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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

MEMORIES OF THE HOLY MOTHER

By Mohini Mohan Mukerji

It was in 1909 or 1910 that I had the first glimpse of the Holy Mother at her Baghbazar residence in Calcutta. I was then a junior student in a village school about twelve miles from Calcutta and was twelve years old. I came to Baghbazar one Saturday afternoon in the company of one of Holy Mother's initiated disciples who used to propagate the Ramakrishna Mission ideals in our village. A sense of fear pervaded my mind when I prostrated before Mother. She was sitting on her cot with her lotus-feet hanging over the floor and was veiled. An elderly lady was standing by her side. I touched her feet with my head, looking up to her face even while prostrating. When I looked up, she removed her veil a bit and gave me a smiling look which was something that I felt to be not of this earth. No word passed between us and I came down from her room. That one look for a few moments completely engrossed my mind and it is still fresh in my memory.

Returning home, a great eagerness to see her again arose in my mind. I had another opportunity a few months later. Then also she spoke nothing except a few words enquiring about my health and studies. But I noticed I was gradually feeling drawn towards her, which had nothing but silent love as its basis.

Two or three years passed, during which I visited her several times. In 1912, on a Saturday evening in summer, I went to Mother. After prostrating before her and unfolding my heart's desire, I came down when I met one of my revered acquaintances who asked me to pass the night at his place. Then, we two, with Swami Dhirananda (Holy Mother's attendant), walked to the bank of the Ganges near by. All of us lay down on the sloping grass-covered bank of the Ganges and had long talks about the Belur Math, character-building, etc. Swami Dhirananda evinced great interest in me and talked to me as one of his own. Though I wanted, several times, to ask him about my being initiated by the Holy Mother, I could not get the opportunity to do so. Coming back to my village on

Sunday, I wrote to him a letter, beseeching his help in the matter of my initiation. About six or seven days later, his reply came communicating Mother's very kind assent. Mother had fixed the date and time and had asked me to come to Baghbazar. I showed the letter to the acquaintance whom I had met at Udbodhan previously. I had confided this to him alone. He was very glad and then told me that Krishnalal Maharaj (Holy Mother's attendant) had enquired about my character, etc. from him after the receipt of my letter. He gave me several important directions and remarked that I was immensely fortunate to be blessed by the Holy Mother in this way at so tender an age. I had then little idea that I was going to have initiation from the Mother of the Universe Herself. I only felt that she was my own mother and that as my Guru she was going to protect me for the rest of my life—that was all. Now I ponder over this feeling sometimes and clearly perceive in my innermost heart that that was all which a human being should live for—nothing more need he aspire after.

On the appointed day and time, I was present at Baghbazar and through the great kindness and love of Swami Dhirananda, I had my initiation. I felt terribly afraid when I entered the shrine where Mother was waiting for me after the Pūjā. I was the first to be initiated on that day. Once in her presence, I had no trace of fear and talked to her as I would to my mother at home. When I was asked to sit down on the seat at her left, I found—I actually saw with my own eyes—that she was transformed. A divine halo surrounded her and from her countenance radiated the same sweetness, the same divine bliss, the same profound compassion, that were so natural to her but had escaped my notice before. Once or twice she passed her palm from my head down the spine and uttered, 'Ah, Ah, you are so tender in age, my son.' Perhaps she had divined that I would have to remain in this world of sorrows and troubles and felt pity for the immense suffering that was in store for me. As I had been advised by my well-wisher, I had taken a silver rupee to offer her as *dakṣinā*. When I bowed down to her and took out the rupee, she said, 'No, no, you need not pay. Where would you get money, my son? You are a school student and so tender in age. You take this *harītakī* (myrobalan fruit) (she handed it over to me) and offer it to me.' I replied, 'No, Mother. You must accept this rupee. I had saved it from my pocket-money.' Swami Dhirananda had meanwhile opened the door and was inside the room. He had been waiting outside and had heard our conversation. When I looked at him, he indicated to me by a wink to place the rupee along with the *harītakī* before Mother. I at once did so and he came forward and Mother gave the rupee to him. He said, 'This rupee will be used for Ṭhākūr's (Sri Ramakrishna's) Pūjā.' Mother smiled, washed her hand in Ganges water, remained silent, and then directed Krishnalal Maharaj to give me some *prasād*. I came out after touching Mother's feet with my head and partook of some *prasād*, standing on a small verandah and a few feet away from the door of Mother's room. Then a few others were led by Krishnalal Maharaj into the shrine, one after another. I was with Mother for about fifteen minutes and when I came out I felt like one swimming in a pool of joy. Mother told me, before I left her room, that I must take my meal and her *prasād* at noon there before returning home. When I was waiting in a small room just near the entrance door, I met Ramakrishna Babu—Balaram Babu's son—who embraced me most affectionately, saying that he would be glad to see me join the Order after a few years. But alas! that was not to be. Mother had ordained it otherwise. About half past one, I was called in for taking *prasād*. The room was full. I had the good fortune of taking meal with Swami Saradananda, Swami Dhirananda, Ramakrishna Babu, and others. After everyone had taken his seat, I saw Mother once again. She came to the door and handed over some of her own *prasād* to a widowed lady and asked her to give it to me, pointing me out to the lady:

'Go and give it to the little boy there.' Everyone, including Sarat Maharaj (Swami Saradananda), looked at me smiling and I became a little shy.

Mother had indicated to me how I should meditate. I however asked her, 'How should I meditate upon you?' She replied, 'You need not do anything of the sort. The meditation upon your Chosen Ideal is all-inclusive.' I mention this as one of the numerous instances indicative of her self-effacement.

Before I left Mother's house that evening, I was once again ushered into her presence. I asked her, 'Mother, you have asked me to repeat the Mantra at least 108 times morning and evening, besides any number I can in between. Can I repeat it anywhere I like?' She said, 'Yes, my son, anywhere you like.' I again asked her, 'Even when I am eating or in an unclean place?' She laid great stress on her words and said, 'Yes, yes, even in an unclean place. You need not worry about that at all, my boy.' She placed her palm on my head and kept silent, with her eyes closed, for a few minutes. Then she touched my chin with her palm and I left when she said, 'Come again, my son.' These were simple words, spoken in a simple manner. They may appear to be of little consequence to others. But to me they carry a fount of inspiration which cheers me up during the serious ups and downs in my life. The assurance she gave me personally has been a source of great relief and tremendous courage. This has been a tower of strength to me whenever I have felt depressed or weak and whenever I have been assailed by mighty onslaughts and had to face stern and difficult situations. From what little reminiscences I have given, it would be quite clear that her unbounded love has chained many a soul like me to her lotus-feet for all time to come. Chastity, sincerity, earnest devotion, and a keen desire for realization are what please her most—this has been my personal experience.

PHILOSOPHY, MORALITY, AND RELIGION

By the Editor

There is a sort of competition going on among people to give the highest honour to one or other of the three motive forces of man—philosophy, morality, and religion. By man, of course, we mean not the highly enlightened section of humanity who frown at them all but the less advanced group who are still rooted to medievalism and wish to lead a calm and peaceful life rather than a dazzling and aggressive one. That the three are interrelated is quite apparent; but which of them is fundamental and which is most intimately related to human life are questions that require a careful analysis into what they really connote.

Without going into the impulse that leads man to philosophize, we may safely and for all practical purposes describe philosophy as an inquiry into the existence and nature of the ultimate reality and, if there be any, its relation with the world and ourselves. This description at once makes it patent that philosophy is meant only for those people who have, by training, attained a high intellectual level where abstract consistent reasoning is possible. These fine intellects, though few in number, become movers of mankind, when there takes place a complete identification of their life and personality with what they think, discover, and say. Those who are mere

thinkers, their lives remaining stagnant somewhere, fail to discover anything, and therefore, do not deserve the high honour of being called philosophers. It is the discoveries and their records by the former class of people that really constitute philosophy, which the latter class are content to interpret.

When the ultimate reality is affirmed and its nature and relation with the animate and the inanimate world are discovered, human life is invested with a meaning and purpose; next, with reference to that reality and to this purpose a number of laws are discovered to help life realize that end. These laws are called moral. And when as a result of our reflection we come to the conclusion that there is no ultimate reality and that the world of matter and life is but a seesaw process of integration and disintegration, human life ceases to have any end; and therefore its by-product, the mind, lays down certain compromise rules for the smooth running of human groups, called societies. These rules are contract laws having validity in this one present life only, beyond which there is nothing more but that ceaseless process of integration and disintegration of dead matter, rising sometimes by a fluke to life and consciousness, to be reduced again to dead matter.

For the convenience of society there are courts established by governments which interpret social laws and decide quarrels regarding them or their infringements. As these laws do not come under the moral category we are not concerned with them. But as we have seen, laws assume the dignity of being called moral when they are derived from the nature of an ultimate substance and direct human personalities towards a goal that can only be a certain more desirable relation with that ultimate reality. Hence they are valid as long as they serve the purpose of leading people towards it. In case of a moral conflict, therefore, we are to choose that alternative which will take us to the ultimate ground. It is for this reason that we find morality tied to philosophy from the earliest days of human history. Even in the case of Buddhism, which is silent about God, the moral principles depend on its fluxional and nihilistic philosophy.

There are people, however, who do not like the idea of referring moral principles to any higher authority, be it God or any other metaphysical entity. There are some who regard these rules as constituting the highest authority by themselves and there are others who base them on the ground of social utility. Social utility, however, is quite a flimsy ground, inasmuch as in more than ninety per cent. cases we find success attending those people who break these rules rather than those innocent ones who follow them. And it is these so-called successful people who are the builders of society, all other classes following them blindly or for selfish reasons. As to taking these principles as the highest authority simply for their own sake and in spite of the fact that opposition, oppression, and ignominy are generally the lot of their followers, no sensible modern man will ever agree—it goes against all psychological laws. But whether the advocates of this theory know it or not, there seems to be a subtle reason for this: the constancy and doggedness (coming at the heels of opposition and tyranny) that we generally find in these people go to build a stoic character, which soon becomes an object of admiration for all, including sometimes the scoffers and oppressors. But then the rules derive their authority not from themselves but from the character of the followers and the attendant social admiration. Is not the character, one may ask, the result of following these rules? Suppose there had been no opposition, what would have happened in that case? These people would have died ordinary men, poor and unknown to fame; for, what bring recognition to a person are his efficiency and application rather than the faithful observance of moral principles, and the one has no necessary connexion with the other. What gives them the character is their stand against opposition. Doggedness by itself is not a qualification, for it is seen in many sinners and criminals. It

is only when this tenacity connects itself with a desirable goal that it becomes a laudable attainment.

So we see morality must be subservient to philosophy and shape itself according to the nature of the reality that the latter discovers. A set of abstract rules which promise neither bread nor rank or fame and which give us no expansion of life, no identification with the universe of beings cannot have any authority or oughtness around it. This being the case, to say that philosophy must build itself on the foundation of morality is just to put the cart before the horse. How ludicrous is it for a man having no *locus standi* to invite and give shelter to others! And yet we hear sensible people advising philosophy to toe the line of morality if it wants to survive. Philosophy being truth-finding, its allegiance is only to truth and to nothing else, not even to human society, which must shape itself to the findings of philosophy or go down to utter destruction, which we are apprehensively witnessing today.

II

Now let us come to religion and its connexion with philosophy. Religion is applied philosophy. The one investigates into and discovers the truth and the other devices means for its attainment by man. Religion includes within itself the three important branches of philosophy, e.g., psychology, epistemology, and metaphysics, and with the help of the detailed findings of all of them works out a number of ways, arranges each of them in several grades or stages, and through them leads individual persons to the highest truth discovered by metaphysics; and in doing so it takes into consideration the historical and geographical facts and events and biological principles that mould human races and communities, bending them all to the one glorious goal of helping man to live in tune with the truth universal. We see therefore that although religion rises from philosophy and never departs from its bed it allows waters from other sources to fall into and enrich it, so that it may serve its purpose all the better. Philosophy too does not exclude the other branches of learning; in fact it is in this sense wider than religion; but whereas philosophy is concerned with their main conclusions, religion is busy with those facts, events, etc. which have left indelible marks on individual persons and societies. There is another important point of difference between religion and philosophy: the latter's concern is truth and knowledge while the former's charge is man, though both converge in the end; the latter, being concerned with principles and abstractions and their analysis and synthesis, can be and actually is ruthless, while the former dealing with man in flesh and blood cannot afford to be so; but with every reaction from man it must stop and change or deflect from its way to suit the exigency, and readjust the whole path to the goal; philosophy is pure reason whereas religion is a very delicate and careful blend of reason, emotion, conation, and intuition, with an ever-ready alertness to infuse or defuse one or other of them into the mixture according to the individual or social need with reference to time and place, but with eyes permanently fixed on the inflexible goal.

Although religion deals with man, it takes him as a conscious being and not as a moving physical body, which is the province of other branches of learning such as biology and physiology. And as such religion is concerned with the development of his consciousness and its direction to that goal. It does not, however, neglect the body altogether but advises man to keep it fit, but only with a view to utilizing the whole energy for the attainment of the goal. Individual man, who is a conscious unit, being its primary concern, religion takes note not only of the universal laws and principles of consciousness but also of the particular workings and functions of consciousness that rise as results of its interactions with matter as objects, the sum total of which has given man his unitary character. Had man been pure consciousness there would not have been any need of religion for him,

inasmuch as the laws of consciousness being universal and based on its own nature admit of no change or improvement. It is this 'unit' factor in man, changeable and ever changing, that requires treatment; and it is here that religion properly functions. And, as we have said, this 'unit' factor being a product of action and reaction of subject and object of mind and matter, religion has to put its fingers on the entire gamut of these actions and reactions, which goes by the name of individual human experience. Each experience, as it takes place, is quite fluid and much of it flows down; but the portion that is retained—sometimes an experience in its entirety is retained—is taken up to build what we call a personality, a dynamic sum total of a huge number of complexes, mainly organized and partly disorganized. As few experiences are wholly rational and as most of them are mixtures of rational and irrational elements, with a preponderance of the latter, each personality contains within itself a variety of superstition. Moreover, when we take into consideration the innumerable human societies in different parts of the globe, in different grades of culture and enlightenment, from the lowest to the highest, we may well conceive the amount of irrationality and superstition religion has to deal with. If we go to a savage and ask him to live in tune with infinity, we do not do him any good; neither do we help a multi-millionaire by asking him to close down his factories and follow a monk to the forest. All these show that problems for religion are as numerous as there are personalities. If religion really wants to be a blessing to man, as it surely is, it must study the whole history of a personality in the background of his social, political, and economic circumstances, of his historical, geographical, and racial peculiarities, and then prescribe the path he is to tread, paying due regard to his capacities and possible set-backs. If religion is to follow reason alone without caring for the personal and circumstantial factors, it will cease to be religion. It may satisfy the best intellects and even take them through the path of the Vedanta to the truth, but it will not take the teeming millions any nearer the goal; and it is these millions, a good majority of them, that crave for the touch of the healing hand of religion, dealing more with psychological facts, sorting, classifying, and grading them, than with reason and its laws, which in their abstraction are useless, unless they are applied to cases in accordance with psychological situations.

It is the variety and multiplicity of desires and cravings that have distinguished man from beasts and raised him far above them; and it is these hankerings again that have kept him separated from the universal truth and consciousness. Compared to a cultured man, a savage has very few desires but that does not mean he is nearer the goal. True religion will not preach dispassion to him, but will device means for the satisfaction of his legitimate cravings, lead him on to the finer hankerings of the cultured man insulating him against the latter's vices, and then, when he has known and mastered the blessings of civilization to a sufficient degree, direct him to dispassion and sacrifice, so that all smallnesses slowly drop off, revealing his real identity with the universal. Absolute truth or consciousness, which is self-revealed, does not stand in need of beasts or savages or the most cultured man for its revelation; perfection does not crave for imperfection to beguile time that, as some seem to think, hangs heavy on it. Yet, when beasts, savages, and cultured men are there they serve a purpose, which does not necessarily mean a want or imperfection in absolute consciousness needing fulfilment. The sun, warming a shivering man, does not stand in need of the poor creature to show its power, which is not potential but in its full blaze; but the man coming in the way gets a taste of the sun's power. Purpose or fulfilment of purpose is not in the thing itself but is with reference and in relation to those that become aware of it—evolution is not of the absolute but of the seeing relative. But when and as long as the relatives—beasts, savages, and cultured men—are there, evolution with its causal or statisti-

cal laws, is also there and progress lies in acting according to these laws. The sudden death of a savage by a bullet will not bring him salvation or his identification with the absolute. He is to pass through the tortuous path of evolution, rise to civilized conditions of life, and then consciously strive for the grand identification by the elimination of smallnesses separating him from his ultimate nature. Religion is to take cognizance of this grave fact and is to counter the full blaze of reason, whenever necessary, and through variously shaded and coloured lights of psychology—mythology; rituals; rites and ceremonies and festivals; worship of saints, gurus, prophets, and avatars; observances of days connected with their lives; and a host of other devices—lead men in diverse stages of evolution and with widely different tastes to the goal.

III

This is the task that religion has set itself to. To order it to eschew all these and limit itself to reason's bleak peak far above the reach of mankind is to ask it to sign its death-warrant. Most critics of religion do not understand this fact and quite unreasonably blame religion for introducing myths and superstitions into society and retarding its progress thereby. Taking their stand on the so-called irrefutable conclusions of the positive sciences and regarding accumulation of wealth, provision of creature comforts, information regarding natural events, and harnessing natural forces to the service of man as real human progress, these critics call everything superstitious that does not fall in line with those scientific findings. Let us stop and analyse if they really constitute our progress. Scientific discoveries and technological advancement by themselves cannot be regarded as human progress for two important reasons: First, quite a handful of men are concerned with these; to the rest they are mere information of the category, 'George VI was the King of England', unless technology brings some comforts, which will be presently discussed. Secondly, these few men of science—they are really great personages—lead a sort of life which is just the opposite of that of others; hence if their life is to be considered advanced, by the application of the same standard, that of others must be regarded as unprogressive. What sort of life do the scientists live? It is calm and absorbed in deep thinking; and dealing with universals, expansive. And what is the nature of the others' lives? Why, hurry-scurry, just the other pole! Accumulation of wealth is taken as a sign of progress only because it adds to our creature comforts. So, truly speaking, it is these comforts that, according to the critics of religion, constitute progress. But who enjoys these comforts and at whose and what cost? In the midst of this terrible yet meaningless speed where is the time for ordinary men and women to enjoy the comforts supplied by science and technology? Multi-millionaires being the ideal of society, everybody tries to earn more and thus adds to the speed. As more production means more wealth, mills and factories, transport and power—all are in a neck-and-neck race to increase speed. Man works to enjoy peace and in his perversity murders the same peace. Critics call a sect of religious people 'singing and jumping folk'; Nemesis smiles and converts the whole human race into a jumping and madding crowd! This is no progress. The standard itself is wrong and the judgement an aberration.

If science fails us where are we to go but to religion? Critics might yet point to psychology. Modern psychologists, psychiatrists, para-psychologists, and the whole host of them have analysed all the layers of mind and discovered wonderful laws governing the workings of mind and actually cured a large number of neurotics by applying these laws to these cases of declared incurables. These psychologists have studied the various religions, past and still present; analysed the lives of saints and prophets and the normal and abnormal phenomena connected with religious lives; and satisfied themselves that they all come, without exception, under the governance

of these discovered laws and are therefore amenable to their treatment. They do admit that their science is far from being perfect and has touched just the fringe of a vast subject whose further conclusions promise to be more wonderful in their effects on human life. All these are true; and we give all the encouragement that it requires for its advancement. But will these discoveries by themselves help man build his life or, like those of other sciences, will only add to the stock of information, there to remain unrelated to life? Actually what we find is the psychiatrists, and not their abstract laws, curing the neurotics. And the psychiatrists have their own problems, which they themselves cannot solve; nor are all men neurotics. Mere discoveries will not do; lives must be moulded on their basis and according to them. Besides, these laws are almost infinite in number and variety and it is very difficult to know whether a tiny element in our life is going against any of them, which is nullifying our attempts at progress. These laws being uniform and universally valid, must be regarded as spontaneous emanations from an all-pervading mind, just as physical laws are from one universal nature. Hence one who has succeeded in tuning his individual mind to the universal is in possession of all the secrecies of consciousness and knows where and how to apply them for the good of individual men and women seeking his help. Here the psychologists fail and men of religion step in. All religious men are great psychologists, their hearts beating in unison with the universal. It is no wonder humanity love and adore them and reverently lay their lives and all at their feet.

Here we reach the very heart of religion. Ordinarily and in high intellectual circles religion is considered to be a set of rules to be followed by man to gain mystical or supernormal realizations leading to the ultimate reality. They are right in their conception of the goal but they err as to the method; and, as we have seen, the discovery of the goal and its nature is the province not of religion but of philosophy, and as the duty of religion is to take man to that goal through the discovery of suitable methods, their whole conception of religion is false. Save men of exceptional *samskāras* and very keen intellect, people do not derive the necessary inspiration and energy from books and laws of guidance written therein to sustain them throughout the long and tedious years of probationership in the religious life. Books and written laws are valuable guides no doubt and they may be, and even are, regarded as the final authority in matters spiritual; yet it must be admitted that real inspiration and guidance come from personalities that embody in themselves all that spirituality means. Hence religion means religious personalities, men who are the embodiments and the purest expressions of the ultimate truth and as such who know and clearly see the new modes of expression eternity is going to take at the present age and the new civilization that is coming on humanity as a result of that, and who, therefore, hold the key to unlock the flood-gates of energy and inspiration necessary for the great undertaking. Books and laws are but incomplete and inadequate jottings-down or remembrances of their sayings or life's events; and therefore they constitute secondary authority, which serves as shields against the charlatanry of false prophets and avatars. But such personalities are rare phenomena; and in their absence we have to be satisfied with lesser lights. These latter personalities, not being as perfect as the others, represent aspects of the truth or partial truths, which fact explains the contradictions that are generally found between their sayings, and even between their lives. Notwithstanding this, they are better vehicles of truth than books, inasmuch as, being living ideals, they inspire hope and confidence in men, infuse faith in them, solve their practical difficulties, and thus take them a great way towards the goal. As religion's concern is the building of man's spiritual life, it is identical with religious personalities, who are the builders. Hence anyone who wants religious experience or even tries to understand what

religion really means cannot grudge the respect shown to these great men. As in the field of trade and commerce there is no dearth of cheats, so in this holy sphere there is an abundant crop of charlatans; and as trade flourishes in spite of cheats, so spiritual aspirants progress towards the goal notwithstanding fake gurus. Counterfeit coins do not drive out of the market the genuine ones, which have their values. Similarly, in spite of large numbers of misplaced reverence people will continue to show their utmost respect for religious personages whenever they appear in any society, eastern or western. And to take an extreme case, people will wash their feet and drink the water as the holiest of the holy and consider themselves blessed and spiritually raised. If somebody does not like it the choice is his; he may prefer the rank and position and honour of the worldly man to what appears to him the humiliation of human dignity.

IV

Spiritual progress is a psychological process. If truth, the ultimate reality, is infinite and eternal, it permeates the whole universe and transcends it. Man, a dot in this vast physical and psychological manifestation (called the universe) of the great truth, must be permeated through and through by it. Hence his progress is but a willing acceptance of a fact that stares at him—remembrance after a sportive forgetting of his own existence and essence that is that ultimate substance and consciousness. Just as sports have their laws, and success in them depends on the observance of these laws, even so this rising unto the higher consciousness of being rests on following certain contingent rules, all directed towards disentangling mental complexes. Hence religion or progress towards the spirit being, from start to finish, a mental affair. it does not depend on any outside event or external occurrence, except when it raises reaction in the mind concerned. And reaction being an active participation of the mind it does not depend so much on the event outside as on its own strength or power to resist and control, which is limited only by its approximation to the tuning with the infinite.

Now let us see if this process rests on moral principles, and if so, how far and in what sense. Before we do this we are to analyse these principles a little deeper than we have done and in relation to the progress of the individual mind. Truth-telling is perhaps the most fundamental of moral principles, though, in critical moments, it is universally honoured more in its breach than in its observance. There in the external world, an event, a murder, takes place. *A* has not done it, passing by a forest he has seen it, and without disclosing it to anyone he goes on as usual about his daily round of duties. The police failed to trace the murderer and the matter ended there. Now *A* did not tell the truth; in what way does it affect him or his spiritual progress? In the world outside good, bad, and indifferent events take place every moment; it is not within the power of *A* to change them; in this case the murderer and the murdered being outside the group of people he is accustomed to call his own he is not affected in any way; the murdered man being an unknown person the particular society goes on quite unconcerned. Had *A* divulged the truth he would have been harassed by the police, leading to dislocation of his business and consequent inconvenience of his dependants; his own spiritual exercises also would have been hampered. Under such circumstances why should *A* be regarded as having fallen from his status? An arbitrary abstract ruling cannot and should not be allowed to have such a hold on individual lives. Planets are broken to pieces and go unobserved and unwept; what if a hundred pound of flesh and bones goes unnoticed? There is no scientific and philosophical reason for looking down upon *A*. In civilized society, more than in that of savages, similar circumstances do happen with similar social results—society takes no notice of them and *A* goes on merrily as before. And if he is so weak as to feel a sort of prick within and if he is rich, he gives a big sum of

money for some charitable purpose and buys off absolution, if we can use the term. Suppose the murdered person is what we call a big gun, then another life would have been taken in all probability, the real muderer remaining untraced. This is social justice. Still our *A*'s life remains unchanged in either case. Even when an innocent person is going to be hanged *A* could not change the course of events, it being impossible for him to identify the murderer. No case of murder, however, is so simple as stated above, each having a number of complications, individual and social. But the present case is sufficient for our purpose. If truth-telling means an exact rehearsal of an external event, reason tells us it has no bearing on a man's religious life. Similar is the case with other moral principles.

Yet this absolution by reason does not help us in our practical life. An uncomfortable feeling haunts *A*, unless he is already a hardened criminal or one passionately given to lucre, power, or position. People might say this feeling is due to social conditioning. Even if it be so it is deep-rooted, and there is hardly any man anywhere on earth who is free from social conditionings. Any scheme of individual progress must take them into consideration. But it has not sprung from conditioning. Its roots are in our very nature; it is not an imposition from without but an emanation from within, a spontaneous expression of laws of life, which are universal. An event whose exact narration is required in telling the truth is not merely an external phenomenon, cut off from my life, and not one I can resist by my developed will, but an integral part of my being. As at the back of each atom there is the 'pull and pressure' of all the other atoms of the world, so is it with life and consciousness. It is not the external world of matter and energy alone that is an ocean of waves inextricably interconnected, but the whole world, internal and external, of matter and energy and life and consciousness, is one homogeneous whole expressing itself diversely as matter-energy and life-consciousness, as distinct and separate in its grossness, as unified and unity in its fineness. Man and human society, in proportion to their grossness, feel themselves separate from others and may remain indifferent or even turn inimical to them, as we actually find today. Nevertheless, those who want progress, that is approximation to this universal ultimate, cannot afford to keep themselves, or to look upon themselves or any outside occurrence as distinct, for the simple reasons that it is not a fact and that it is not conducive to advancement. Worldly people may do so with impunity, for they love this separate existence for the sake of enjoyment; and they have what they want, of course, with an addition which they do not want—hard knocks—because they try to go against the grains of reality. And because moral laws, like their physical counterparts, are based on this nature of the ultimate and because the hankerings of the religious people to reach out to this reality are genuine there is a spontaneous tuning of the individual to these universal laws; and whenever there is a gap, a forced break, or a lapse, it gives out a jarring sound, an uncomfortable feeling of disharmony, a sense of being cut off from the source, that embitters an otherwise blissful life. The poignancy of this bitterness increases as one progresses towards the goal, reaching which, however, events and occurrences assume a new meaning and significance and lose their moral values in the transcendence of the relatives as such. In the *knowledge* of the scheme of the universe and the happenings of distinct events in relation to the whole or in the *faith* of an all-knowing, all-powerful, benign God, bitterness yields place to a sedate calm and bliss—morality, religion, and philosophy attain their goal.

We see, therefore, religion does not obey moral laws; on the contrary, moral laws ingratiate themselves with religion, being its handmaid, in the sense that they serve its purpose. When this purpose is served, when the goal is attained, religion remains as the perfected man, but morality disappears in him. The laws lose their 'ought' and are turned into 'be'; and laws are moral because of their

oughtness. Transcending all obligations the perfected man simply is: by his mere existence he appears as the embodiment of moral perfection. The laws no longer command but obey. Sometimes, in their fuller vision, these supermen do something which, judged by our human standard of morality, appears to be cruel or unjust or even untrue, which viewed from a higher metaphysical standpoint, is regarded as true and beneficial. Hence morality cannot dictate to religion but should humbly obey its command.

V

Something more is required of morality. Serving the purpose of religion, it must fit itself to changing time and place and to developing personalities. Moral laws would be worse than useless if they do not take into account these three important factors. We must not forget that they are to serve man, to take him from imperfection to perfection, or if we like, from lesser perfection to higher perfection; and if in doing so it kills a sacred human life by its rigidity or inexorability it defeats its purpose. If by loving a criminal, even a murderer, I can wean him from the heinous life government or society has no right to hang him. Here morality, the moral principle of justice, must bow down to the spiritual law of love. Moral laws, to be really beneficial to individual persons as well as to society, must work with great caution, taking due note of the three factors. But as we cannot expect such great power of reasoning and such a high degree of impartiality from the common man, society declares these moral laws to be sacrosanct and demands implicit obedience to them. Really speaking, they have the value of a convention. As they are there in society for a set purpose, it is the purpose that is really sacrosanct, the moral laws deriving their authority from the end they are meant and bound to serve. Moral laws would have been thrown to the winds long ago, had they not bent their heads to the exigencies of time, place, and personality. In practical life they do it, but as exceptions, and with a view to giving and creating opportunities to and for a personality under changed circumstances. Religion always keeps this end bright in view, and, in consonance with this, creates a hierarchy of laws for all levels of being through which to take man on to the goal; at the same time it reserves the right to change these laws to suit occasions. One must, however, be on guard here lest it give a licence to selfishness and crime. It is religion, not man, that reserves that right—religion as represented by men who have reached the goal and guide others to its Religion as the revelation of truth and its manifestation of ways and means for taking man to it is the creator of laws. And this revelation comes down to the earth through these perfected souls who are its best media, which fact justifies the common identification of religion with personalities like Buddha and Christ. It is these commissioned personalities that bring about changes in the moral laws or in emphasis on some of them rather than on others, according to the peculiar needs of time, place, and person. So we see morality adjusts itself to the needs of religion and not *vice versa*. Those who swear by abstract truth, justice, and beauty or bliss do not know what they mean. In the relative world of ours they too are relative, relating man to the ultimate truth, which is the essence of his being, through a series of constant adjustments not only in human psyche and circumstances but in themselves also, they being nothing more than the relation between these two. And when the relatas are changing their relation cannot remain constant. Even so, when the changing man ceases to change, reaching his changeless being, the circumstances, the created objects of the subject man, are withdrawn in himself; and the relation goes. But as this process of the changeless to re-reach itself through changes is eternal the laws based on the changes are also eternal; again as the changelessness in the midst of these changes is an eternal fact, there, in it, changes and their relations never exist. As in this visible world the perfected souls are the meeting-points of change and changeless-

ness, as they are ever conscious of their identity with changelessness and its sporting as ceaseless changes, they are the persons who show humanity the paths leading to the goal, which are known as religion or religions. It is for this reason, religion owes its allegiance to these persons only, and not to any sets of laws, which are their discoveries in and proclamation to the changing world, having no validity beyond.

DEDICATED LIVES

By Dr. C. T. K. Chari

(Continued from the January issue)

Part Two: The Light that Discerns

In the first part of my article I have suggested that the most pioneering 'depth psychology' of today may be taking only infant steps to a World of Spirit. It may be worth our while to follow another slender thread even if it seems to wind its way into mazes of incredible complexity. Psychiatrists with Freudian leanings like Ehrenwald[25] Eisenbud[26] and Nandor Fodor[27], and Jungians like John Layard[28] and Laurence Bendit,[29] have noticed that, in the 'telepathic' situation 'repressed' emotionally-toned (guilty, fearful, resentful) contents of the unconscious mind are often most readily cognized. On the hypothesis proposed by Ehrenwald, this is a sort of *plus*-condition of the 'telepathic agent' corresponding to a *minus*-condition, consisting in a temporary or permanent 'dissociation' from 'normal' consciousness, of the 'telepathic percipient'. The curious parallels that seem to occur in the biographies of well-known 'sensitives' make it at least a legitimate possibility that a supernormal sensitiveness to human character may be interwoven with the lives of notable mystics. The fact that much of the evidence is given in a frankly anecdotal form does not rob the speculative suggestion of its value.

In the ordinary 'sensitives' studied by the psychical researcher, 'paranormal' awareness is not subordinated to mystical aims and, therefore, figures as a queer intrusion into human affairs. Miss X., a gifted 'sensitive', narrated how, on a certain occasion, she met the husband of a recently-married friend. Everything she had heard about him pointed to a gentleman of birth, fortune, and position. But from the instant she set her eyes on him, a curious hallucination continued to trouble her. She saw him as a boy gazing with an expression of abject terror, his head bowed, and his hands raised as if to ward off blows which rained on him. Subsequently, on making discreet enquiries, she learned that the hallucinatory scene had actually been enacted some years earlier in a public school

[25] *Telepathy and Medical Psychology*, by Jan Ehrenwald, M.D. (George Allen & Unwin, London, 1947), see especially pp. 55-59.

[26] 'Psychiatric Contributions to Parapsychology: A Review', *The Journal of Parapsychology*, Vol. 13, No. 4 (December, 1949), see especially p. 259.

[27] 'Telepathic Dreams', *Amer. Imago*, 1942, 3, 61-87.

[28] 'Psi-phenomena and Poltergeists', by John Layard, D.Sc., *Proceedings of the Society for Psychical Research*, (London), Vol. XLVII, Part 168 (July, 1944), pp. 339, 599.

[29] *Paranormal Cognition: Its place in Human Psychology*, (Faber & Faber, London, 1944), see especially pp. 23-24, 39-41.

when, in consequence of a disgraceful act of fraud, the boy had been ignominiously expelled. The hallucinatory picture seemed to symbolize the cowardice and treachery which still lurked in the man[30]. Monsieur de Fleurière, one of the 'sensitives' studied by Dr. Eugène Osty, a former Director of the *Institut Métapsychique International* of Paris, on receiving a lady, said to her impulsively: 'Your aspect is very calm, but there is a drama in your past! One, two, three revolver shots at another woman—your enemy! Fortunately not much damage done, only a scandal and imprisonment.' All that M. de Fleurière said turned out to be correct[31]. The renowned Swiss philosopher, Heinrich Zschokke, stated in his autobiography that a paranormal knowledge of the character of human beings sometimes came to him when he was in company; the revelation did not seem to require more than a few minutes. Zschokke in the company of friends, met in the town of Waldshut, on a market-day, a group of young men who were making fun of the peculiarities of the Swiss and ridiculing Mesmer's 'magnetism', Lavater's 'physiognomics', etc. Before Zschokke's mind's eye, the past history of one of the group, a handsome young man, passed like a dream. He addressed the young man and challenged him to contradict the account of his life which he (Zschokke) would unfold if it was palpably false. In the dead silence that followed, Zschokke narrated the incidents in the past life of the young man, including an act of defalcation that had brought disgrace. Incident after incident was corroborated by the young man; he had lost his air of jaunty cocksureness and was on the verge of tears. Zschokke had never met him before nor heard about him.[32] More startling are the cases in which the insight into character spans the future. In the biography of the celebrated Austrian 'sensitive', Frau Maria Silbert, written by one of her intimate friends, we read that, when she was introduced to one of her husband's acquaintances, she refused to shake hands. She had an uncontrollable feeling of repulsion for which her husband scolded her when the company broke up. A few months later, however, Herr Silbert came in with the news that the man from whom she had recoiled had murdered his wife.[33]

We begin to understand dimly how great mystics could display the most disconcerting insight into the secret corners of the human heart. Of the doings of the Italian mystic, St. Catherine of Siena, the Russian mystic, St. Seraphim of Sarov, and the Spanish mystic, St. John of the Cross, I have spoken elsewhere[34]. Juan de la Cruz, although he (like Sri Ramakrishna) detested 'prying into the human mind', seemed to be aware of the hidden frailties, temptations, and difficulties, of those who came to him seeking his help and advice. The distinguished Russian philosopher, N. O. Lossky has referred to a remarkable power apparently exercised by Father Nectary, the last Elder of the Optin monastery, when he was on his spiritual errands. A certain V. S. with his wife visited the monastery. Mme. V. S. painted the view at sunset against a bright, clear, cloudless sky. She left her painting on the balcony of the room and went out for a walk with her husband. During the stroll, the couple got into a heated argument, quarrelled and refused to look at each other's faces. When they returned to their room, Mme. V. S.'s painting showed conspicuous alterations. The sky was no longer bright and clear; angry, threatening clouds had gathered on the canvas; there were

[30] *Essays in Psychical Research,* by Miss X. (George Redway, London, 1899), Ch. III.

[31] *Supernormal Faculties in Man,* by Eugène Osty, M.D. Eng. tr. by Stanley de Brath (Methuen, London, 1923), p. 158.

[32] Zschokke, *Selbstschau,* I, cited by Mrs. Anna Hude, Ph.D., in her *The Evidence for Communication with the Dead* (T. Fisher Unwin, London, 1914), pp. 28-29.

[33] *The Mediumship of Maria Silbert,* by Adalbert Evian, Eng. tr. by H. E. Kennedy, B.A. (Rider & Co., London, 1937), p. 8.

[34] See my papers in *The Aryan Path,* October, 1950; *Philosophy East and West,* October, 1952; *The Journal of the American Society for Psychical Research,* July, 1954.

streaks of lightning. The marks of paint were fresh. Husband and wife were nonplussed. They learned from the servant that a monk had called in their absence and guessed that it was Father Nectary. He could paint. He had divined their thoughts even at a distance and had represented symbolically the deplorable condition of their minds. V. S. and his wife were so ashamed of their quarrel that they made it up at once. V. S. mentioned the incident in setting down his reminiscences of Father Nectary.[35]

The same sensitiveness to 'tainted' or 'polluted' thoughts was noticed in Sri Ramakrishna and Swami Brahmananda by those who moved closely with them. Swami Saradananda[36] narrated how Sri Ramakrishna, on the day of the car festival of 1885, went with Narendra (Swami Vivekananda) and others to the residence of Pandit Shashadhar Tarkachuḍāmaṇi. The Master discoursed on various subjects. Then, feeling thirsty (or perhaps for some obscurer reason), he asked for drinking-water. A man with *tilaka,* strings of beads, and other emblems of religion in profusion on his person, brought a glass of water and respectfully offered it to the Master. The latter raised the glass, but he could not drink. Noticing this, another gentleman threw away the water and refilled the glass. The Master drank a little. Almost everybody present was under the impression that some speck of dirt or particle of dust had fallen into the first glass of water. But Narendra, who was sitting very near the Master, saw that this could not at all be the explanation of the Master's recoil. He later drew aside the younger brother of the man who had brought the first glass of water and put some cautious questions. The young man showed great embarrassment. 'How can one talk of the faults of an elder brother?' he said brokenly. Narendra did not want to know more from him; he had found the explanation of the Master's odd reluctance to drink the first glass of water. Another member of the household not only corroborated what the younger brother had said, but told Swami Vivekananda everything; Swami Vivekananda was acquainted with the man. We also read[37] how Sri Ramakrishna once admonished Rakhal (Swami Brahmananda) for a very trifling lie he had uttered in a facetious conversation with a friend. The Master could not have heard about it through the ordinary channels of information; indeed, Rakhal himself had forgotten the incident. In referring to these incidents, I am emphasizing not the 'paranormal'—such ostentation would be in ill-keeping with the aims and ideals of the Ramakrishna Order—, but rather the complete subordination of it to higher ends in the lives of mystics. There seems to be a curious phenomenon associated with the appraisal of human character by Saints. Freud[38] emphasized the intimate psycho-biological connection between the libido (or sex-energy) and the functions of the olfactory organ. He noticed, in some of the hysterics and neurotics who came to him, a marked susceptibility to smell, a tendency to osphresiolagnia; they could recognize persons by their 'smell'. Experiments by Menzel, Löhner, and Buytendijk have shown that dogs are so sensitive to smell that they are able to identify a piece of wood or stone, among many other similar pieces, if their master has touched it for barely a couple of minutes[39]. The psychologist, Scripture, recorded the case of a woman, in charge of a boarding-school, who could sort out the boys' linen after the wash by the odours alone[40]. Dr. Montague

[35] *Mystical Intuition,* by Dr. N. O. Lossky (Russian University, Prague, 1938), pp. 37-38.

[36] *Sri Ramakrishna the Great Master* (Sri Ramakrishna Math, Madras-4, 1952), pp. 598-599.

[37] *The Eternal Companion: Spiritual Teachings of Swami Brahmananda* (Sri Ramakrishna Math, Madras-4, 1945), pp. 27-28.

[38] *Collected Papers,* Vol. III, p. 382.

[39] *Psychical Physics,* by S. W. Tromp (Elsevier Publishing Co., New York, 1949), p. 104.

[40] The case is cited by J. Drever, D.Phil., in his *The Psychology of Everyday Life* (Edinburgh, 6th edition, 1929).

Summers[41] and Father Herbert Thurston[42] have discussed the 'odour of sanctity' exhaled by some Christian mystics during their life-time (St. Thomas Aquinas, St. Herman Joseph, St. Francis of Paola, St. Veronica Giuliani, St. Catherine de' Ricci, St. Maria Francesca) or after their death (St. Simeon Stylites, St. Teresa, Donna Vittoria Colonna). It seems likely that some, if not all, of the odours were hallucinatory and served to 'externalize' a 'paranormal' awareness of character. Dr. Summers and Father Thurston have said little about the 'odour of iniquity', if I may coin the expression; yet, there are indications that it is perceived. Disagreeable odours of various kinds have been mentioned in connection with the poltergeist phenomena and haunts of parapsychology[43]. The legend about St. Filippo Neri that he could detect hidden sins by the 'smell of sinners' may not be wholly legendary. Recent researches seem to suggest that substances with similar odours have the same Raman spectrum[44]. May there not be a 'spectrum of human character', more or less consistently translatable into hallucinatory odours and other sensations (somewhat in the manner in which auditory sensations are translatable into visual images in cases of chromesthesia or 'coloured hearing),[45] of which Saints are sometimes 'paranormally' aware? In the Hindu theory of *ojas* and sublimation, we may have an interesting complement to the Freudian hypothesis about osphresiolagnia and its 'repression'. The metaphor of flavour or odour, which often occurs in Eastern mystical literature, may be far more significant than is ordinarily supposed. Dr. W. Y. Evans-Wentz[46] has drawn our attention to the expression, 'of one taste', which is used in Buddhistic literature to symbolize the supra-mundane, mystical unity. Ibnu'l-'Arabī, in expounding his subtle theory of 'latent essences' (*a 'yān-i thābitah*), remarked quaintly that the essences have not 'smelt the smell of existence'.[47]

We hear that Swami Brahmananda was almost at all times very sensitive to 'worldly-mindedness'; it stung him like an adder. There was an early period in his life when he would not allow anybody except sincere seekers after God to interview Sri Ramakrishna; nobody could deceive Rakhal; he could read character like an open book; for this over-zealous censorship, however, he was upbraided by the Master. In his later life, Swami Brahmananda seems to have used his gift only for the lofty ends of the Ramakrishna Mission. When a wealthy man, who had lost his wife, offered to bequeath his millions to the Ramakrishna Mission, Maharaj rejected the offer; 'for he knew by his insight that the millionaire would later regret the offer'[48]. 'In the same way, he refused to accept a gift of some real estate, knowing that the emotion which prompted it was merely temporary.'[49] We are assured that he was aware of the 'subconscious tendencies' of his disciples long before there were any overt indications of them. He would sometimes assume a severe countenance in confronting a disciple. The treatment would seem unjust and unreasonable until it brought about a spiritual change in the disciple which no honeyed words could have effected.[50] He cured a boy, who showed

[41] *The Physical Phenomena of Mysticism* (Rider, London, 1950), pp. 62-63.

[42] *The Physical Phenomena of Mysticism*, edited by J. H. Crehan, S. J. (Burns Oates & Washbourne, London, 1952), Ch. IX.

[43] See my observations in the *Journal of the American Society for Psychical Research*, (New York), July, 1954, p. 105, footnote 33.

[44] S. W. Tromp, *Psychical Physics*, p. 102.

[45] *Method and Theory in Experimental Psychology*, by Charles E. Osgood (Oxford University Press, New York, 1953), pp. 126, 642-644.

[46] *The Tibetan Book of the Great Liberation* (Oxford University Press, 1954), p. 211, footnote 1.

[47] "The Conception of *Al a 'yan al thābita* in Islamic Mysticism", by Dr. Mir Valiuddin, *The Philosophical Quarterly* (Bombay), April, 1950, p. 33.

[48] *The Eternal Companion: Spiritual Teachings of Swami Brahmananda*, p. 69.

[49] *loc. cit.*

[50] *Ibid.*, p. 90.

great promise by his steadfastness, of his hidden conceit and vanity by handling him brusquely on the day fixed for his initiation: 'Why are you here? I shall not initiate you. Go away.'[51]

It may not be unfitting to mention that extraordinary instances of 'soul-surgery' are recorded in the history of Sūfism. The story[52] goes that when Prince Dara-Shikoh, the son of the emperor Shah-jehan, went to interview the great Mullah Shah for the first time, in the year 1639, he was peremptorily dismissed: 'What are emperors and princes to me? . . . Go away and do not show thyself here a second time.' A few years earlier, the Prince had interceded with Shah-jehan for the Sufi teacher when the emperor had just despatched a firman condemning Mullah Shah to death. The Saint's neglect, in return for the consideration shown to him, wounded the Prince deeply. How profound was the change brought about by the rebuff may be guessed from the subsequent recorded history of Dara-Shikoh and from his moving spiritual autobiography contained in his Persian translation of the Upaniṣads, completed in the year 1656. When a disciple of the great Sheikh, Zu'n Nun, complained to the Master that forty years of devotional exercises, with regular fasting, had brought him nowhere, the Saint is said to have given the advice: 'This evening, omit your prayers, eat as much as you like, and go to sleep.' Strange advice coming from a holy person; but it worked. The disciple had a dream of the Prophet that very night; he glimpsed the Spiritual World in its true proportions; his restlessness vanished.[53] Who can know the promptings of the 'subconscious mind' of the disciple as well as the Pīr? Not without reason was Zu'n Nun called 'the physician of sick souls'.

Dr. Ernest Jones, in an important paper[54], argued that at least one worth-while criterion of 'normality' of personality is the genuineness of one's affection for others, measured not by its quantity (that may give us a 'reaction-formation' not a true 'sublimation'), but by its inner freedom from the dark and relentless triumvirate of unconscious guilt, unconscious hate, and unconscious fear. Is it too much to say that the wisdom of mystics is far ahead of the therapies of our century? The mystic insists that one cannot truly *know* others without caring for them, *loving* them. Dostoevsky's symbolical figures, Myshkin, Alyosha, and Zossima, love and pity; and they draw from the boundless well of the human heart.

The 'experimental psychology' and 'depth psychology' of today have not yet come out of their swaddling-clothes. They cannot claim to have understood a tithe of the significance of that ageless quest which is mysticism, Oriental and Occidental.

'And sometimes, horror chills our blood
To be so near such mystic things,
And we wrap round us, for defence,
Our purple manners, moods of sense—'[55]

(Concluded)

[51] *Ibid.*, pp. 95-96.

[52] *Mystics and Saints of Islam*, by Claud Field (Francis Griffiths, London, 1910), pp. 181-182.

[53] *Ibid.*, pp. 64-65.

[54] 'The Concept of a Normal Mind', *The Year Book of Psychoanalysis*, Vol. I. (Imago Publishing Co., London, 1945).

[55] Elizabeth Barrett Browning, *Mystery*.

'A boat may stay in water, but water should not stay in the boat. An aspirant may live in the world, but the world should not live in him.'

—Sri Ramakrishna

NEED FOR AN INTEGRAL EDUCATION

By Shri Jibendra

Swami Vivekananda once warned the nations of the West in his own prophetic way: 'It is one of the evils of your Western civilization that you are after intellectual education alone and take no care of the heart. It only makes men ten times more selfish and that will be your destruction.' History bears testimony to the truth of Swamiji's warning. Two great wars have swept over the globe within the last fifty years and if a third World War involving the destruction of a large part of mankind is still averted, it is because men have begun to question if the way they have so far followed is not the wrong way after all. A certain sanity has dawned upon human consciousness and some element of introspection has been introduced in our lives by the exigencies of circumstances. If a right direction now comes from right quarters, humanity may yet be saved.

Secularism is the great evil of modern education in addition to its being a purely intellectual education. We are taught to look out and around but not within ourselves. It is a purely external education, one that helps the conquest of outer nature but not the inner nature of man. Knowledge is power, but it is a power for good as well as for evil. Material sciences and the knowledge of the external world have placed formidable power at our disposal; but as we are wanting in self-knowledge, we do not know the right use of that power and often abuse it to the detriment of our best interests. Without self-knowledge there is no self-control, and without self-control man is no better than the animal. The vast majority of men are still like animals, moved by desire and ego and have no control over their instincts, passions, and impulses. Very few men rise above the body consciousness, that is, identification of themselves with the body. Yet the body is not our whole self nor even the mind. There is a higher principle, a higher power, a higher being in ourselves and that is the Spirit, Self, or Soul and we are That. 'Thou art That, O Shwetaketu.'

The right function of education is to impart knowledge,—knowledge not only of the world of outer nature but also of man's inner nature, so as to enable us to conquer the inner enemies like lust, anger, greed, fear, hatred, jealousy, slavery to the senses, the instinct for possession and domination, etc. These primitive animal reactions are due to a division in the consciousness that one is separate from the rest of the creation. This is the work of the ego, the principle of separative consciousness in us, which is the root cause of the malady of the world. When we thus differentiate between men and men and between ourselves and others, we forget our unity in the original source of creation and fall into the many errors of division and disunity, which are the source of all our troubles. When education fails to impart this knowledge to us, it becomes lop-sided, defective, and dangerous. A little learning is a dangerous thing. It fosters the ego, instead of teaching it to dissolve itself as the primary condition for self-knowledge, and fails in its objective. The fact that humanity as a whole has gone down from the highest ideal of the race which is the realization of the truth of the unity of existence, is a proof positive, if any proof were needed, of this serious defect in our education. Science is being harnessed by the educated leaders for forging new and deadly weapons of mass destruction of fellow men; and money, power, pleasure, and comfort have become the one motive and sole preoccupation of the race. When there has been such a dangerous deterioration of the aim and standard of education, what good can we expect from it? The education that fails to give self-knowledge is a barren and withering education; it cannot but make men more and more selfish—individually, collectively, or

nationally. Want of self-knowledge is the greatest tragedy of our times; and it has been brought about by the prevalent system of education all over the world. Men are the products of the system, which again is their own creation. Thus the vicious circle goes on.

One great blunder of the present statesmen, educationists, administrators, and teachers is their excessive and inordinate stress on the development of science and technology and their application to the use and furtherance of mere material wealth to the great neglect of and detriment to the human material. The development and culture of manly virtues demand a greater emphasis, for ultimately it is man who will use the resources of nature and this use may be beneficial or harmful according as the man is good or bad. Good men alone can ensure a good and proper utilization of material resources. Violence, selfishness, crudity, and ignorance are innate in human nature. To overcome them and to become our true selves is the right aim of human effort even though it be a long, tardy, and difficult work. Large-heartedness, charity, forbearance, nobility, love, compassion, fellow-feeling, regard for truth and justice, continence, humility, good-neighbourliness, etc. come from a widening of the heart and a persistent and rigorous training and self-discipline. This is what Swami Vivekananda implied by taking care of the heart in education. These virtues have to be inculcated in the young by examples more than by precepts. If a change of human life is to be brought about, it must be done by a right and proper sort of education that will emphasize the need for cultivation of human virtues and unselfishness leading to self-knowledge as the highest object of life.

There is now a persistent cry for peace in the world, but peace cannot be had for the mere asking. Peace demands sacrifice no less than war. If not a complete giving up of individual and national egoism, a certain mitigation of our crude ego-nature and selfishness is called for in the interests of peace. If the precepts, 'Live and let live', 'Do to others as you would be done by' or as Christ said, 'Love thy neighbour as thyself', were followed in practice and not merely in principle, much of the misery and suffering of the human race would have disappeared long ago. 'No man', says Sri Aurobindo, 'living in his ego is able truly and perfectly to do these things ; he can only accept them as a demand of his mind, and aspiration of the heart, and effort of his will to live by a high standard and modify by a sincere endeavour his crude ego-nature. It is when others are known and felt intimately as oneself that this ideal can become a natural and spontaneous rule of our living and be realised in practice as in principle.' 'By the very nature of our ego and ignorance', continues Sri Aurobindo, 'we affirm ourselves egoistically even when we most pride ourselves on selflessness, and ignorantly even when we most pride ourselves on understanding and knowledge. Altruism taken as a rule of life does not deliver us; it is a potent instrument for self-enlargement and for correction of the narrower ego, but it does not abolish it nor transform it into the true self one with all; the ego of the altruist is as powerful and absorbing as the ego of the selfish and it is often more powerful and insistent because it is a self-righteous and magnified ego. That is one reason why a spiritual call must be accepted as imperative and take precedence over all other claims, intellectual, ethical, social, that belong to the domain of the Ignorance. For the mental law of good abides in that domain and can only modify and palliate; nothing can be a sufficient substitute for the spiritual change that can realize the true and integral good because through the spirit we come to the root of action and existence.' It is then the training of men in spiritual education and the utmost development of their faculties of heart and mind from which all traces of ego and selfishness have been obliterated, that is the need of the hour. The only question is where and how such education is to be had.

VIBHŪTI-YOGA (THE PATH OF SPLENDOUR) IN THE VEDAS

By Dr. Abinash Chandra Bose

I

The recognition of different kinds of religious approach in India is a mark of the catholicity of her spiritual outlook. It is usual to speak of three paths in religion—those of *Karma* (Action), *Jñāna* (Knowledge), and *Bhakti* (Love). A more detailed analysis of the subject, however, has led to further classification. For example, the Path of Knowledge has been distinguished as a cognitive process, from the Mystical Path—that of direct, intuitive apprehension of Reality, bearing the proud name of *Rāja-Yoga*, the Path of the Kingly Secret. The *Bhagavad-Gītā* speaks of several Yogas—ways of spiritual harmony,—detailing the different spiritual attitudes on the one hand, and emphasizing their fundamental unity on the other. The *Gītā*, in two remarkable chapters (IX and X), describes successsively the *Rāja-Yoga* (the Mystical Path) and the *Vibhūti-Yoga* (the Path of Splendour), the one taking us deep into the secret heart of Reality, and the other exhibiting the glory and wonder of its external manifestation.

The *Bhagavad-Gītā* analyses the conception of *vibhūti* or glory. Arjuna wants to know what qualities constitute divine splendour:

'Pray, tell me in detail the divine glories of Thine,
By which glories Thou remainest pervading these worlds.'

(*Bhagavad-Gītā*, X. 16)

'Through what concepts (*bhāva*) art
Thou to be contemplated by me?'

(*Ibid.*, X. 17)

The *Gītā* says in essence that God is the best of all that is good, the most beautiful of all that is beautiful, the most powerful of all that is powerful, the most glorious among glorious things. For example, He is Shaṅkara among Rudras, Bhṛigu among the sages, the Ashwattha among trees, Rāma among warriors, the imperial Beast among beasts, Vainateya among birds, spring among seasons, Vāsudeva of Vṛiṣnis, Poet Ushanā among poets, and so on. It is very interesting to find that this very mode of describing the Supreme Being has been used in the *Ṛig-Veda*. In fact such a method is found, generally speaking, in the Vedas and the *Bhagavad-Gītā* alone, and does not appear to have been followed in the Upaniṣads or other literature. The *Ṛig-Veda* says, in the same style as we find in the Tenth Chapter of the *Bhagavad-Gītā*, about the Supreme Being:

(1) 'Brahmā among Gods, the Leader
of poets,
The sage among the wise, the
Buffalo among wild animals,
The Falcon amid vultures, the
Svadhiti tree in the forest,
—Soma over the cleansing sieve
goes singing. . . .'

(*Ṛig-Veda*, IX. 96. 6)

(The Deity of the verse, *Soma Pavamāna*, implies the Supreme Being.) In another part of the *Ṛig-Veda* we find Indra speaking in the first person like *Kṛiṣṇa*, as the Supreme Being:

(2) 'I became Manu and Sūrya,
I am the sage Kakṣivān, the
holy singer!
Kutsa, the son of Arjuni, I master;
I am the poet Ushanā. Behold me!'

(*Ṛig-Veda*, IV. 26. 1)

In the *Bhagavad-Gītā,* Kṛiṣṇa says, *'Kavīnām-Ushanā kavih'* (I am poet Ushanā among poets), corresponding to Indra's assertion in the Veda, *'Aham kavir-Ushanā'* (I am poet Ushanā). The correspondence is surprising and cannot but establish the fact that the *Gītā* is directly quoting the Samhitā. It also proves the point that what the *Gītā* calls *Vibhūti-Yoga* exists in its technical form in the Vedas.

II

The Vedas follow another method in describing what constitutes divine glory, and it is possible to answer Arjuna's query: 'Through what concepts art Thou to be contemplated by me?' by a study of that method. We have to find out in what particular respects the Vedas consider the Divinity supreme. Supremacy is indicated by the use of the superlative degree. In Sanskrit there are two suffixes for the superlative, *-tama* and *-iṣṭha* (the latter corresponding to English '-est') which, in the Vedas, are appended not only to adjectives but to substantives as well. A collection of these terms, scattered throughout the Vedas, indicating the qualities in which the Divinity is supreme, will bring out the answer of the Vedas to Arjuna's question. We give a few examples below of superlative terms applied to one Deity or another:

The following are in *-tama*:

Virvattama, greatest leader of heroes; *rathītama,* greatest of car-borne heroes; *nṛitama,* most heroic; *tavastama,* mightiest; *sahantama,* most victorious; *vṛitrahantama,* greatest among slayers of the wicked; *apastama,* most skilful; *vedhastama,* wisest; *avṛikatama,* most tender-hearted; *shantama,* kindest; *surabhiṣṭama,* most delightful; *yashastama,* most splendid; *kavitama,* best of poets; *vipratama,* noblest singer; *devatama,* most divine (feminine, *devītamā*), *pitṛitama,* fatherliest; *mātṛitamā, ambitamā,* motherliest; *mandratama,* most joyous; *madintama,* best of gladdeners; *maghavattama,* most liberal; *swidintama,* dearest; *priyatamā* (f.), dearest; *shivatama,* most beneficent; *antama,* most near, etc.

The following are in *-iṣṭha*:

Variṣṭha, supreme; *ojiṣṭha,* most powerful; *shaviṣṭha,* mightiest; *shreṣṭha,* best; *dansiṣṭha,* most wonderful; *varṣiṣṭha,* highest; *shambhaviṣṭha,* most blissful; *shobhiṣṭha,* most beautiful; *shociṣṭha,* most resplendent; *maṁhiṣṭha,* most liberal; *yajiṣṭha,* best adored; *yaviṣṭha,* most youthful; *preṣṭha,* most beloved; *nediṣṭha,* nearest, etc.[1]

The superlative has a twofold significance. It means, first, that the Divinity is supreme in respect of the qualities or activities described; secondly, that though God is supreme, there are men, too, who possess these qualities in some degree and thus partake of divine glory. For example, wherever we find strength, heroism, wisdom, goodness, beauty, love, kindness, liberality, etc. in which respect the Divinity is held supreme, we see the reflection of divine glory. This brings us to another aspect of *Vibhūti-Yoga,* as described by the *Bhagavad-Gītā*:

> 'Whatever is glorious, good,
> beautiful, and mighty,
> Know that to have proceeded from
> a part of My splendour.'
> (*Bhagavad-Gītā,* X. 41)
>
> '— the whole, the supreme splendour,
> lying in the Divine.'
> (*Ibid.,* X. 42)

A consideration of more words in the superlative in the Vedas will reveal in more detail what, in terms of human values, constitutes divine glory according to them.

III

The *Vibhūti-Yoga* described so far is concerned more or less with comparative values—with the best under every category of greatness or eminence. But the Vedas realize

[1] The Vedic style is reflected in the Pali description of Buddha as *'isīnāṁ isisattama'* (*ṛiṣīṇām ṛiṣi-sattama*), 'the greatest possessor of sage-like qualities among sages'.

vibhūti or glory in a simpler and more absolute way too. Having passed through *Rāja-Yoga* or the Mystical Path with his spirit elated by the successful rending of the veil of darkness that stood between him and the Great Mystery, the Vedic sage seems to revel in the glory of the Light Divine. And he lives a child of light, finding every light partaking of that wonderful Light. On his tongue the very word 'light' (*jyotih*) assumes a mystical significance, and the material imperceptibly blends in the spiritual. Thus, throughout the Vedas there is the ecstatic expression of the thrilling sense of light which seems to flood the body, mind, and soul of the poet-sage. This is the most typical experience of one treading the Path of Splendour. The sage hails the rising sun with transports of joy and wishes to live the fullest span of life to watch the vision:

'Him who shines crest by crest
equally on all . . .
That lustrous Eye, God-ordained,
arising,
May we see a hundred autumns!
May we live a hundred autumns!'
(*Ṛig-Veda,* VII. 66. 15-16)

The word 'light' seems to assume an intellectual significance as the sage prays:

'Indra! Give us wisdom as a
father to his sons.
Guide us, O much invoked,
in this path.
May we live and have light (*jyotih*).'
(*Ṛig-Veda,* VII. 32. 26. and *Sāma-Veda* and *Atharva-Veda*)

The *Atharva-Veda,* contemplating the glories of the Earth, says:

'Thine, O Earth, are the five races of men, to whom mortals, the sun, as he rises, spreads with his rays the light that is immortal (*jyotir-amṛitam*).'
(XII. 1. 15)

The heaven contemplated by the Vedic sage is also a world of everlasting light (*jyotir-ajasram*) (*Ṛig-Veda,* IX. 113. 7). The mind or spirit of man is 'a light (*jyotih*) hidden in the heart'; it is 'the Light of lights' (*jyotiṣām jyotih*) (*Yajur-Veda,* 34. 1. 3). A sage in the *Yajur-Veda* says he has known the Divine Person (*Puruṣa*) and He is 'refulgent as the sun beyond darkness'. (*Yajur-Veda,* 31. 18). The *Sāma-Veda,* in an ecstatic chant, speaks not of a light divine, but of a Light that is Divinity Itself:

'Agni is the Light (*Jyotih*),
the Light is Agni!
Indra is the Light, the Light is Indra!
Sūrya is the Light, the Light is Sūrya!'
(*Sāma-Veda,* 1831)

Thus light, instead of being a mere physical phenomenon, becomes a symbol of spiritual Reality.

IV

It is not difficult to realize, in terms of *Vibhūti-Yoga,* the transition from 'Light Divine' to the allegorized and personified forms of it, as Devas or Shining Ones. The Vedic Deities are not the particularized anthropomorphic gods and goddesses of mythology. They are nearest the original concept of glory and symbolize divine splendour in a multitude of ways. The conception of most of them centres round the mystical realization of Light. Thus Uṣas, Dawn, the Daughter of the Sky, shining in Her bright robe, resplendent in Her beauty, is the Divine Bringer of Light. Similar is the conception of Pūṣan, Savitā, Sūrya, Agni, Saraswatī, Indra, Varuṇa, Viṣṇu, and all the other Shining Ones. Through them the Vedic Path of Splendour attains its special magnificence. In their invocation and praise, worship becomes transcendent wonder, and poetry reaches unsurpassed heights.

To a superficial observer this may appear to be polytheism. But even polytheism, if it treads the path of *Vibhūti-Yoga* and does not harden into simple anthropomorphism, seeking a historical instead of a natural background for itself, is from the poetic point of view far more commendable than hide-bound cults claiming to be monotheistic. The Vedic multiplicity, however, does not make polytheism; it is an aspect of *Vibhūti-Yoga,* the

Path of Splendour. It arises from the contemplation of divine glory in a variety of forms (Max Müller's idea of 'Henotheism' partially and inadequately explains it). The Vēdas have again and again asserted that the diverse ideas and names are fundamentally one. The following refrain, occurring several times, emphatically states the unity: *'Mahaddevānām-asuratwam-ekam'* (Great is the single divinity of Gods) (*Ṛig-Veda,* III. 55). The Vedas have established the idea of divine unity in terms of a metaphysical entity, which takes it to a plane much higher than popular monotheism has ever reached. They describe the Ultimate Reality as Existence (*sat*), as the One (*ekam*), as the Eternal (*akṣaram*), and so on (the terms are in neuter singular). Take, for example, the following:

'One is Agni kindled in many a spot,
One is Sūrya shining over all;
One is Uṣas illumining all this:
That which is One (*ekam*) has
become this all.'
(*Ṛig-Veda,* VIII. 58. 2)

Had the Vedas contemplated this *ekam,* the One, alone, and not Agni, Sūrya, Uṣas, and other Deities, they would have remained only on the metaphysical plane, within the sphere of the Path of Knowledge; and the Path of Splendour would have been given the go-by. That would have deprived the world of some of the grandest poetry and human life of much of the joy of the spirit. The Vedas specialize in the *Jñāna-Yoga* (the Path of Knowledge) and *Rāja-Yoga* (the Mystical Path); but, in their most characteristic and, we may say, popular form, they pursue the *Vibhūti-Yoga* (the Path of Splendour); in other words, though metaphysical and mystical, they are pre-eminently poetical. Metaphysically Uṣas is the One (*ekam*), but what poetic splendour flashes before our eyes when we witness visions of the Maiden Goddess bringing the glorious light of day! Little would we like Agni to be merely One (*ekam*) and not see him in his divine splendour, as in

'Agni, joyous, dear to all,
Holy, whose effulgence purifies,
We, with joy-filled hearts, adore.'
(*Ṛig-Veda,* VIII. 43. 31)

And can we spare Sūrya of the *Vibhūti-Yoga* and substitute a mere divine entity for him? Let us take a description of His glory:

'The Swan (*Haṁsa*) in the midst of light,
The Lord of Wealth, seated in the
mid-region,
The Priest seated by the altar,
The Guest (*Atithi*) seated in the
house . . . .'
(*Ṛig-Veda,* IV. 40. 5)

(The *Kaṭha Upaniṣad,* V. 2, uses this description, identifying Sūrya with Ātman.)

Nor can we forgo the glories of the most splendid Indra, the ever youthful:

'Years do not age Him, nor months,
Nor days wear out Indra.'
(*Ṛig-Veda,* VI. 24. 7)

And He is the Hero of heroes:

'He bends not before the strong or
before the firm,
Or before the Dasyu-incited challenger,
He who is being extolled;
Like plains, to Indra, are the lofty
mountains,
And in the deeps there is a ford
for Him.'[2]
(*Ṛig-Veda,* VI. 24. 8)

The Vedas take us to the very heart of the *Vibhūti-Yoga* with the following vision of His magnificence:

'For every form of beauty (*rūpa*) He
has been the Model:
That beautiful form of His is for
us to see everywhere.
Indra, by His creative glories (*māyā*),
moves in myriad forms,
Verily, His bay steeds are yoked
a thousand times.'
(*Ṛig-Veda,* VI. 47. 18)

[2] The Vedic Indra should be carefully distinguished from the Purāṇic caricature of him. Perhaps this ideal Kṣatriya hero was disliked in pacifistic ages.

It is the vision of the Supreme Being through the splendour of phenomena (*māyā*) and the contemplation of the Divine through the *Vibhūti-Yoga*.

'Rūpam rūpam prati-rūpo babhūva'—'For every form of beauty He has been the Model': that is the *raison d'etre* of the *Vibhūti-Yoga*. The Upaniṣads paraphrase this when they say: 'Him, shining, everything reflects; by His light all this is illumined.'[3] (*Kaṭha Up.*, V. 15; also *Muṇḍ Up.*, II. 2. 10, and *Shwetāshwatara Up.*, VI. 14).

V

It is quite natural that the *Vibhūti-Yoga* should lead to poetry, which re-creates the visions of beauty and splendour in apt language. From the nature of the contents we should expect the poetry of the *Vibhūti-Yoga* to be sublime rather than tender, in the epic rather than in the lyric vein. In the poetry of the *Bhakti-Yoga*—the Path of Love—there are lyric ecstasies, seeking sweet melodies as the fit medium of expression. The poetry of the *Vibhūti-Yoga* is more objective and more powerful, and its measures are more stately. The natural expression for glory is glorious language. It is so in the Vedas. The Vedic sages have spoken of glory both as a divine quality and as a quality of the Vedic language. Of the Vedas, whose oral transmission through thousands of years by devoted families of reciters has been a wonderful achievement, there is one *mantra* in the Gāyatrī metre which has been transmitted by the masses of the 'twice-born' (and others in recent times), and this famous Gāyatrī verse is a typical prayer in terms of the *Vibhūti-Yoga*, and it contains the word *'bhargas'*, meaning 'glory': *'bhargo devasya dhīmahi'*—We contemplate the glory of the Deity (*Ṛig-Veda*, III. 62. 10; also *Sāma-Veda* and *Yajur-Veda*). Now, an Atharva-Vedic sage finds the same glory (*bhargas*) in the Word (*vāc*) of the Vedas. He calls the Vedic language *'bhargaswat'*, 'glorious'. Praying for fitness to preach the Vedas among the people, the sage says:

'Yathā bhargaswatīm vācam avadāni
janā anu.'
(*Atharva-Veda*, VI. 69. 2)

'Ashvins, Lords of light! Fill me with
honey,
So that I may speak this glorious
Word to the masses of men!'

Such are the ways of the *Vibhūti-Yoga*: The vision of magnificence arouses magniloquence. In the Vedas it combines poetry and religion into a powerful spiritual expression.

[3] The *Bṛihadāraṇyaka Upaniṣad* quotes the *Ṛig-Vedic* verse in II.5. 19. It is preceded by the statement: 'There is nothing that is not covered by Him, nothing that is not pervaded by Him' (II.5. 18), and is followed, among others, by the explanation: 'He is ten and thousands—many and infinite.' Shri Shankarācharya comments: 'Why did He come in so many forms? Were name and form not manifested, the transcendent nature of Atman as pure intelligence would not have been known.'

'In the first place; they are the most wonderful poems in the world. If you read the Samhita portion of the Vedas, you now and then find passages of most marvellous beauty. . . . What poetry in the world can be more sublime than this.' "There the sun cannot illumine, nor the moon, nor the stars, there this flash of lightning cannot illumine; what to speak of this mortal fire!" Such poetry you find nowhere else. Take that most marvellous Upanishad, the Katha. What a wonderful finish, what a most marvellous art displayed in that poem! How wonderfully it opens with that little boy to whom Shraddha came, who wanted to sse Yama, and how that most marvellous of all teachers, Death himself, teaches him the great lessons of life and death!'

—*Swami Vivekananda*

RELIGIOUS BASIS OF HINDU ARCHITECTURE

By Dr. P. K. Acharya

There is a vague idea about architecture. 'Seven lamps of architecture' could not remove this vagueness from many of us. Architecture, it must be understood, is something more than the mere art of building in any form; and, if a definition is required, it must be that it is the fine art of designing and constructing ornamental buildings in lasting materials and with a deliberate symbolic expression. An architectural building must be recognized without a name-plate so far as its purpose is concerned. As a male is distinguished from a female or as a member of a race is differentiated by nature from an individual of another race, so an architectural monument like a temple, a school, an office, or a hospital should be distinct from common building or civil engineering. The function of the engineer is to serve utility but the architect is required to serve the twofold purpose of utility and beauty. The fine art implies aesthetic elements of proportion, uniformity, symmetry, and harmony; and 'design' means a plan or scheme formed in the mind of builders to express an idea by sign or outward features. 'The designers of Indian structure attained as successfully as their Western contemporaries the aims they had before them.' In the words of Fergusson, the distinguished author of the *History of Indian and Eastern Architecture,* however, 'it will undoubtedly be conceded by those who are familiar with the subject that, for certain qualities, the Indian buildings are unrivalled. They display an exuberance of fancy, a lavishness of labour, and an elaboration of detail to be found nowhere else.' The best of everything—flower, fruit, clothes, ornaments, house, and furniture—is given to the most beloved child, wife, friend, father, mother, or the creator. To the Indian, like others of similar spiritual development, the ultimate aim of life was to reach the most beloved God, 'the True, Auspicious, Beautiful One'. Thus in building the God's House iu this world the Indian devoted all his imagination, industry, skill, and resources.

The most ancient buildings unearthed at Mohenjo-daro in Sindh are dated at the third millennium B.C. and show distinctly that the builders had no other aim but to serve the utility of residence of the simple folks of that remote past. Thus in storeyed dwelling-houses, strongly built with dressed stone which has defied wear and tear for more than three thousand years, there are pipes connected with front drains to take down the sewage; and the small rooms are supplied with devices to provide necessary light and ventilation and to guard against hot wind and dust-storm of the desert. Similar utilitarian purpose only is intended to be served by the sky-scrapers of America, Russia, and other progressive countries, built in the twentieth century by the most pragmatic scientific builders of the present day. These huge monstrous structures lack in aesthetic beauty, viz. proportion, uniformity, symmetry, and harmony; but provide necessary accommodation in limited space for their ever growing needs. The *New York Times* magazine (p.23, 1.2.53) describes the latest U. N. Secretariat Building at New York thus: 'By day it is a giant mirror; by night it exhales a frosty splendour . . . height without significance, congestion without economic excuse, ill-conceived as symbol but elegantly executed by American business.' About Russia F. J. writes in the *Illustrated Weekly of India* (p. 33, 24. 10. 54): 'One thing I disliked was Moscow architecture —typical examples of this dull, conservative, wedding-cake style are seen in the new Foreign Affairs Ministry and the block of flats on the

banks of the Moskva. . . . A thousand miles from Moscow, down in Yreven, capital of Soviet Armenia, the architecture is much more tasteful, particularly the bazaar (shops).' The oldest Armenian Church of the year 303 and the beautiful St. Basil's Cathedral in Moscow, which is now used for the May Day Celebrations are some of the finest specimens of Russian architecture.

The medieval period saw, all over the civilized world, the construction of truly architectural structures in various degrees of development. In this period men were intensely religious. Religion was the supreme concern of life. In Italy the Pope and in Japan, China, Tibet, and Nepal the kings encouraged and built fine churches and temples. In India proper the state and the church remained separated, the latter assuming no political power. The state on its part did not interfere with the individual freedom of religious thoughts. Therefore centring round religions there grew up numerous types of religious architecture. The intensely spiritual nature of the Hindus was reflected more expressly in both private and public temples and the institutions connected therewith, viz. schools and colleges, libraries and debating halls, theatres for enacting dramas and performing dancing and music, alms-houses for free distribution of food and residence, dispensaries for free supply of medicine, and hospitals for the treatment of ailments of men and beasts. The temple was the centre of all public activities and served as a sort of assembly hall. The state delegated its power of administration to the temple authorities of important educational institutions and organization of charities. Thus relieved of a great responsibility of educating, feeding, and housing deserving people, the king or ruler provided funds liberally for the building up and maintenance of all these important institutions. Non-recurring grants of huge sums of money were made available for the erection and development of such institutions; and permanent land-grants were made for their repairs and upkeep or maintenance. This inspiring atmosphere will account for the flourishing religious architecture in India unrivalled for 'an exuberance of fancy, a lavishness of labour, and an elaboration of detail to be found nowhere else' in the world.

The limitation of space and want of facility for employment of illustrations would prevent any comprehensive outline of the development of the varieties of architectural monuments; the most that can be attempted is a brief reference to outstanding examples of temples only of which further details may be found in the writer's *Glories of India* (1952) and *Hindu Architecture in India and Abroad* (1946).

Although no remains, as at Mohenjo-daro of third millennium B.C., are available for the Vedic period (2500-1000 B.C.), in the *Rig-Veda* (I. 112, 7; IV. 148; IV. 200; II. 313 Wilson) Atri is stated to have been 'thrown into a machine room with a hundred doors'. Vasiṣṭha had a three-storeyed dwelling. A sovereign 'sits down in this substantial and elegant hall built with a thousand pillars.' Mitra and Varuṇa are represented as 'occupying a great palace with a thousand pillars and thousand gates.' (*Rig-Veda,* II. 41, 5; V. 62, 6; VII. 88, 5.) Although these may be poetic description, the poet must have seen a royal residence of such description. The *Atharva-Veda* (III. 12; IX. 3) contains prayers for the stability of a house at the time of its actual construction. The Sulva Sutras, treating of the measurement and construction of some twelve varieties of large altars, built of bricks, furnish us with interesting structural details. Every one of these altars was constructed of five layers of bricks; in some cases ten or fifteen layers and proportional increase in the height were prescribed. In laying the layers one brick was never laid upon another brick of the same size and form.

These altars, when erected upside-down to house the deity when image-worship was introduced, would look like temples with *shikharas* and elucidate the origin of temple architecture in India. Thus in the period of the *Rāmāyaṇa* (1000-600 B.C.) 'The temples

(*devāyatana*) in this city (Ayodhya) were as resplendent as the sky. The steeples (*shikhara*) of the houses (both temples and residences) were like the crests of mountains and bore hundreds of pavilions (*vimāna*). The rooms were full of riches, exquisitely gilt and decorated, and looked like charming pictures.' (*Rāmāyaṇa,* 1-5, 10-15). The *Mahābhārata* (A. S. Edition, p. 364) describes the lodgings assigned to the princes invited to the Rājasūya sacrifice—'Those houses were lofty as the peaks of the Kailāsa mountain, most charming in appearance and provided with excellent furniture, surrounded on all sides by well-built high walls of white colour. The windows were protected by golden lattices and decorated with a profusion of jewellery. The stairs were easy of ascent. Rooms were furnished with commodious seats. The houses looked most picturesque even from a distance of four miles. They were free from obstructions, provided with doors of uniform height, but of various quality, and inlaid with numerous metal ornaments.'

The Buddhist period, with which the period of the *Mahābhārata* (500 B.C.-A.D. 500) concurs, saw further development in architectnre. As stated in the *Cullavagga* (VI. 17. 1) the Buddha enjoined upon his devotees the supervision of building construction as one of the duties of the order. Elsewhere (*Mahāvagga,* I. 30. 4; *Cullavagga,* VI. 1. 2) the Blessed One, while delivering a religious discourse, said, 'I allow you, O Bhikkus, abodes of five kinds—*vihāra, ardhayoga, prāsāda, harmya,* and *guhā. Vihāras* are the well-known monasteries or temples of the Buddhists. *Ardhayogas,* the *Suvarṇa-Baṅga-gṛihas,* as explained by Bnddhaghoṣa, are the two-roofed religious and residential buildings still existing in rural Bengal. *Prāsādas* are storeyed palaces for gods and kings and assembly halls of the Buddhists. *Harmyas* are more pompous storeyed edifices used as temples and palaces. And *Guhās* are rock-cut temples and monasteries. *Guhās* include the *caitya* halls at Barābar, Lomas Ṛiṣi, Bhājā, Vidishia, Nāsik, Kārli, Ajanta, Junnar, Kānheri, and other places. The well-known examples of monastery exist at Ajanta, Ellora, Nāsik, Jamalgarhi, Takht-i-Bahi, and Shah-Dheri. The Kailāsa temple at Ellora is a full-fledged structure wonderfully cut out of the surrounding rock, decorated with spherical roofs (*shikharas*) of the most perfect design and construction. The outer side of its walls and the ceiling have been furnished with sculptural marvels cut out of the rock, commencing the carving from the back, the front, sides, or the bottom of images with extraordinary accuracy in respect of proportion, uniformity, symmetry, and harmony. For an Indian it is like the drama, *Never die before seeing Naples*; life would not be worth living without seeing this wonderful Kailāsa temple. This is an example of the famous rock-cut or cave temples belonging to the Hindu category. The stories of the *Rāmāyaṇa* and the *Mahābhārata* and also of the several Purāṇas are depicted there. The Jains, like the Buddhists, built Bhikku-gṛihas or cave dwellings as monasteries for their recluses from the second century B.C. The best examples still exist at Udaygiri (Tiger Cave), at Ellora (Indrasabhā), at Mount Abu (temple of Vimala) where carving of marble is wonderfully shown; at Girnar (temple of Neminãth), Pārshwanãth in Behar, at Rampur in Jodhpur, at Khajurāho in Bundelkhand of U.P., at Sravana Belegola in Mysore, etc. The modern Jain edifices are illustrated by the temple at Sonagarh in Bundelkhand and Hāthi-Singh temple at Ahmedabad. The examples of Jain temples converted into mosques are Qutb near Delhi, the Adhāi-din-kā Jhoprā at Ajmer, and at Kanauj, Dhar and many other places.

The finest example of a purely Hindu temple is supplied by the Lingarāja Shiva shrine of the seventh centnry A.D. at Bhuvaneshwara in Orissa. The original consisted only of a *vimāna* or tower (Baradewāl) and a porch (Jagamohan); the music (Nāṭa-maṇḍapa) and the dining hall (Bhoga-maṇḍapa) were added about the twelfth century by the Kesari kings of the Shaiva faith. The Ganga kings of the Vaiṣṇava faith

built about A.D. 1078 the famous temple of Jagannātha on the seashore at Puri. It is composed of all component parts of a typical Hindu temple. It is enclosed by a double wall with four gate openings, and is composed of a *vimāna* tower 142 feet in height, the porch of 155 feet east and west, the *Nāṭa-mandira* and *Bhoga-maṇḍapa* jointly making the whole length of the temple about 300 feet and numberless smaller shrines of the *parivāra* (family) *devatā* (deities), and halls for debate (*mukti-maṇḍapa*), for teaching, and for congregation, open sheds for distribution of cooked food, and cells for residence.

This pattern of Hindu temples are found all over India. In the South, the well-known examples of the Dravidian temples are spread over the area below the Orissan border, Hyderabad, and Mysore down to the extreme southern point of the peninsula. The Kailasa-nātha temple at Kāñchīpuram (Conjeevaram) is as interesting as the Kailāsa temple at Ellora in Hyderabad. The Vaikuṇṭha Perumal is a Vaiṣṇava temple at the same place. The seven pagodas (or Rathas) at Māmallapuram contain two shrines, one dedicated to Viṣṇu and the other to Shiva. The oldest and best preserved is the Rājarājeshwara temple of Tanjore where the Bṛihadīshwara Shivaliṅga is installed. The most remarkable object in this temple is the image of the Bull, Nandi, carved in a single piece of granite stone measuring 16 feet from muzzle to rump and compares well with the huge standing Bull at Bangalore, which in its own claim is worshipped. The Shri Raṅganātha Vaiṣṇava temple at Srirangam, $2\frac{1}{2}$ miles north of Trichinopoly is the largest temple in the South. It consists of four courts (*prākāras*) and fifteen gate towers (*gopurams*). The fourth court encloses the shrines and the hall of thousand pillars. The outer enclosures are occupied by Brāhmaṇas and persons connected with the temple. The outermost enclosure is a bazaar (market) filled with shops where pilgrims are lodged and fed. The Shiva temple at Chidambaram is the most venerated and the one at Rāmeshwaram exhibits all the beauties of the Dravidian style. The great temple at Madura is composed of the sanctuary dedicated to the Sundareshwara Liṅga and the shrine to the goddess Mīnākṣī (Pārvatī). The compound measures 730 ft. by 850 ft.

Owing to the vandalism of Muslim invaders, early temples of Northern India have disappeared. The original Kīrti Vishweshwara temple at Banaras of 1659 was rebuilt in the eighteenth century as the present temple of Vishwanātha. At Mathura, Vrindaban, Govardhan, and other places, a few Hindu temples still exist. The Bengali Goswami disciples of Chaitanya built about 1627 three temples at Vrindaban dedicated to Kṛiṣṇa under the names of Madana-Mohana, Gopīnātha, and Jugala-Kishora. At Ajmer the original Brāhmaṇical temples were converted into Jain temples. The Rajputana and Gujerat temples supply instances of public life being centred round temples. Temples in Kashmir are surmounted by four roofs but most of them have been destroyed by the Muslim invaders. The temple of Mārtaṇḍa, situated five miles out of Islamabad, compares well in beauty and magnificence to 'Palmyra or Thebes or other wonderful groups of ruins'. The courtyard, 220 ft. by 142 ft., which is more remarkable than the temple itself, was no doubt the place of meeting and union of all people. The two temples in the Kangra valley illustrate efforts of private individuals and merchants in erecting such monuments. 'In Nepal there are more temples than houses and more idols than men.' The towers of Kathmandu, Patan, and Bhatgaon are crowded with sacred edifices of the Shaiva, Vaiṣṇava, and Buddhist sects, of which the Pashupati Shiva temple is the most famous. In Tibet, Shaivism, Buddhism, and demon worship are prevalent still. It is stated that the Debung Lamasery contains 9,000, Sera 7,000, and Gandan 4,000 Lamas vowed to celibacy. The Communist China, unlike Communist Russia, still retains and exhibits to distinguished visitors the famous temple of Heaven at Peking. No temple proper exists in Ceylon, but there are Dagobas or Stūpas.

Brāhmaṇical and Buddhist temples, and Thein or ordination hall for priests, still exist in Burma. The Hall of Audience at Bangkok hideously illustrates the Western mixture in Siamese architecture. The Cambodian temples bearing Indian influence are classified under four groups, of which Angkar-vat of the pyramidal form is the most famous. Its wall enclosure measures 1,080 yards by 1,100 yards. Its great gateway is five storeyed and 180 feet in height. The temple of Rāmeshwaram is equal to it only in colonnades but inferior in architectural design and sculptural decorations. Of Indonesian islands Java supplies last examples of Indian temples. The earliest monument is the great Borobudur built on the summit of an isolated hill. It is a seven- and nine-storeyed monastery. Its basement measures 460 feet across. It compares well with Angkar-vat in architectural design; and is famous for the remarkable sculptures that line its galleries, which in two storeys would extend over three miles of ground. But unlike the modern sky-scraper of America and Russia, it retains its architectural beauties of proportion, uniformity, symmetry, and harmony.

While the religious fervour of the builders is illustrated by the innumerable *dharmashālās* and pilgrim sheds all over the country and along the pilgrim routes to Kailāsa, Kedarnath and Badrinath on the Himalayas, the architectural beauties of Hindu temples and Christian churches are lacking in these structures. They were intended to serve only the utilitarian purpose of temporary residence. The recent Birla temple in New Delhi illustrates only the capitalist propaganda rather than the religious architecture proper like the St. Paul's Cathedral in London or the St. Peter's in Rome.

The scientifically erected *shikhara* is the highest development in the art of building. Its whole object is aesthetic and symbolic. The spires of Christian churches, like the *shikharas* of Hindu temples, point to Infinite God who can be reached by worshippers of His symbolic idol or image installed in the shrine or sanctuary which is the interior of *shikhara* or spire. The stupas of the Buddhist and Jain edifices and the domes on the Muslim mosques representing the round globe are but a crude symbol in comparison with the pointed *shikharas* of the later growth and the sky-reaching spires of the beautiful Christian churches. These round and spherical roofs illustrate the various degrees of fineness of artistic feeling and skill of the builders. They supply the racial distinction and the standard of artistic development among peoples of various degrees of culture, intelligence, and dexterity.

PSYCHOLOGY OF NATIONALISM

By Dr. D. N. Roy

The instinct of self-preservation is manifest in all living things. In the plant kingdom it may not be felt as overtly as in the animal world, because the voice of the plant is not audible to us, nor is its struggle for existence visible to us. But science has proved that it is there. In the animal world, and animals here include men, it is very clearly seen. The irresistible innate desire of all animals to appease hunger and thirst, to respond to the call of nature, and to avoid pain and long for pleasure, are all indications of this one supreme instinct in them. Without this instinct, life would end at the birth.

Look at the little baby or a calf born a few minutes ago. Wherefrom does it get the urge

to seek some food and get it from mother's breast? It is the instinct of self-preservation.

As life evolves from the tiniest micro-organism or amœba to higher and higher forms, this instinct also develops more and more in its manifestation till in animals we can perceive it as a sort of passion. In man this passion for life is as clear as the sunlight.

As man evolves from the anthropoid-ape life in the jungle to fairly self-conscious life in society, this passion gets a better name, e.g. emotion or sentiment, and manifests into two distinct forms which we call love and hatred. Because of this origin love and hatred are both irrational by themselves. They are the dominant psychological forces behind the usual activities of the general humanity. But they function together not to form man's ego or individuality, which is really a constructive unity; they function to give rise to his egotism, which constructs itself to be destructive.

If we try to understand these two emotional forces that supply all the necessary stimulus for human activity, we may find that love is a sort of positive sentiment, positive because it creates; while hatred is negative because it destroys. In the early stage of man's social evolution love is practically self-centred, perhaps because of the constant insecurity of life. Hatred and its invariable associate suspicion, on the other hand, are very diffusive because of the same reason. So in the comparatively crude state of society man in his activity is more dominated by the passion of hatred and suspicion than by love. But these positive and negative passions cling together like twins to form his egotism representing a self-conscious personality in which his negative or destructive sentiment plays a larger role than his positive. The progress and development of a society of men can be judged only from our knowledge about how far the positive sentiment has risen and grown above the negative one. For, as long as man's negative sentiment reigns supreme it not only hurts others but sooner or later also himself. Hatred is an antithesis of love. Because of its violent and destructive character it works adversely even upon the man who cultivates it.

What is true of an individual man is similarly true of the society he forms with others of his kind. In the lower strata of group life love is only suffered to exist inasmuch as the combined hatred of the group gets its additional strength from the exercise of mutual love within it, and this strength is useful to make itself confident enough to face all undesirable elements outside. So the egotism which the individual develops out of his primary instinct of self-preservation gives rise to a group egotism which quickens itself to a greater destructive force through love within the group and hatred without.

Human reason, which gets its sustenance for growth through wider and wider experience of things that surround us, may serve to refine our group or social egotism into a healthy form of social egoism, provided it is not made to play a subservient or slavish role to this egotism in its relation with outside. The principal motive of social egotism is how to subdue or crush its surroundings, and reason in its slavish role serves only for the success of that motive while remaining practically impotent in its natural urge for larger constructive development of social life.

History shows that human egotism has assumed different forms in different times and places. There have been tribal egotism, race egotism, religious egotism, and cultural egotism. Each form of such corporate life has played its part by seeking to subdue or destroy whatever appeared to be different from the society of its own, sometimes ultimately bringing about its own destruction. That is how many ancient tribes met their end before they could unite with their kindred types to form a larger people, many distinct races have reduced themselves through warfare into small tribes, religious conflicts have caused men to degrade themselves into beasts, and cultural iconoclasm has denuded many blooming centres of human achievements.

How unfortunate it is for mankind that many great ancient peoples with their wonder-

ful civilizations had to succumb through dreadful exhibition of this destructive spirit. Ancient Egyptians, Babylonians, Chaldeans, Magians, Greeks, and Romans—all rose with the initial fiery enthusiasm within their own corporate life, dazzled like bright sunflowers and in course of a few centuries met their fatal destiny, leaving for posterity the sad reminiscences of the blind impulsive displays of the glorification of aggressive group life. The spirit of egotism characterized the lives of all these ancient peoples. The Pharaohs of Egypt were so inspired by this spirit that they regarded themselves as gods and 'then worshipped their own images and did them obeisance'. Rameses II, the great Pharaoh of the Bible was jealous of any other man with a kingly power. Similarly the Babylonians and the Chaldeans were violently jealous of all outside people showing any strength to rise in glory. The jealous Yahveh or God of the Hebrews, as we find in the Old Testament, represented the same spirit of his people who proclaimed themselves as the only chosen race of God. The Greek spirit can be easily understood from their conception of all non-Greeks as barbarians who should be treated only as slaves within their small city republic. The Roman spirit was best expressed in the ideal stated by Virgil, 'Make slaves of all who submit and exterminate all who resist.' Such violent spirit and ideal of life directed the sharp intellect and strong enthusiasm of these great ancient peoples to work only for self-glorification, which naturally proved a menace to others. The lure of self-glorification at the cost of others had its inevitable reaction which ultimately brought about their final destruction.

Passing through all these tragedies of history, the inherited egotism among some people has got some restraining shocks and the breaking up of old isolationism through progress in communication and the consequent intermingling of races, their different beliefs, ideas and ideals as a result of frequent migration, has caused it to become somewhat weakened. But what has been weakened through the coming and living together of different races with different faiths and cultures has grown again to rise in a new form of egotism, and this is found in what is known as nationalism.

It seems this human egotism is like a hydra-headed monster that has gone through wars and wars, since history began, that has seen terrible carnage and bloodshed of all history and has often been condemned to lose its head but only to grow a new head and start again.

It is necessary that in our present compact world in which we are daily rubbing our shoulders with strangers of every kind, from far and near, we try to see whether we are right or wrong in appraising this nationalism as a new brand of the same old social egotism. The fact that it has its fascination for even many of those whose cultural tradition has enabled them to discard all social egotism in favour of a universal outlook of life as preached by their ancient sages and prophets requires very insistently that its true nature should be properly understood.

Nationalism as a new cult of corporate life evolving from the dire lessons of historical horrors, especially the unprecedented horrors of the last two World Wars, has sought to popularize itself by innocently appearing as a blithe sentiment of love for the motherland and all that it means. This is all right as far as it goes. But does it go far enough in profession and practice? Here we must pause and ponder to get a clear view of it as it has been working among many nations today.

What are the facts? The positive sentiment of love for the motherland is, of course, present in this new cult as it was present in days of old. It is good, but it is not good enough if it is not universally applicable to all nations. If it is good for one nation to foster a subjective corporate sentiment of love for the motherland, it should be equally good for every other nation to do the same. While theoretically such right is often conceded by each nation to other nations, in practice it also reveals mntual suspicion. This suspicion

clearly shows itself in each nation's world-wide system of espionage and in its domiciliary, naturalization, or citizenship laws. In these laws one may find, beside the emphasis upon unflinching loyalty to everything, that the concept of motherland implies a subtle inculcation of its antithesis in respect of other nations. Such antithesis may not be inculcated with any definite or direct motive of challenge or ill-feeling against any nation but only as a safeguard or defence measure. This defence measure on the part of each nation provides a fertile field for mutual suspicion, and suspicion, as we all know, is the unfailing mother of hatred. Need we then be shown how, in our present concept of nationalism with all its sweet implications and professions, there creeps in almost invariably the same dreadful sentiment of hatred to make it a menace to world peace?

Such current political dogmas as 'If you are not with us you are against us', 'If you do not love us then you hate us', 'If a nation is not friendly to our nation then it is hostile to us' are the revealing expressions of the same old egotism under the cloak of nationalism. While these dangerous political dogmas are the recent outburst of national egotism, there are many other ugly things that have long been going on in the civilized world with the tacit approval of all nations. Human life, especially in the relation between nations, has become very formal and hypocritical. Language which was invented to communicate our thoughts is now used to hide them. Lying is now propaganda, cheating is diplomacy, robbing is imperialism, cultural vandalism is carrying civilization, and so on. These are the things that have long been cultivated by our progressive nations with a competitive zeal, and our social conscience against these downward tendencies of life has been stunned to silence. Where is the nation so honest and sincere, so bold and courageous, so genuinely civilized and magnificent that is ready to undertake the task of breaking through the flourishing spell of such seething vices dazzlingly posing as virtues of national life? There is none, not even the strongest one who perhaps, can afford, if it so desires, to set an example to inspire the lesser ones to a wholesome conception of corporate human life. The fact is, nations with all their pretensions of high civilization are in their practical conduct of life still in the grip of the same egotism with which man started his first social life in a small tribal group and have not yet been able to extricate themselves from it.

That egotism of any kind, whether individual, tribal, racial, religious, cultural, or national, is a destructive way of life history has shown. Hatred, which is the dominant factor of egotism, is by nature definitely destructive. Whosoever is imbued with the spirit of egotism cannot escape the domination of this red passion and cannot help feeling suspicious and hateful of others. When he acts he unnecessarily makes himself enemy of those who may not even understand why he does so. Troubles naturally come and lead to destruction. This truth did strike those nations that witnessed the shocking tragedies of the last two World Wars. But have the lessons been enough to let them reorientate their national life and spirit and build it on a truly constructive foundation? The present explosive situation of the world can hardly affirm it. Indeed many of the nations are hopelessly caught in the grip of the primitive spirit, so much so that they are blind even to the absurdity of their inordinate exhibition of rights and claims. I repeat there is nothing wrong in one's love for one's country and countrymen. But it is a positive evil if that love makes one intolerant or suspicious of a foreigner showing equal love for his own country and countrymen. If my intense love for the mother makes me think that she is the ideal mother and at the same time I would not tolerate another person regarding his mother as equally ideal because the latter's mother looks different and acts differently from my mother, I would certainly be creating troubles. In the same manner if one nation, out of its intense love for itself, becomes intolerant of the things of another nation and resorts to subtle activities in order

to destroy the latter's distinctiveness and impose its own, there is sure to be bad feelings, if not bloody feuds. It is this intolerance and lack of adaptability among nations that have been the cause of all troubles. Nations exist amidst mutual suspicion and fear, and these in their turn lead them to make secret pacts and preparations apparently for defence though really it is more than that. The result is obvious. We know all this because it is happening right now in spite of all the terrible Armageddons that have bathed our earth with the blood of countless innocents.

We must affirm here that the trouble which now threatens to overtake the whole mankind has got its source in the West. Nations and nationalism are purely Western conceptions. We in Asia have been totally innocent of any such ideas. Indeed we have often been snubbed that there are no nations in the East, that there are only peoples there. What should be considered as a wholesome conception of social life has been dubbed as a sign of inferiority. Yet this Asia has been the mother of all the religions and of many great civilizations of the world. Those great ancient civilizations that are now dead have left their salutary lessons for the world, and those that still survive have also their bright lessons for all. But it seems the West has not become wiser from all this. It goes on with its own national egotism, creating troubles and tragedies not only among its neighbours but even spreading them over other regions of the earth. We are being dragged to share with them the troubles and tragedies of their own making. No one knows when there will be an end of all this gigantic illusion of life, unless that end means the final Nemesis.

NOTES AND COMMENTS

TO OUR READERS

'Memories of the Holy Mother' by Sri Mohini Mohan Mukherji is the second instalment of Mother's blessings showered on Her children the world over. . . .

'Dedicated Lives' (Part II) by Dr. C. T. K. Chari, M.A., Ph.D., as the title shows, is the Second Part of his article that has appeared in the last issue and in matters of scholarship, presentation, and the depth and originality of his views, bears the distinctive mark of its predecessor. 'We begin to understand dimly', says Dr. Chari, 'how great mystics could display the most disconcerting insight into the secret corners of the human heart.' The supernormal phenomena of mystic lives, though they are but sidelights, need intensive researches by our Indian scholars, for they reveal some necessary transfrontier connexions between individual minds, as mystics dive deeper and deeper into the consciousness of the oversoul. . . .

Shri Jibendra's 'Need for an Integral Education' epitomizes the current feeling of inadequacy of the modern secular education and of the 'excessive and inordinate stress on the development of science and technology and their application' to a materialistic life. In this critical transitional period of our country, when educational reforms of far-reaching character are being contemplated, persons concerned should give patient hearing to all views. . . .

To most Indologists the Vedic Samhitās present, in an exquisitely poetical language, a religion that personifies the beauties abounding in Nature. These personifications form the Vedic pantheon of a polytheistic religion. Max Müller has given a new name to it—Henotheism, which does not mean belief in one God, but describing one of the many gods

in such a way as if that god alone existed for the time being and others did not. Our Indian scholars find in the Sūktas not merely the seeds but the full-grown trees of all the later philosophies of the orthodox schools.

Dr. A. C. Bose, in his article 'Vibhūti-Yoga (the Path of Splendour) in the Vedas', endeavours to show that the Vedas preach the same grand religion and philosophy as the *Gītā* and adopt exactly the same method as the Tenth Chapter of the *Gītā* does. By profuse quotations of words and passages from the Vedas he has successfully proved that the virile Vedic Aryans were worshippers of one omnipresent, omnipotent, and omniscient God whose splendour is and fills the world and who is especially manifest in all the superlatives of the good, great, and sublime, and yet whose glory is but imperfectly revealed in the whole universe. . . .

Dr. P. K. Acharya,, M.A., Ph.D., D.Litt., gives, in his article 'Religious Basis of Hindu Architecture', a bird's-eye view of the Indian architecture from the earliest Vedic period, of its symbolic character representing deep spiritual ideas, and of its fine execution which drew lavish praise from Fergusson. Although the author speaks of Hindu architecture he has virtually transcended all religious limits, having included in his survey Buddhist and Jain architecture and by way of comparison that of Islam and Christianity. Neither has he confined himself within the geographical frontiers of India, having spoken of the Indonesian, Siamese, Tibetan, and Chinese architecture. It is a pity we could not provide him more space both for the text and for illustrations. . . .

'Psychology of Nationalism' by Dr. D. N. Roy, M.A., Ph.D., is a timely article as it exposes the destructive nature of the highly extolled concept of nationalism which has brought humanity on the verge of utter annihilation. Having traced its development from the days of the anthropoid-ape through tribal, racial, religious, and cultural egotism to its present form of nationalism, the author writes: 'It is good, but it is not good enough if it is not universally applicable to all nations. . . . While theoretically such right is often conceded . . ., in practice it also reveals mutual suspicion', which 'shows itself in each nation's world-wide system of espionage . . . .' When the two World Wars were fought on this issue and when the same nations are preparing on a 'grander' scale for the third, what right have we to think that man is endowed with intelligence? Or are we to suppose that Nestors have imitated the translation of Bottom?

DEVELOPMENT OF NATURE AND HUMAN SOCIETY

We do not understand one thing—people talk of development, yet do not know its direction and purpose. Will mere conglomeration of atoms be considered a development? If nebulae whirl and whirl and do not produce solar or stellar systems but incoherent masses, will they be called developments? So development must have a direction and a purpose. It is with reference to this end that processes and activities, natural or human, are to be judged. Again, those isotopes or masses which, reaching a certain stage, disintegrate and do not develop further, are a sort of development no doubt, but if they fall short of the purpose, if they are of no use to either the existing or the future stage of development, they do not deserve the appellation. They are like blind alleys from which one is to return to resume one's march by another way. They retard progress by their existence. They should better be not there—they are what we call aberrations. In the course of development, physical or biological, such things are produced—they exist for some time; but, because they do not take part in the general onward march, they are lost and are absorbed in the cause, maybe, to reappear as an element helpful to the general scheme of progress. So, to know if a thing has developed or is developing we are to refer it to the end.

But the end is not in sight, and when it comes development has stopped. If the end is integral and universal in its philosophical

sense, it will never be present; if it is of the part, it will continually be present no doubt, but being of the part, it must again be referred to the whole, which is future and distant. This makes the reference difficult. But it is not impossible; on the contrary quite probable. Where the two ends of a parabola may stretch to we do not know; but given the formula we can draw a part of it correctly and predict its further course perfectly. And formulae are given by facts and events in nature and by exigencies of life. Some of these facts and events are destructive and self-destroying; all others are the true formulae that not only lead to but determine the end. It is with the help of these phenomena that we are to find out the purpose and direction of evolution and mould our social and individual lives accordingly.

The peculiarity of the integral and universal end (taking the adjectives in their ordinary senses) is this that it is reflected in all its parts, which are the miniature replicas of the whole. The ultimate end is found in all things that abide, in all processes that crystallize into units, which form parts of the whole. Life is found in every part of a living creature and in all the processes from the formation of the first cell to the development of the whole colony of them forming a living being. And the same holds good in the case of all lives and of all living animals. Diamond is discernible in each part of a diamond and throughout the whole process of its crystallization—the same being the case in all diamond mines the world over. Again, the continuum assumes processes through which the end gradually unfolds itself. So the difference between the start and the finish is one of unfoldment, which means that the start is the folded state of the end or the finish, that runs through the entire process, which time, the fourth dimension, an ever-present aspect of the entity, has assumed to those who lack its integral vision. To the integral vision of a scientist or a philosopher the end is a phenomenon present all along the process and not something produced at the last stage of the process, which people ordinarily take it to be. It is for this reason that we say that the end not only gives meaning and purpose to the process but also imparts reality to it. Hence development without reference to this purpose is meaningless—nay, unthinkable.

What is this end or purpose? Can it be the atoms of the scientists or any conglomeration of them? Unless the scientists change the very fundamental idea of the atoms they can never be regarded as ends in themselves. By hypothesis they have been taken as unconscious though, it is argued, they produce consciousness at a very late stage of development. These unconscious atoms, endowed with tremendous energy, but having no particular direction or inherent tendency to work systematically, to combine and grow into the bewildering diversity we see around us, cannot be said to have a purpose. And yet we have seen that ends and purposes run through every bit of reality and each moment of a process. Hence either we are to endow atoms with a peculiar kind of power akin to consciousness, giving definite shapes and directions to their energy; or we are to postulate a different entity called consciousness and say that though it is not identical with these atoms it has such absolute control over them that it can give any shape or direction for any length of time it likes to any group of atoms, and thus create the multiplicity of the universe. But whatever it be, end or purpose pertains to consciousness, and this being integral and universal by experience, consciousness, its basis, must be so too. Hence when we say purposes run through the universe or there is an ultimate purpose at the back of these purposes we aver the omnipresence and omnipotence of consciousness. And this consciousness expresses itself as concepts and judgements in human minds and discerns them in the outer world as laws governing atoms and their combinations and as ends or purposes, ultimate or subsidiary.

Thus when someone defines philosophy 'as the science of the most general laws of the

development of nature and of human society' and at the same time says: 'We cannot accept as a fact that the foundations of things depend on human thought, human consciousness, and human ideas', we smell a confusion of thoughts. This confusion is further confounded by the addition: 'So the first principle of our philosophical science would be that the actual life of the people, the actual circumstances that surround them, is the real foundation of life, on which everything depends.' Let us try to understand the meaning of the last sentence first: 'The actual life of the people' 'is the real foundation of life'. The second 'life' surely stands not for all lives but for 'life of the people'. Hence the sentence equates 'life' (of the people) with the 'foundation of life' (of the people), which is absurd. Again if we take the explanation of 'the actual life', viz. 'the circumstances that surround them' (i.e. the people), then 'the circumstances' become equated to 'the foundation of life', which is equally untenable, for although circumstances help or retard the growth of life and thus indirectly mould it, it is really life's reaction to their influence that is responsible for whatever change may be brought about in it. But what is most objectionable in the above statements is the divorce of 'thought', 'idea', and 'consciousness' from 'life'. Human life, without human consciousness, to us, is an inconceivable proposition. Life is consciousness plus atoms—atoms controlled, guided, and moulded by consciousness. To bend natural laws to the service of life is a contribution of consciousness, especially, human consciousness. 'Facts of physiological, biological and geological sciences . . . and history in general' are not 'contrary' to the foundational character of consciousness, but are held together and explained by it. Whatever difference there is between the cells and tissues of physiology and biology and the atoms of physics is due to the interference of consciousness in the shape of a planned growth—atoms do not plan. Can 'the benefit of their fellow beings', of races and nations be ever possible without ideas and consciousness? In their false zeal for realism they want to dispense with consciousness, without which they cannot live for a moment. This deplorable mentality, we understand, is but a temporary violent reaction to the misapplication of solipsism to life, rather, an unwarranted apprehension of its possibility; for human history does not supply us with one instance where a nation or a race fell because it adopted solipsism as its philosophy. But that many a realist nation fell and did not rise again is an undeniable historical fact.

DR. EINSTEIN'S LETTER

'TO THE EDITOR,

'You have asked me what I thought about your articles concerning the situation of the scientists in America. Instead of trying to analyse the problem, I may express my feeling in a short remark: If I would be a young man again and had to decide how to make my living, I would not try to become a scientist or scholar or teacher, I would rather choose to be a plumber or a peddler in the hope to find that modest degree of independence still available under present circumstances.'

There is no doubt that this letter voices the feeling of all independent thinkers in U.S.A. as well as in U.S.S.R. and China, if there be any, and to some extent in other countries too. Everybody feels for these great men, who are the salt of humanity. And India, had she had the requisite money to finance the great undertakings of these noble souls, would have invited them to breathe her free air as long as they like; and Indian students would have heard and followed them as in the days of yore they of the forest universities had followed the Ṛiṣis.

But the situation is so complicated that one stops and thinks before passing any remarks. The three countries, U.S.A., U.S.S.R., and China, are passing through a life and death struggle, which, unfortunately, is of their own making and seeking. U.S.A.'s

wealth and technological achievements and yet untapped natural resources and the possibility of further development of technical skill are such that she could have gone on adding to her strength almost *ad infinitum*. U.S.S.R., great as her achievements are, needed more peaceful time to consolidate herself on political, economic, and cultural fronts to raise the standard of living of her people, and to propagate her new ideas without treading on others' corns. Of these three countries, China requires peace most; and if the reports of delegations from countries, not all too friendly, are to be believed, her seeking for peace is genuine. And yet the political estrangement between the two groups has taken such a dangerous turn that even if they now sincerely will to be at peace their deep-seated suspicion of the other will prevent its translation into action. Unceasing propaganda of a sinister type for years has convinced their peoples that their governments are compelled by the other party to tread the path of war. War psychosis has been deliberately developed. Panic has been turned to bellicosity.

When the situation is so explosive and when the scientific informations are so valuable as to upset the strategy of war no nation that believes it is passing through a crisis, can ever grant to its scientists the degree of independence that may supply a hint to the enemy to forge a new weapon of mass destruction. Each of the enemy countries is trying her best to invent more dangerous weapons than the others possess; groups of military scientists are engaged in a race for this; nobody knows what formula or technical clog has arrested the development of such a weapon. A slight hint, perfectly honest in intention, from a scientist of a country may help the solution of the difficulty leading to the manufacture of a more deadly bomb or the fiendish use of some cosmic rays.

Freedom of speech and press has been curbed, not so much by legislation as by the common consent of the powers that be and of the peoples. This is hampering the work of the seekers of truth, who need free consultation and exchange of ideas. Again these great brains have a soft heart for humanity, whom they find in a terrible quandary and whom, they feel, they have the power to drag out of it but are prevented from doing so. They feel uneasy and are hurt. But there is no way out. This is the tragedy of noble souls in modern times.

CHINA FOR PEACE?

Mr. Attlee had led a labour delegation to China and spoke highly of her achievements and intentions. Shri Nehru visited the country and returned with similar impressions. And Reuter reported under date, London, 14 Nov. ('54) that another British delegation under the leadership of Mr. Ellis Smith, a Labour member of Parliament and consisting of 'nine Labour members of Parliament, trade unionists, and business men arrived by air tonight from Peking after a tour of China'. The observations of this delegation were substantially the same as those of Attlee's party and of Nehru. The most important point in the observations was this that they saw no evidence of China's attempt to build a war economy. 'On the contrary their impression was that China, above all else, desired to feel secure so that she could continue to develop with increasing tempo her heavy and light industries and her agricultural and raw material resources.' And the delegation recommended 'that trade should be rapidly expanded between the two countries and not restricted by unreasonable embargoes and that there should be a freer interchange of people and news and that co-existence between our differing political systems is possible'. 'The group was impressed by the scale of construction and building work, child welfare, the new status given to women and the feeling that China now had "a strong and efficient Central Government".' 'We leave China', the statement continued, 'conscious of a strong, vital, enthusiastic, and organized people determined to build a new China, which can give to its people living standards higher than the East has yet known.'

Britain, no doubt, is very eager to open trade relations with China and does not like the embargoes. And the British delegation's observations may be vitiated to a certain extent by this bias. But when John Bull wants to trade with a country he does not want to throw away his money but likes to see that each farthing brings a substantial return, which is impossible in a country that is preparing for a war or where there is no stable government. So the two British delegations must have satisfied themselves on these two points before recommending their merchants to open trade relations with China. And the second delegation included traders themselves. It is very unlikely that all of them have been hoodwinked and the U. S. Secretary of State, Dulles, alone is right. It would be nice if some other countries like France, Italy, and Switzerland send some delegations and they give the world an inside view of China, who has flung open her gates to neutral countries. If Britain, a Manila treaty power, can give such an unbiased opinion of China, there is no reason why France, another treaty power, who would be willing to establish trade connection with China, would not gain by sending similar delegations. In this way if a number of countries give their independent opinions of China, the world will see the light of truth, against which interested people will not dare to speak for fear of being exposed. This is the benefit that nations with open doors reap as against those with a closed door policy. The world is interested to know the inside story of this great country. If it is found that China really wants peace for the sake of peace then the world tension will be eased and peace will reign not only in Asia but throughout the globe. But if other countries do not send cultural or commercial parties to China and fail to establish connections with her the war hysteria will continue, but China's work of national reconstruction will go apace. Ventilation of truth is world's concern.

AN AMUSING INTERPRETATION

The *Purāṇas* of the Aryans and their preachers, the *Kathakas,* were, and to some extent still are, the instruments and agents of mass education, not of the primary type but of the highest kind. Each *Purāṇa* has incorporated in itself all the prevailing knowledge of the age regarding the general and practical laws of morality, polity, economics, aesthetics, and of diverse other branches of learning. The effect of the preaching of these *Purāṇas* was exceptionally beneficent to the nation. All this imparting of knowledge was done through wonderful stories adapted mostly from the lives of historical persons, supplemented by symbolical and allegorical ones when the composers wanted to deal with high philosophical and spiritual matters. But they took meticulous care not to introduce wild guesses—untruths or half-truths—in their systems, firstly because they were incapable of telling a conscious lie and secondly because they knew the utter futility of achieving truth through dallying with falsehood. Our Mahatmaji was in this regard a true successor to the ancient Ṛiṣis.

In modern times, however, when we see great leaders carrying the standard of the same Mahatma and getting deserving honour from all people, high and low, and doing the greatest possible service to our nation in its critical transitional period, but preaching some pet theories through false stories and interpretations (unwarranted by our scriptures) which have the effect of shaking people's faith in religion, we are led to ask ourselves in despair: Is the knowledge of their own religion really so shallow as to lead to such amusing interpretations? Or is their reverence for and fidelity to moral principles so trivial as to break them trippingly when it suits a temporary purpose? The *Harijan,* in its 20 Nov., 1954 issue (p. 306) gives the following interpretation of Durgā, the Mother Universal:

'Once upon a time our country abounded in jungles. The then Ṛiṣis taught us to clear off these jungles and make land cultivable. They instituted the goddess of Durgā to help in this great work. Durgā means the goddess of the forest. Hence in the worship of Durgā,

people began to cut off trees and clear forests. Besides they had to face wild beasts in the jungle. Then the devotees of Durgā hunted them out in order to make the people fearless.'

Does the great interpreter believe in the story himself? If not, why does he play with untruth? What purpose does it serve? Are the people so backward still as to need such false stories? Would not the purpose have been more effectively served if he had explained the matter through principles of economics? Why then tamper with religion so light-heartedly? From wise men we expect better utterances.

REVIEWS AND NOTICES

INTERRELATIONS OF CULTURES. *Pages 391. Price $ 2.00, 11s. 6d., or 550 frs.*

THE ARTIST IN MODERN SOCIETY. *Pages 132. Price $ 1,00. 5s., or 250 frs.*

Both Published by UNESCO, *19, Avenue Kleber, Paris 16e, France.*

The achievement of international understanding and a new humanism are more than ever, in the present period of great technical advance and change, necessary for the success of political adjustments of men. And the problem of international understanding is in essence a problem of the relations of cultures. The question arises therefore whether the progress of technical civilization must inevitably upset or impair the traditional cultures of each people. It is a question that presents itself most urgently in regard to the so-called 'under-developed' countries where economic evolution involves structural changes in society. But it is also one which affects all the nations of the world, if only because of the ever greater mutual interdependence of all peoples.

The UNESCO anthology, *Interrelations of Cultures: Their Contribution to International Understanding,* is devoted to studies and comparisons of views by leading authorities of many countries on various aspects of this important subject. This work, issued in UNESCO's 'Collection of Intercultural Studies', contains contributions by fourteen scientists, historians, ethnologists, humanists, and philosophers. It does not claim to be a complete analysis of relations between the cultures of the world, but is part of the studies undertaken by UNESCO on the present stage of indigenous cultures and on problems resulting from cultural contacts and changes.

The publication contains thirteen chapters: on China by Shih-Hsiang Chen; on Japan by E. Stuart Kirby; on India by B. L. Atreya and Alain Danielou, on the United States by Edgar Sheffield Brightman and John Somerville; on Spanish culture by Francisco Ayala; on Mexico by Silvio Zavala; on Spanish-American culture by Leopoldo Zea; on Spanish problems through the ages by Pedro Bosch-Gimpera; on Africa by Michel Leiris; on the problem of Negro culture by Marcel Griaule; and on the basic unity underlying the diversity of culture by Suniti Kumar Chatterji. There is also an essay by Richard McKeon on 'Philosophy and the Diversity of Cultures'.

In addition, the text is presented of the final statement of a committee of experts in history, ethnology, and philosophy convened by UNESCO in 1949 to consider the problems presented by the contacts and relations of cultures in the world today. Entitled 'Humanism of Tomorrow and the Diversity of Cultures', this statement surveys and analyses major problems in this field, presents a number of propositions which the experts consider to be of great practical and theoretical importance, and points out that from the relations of cultures 'must emerge a new world community of understanding and mutual respect'.

The UNESCO book warns that all international activity on behalf of this goal runs the risk, however, of being fruitless or even harmful unless it makes the widest allowances for the diversity and independence of civilizations and for the relations which have sprung up in the course of history between peoples of different cultures. Ignorance or misunderstanding of the intellectual, moral, or spiritual values inherent in each culture would not only impair the efficiency of international co-operation: It would expose the most praiseworthy endeavours to the worst mistakes or to irreparable disaster.

The book is enriched by useful biographical and bibliographical notes about the authors.

The discussions and achievements of the International Conference of Artists held in Venice in September 1952 and attended by delegates of forty-four countries, are presented in the book entitled *The Artist in Modern Society* which UNESCO has published. This work contains general statements

prepared for the Conference by a poet Giuseppe Ungaretti; a playwright, Marc Connelly; a film director, Alessandro Blasetti; a musician, Arthur Honegger; a writer, Taha Hussein; an architect, Lucio Costa; a sculptor, Henry Moore; and two painters, Jacques Villon and Georges Rouault. These names suffice to indicate the value of this *publication which offers a thorough examination of* the great problems of the freedom of the artist and of the role of the arts in the modern world.

A full report is also given of the Venice Conference which covered an exceptionally wide field, owing to the great variety of regions, cultures, trends, and disciplines that contributed to it. In addition to the two hundred delegates representing forty-four countries and eleven international associations of artists, more than a hundred and fifty artists were present as observers.

The UNESCO book also includes the final reports on the Conference; the general report by Thornton Wilder; the report on the resolutions committee by N. C. Mehta; and the closing address by Ildèbrando Pizzetti, President of the Conference. These analyse the results and significance of an international meeting unique in the history of the arts, which is sure to have a great influence on the co-operation of artists and writers with UNESCO, and which—in the words of Wilder—took the form of 'a spiritual progress'.

ALICE IN BIBLELAND. BY GEORGE WILLS. *Published by Philosophical Library, 15 East 40th Street, New York 16, N.Y., U.S.A. Pages 60 Price $2.75.*

This is a playlet 'to be read and not acted', as the author himself states on the opening page. It is, all the same, a well-written and thoroughly interesting work, in the form of seven dialogues between Alice, a young girl profoundly perplexed by inexplicable contradictions in the Bible, and Peter, a progressive and fair-minded seminary student, and between Alice and the Rev. Schlossen, an orthodox, but a little dense and hard-boiled pastor. Alice everywhere scores. Her apparent simplicity and naïveté conceal the sharp sting in her questions which are difficult to answer and the grown-ups give up the catechism in despair. The humorous fantasy of the original *Alice* is, of course, not here, but the rationalist and the deist will smile and feel delighted to see 'a chit of a girl' defeat an elderly clergyman. A truly religious reader should not find anything shocking or objectionable in Alice, for she does believe in God, but a God who is kind and loving, not vengeful and cruel as in the Old Testament.

A. V. R.

BENGALI

ARABINDA DARSHANER UPĀDĀN (MATERIALS FOR THE STUDY OF SRI AUROBINDO'S PHILOSOPHY). BY SRI BHAVANI SHANKAR CHAUDHURI AND SRIMATI NILIMA CHAUDHURI. *Published by Bharatvani Prakashani, 54/4B, Hazra Road, Calcutta. Pages 57. Price Rs. 1-4.*

In this short booklet the authors have undertaken the difficult task of introducing the philosophy of Sri Aurobindo to his numerous admirers many of whom find it difficult to go through his extensive philosophical writings in the original. The authors have tried to show that Sri Aurobindo's new philosophy is a fine synthesis of the best philosophical thoughts and cultures of the East and the West. We are not sure, however, whether orthodox students of Sri Aurobindo's philosophy will agree with their treatment of topics like *māyā* and the concept of *līlā*, from the traditional interpretations of which Sri Aurobindo makes a wide departure. The booklet will serve as a useful introduction to beginners in Sri Aurobindo's philosophy.

S. N.

SANSKRIT-ENGLISH

VĀKYAVṚITTI AND ĀTMAJÑĀNOPADESHAVIDHI (OF SHANKARACHARYA). TRANSLATED BY SWAMI JAGADANANDA. *Published by Sri Ramakrishna Math, Mylapore, Madras 4. Pages 116. Price Re.* 1.

Vākyavṛitti is an illuminating work of Shankaracharya expounding the import of the great Vedantic dictum *tat-tvam-asi* (Thou art That). The fifty-three verses of the work have been rendered into lucid and clear English prose by Swami Jagadananda of the Ramakrishna Order, a monk who combined in himself scholarship and intuition. Each verse of the text is followed by word for word English rendering and running English translation, together with foot-notes in explanation of difficult words and ideas. *Ātmajñānopadeshavidhi* ('A way to the Perfection of Self-knowledge'), a work in prose by Shankaracharya, deals, in its four sections, with the method of discrimination (*viveka*) by means of which all the limiting adjuncts that shroud the Knowledge of the Self are systematically negated and the Atman as the witness (*sākṣin*) is revealed. The text of this work also has been translated and commented upon by Swami Jagadananda along lines similar to the *Vākyavṛitti*. The explanatory notes in the latter work have been drawn from the commentary Ānandagiri. The publication, which is in its second edition, will be of great help to serious students of Vedanta in grasping the ultimate unity of the individual self and the Universal Self, which is the fundamental theme of the Upaniṣads.

B. R. C.

NEWS AND REPORTS

RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL (HARDWAR)

Report for 1953

The following is a brief report of the activities of the Ramakrishna Mission Sevashrama, Kankhal (Hardwar), for the year 1953:

Hospital: The Hospital, with 50 beds and all up to date arrangements, treated a total number of 1,747 cases in the Indoor Department. The Outdoor Dispensary, treated 65,719 cases in all of which 22,004 were new cases. 511 surgical operations were performed during the year under review and 1,398 clinical examinations of blood, sputum, etc. were also carried out in the Clinical Laboratory. Diet, medicine, nursing, and treatment under qualified doctors were provided free of charge for the patients, without any distinction of caste, creed, or community.

Temporary Relief: During the year woollen and cotton clothings were distributed free to 58 poor and needy children of the locality during the winter.

Library: There were 4,169 books in the Ashrama and the patients' libraries. 1,082 books were issued during the year and the reading-room received 22 periodicals.

Feeding of Daridranarayanas: Nearly 3,000 persons, including many Harijans and refugees, were fed on the occasion of the birthday anniversary of Swami Vivekananda.

General: During the year the Sevashrama acquired an X-Ray plant, presented to the institution by a donor from Calcutta.

The construction of a bathing ghat at the main Ganga canal behind the Sevashrama was completed during the year.

The Government of Uttar Pradesh completed the main portion of the work of underground sanitary and drainage installations in the Sevashrama, which they had undertaken last year. Laying of water-mains with an overhead tank of 15,000 gallons capacity, underground drainage, construction of bath-rooms, etc. with modern sanitary installations, were completed during the middle of 1953.

Finance: Income for the year under General Fund was Rs. 49,706-2-0 and the total expenditure Rs. 51,871-0-6, leaving a deficit of Rs. 2,164-14-6.

Of the immediate needs of the Sevashrama, construction of resident doctors' quarters and a separate building to house the X-Ray department, are urgent necessities and a sum of Rs. 22,000 and Rs. 19,000 are required for these purposes respectively.

RAMAKRISHNA MISSION

(Ceylon Branch)

Report for the years 1952 and 1953

The following is a brief report of the activities of the various centres of work under the Ramakrishna Mission (Ceylon Branch) for the years 1952 and 1953:

Colombo Centre: The Ramakrishna Mission Ashrama, Colombo, the chief centre of the Mission in the Island, carried on its usual religious and cultural activities by conducting daily Puja, holding weekly classes, and arranging special lectures. The Mission conducted, from August 1952, a Sunday School for children at the Ashrama premises, which had nearly 250 students on the rolls at the end of 1953. The pupils were taught the lives and teachings of Hindu saints, moral instructions, Tamil scriptures, etc. The Mission also started religious classes in December 1953 at a local reformatory for juvenile delinquents and the local jail.

The Birth Centenary Celebration of the Holy Mother in Ceylon was started in Colombo on 27th December 1953 with special Puja, discourses, etc. (The inaugural address of the Celebration was delivered on 20th March 1954 by Srimati Vijaya Lakshmi Pandit, President, United Nations General Assembly).

The *Library and Reading-room* attached to the Ashrama had 2,047 books and received 35 periodicals.

Educational Activities: During the year under review, the Mission conducted 24 Schools in the districts of Batticaloa, Jaffna, Trincomalie, and Badulla, imparting education to 6,958 pupils (4,333 boys and 2,625 girls). There were 2 First Grade Boys' English Schools, 1 First Grade Mixed English School, 1 Girls' English School, 8 Senior Secondary Tamil Mixed Schools, 1 Senior Secondary Tamil Boys' School, 5 Junior Secondary Tamil Mixed Schools, and 3 Primary Schools. The Mission also conducted 3 Students' Homes (2 in Batticaloa and 1 in Karativu), maintaining 130 orphans (74 boys and 56 girls).

General: In December 1952 was laid the foundation for a new Students' Home and Institute of Culture buildings at Colombo, adjacent to the Ashrama.

The opening of the newly-constructed Ramakrishna Math at Kataragama (a pilgrim-centre in Ceylon) was performed by the Prime Minister of Ceylon on 12th July 1953.

SRI RAMAKRISHNA'S BIRTHDAY

The birthday of Sri Ramakrishna falls on 24th February, 1955.