural Buildings, and Dr. Nihar Ranjan Ray contributes the sections on 'Sculpture', and 'Painting and other Arts'. 'Social Conditions', 'Education', and 'Economic Conditions' are reviewed fairly elaborately by Dr. U. N. Ghoshal in chapters XX, XXI, and XXII. The volume significantly closes with two chapters (XXIII and XXIV) on 'Intercourse with the Outside World' and 'Colonial and Cultural Expansion in South-East Asia', both by Dr. R. C. Majumdar, dealing with the spread of Indian culture and civilization in the neighbouring countries, especially those that lie to the east and south-east.

A lengthy 'Foreword' by Dr. K. M. Munshi, an informative 'Preface' by Dr. R. C. Majumdar, an extensive 'List of Bibliographies', a good and useful Index, 43 Plates and 4 Maps, and some other unique features have added to the worth of this important publication. Reading through this panoramic, yet scientific and authentic, account of India's history during the zenith of her civilization and culture, we begin to glimpse the greatness of her past, the strong points of her civilization, her capacity for expansion, and her inherent vitality that has sustained her during the past many ages.

ALTERNATIVE STANDPOINTS IN PHILOSOPHY. BY KALIDAS BHATTACHARYA. *Published by Das Gupta & Co., Ltd., 54/3, College Street, Calcutta. Pages 378. Price Rs. 10-8.*

In this book, his thesis for the Ph.D. Degree of the Calcutta University, Dr. Bhattacharya seeks to provide a point of view from which philosophy, which has been exposed to ever-renewed doubts, can justify itself as a 'super-philosophy' in which 'alternative standpoints' are 'dialectically' comprehended. Dr. Bhattacharya distinguishes three types of unity: the conjunctive type with its bare 'and'; the disjunctive type with its alternative 'either-or'; and the dialectical type which can comprehend A as well as the negating of non-A.

The fundamental unity of 'knowledge-of-the-object', which is closer than that warranted by the conjunctive, is hypothecated at the outset. It is worth our while to explore the disjunctive unity which can admit the subjective (with the object rejected) and the objective (with the subject ignored) as 'alternative standpoints'. Disjunctive unity is compatible with the dialectical unity of alternative standpoints. The subject may enrich itself through the negation of the object. Dr. Bhattacharya argues that Subjectivism, Pan-Objectivism, and Dialectical Idealism typified by Kant, the Neo-Realists, and Hegel, respectively, can enter into a dialectical unity where they are 'alternatively' valid. A correspondence with the three traditionally recognized aspects of the psyche,—cognition, affection and conation,—is sought. The classical *mārgas* (*Jñāna*, *Bhakti* and *Karma*) of Indian religious philosophy are said to embody the three attitudes.

Dr. Bhattacharya's approach to the classical systems of Indian philosophy is valuable and his interpretation of Hegel's dialectic is worthwhile. His complaint that the British Neo-Hegelians have talked loosely about 'identity-in-difference' invites comparison with G.R.G. Mure's strictures on Bradley and Bosanquet and his contention (*An Introduction to Hegel*, Ch. XII) that, in the Hegelian triad, the opposites 'are not on the same level. The antithesis is not the negation of thesis; it is the negated thesis'. Dr. Bhattacharya admits the resemblances between his philosophy and Royce's. Perhaps he should have bestowed careful attention on Royce's attempted dialectical unity of all philosophies in his *Lectures on Modern Idealism* which use *Personality* as a pivotal notion. In view of Dr. Bhattacharya's remarks about negation and double-negation (p. 173), it is to be regretted that his whole argument should move as if modern logic with its elaborate apparatus of signs and operators did not exist. Using the dashed notation for the contradictory, and the usual +, <, and =, the significance of negation can be fixed conventionally with respect to the rules; (i) $aa' = 0$ (rule of non-contradiction); (ii) If $ax = 0$, then $x < a'$; (iii) $a + a' = 1$ (rule of excluded middle); (iv) $a'' = a$ (rule of double negation). Dr. Bhattacharya's arguments for 'alternative standpoints' in metaphysics raises important questions about departures from the conventionally prescribed rules for 'not' which, as a 'logical constant', is more resistant to treatment than other 'constants'.

C. T. K. CHARI

BENGALI

MAHIṢAMARDINI. BY SRI SAHAJI. *Published by Sri Kalipada Basak, Sribhavan, Rasmanidenga, Navadvip, West Bengal. Pp. vi+28. Price Annas -/8/-.*

The author has been, for long, engaged in delv-

ing into the vast terrain of Purāṇic lore. The results of his excursions, long, devious, and nerve-racking, are embodied in the books, pamphlets, and monographs he has written from time to time in Bengali. *Devīmāhātmya* or *Shrī Durgāsaptashatī* creates the impression that the demon Mahiṣa was one and he was killed but once. The author's thesis is different. He has striven his unconventional best to prove that Divine Mother killed the demon in four forms—as Ugracaṇḍā, Bhadrakālī, Kumarikā, and Kātyāyanī. What we have been impressed is the sense of undismayed realism so much in evidence in the book. The unwary reader loses historical perspective and gets stuck in the slough of Purāṇic allegory, baffling and interminable. We would commend this monograph to all the serious students of Indian culture.

J. C. DATTA

PURĀṆA-MĀṄGALA. BY SRI SAHAJI. *Published by Sri Kalipada Basak, Sribhavan, Rasmanidenga, Navadvip, West Bengal. Pp. 140. Price Rs. 3/-.*

In the book under review the author has addressed himself to the arduous task of determining the chronology of the Purāṇas. He has struck a golden mean between the attitude of all-out rejection and that of uncritical acceptance. The book has, therefore, been a triumph of careful sifting and marshalling of materials spread over quite a good number of Purāṇas. The old concepts of *kalpa*, *yuga*, *manvantara*, etc. understood in their proper implications, can straighten up the puzzling maze of ancient history. Much painstaking scholarship has been packed here to that end. The author's identification of certain regions mentioned in the Purāṇas, will stimulate rethinking and revaluation of old values. The march of Mahākāla has been, besides, brought as far as the historical period of Indian history. The book merits close and careful reading.

J. C. DATTA

SANSKRIT-BENGALI

RIGVEDIYA MANTRASANKALANA. COMPILED BY SHRI SAIDENDRANATH SINHA. *Published by Shri Bhuvanmohan Majumdar, B.Sc., Sriguru Library, 104, Cornwallis Street, Calcutta 6. Pp. xvi + 80. Price Re. 1/8/-.*

The present volume is an anthology of Vedic mantras culled from different *Māṇḍalas* of the *Rig-Veda*. The compilation can safely be called judicious containing as it does representative *ṛics* whose literary and philosophical value is not inconsiderable. The Bengali translation of the *ṛics* has been quite pleasant and faithful. Another happy feature of this publication is its introduction. It contains some useful relevant information about the *Rig-Veda*. Its importance as a handy reference book

will be felt even by specialists. Invocation to almost all important Vedic deities has found place in this anthology. An index of the *mantras* arranged alphabetically has been appended at the end. The preparation of the volume has been admirably careful and meticulous. This is particularly reflected in the correct printing of the *mantras*.

Mere translation, however good, is not enough. The Vedic language being archaic, a *padapāṭha* with annotation on obscure unfamiliar expressions would have been a welcome addition.

J. C. DATTA

NEWS AND REPORTS

SWAMI ATMAPRAKASHANANDA

With deep sorrow we record the passing away of Swami Atmaprakashananda (Priyanath), aged 67, at the Chittaranjan Hospital, Calcutta, on the 26th November at 5-24 p.m. For some time past he had been suffering from urinary troubles, which necessitated an operation on the 17th November. Two days later he had Thrombosis, which took away his power of speech and paralysed his right side. This was followed by an attack of Pneumonia, which made his condition hopeless. His body was cremated at the Belur Math.

He joined the Baghbazar Math in 1912 and was initiated into Sannyasa in 1921. He was one of the most respected monks of the order, being also a member of the Governing Body of the Mission. For some time he was in charge of the Home of Service, Banaras, and looked after the Belur Math for a good many years. He was much loved for his amiable personality. In him the Organisation has lost a most selfless and responsible worker.

PLAN FOR INTERNATIONAL GEOPHYSICAL YEAR

The following news item appeared in *The Hindustan Times Weekly*, Sunday, October 24, 1954. As the findings of this great international undertaking will have far-reaching effects on world communication, agriculture, and trade and commerce as well as on further researches in many branches of learning, we deem it fit to give publicity to it. Only we are sorry to note that the news is silent on what part India is going to play in it and how she is preparing herself for it:

'Scientists of more than 30 nations met in Rome recently to develop plans for a full-scale examination of the earth during 1957-58, when for the third time in a century every major land and sea mass will be studied.

'The meeting which ended on October 4, is the latest step in the preparations for a series of observations known in scientific circles as the International Geophysical Year. These observations will include measurements extending from oceanic depths

up to 100 or more miles to above the surface of the earth, where rockets will carry instruments to determine directly the nature of the upper atmosphere.

'During this concerted programme of research in geophysics—the science of physical processes affecting the earth—scientists hope to make significant findings in the fields of meteorology, geomagnetism, the ionosphere, aurora and airglow, solar activity, cosmic rays, glaciology and oceanography

'The International Council of Scientific Unions has set up a special committee on the International Geophysical Year with responsibility for co-ordinating the programmes of participating nations. Professor Sydney Chapman of Queens College, Oxford, and Lloyd Berkner of New York, two of the world's foremost geophysicists, are respectively chairman and vice-chairman of the special committee. This committee met delegates from the participating nations at the conference.

SUNSPOT ACTIVITY

'Since the sun is the key to many geophysical problems, especially those related to weather and telecommunications, the time set for actual observations is based on the increased probability of solar flares and other disturbances during 1957-58, a period of sunspot maximum.

'An illustration of the extent of the International Geophysical Year is the comprehensive programme for the study of world atmospheric circulation proposed by the U.N.'s World Meteorological Organization. Three Pole-to-Pole chains of stations will be established, including one stretching along the 75 degrees West Meridian which will utilize the co-operation of several North and South American nations. The objective is to study the mass transfer of atmosphere in the East-West direction.

'In the Antarctic area, important studies will be made of the effect of that region on subsequent weather conditions over wide areas of the earth. Additional observations include studies in glaciology, ionospheric physics, auroras and cosmic rays.

U. S. EXPEDITION

'Already the United States has announced that it will send an icebreaker to the Antarctic later this year. In addition to map-making and the collection of scientific data, the expedition will survey conditions for logistic support of the U.S. phase of the International Geophysical Year's 1957-58 programme. Under Navy leadership, the expedition

will remain for a period of four or five months, but will not establish any permanent shore bases. The programme, a major research undertaking in the earth sciences, is to be carried out under the joint auspices of the National Academy of Sciences and the National Science Foundation.

'During the International Geophysical Year, studies at existing stations and observatories will be intensified and new stations will be established. These stations will be augmented by many ships and air-planes which will be utilised to provide extensive coverage for a programme which scientists predict will undoubtedly prove to be one of the most exciting adventures in today's scientific age.'

RAMAKRISHNA MISSION, NEW DELHI

REPORT FOR 1953

The following is a brief report of the activities of the Ramakrishna Mission, New Delhi (on Ibbetson Road, off Panchkuin Road, Paharganj) during the year 1953:

Spiritual and Cultural: The weekly discourses on the *Bhagavad-Gītā*, inaugurated in 1951, continued throughout the year under review, attracting a representative gathering of over a thousand citizens, a fair percentage of whom were students. Lectures were delivered by the Secretary of the Centre at some of the educational institutions of New Delhi. One of the important cultural events of the year was the holding of a symposium at the Mission premises on 'The Spiritual Problems of Modern Man', in which many scholars participated. During the year the Secretary of the Centre undertook extensive lecture tours covering many important places of North and South India, during which he delivered more than 100 lectures and class-talks. The number of religious classes conducted in and outside the Mission premises during the year was 29 and 23, with a total attendance of 24,674 and 1,676 respectively; the total number of lectures delivered during the year was 35, with a total attendance of 24,250.

The weekly religious classes at the Vedanta Samiti of the Delhi University was continued in 1953. The *Kaṭha Upaniṣad* and the *Nārada-Bhakti-Sūtras* were studied. 50 to 80 students and members of the staff attended the classes.

The weekly Sanskrit classes at the Centre attracted 110 students during the year.

The birthdays of Sri Ramakrishna, Sri Sarada Devi, and Swami Vivekananda, were celebrated with varied spiritual and cultural programmes. The Birth Centenary of the Holy Mother was observed with puja, *bhajan*, etc. in the morning and a discourse on her life and teachings in the evening. The public celebration of Swami Vivekananda's birthday consisted of recitation and speech competitions among school and college students of Delhi, a Students' Day, and the Anniversary Day. The speech and recitation competitions attracted 1,056 competitors. Prizes worth Rs. 667-13-0 were

awarded to 136 successful candidates. The Students' Day of the celebration consisted of physical feats demonstration and a public meeting in which 7 students drawn from the colleges of Delhi spoke on the life and teachings of Swami Vivekananda. The public celebration of Sri Ramakrishna's birthday consisted of *bhajan* and *harikirtana*, speeches on the life and teachings of Sri Ramakrishna and the feeding of the poor. In addition to these celebrations on the Mission grounds the birthdays of Sri Ramakrishna and Swami Vivekananda were observed under the auspices of the Mission, in various parts of Old and New Delhi.

The *Sarada Mahila Samiti*, an association of women devotees, helped the Centre in many ways in its philanthropic activities, especially in the collection of funds.

Library and Reading Room: There were 6,353 books in the library at the end of the year. The reading-room received 70 periodicals. The number of books issued during the year was 6,093. The reading-room registered an average daily attendance of 75.

Outdoor General Dispensary: During the year the dispensary gave Homoeopathic treatment to 44,141 cases of which 9,927 were new cases.

Tuberculosis Clinic: This clinic is now situated in a spacious three-storied building at Arya Samaj Road, Karolbagh. Its 24 beds in Observation Wards are equally divided between male and female patients. The number of patients treated in the Clinic during the year was 60,668 of which 1,420 were new cases. During the same period 327 indoor cases were treated in the Observation Wards of which 169 were women.

New Constructions: (i) The construction of a new kitchen block in the Mission premises at a cost of Rs. 25,000 was taken up in May 1953 and was nearing completion at the close of the year.

(ii) The foundation-stone of the new Staff Quarters of the T. B. Clinic, adjacent to the Clinic, was laid by Dr. P. V. Benjamin, Advisor in Tuberculosis to Government of India, on the 24th September 1953.

Benefit Music Recital: An important event of the year was the Benefit Music Recital by Srimati M. S. Subbulakshmi in aid of funds for the construction of a new spacious Library and Lecture Hall in the Mission premises. Sri Jawaharlal Nehru, Prime Minister of India, was the patron of the whole programme. Rs. 92,842 were collected through the sale of tickets and through donations.

RAMAKRISHNA MISSION BOYS' HOME, RAHARA

REPORT FOR 1952 AND 1953

The Ramakrishna Mission Boys' Home, Rahara (Dt. 24 Parganas, West Bengal), which completed

the tenth year of its useful career with the end of 1953; is a residential school for young orphan boys. The institution is run on the lines of a Brahmacharya Ashrama, suited to modern exigencies, on an absolutely free basis. Technical education is imparted along with general education. The Home had 253 boys on the rolls in 1953. The following is a brief report on the working of this institution for the two years 1952 and 1953:

Primary Education: The Primary section, a separate unit with four classes, had 118 boys in 1952 and 1953. In 1952 all the 30 boys who appeared for the Departmental Examination passed, 28 being placed in the first division and 1 securing a scholarship. The Departmental Examination was discontinued in 1953.

Secondary Education: The Secondary section, consisting of classes V to X, has 182 students. In 1952 and 1953, 14 and 10 boys appeared in the final examination, all of whom passed.

Vocational Education: Classes in weaving, toy-making, and tailoring, were held. This section is recognized and aided by the Government of West Bengal.

New Purchase: Contiguous to the Home, a two-storied building, with $3\frac{1}{4}$ acres of land, was purchased at a cost of one lakh of rupees, for accommodating boys below the age of 12. This 'Children's Section' was declared open on 10th October 1953 by Srimati Renuka Ray, Minister for Relief and Rehabilitation, Government of West Bengal. The new building provides accommodation for 75 boys.

Congregational prayers, celebration of religious festivals, and birthday anniversaries and weekly religious classes served to maintain a spiritual atmosphere. The Home library, a quarterly manuscript magazine, music classes, games, and gardening formed some of the literary and other activities of the boys.

RAMAKRISHNA MISSION SOCIETY, RANGOON

REPORT FOR THE YEARS 1946-53

The Ramakrishna Mission Society, Rangoon (at 230, Botatung Pagoda Road or Thompson Street) was affiliated to the Ramakrishna Mission in India in 1921. The Society built its own present permanent residence and moved into it in 1940. The Society had to temporarily suspend its activities from February 1942 due to the exigencies of World War II. After the termination of the war, on 16th June 1946, the Society was reopened. The activities of the Society, which were mainly religious and cultural, comprised the running of a Free Library and Reading-room, conducting public lectures on religious, cultural, and educational subjects, holding regular weekly classes on the *Gītā*, the Upanishads, and other scriptures, and celebration of the

birthdays of the great world teachers. The following is a brief report of the work of the Society during the period 1946-53:

Free Library and Reading-room: The Free Library contained more than 11,000 volumes in about 9 languages. The number of books issued during the period under review was as follows:

Years	No. of books issued	Average No. of borrowers per month
1947	... 4,440	370
1948	... 5,175	431
1949	... 4,087	340
1950	... 3,600	300
1951	... 2,676	223
1952	... 1,225	102
1953	... 3,889	...

The Free Reading-room received periodicals in seven languages, viz. English, Bengali, Burmese, Gujarati, Hindi, Tamil, and Telugu. The number of papers and periodicals received by the Reading-room and the average daily attendance for the period under review were as follows:

Years	No. of dailies received	No. of Periodicals received	Average daily attendance
1947	... 23	50	30
1948	... 22	48	40
1949	... 18	25	35
1950	... 20	35	45
1951	... 18	45	40
1952	... 18	46	45
1953	... 18	98	80

During 1953, more than 1,000 books were added to the library. The international system of classification and cataloguing of the books was introduced under expert guidance. For this reorganization, the Library was closed from 7th September 1952 to 5th March 1953.

Preaching and Religious Activities: During the years 1947-52 a total of 128 lectures were delivered by the Swami-in-charge of the Society, on religious and cultural topics, in different parts of Rangoon. From 1949, the Society arranged 64 lectures on important topics by leading men of standing and reputation in Burma and by distinguished visitors from India and abroad. The Society organized two symposia in 1952. During the period under review the Society also arranged 12 documentary film shows at its premises.

Scriptural classes by the Swami-in-charge of the Society at the Society premises and outside formed an important preaching activity of the Society since 1947. The scriptures taken up for study included the *Gītā*, Upanishads, *Sri Ramakrishna Kathāmrta*, *Rāmāyana*, and the *Bhāgavata*. The total number

of classes during the period ending '52 were 757 at the Society premises and 106 outside. The total number of classes held in 1953 was 68, the average attendance being 25.

Study Circles conducted by the Society held 9 discussions on 'Essentials in all Religions' and 5 on 'Essentials of Hinduism'. In addition, a Discussion Group meeting was conducted on Saturdays in 1952, which held 9 sittings.

Free Language Classes: The Society conducted 44 Hindi Language Classes during July-Dec. 1952, with 80 students on the rolls with an average attendance of 55. 18 Burmese Language Classes were held in November-December 1952, with an average attendance of 42. During 1953, the total number of classes in Hindi and Burmese were 81 and 70 respectively; the corresponding average attendance was 8 and 15.

Celebrations: The Birthdays of World Teachers were duly celebrated by the Society during the years under review. In 1950-52, on the occasion of the Birthday Anniversary of Sri Ramakrishna each year, more than two thousand people received Anna-Prasād (sacramental food).

Publications: The Society brought out four pamphlets in English since 1950. The Burmese translation of Swami Vivekananda's *My Master* was published by the Society in 1941 and reprinted in 1953.

RAMAKRISHNA MISSION HOME OF SERVICE, BANARAS

REPORT FOR 1953

The Ramakrishna Mission Home of Service, Banaras, a full-fledged hospital with all current arrangements has completed the fifty-third year of its useful existence. It has an Indoor Hospital with 115 beds, Outdoor Dispensaries treating on an average about 1,000 patients a day, a Branch Outdoor Dispensary at Shivala, and two Invalids' Homes—one for males with 25 beds, and the other for females with 50 beds. The Home of Service has also a pathological laboratory and a newly-opened X-Ray Department with equipments for Electrotherapy which examined 603 cases during the year under report. There is a Sanskrit Catuspāthī attached to it. The following is the brief report of its activities in 1953.

Indoor General Hospital: The total number of cases admitted during the year was 2,753, of which 2,135 were cured, 294 relieved, 106 discharged otherwise, 104 died, and 114 remained at the end of the year. The total number of surgical cases in the

Indoor Hospital was 525 and the total number of *ghāt* and roadside cases admitted during the year was 53.

Refuge for Aged and Invalid Men and Women:

This refuge serves the need of the poor and starving invalids in the city of Banaras. Though it can accommodate 25 men and 50 women, it was possible to maintain only 20 invalids in 1953 for paucity of funds.

Outdoor Dispensaries: The total number of new patients treated during the year was 95,053 and that of repeated cases 2,50,322, including the patients treated at the Shivala Branch Dispensary, where the total number of new cases was 40,303 and that of repeated cases 54,927. The total number of surgical operation cases was 23,067, including 355 cases at the Shivala Branch.

Other Activities: 138 cases of helpless people of respectable families received monthly outdoor relief, and the total expenditure was Rs. 2,091/5/-; besides, they were supplied with blankets, dhoties, and banians. The income of Rs. 234/- per annum accruing from the Chandra Bibi Dharmasala Fund provides some men and women with free food and shelter. 459 persons were given help in the shape of books for students, food for stranded travellers or cash relief as occasion demanded; and the total expenditure was Rs. 805/1/11.

Finances: The income for the year under the General Fund was Rs. 1,07,478/13/- and the expenditure Rs. 1,03,685/11/8, thus leaving a surplus of Rs. 3,793/1/4. The incomes under the Building Fund and the N. C. Das Estate were Rs. 16,891/4/9 and Rs. 1,134/8/- and the expenditures Rs. 20,004/1/9 and Rs. 600/- respectively. Thus the total income was Rs. 1,25,504/9/9 and the total expenditure Rs. 1,24,289/13/5.

Needs: The Home of Service needs funds for endowment of beds in the Indoor Hospital. Beds can be endowed to perpetuate the memory of the near and dear ones. The cost of endowing a bed for the surgical Ward is Rs. 6,000/-, for the General Ward Rs. 5,000/- and for a bed in the Invalid Home Rs. 4,500/-. Funds are also needed for bedding and clothing, for necessary equipments to replace the 40 old beds, for a female surgical Ward and a male Ward, for repairing roads and buildings and for meeting the day-to-day expenses. In order to meet the accumulated deficit for the last five years an amount of Rs. 50,000/- is urgently needed. Contributions, however small, will be thankfully received and acknowledged by the Secretary, Ramakrishna Mission Home of Service, Banaras 1.

SWAMI VIVEKANANDA'S BIRTHDAY

The birthday of Swami Vivekananda falls on the 15th January 1955.



ADVAITA ASHRAMA,
MAYAVATI

(With the snow ranges
in the background)



SNOW VIEW
FROM MAYAVATI