PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

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

AMBROSIA

DEPENDENCE ON THE LORD (*Contd.*)

6. Desires keep on multiplying, they are never satisfied. Even if the Lord gives plenty to man, still his worries will not leave him.

They talk of God. Their talks are lip-deep. Do they really believe in Him? The Lord deals out according to one's *karma*. Everyone gets his due. There is no real cause for worries. But man does not believe in God. So he demands more than his due. This lies at the root of all his troubles and worries. Believers remain satisfied. They depend on the Lord and enjoy contentment. One should avoid the company of the non-believers. They suffer themselves and pass on their discontent to others.

Man lives by hopes. But if your hopes are too high you come to grief. It is for this reason that one should learn to depend on the Lord and be satisfied with whatever He gives. There is no limit to God's mercy, He understands our needs more than we. Hence we should remain contented with whatever He is pleased to give. If one thinks thus one's worries will fly.

7. There are people who get upset in illness and troubles. But these are the times when they should exercise greater patience and call on the Lord with faith and devotion. Of course the medical treatment, nursing, etc. should all be there. They have their effects. But sometimes they fail. What are you to do then? Getting upset will aggravate the situation. Then resignation to God is the only solution.

8. Devotees do not trouble their beloved Lord. But if they remain absorbed in Him, He sends their food. Devotees do not worry about it nor call on Him to give them their bread. Those who are not absorbed and have the sense of time should go out for alms and satisfy their hunger and then pray and meditate. Some observe silence. It is more a show than a necessity. If you exchange a few necessary words do you consider it waste

of time? Are you so absorbed in Him? Be sincere.

9. What is the use of prayer and meditation if you have no dependence on Him? Everything else is useless if you lack in this.

The True Guru & Disciple (*Contd.*)

(The earlier portion of this from 1-19 appeared in January-March 57)

20. One day a devotee asked me how I looked upon Sri Ramakrishna. I said, 'Well, a man of realization, a liberated soul. What else?' He was not satisfied with the answer and thought I was not giving out the whole truth to him. Then I added, 'Has his name been included in the list of the ten Avatāras? Or is there a mention of any other Avatāras in the scriptures?' Still he would not believe me. Then with (feigned) irritation I continued, 'Why do you ask me such a question if you will not believe me? If I say something else you won't have faith in that too. Under such circumstances it is advisable to have your own idea about him and stick to that. Don't you see I've given up everything for his sake? I know he's my only refuge.'

21. If a man takes initiation from one having true renunciation, he is sure to have good results, even if he fails to practise hard. The family priests also initiate people. What do they do? They give the same divine names to their disciples, and divine names are not bad. There is no harm in practising with those names. If anyone sincerely acts up to the instructions of his priest, he too will surely realize God. As, however, these priests have very little spirit of renunciation in themselves, they fail to enthuse the disciples, whose progress consequently suffers. But one should not give up one's family priest, for the latter expects something from the former. It is bad to deprive one of one's dues.

22. One thing, however, is to be guarded against. One should not go about seeking instructions for spiritual practices from anybody and everybody. That is harmful. One progresses fast if one is instructed by a *guru* who is, or can be, acquainted with the inner workings of one's mind. Otherwise there is every chance of one losing sight of one's line of progress—everyone has a definite line along which he can progress easily.

Māyā and Avidyā

1. Is it a joke to be able to stick fast to the Lord in the midst of wealth, luxury, social position, etc.? Do you know what Māyā is? Anything that keeps us away from God is Māyā. Desires and objects of enjoyment, name and fame, power and position—all these are Māyā's bonds. Unless we cut them asunder it is idle to think of approaching God or getting His grace. Without determined practices and grace of the *guru* no one can snap the bonds.

2. There are two kinds of Māyā—*sat* and *asat,* good and bad. Harmful Māyā is that which makes us understand that God is not, and that the world alone exists. This binds us down and makes us miserable. Beneficent Māyā is that which teaches us just the opposite, that God alone is, and the world is not, that God is the Truth. It engages us in the worship of God and makes us dwell constantly in Him.

3. How foolish! Inside every man there dwells the Devil. As if not satisfied with his evil promptings and consequent miseries, man goes about meddling in others' business!

4. The end of life is to call on God. But rank and fame make us forget Him—this is Māyā.

5. There is no limit to man's foolishness. Just look at his perversity! For the sake of name and fame he will go to any length. He dies to see him praised by the newspaper columnists—the same fame that separates him from God! Blessed indeed is he who recognizes pelf, power, and rank as the tricks of Māyā, as trash.

THE SYMPATHY OF RELIGIONS*

By Swami Saradananda

The subject of this morning's talk is the special characteristic of religion in India. The whole history of India shows it to us, and, if example is worth more than advice, as the proverb has it, the Indians have a glorious past and a brilliant present behind and around them in the field of religion, to prove the utility and purity of their religious belief, which embraces all religions.

Long before the sun of Nazareth rose on the horizon of Palestine, long before the powerful Buddha gathered his flock and then sent it all over Asia to preach the doctrine of sympathy and compassion with specific instructions to avoid offending any other religion whatsoever ("because whoever insults another religion insults not only that religion but also his own"—Edicts of Ashoka), there arose someone in India who, with a voice of thunder, preached active sympathy between religions based on knowledge of the fact that they all lead to the same goal.

The author of the *Bhagavad Gītā,* the Divine Kṛṣṇa, found the solution to this disturbing problem of attitude between religion and religion in these memorable words: "In whatever way men worship Me, in the same way do I fulfil their desires: it is My path, O son of Pṛthā, that men tread, in all ways." Throughout the history of India we can trace the practical application of this broad principle in the field of religion. There have never been persecutions in the name of religion in India, and never has individual freedom ever been limited by society, in the field of religion.

By 'sympathy', the Vedāntin does not mean a sort of heavy indifference, or a haughty tolerance which seems to say : "I know that you are wrong and that my religion is the only true one. However, I am willing to let you practise it and, perhaps, some day your eyes will open." His is not a negative sympathy, but a direct and positive kind, which knows that all religions are true and that they all have the same goal. Religions are, as it were, parallel lines proceeding from the same point, or the radii of a common centre or, as the Vedāntic poet puts it in his beautiful language : "As the waters of different rivers take straight or crooked paths but ultimately merge into the ocean, losing all name and form, to find themselves in Him who is the Source of light and love." Why then quarrel? Why cannot I follow my own path, and at the same time help you in an active manner and facilitate the journey you are making along your own path? This is the great truth that Vedānta can give to the world. Vedānta has never sought to proselytise, has never tried to break the harmony of this marvellous concert of religions in the universe and reduce them to monotony. Nevertheless, wave after wave of spiritual ideas and ideals have crossed the snowy peaks of the Himālayas, to relieve fanaticism in the dismal deserts of Persia and Arabia, to embellish and enrich the beautiful country of the Greeks, and to render the sublime more sublime in the land of the pyramids.

The mission of the Vedānta in the West is not to make Hindus out of Christians, but to make Christians better Christians, Hindus better Hindus, and Muslims better Muslims, and to convince men that in and through all religions lies the same bond of truth and that by whatever path you go you will inevitably reach God. "He is the pivot, the Lord, the witness, the support, the friend of this universe", or, as says Saint Paul, "in Him we live and move and have our being". The Infinite is the beginning of this evolution, and it is also its end. That is why Vedānta recognizes the great fact of unity in variety in

* Article read before the Association of Free Religions in May, 1897.

nature; that in spite of variety in the different phases of physical, mental or spiritual existence, that unity goes through them all.

The second great fact upon which Vedānta bases its tolerance and universal sympathy, is that diversity is necessary for evolution. What is evolution, if not development, change from one period to another, in short, variation? Destroy variation, bring uniformity into the field of nature, and you destroy evolution; because, the universe is such a well adjusted machine and nature is so uniform from one end to the other, that this holds true not only in the physical and moral spheres but also in the spiritual sphere. So, destroy variation in the field of religion, try and bring all men to think the same way in matters of religion, try and destroy all religions and replace them all by one religion, and you will discover that you will have destroyed religion itself. In the same way that we find that our efforts to lead all men to think the same way invariably lead to failure, we shall see that it is impossible to put one single religion in the place of so many others. Number will survive so long as the world is in existence. Let us therefore recognize the necessity for variation in the field of religion. Give each its proper place and know that they are all paths which lead beyond, to the truth. Truth will never change; it is above all change in nature, beyond law and cause; nevertheless, the manifestation of this truth, in the field of all laws and causes, is always partial and limited and always varies. Different means to arrive at this truth will be discovered at different times, and these diverse religions will all be as true as those presently in existence.

From the remote past, man has tried to find the ground upon which all religions meet. Attempts were made in Alexandria, in Greece, and in many other places, to gather the truths of each religion and to combine them into a new religion. They failed miserably because no-one recognized that variation is necessary for evolution. No-one ever wanted to admit that all religions are true and that they suit souls at different stages of evolution. No-one has ever wanted to recognize that they all tend towards this one great fact, namely that the purpose of evolution is to render man perfect by leading him to super-consciousness. Otherwise how can we explain away their general conformity on this point? Why is it that two religions which seem diametrically opposed in their rites, ceremonies, and doctrines, say the same thing here? In the mystical ceremonies, in the form of mythology, or in direct and clear philosophical discourses, all say the same thing, namely that man, in his true nature, is perfect and universal; that little personalities grow and expand until they become, themselves, the universal individuality, infinte and perfect. It is neither something strange, nor the exclusive privilege of a few individuals, but is natural to all, and is the gradual development of our innermost nature. We think, in our ignorance, that Jesus' words: "My father and I are one", are only true in his case; likewise, when he says : "Be ye perfect as my Father in heaven is perfect", we think that it should not be taken literally. In our foolish ignorance, we think that the super-conscious state, which transcends the realm of word and thought, is a lower state, one similar to an unconscious or a hypnotic state brought about by a constant concentration of thought upon an object. We hardly suspect, in our ignorance, that if a fixed idea and constant concentration of thought upon a single subject produces hypnotism, we are already hypnotized by the ideas of sex, money or power, or some futile thing or other which is here today and gone tomorrow. Let us not stop at the thought that to transcend our consciousness by the thought of God, to develop all our faculties to their highest, and to preserve our energies from being wasted in lower spheres, is hypnotism; it is a worse hypnotism to think, in the face of evident facts proving the contrary, that we are free, that whatever our senses touch, and whatever our reason thinks, is real. Shake yourselves out of all these foolish ideas, and follow your own religion or whatever belief you have faith in. Know that nothing can destroy you, you create your own heaven or hell. "The Kingdom of Heaven is within", and you will

find it as soon as you wish it. Find it within you and understand that the universe is God's field of action, that he has not delegated its management to anyone and that man, whatever he may do, is coming nearer and nearer to the Divine.

Some have objected and tried to prove that the preaching of universal sympathy and tolerance towards all religions will completely destroy religion, and will remove from men that intensity of religious faith which proceeds from recognizing one's own religion as the only true one. Should we, then, let these men keep this belief in the infallibility of their religion alone? Would it not be preferable to open one's eyes to the light which research into the cause, the history, and the science of true religion is daily putting before us?

Vedānta replies that truth is to be followed wherever it may lead. Truth will never conform itself to the individual or to society, but these will conform themselves to it. Faith and Belief acquire power when they are based on truth, but a belief based on an untruth, however strong the belief may be, will never strengthen anyone's position.

Secondly, Vedānta says that it is unreasonable and wrong to think that the sympathy which you will extend to other religions will reduce the faith which you have in yours. Believe with as much fervour as you can command in the infalhibility of your religion, conform yourself to it in your daily life, but, at the same time, believe that other religions, suitable for intelligences having other thoughts than yours, also lead to God. If society requires a unity of action in conformity with the social laws and also liberty for individual actions, it should be likewise in the sphere of religion. All religions must have perfect individual liberty and, at the same time, there must be active sympathy amongst them. Does the individual limit his own personal liberty when he acts in conformity with the laws of society, in trying to do good in a general manner, or when he does that good at the cost of individual freedom of action? Therefore, active sympathy and tolerance are only possible if we consider other religions in the same light as we do our own, and do not believe that it alone is infallible, but that the other ones are infallible too. We have to learn this important fact, that if one religion is false, all religions are false, and that if one is true then the others are equally true. For, if religion and revelation proceed from evolution, they cannot be the exclusive property of any one sect or individual. They are common to all, just as the wind or the rain which God sends equally to the just and to the unjust. They resemble the universal space which encompasses equally all that is animate and inanimate.

OPENING UP OF INNER SPRINGS

By the Editor

Orthodox people adopt a special way of greeting one another. It is nowadays observed mainly on ceremonial occasions, and particularly when a junior makes obeisance to a reverend senior. It takes roughly the following form: 'Respects to you, sir. I am . . ., by name,— a descendant of Sage. . . .' The blanks, when dnly filled up, will contain terms like 'Sarma', 'Varma' and the like, indicating the social position and other details connected with the accosting individual. The senior is expected to reply, 'May you be long-lived, O amiable one, ... !'[1] He is then to raise his hands in the attitude of benediction. If the motive for the interview is a sincere desire to learn anything, the relationship is certainly altered. But the conversations would be

[1] More or less on the model: 'Abhivādaye . . . (Rāma Sarmā) nāmā aham asmi, Bho!' . . . . 'Dīrgha-āyuṣmān bhava, somya, (Rāma Sarman) a!'

interspersed with polite and pleasing expressions conveying the love and gratitude of the student to his teacher and, likewise, the teacher's solicitude and appreciation to the student. Well chosen words serve a twofold purpose: They express the feelings that are already sweeping the mind; they also help to *evoke* the desired feeling and to *strengthen* it by the force of repetition.

Ancient teachers knew the value of time. They realized that it ought to be looked upon as a God-given opportunity to be employed, without the least waste, for the attainment of the highest wisdom. So they built up a tradition which made it an act of great 'impropriety' for anyone to express his doubts or to frame his questions in roundabout ways, using words or phrases which could be easily dispensed with. Problems which appeared difficult to the student could be presented with all the directness at his command. It would by no means inconvenience the teacher. For no problem would be absolutely new to him. He would have come face to face with it himself during his early struggles. He would also have, later, seen many a person who had to go through the same phase of mental development. The books might describe it as the 'duty' of perfect men to impart without reservation whatever knowledge they had gained through their prolonged disciplines. But even apart from rules and regulations, it was, and is, but natural for men of insight to move of their own accord to alleviate the distress of those coming within their range.[2] And what greater service can there be thau the removal of doubt and fear in all their different forms? Wealth, relatives, doctors, and the government are surely competent to eliminate certain kinds of fears. But those springing from painful discords within the mind and unexpected strokes of adversity from without will ever be outside the scope of such agencies. They can be effectively tackled only by persons whose thoughts, words, and even looks carry with them the awakening and assuring touch born of unbroken illumination.

The nature of an ideal meeting and conversation aimed at the destruction of such fear is beautifully brought out by Ācārya Śaṅkara in his *Vivekacūḍāmaṇi*. In the description of the student's mental condition, there is an abundance of words indicating the strength of his afflictions. He is intensely aware of the violent movements in the physical, mental, and emotional worlds. He is not able to find a point of equilibrium among them. It seems to him as if he is in the midst of a rapidly encircling forest fire or the surging waves of an angry sea. He is overcome by terror and has repaired to the teacher in order to learn from him how to free himself from it. That very approach has, probably, been the result of an initial trust engendered by the kind look in the master's eyes and the habitually imperturbable calmness in his face,—characteristic of the type so arrestingly carved on stone to represent the countenances of the Buddha, Jain saints, and many of the deities and *Ṛṣis* of the Hindus. Every sage knows the creative efficacy of a well directed talk; and this teacher selects his opening words themselves in such a way as to reinforce the disciple's existing confidence, and to help him to gain some solid footing within himself. 'Don't fear!' he says and quickly follows this up with a succession of short sentences, each word of which acts as a pleasing, stabilizing tap on the aching and shaky points of his personality.[3]

II

We often judge others by observing their behaviour in a few contexts and framing a convenient theory to include what we hastily sum up as 'all the facts'. We arrive at these latter mainly by scanning people's spoken words, watching their restlessness, and enquiring into their discomfitures in the domestic, economic, or social spheres. Since no indivi-

[2] *Muṇḍ. Up.* I. ii. 13. Cf. Also 'dadyād-abhītiṁ sahasā mahātmā. . . Tattvopadeśam kṛpayaiva kuryāt. . . Ayam svabhāvaḥ svata eva yat-parāśramāpanoda-pravaṇam mahātmanām. . .' *Vivekacūḍāmaṇi*, 38-42.

[3] *Vivekacūḍāmaṇi*, 43.

dual would have grown up without experiencing some serious defeats and disappointments, we shall never find it hard to collect a considerable number of the facts we want. There is a commendable simplicity in our procedure. Our first step is to make an exhaustive list of all the unhappy incidents in the life of the person to be judged, beginning from his earliest memories as a baby. The next step is to connect them causally with his religious or philosophical pursuits! Thus, if he seeks peace, we jump to the conclusion that it is because he is afraid of struggle; in short, he is a coward. If he prays, it must be because he has not yet outgrown his childish tendency to lean on an obliging 'parent', earthly or celestial. The defect in his upbringing was that he was not taught from his earlier years to assert his manhood and to stand upon his own feet. As for his yearning to be—or his fancy that he has been—blessed with a 'vision' of the Kingdom of Heaven, it can only be the direct outcome of an unconscious drive to fly into a world of mental glory to balance his sense of inferiority and humiliation in the physical world of men and actual events. Running along this single track, we have no other alternative but to try to explain away spiritual endeavour itself as a pitiful survival of unhealthy infantile reactions, as a shameful retreat unworthy of adults, or as a colourful play of the compensating mechanism!

Sages who have fathomed the depths of human consciousness, however, have their own way of estimating people who resort to them for help. According to them, it is a sign of dullness to run after externally attractive objects without considering their essential worth and the transformations that attachment to them can undergo when opposed by others engaged in the same game. On the other hand, sages treat it as a sign of higher sensitivity in anyone to be able to see ahead the lowest levels to which selfishness and the craving for sense pleasures can lead, and the flowering of the personality attainable by a systematic sublimation of mental energies. A little reflection is enough to show that our internal apparatus is an exceedingly complex structure. We may say that it functions more or less like a dramatic company with its own stage, movable scenic fittings, adjustable lights, planners, composers, actors, an invisible audience whose voices periodically applaud or condemn and, above all, a supreme witness who always presides and permits![4] What we call sensitivity is one of the most precious qualities emerging and becoming strengthened in the course of the drama as a whole. It alone can reach, touch, record, and transmit the perfection man can ever realize. With its dawning, the aspirant begins to perceive first dimly, later on clearly, what happens to the creative forces that are sucked in by the mere 'pull' of thought. These forces are the same for all. But each person's character,—his 'fixed' notions or values, operative at any time—acts in unsuspected ways as a snbtle device to deflect some of them, and distort and convert others. What is found *in* or *as* the environment, particularly that part of it which brings joy and sorrow, or friends and foes, and aids a person's progress or downfall, is precisely the final condensed 'form' of those forces, presented back to him in as intimate a manner as when he received them and processed them earlier,—may be five, ten, or even twenty years back. Any teacher, with his heart fully blossomed, would be delighted at the budding sensitivity of the student, in whatever form he might express the nature of the pressures that make him seek redress.

The teacher too makes his judgement by observing hehaviour. But his analysis goes deeper than the ordinary psychologist's. The facts he gathers are, therefore, greater in number, subtler in character, and more effective as harmonizers of the personality. What he grasps directly without depending upon graded steps in reasoning, he later corroborates by arguing thus: "This student has come to the conclusion that all objects of the physical and mental worlds are transitory. To he thus able to see that everything is in a flux, the 'observer' must needs be standing on some

[4] Cf. 'upadraṣṭā-anumantā ca', *Gītā*, xiii. 22.

platform which does not move, or change its values, like the rest. Whenever he complains that he does not find an equilibrium, he is actually looking around from that stable position. To that extent he is on the right line, and deserves to be congratulated. The trouble with him is that he does not know what place to assign to the fluctuating things,—objects, events, and memories of the past, painful problems of the present, and their possible recurrence in the future."

III

To put it in a general way, re-education must proceed along two lines. In the first place, the student has to be made to turn his attention to the one indisputable 'fact' he has been ignoring all the time, namely, the presence within himself of the non-fluctuating 'observer' who can never become an 'object' of observation to anyone. It was with that observer as the basis that he could discover the evanescence of all that came within the range of his observation. Even when a person says to himself, "This tempts me; that frightens me; that is included in this; this is not different from that", the conscious Principle that makes him aware of the different relationships remains perfectly unchanged. There is neither increase nor decrease in Its content, although significant changes take place in the personality, coinciding with each of the perceptions. The teaching must contain arguments and examples to drive home the truth that he is this Principle, that he, or It, is essentially non-attached, and that discipline is not meant to create non-attachment and freedom in the literal sense of the terms. At some stage or other, the student must be helped to realize that "the Self is not a thing to be reached, got rid of, or acquired." For, "if the Self be quite unknown, all undertakings intended for the benefit of oneself would be meaningless. It is indeed not possible to imagine that they are for the beuefit of the body or the like, which has no independent cousciousness of its own. Nor is it possible to hold that pleasure is for pleasure's sake and pain for pain's sake." All efforts, secular or religious, carried out of one's own accord, or in obedience to the suggestions of others, are at bottom aimed at the benefit, fancied or real, of some 'entity' covered by the notion of 'oneself'. "Therefore, just as there is no need for an external evidence by which to know one's own body, so there is no need for an external evidence by which to know the Self who is nearer and more intimate than the physical body." "It is," then, "not for the knowledge of the Self that any effort is required; it is required only to prevent us from regarding the not-Self as the Self."[5] With the aid of a competent teacher staying by the side, it can never be difficult for a diligent student to locate within himself the different shades of meanings and values corresponding to the technical terms employed in the discussions.

When the student is *intellectually* convinced about the truth related to the ground covered thus far, a host of other questions will surely spring up and demand satisfactory answers. The gaps in his knowledge will, among other things, take some of the following forms: "Why do external events go against my interests even when I am scrupulously correct in my attitudes?" There is bound to be a closely allied doubt concerning his own mental world: "Why do thoughts, fancies, and emotions which I know to be base sweep through my mind when I do not expect them, and even when I consciously try hard to get rid of them? Why also am I unable to organize all my inner faculties round an Ideal which appeals to me as the noblest and which, in my calm moments, I resolve to uphold in

[5] Na hi ātmā nāma kasyacit kadācit a-prasiddhaḥ, prāpyo. heya, upādeyo vā. A-prasiddhe hi tasmin ātmani. a-svārthāḥ sarvāḥ pravṛttayaḥ prasajyeran. Na ca dehādi-acetana-arthatvam śakyaṁ kalpayituṁ. Na ca sukhārtham sukham, duḥkhārtham vā duḥkham; ātma-avagatyavasāna-arthatvāt ca sarva-vyavahārasya. Tasmād-yathā sva-dehasya parichedāya na pramāṇa-antara-apekṣā tataḥ api ātmanaḥ antaratamatvāt, tad-avagatim prati na pramāṇa-antara-apekṣā. . . (Ātma-) jñāne yatno na kartavyaḥ, kiṁ tu anātma-buddhi-nivṛttau eva. Śaṅkara Bhāṣya on *Gītā*, xviii. 50.

the face of every obstacle and danger that may confront me?"

This brings us to the second direction that the teaching has to take. For, these are questions centering round the methods of purifying the personality. Here every religion will be found useful; for each has a well arranged framework of disciplines to suit people of different temperaments. But even here, an intellectual understanding, and a constant loving remembrance of the glories of the Self do help the aspirant considerably in sublimating his mental energies. Its immediate effect is their conversion into spiritual qualities and higher receptivity. Its long range result is the building up of new and desirable habits which, in due course, neutralize old ones and alter the entire outlook, without undue stress on the negative method of 'detaining' undesirable aspects of character and making frontal attacks on them.

IV

The first requisite for success in this work is an initial high level of sensitivity on the part of the student. That he has it, is clear when he complains that he fails to find a stable point anywhere in the 'field' of perception, external or internal. For it implies that he has repeatedly 'moved' into the position of the 'pure' witness,—the *dṛk,* as distinguished from the totality of *dṛśya.*

It is no wonder that in the beginning the student is unable to see the phenomena within him in their true light. For his attention is not yet disengaged from the notion of his being caught up in the *dṛśya,* and of the necessity to plan an escape from it. We too are likely to miss its significance. For, ordinarily, our ideas run along two lines. We may imagine the ideal condition to be one of absolute sameness, homogeneity, and featureless immobility of the *dṛśya,* induced by a relentless conscious effort in which human emotions, however exalted, ought to find no useful place. Or we may equate perfection, rather vaguely perhaps, with the ability, by sheer will, to crash through all delays and resistances in the *dṛśya,* including in this category the 'moving' aspects of ourselves and others. Some of us may even imagine that if there be a number of spiritually advanced men in any country, its social, economic, and political problems,—should they arise at all—would be solved smoothly, and all constructive programmes would proceed strictly in accordance with the schedules made, and even ahead of them! At the back of the mind there may be the idea that oppositions must 'melt' and disintegrate when exposed to the deep-acting 'power' emanating from stepped-up mental forces. During pre-Independence days in India, there were many who used to argue, in all sincerity, and maintain that poverty, foreign conquest, and other evils were the clearest evidence that the springs of spirituality had dried up, or that spirituality itself, as a 'power', existed only in the high-strung imagination of persons who lacked the courage to wrestle with Nature and ultimately make her a willing servant.

Wherever these ideas hold the field, there will be a tendency to mark only the surface movements in the mind of the student and the peculiar idioms and phrases in which he happens to give expression to them. The experienced teacher, on the contrary, would see deep down into the personality. He would have his eye on the grand tower from which the student is actnally making his observations and judgements. How can he fail to appreciate the fact that in the moment of trouble the student retains enough discrimiuation to resort to some sage for instruction? There are a few distinct ways of reacting to a keen awareness of the want of equilibrium all around. One is to speak of fear and match the talk by an actual flight, condemning oneself and life itself. Another is to fight recklessly without examining the nature of the forces involved. A third is to consult some one who is living in the midst of the same forces, yet has triumphed over them, and is willing not only to teach how he did it, but also to permit others to stay with him and watch from close quarters how he maintains his Ideal in every context. When a student

has chosen the path of consultation, it convinces the expert that the nucleus of co-ordination has sprung to life and begun to send forth its delicate shoots in search of proper nourishment and support. His first concern, therefore, is to supply them in the particular forms suitable to the occasion. He too is a cultivator. Like all farmers, he too knows that the manure and other materials he may add from the outside will be duly transformed into appropriate leaves, flowers, and fruits by the unique 'genius' of the plant itself. No cultivator ever dissects the first shoot or tendril and condemns it on the ground that it has no resemblance to the ripe fruit he wants to get. Nor does he suppose that a few fruits he may throw at the foot of the plant once or twice will, immediately and without assimilation, reappear as the harvest,—and that too a plentiful one at that! Thus, no spiritual teacher wastes his time by cutting and scrutinizing the actual sentences or figures of speech used by the student who approaches him. He would only direct his welcoming look to the individual 'spirit', standing before him in all his perfection, and greet him with the love and respect due to him.

This is the significance of the manner in which the teacher in the *Vivekacūḍāmani* is described as addressing his student. The sage unreservedly calls him, 'O learned one!', and then proceeds to give the much-needed psychological support with the quiet assurance. 'there is no danger for you!'

V

The old Indian tradition believed in awakening the student to a progressively higher level of values, never in coercing him or in thrusting ready-made values upon him from outside. It is easy to see the principle behind it. If a person is found to pin his faith on some form which is crude, only harm can come from laughing at him or trying to shake his faith as such. He can be helped only if wise men mix with him and demonstrate a better way so that his enthusiasm may grow and his perceptions become finer. What appears at the surface as the sprouting of faith, centered on whatever object, is the first indication, though somewhat blurred, in the psychological field of what is, at its base, the sure descent of God's grace on the spiritual plane. What the teacher can, and ought to, do is to draw the aspirant's attention to a well graded set of ideas, arguments, and examples. When mixed with the student's previous notions, they will assist him in creating a better order in his mind than before. Some of his outstanding doubts will then be solved without further external aid, and he may henceforth plunge into the pursuit of truth with an added faith and determination. Since the teacher's vision of his Ideal pervades and unifies not only all that he contacts but also *all* that he *thinks and does*, the work of instruction on his part and the growth of faith on the student's side will be viewed by him only as two *equally* adorable modes in which Its many-sided glory is manifested in the world of men.

Worship is not exhausted by what is usually conducted with lights or incense in front of an altar. Its essence is the unbroken feeling of the presence of the Lord. Each person will feel it in more extended fields in accordance with his inner capacity to perceive subtler truths. The barest minimum is to be able to feel it in one's own heart and in any consecrated place. If this stage is gone through properly, the yearning to have a realization transcending and harmonizing the 'categories' of philosophical analysis is sure to open up his inside and point out to him 'newer' flights of steps to reach much higher levels. It may be taken as a general rule that when one plane is 'conquered', the resulting 'visibility' will naturally extend to the immediately higher one that has to be mastered, as well as to the methods that the aspirant can profitably adopt.[6]

[6] Cf. Na hi a-jita-adhara-bhūmiḥ anantara-bhūmiṁ vilanghya prānta-bhūmiṣu samyamaṁ labhate. Tad-abhāvāt ca kutaḥ tasya prajñālokaḥ? Bhūmeḥ asya iyam antara-bhūmiḥ ityatra yoga eva upādhyāyaḥ. When one plane has been conquered by *samyama*, it is applied to the next immediately following. None who has not conquered the lower

Progress in wisdom can never mean exclusion and irrational rejection of the love and reverence previously employed in selected areas; it must, on the other hand, mean their effortless and graceful application to every person, material, and act of service as and when situations arise. The home and the office, then, become as 'sacred' as the formal place of worship, while teaching and administration become channels of whole-hearted adoration as much as verbal prayer or silent meditation. Illumination, once attained, remains steady at all times, irrespective of the kinds of physical and mental movements that genuine service demands.

plane can jump over the plane immediately following and then achieve *samyama* with reference to the plane further off. And if this *samyama* cannot be achieved, how can the 'visibility of the Cognition' come? . . As to which is the next immediate plane after a certain plane, it is the practice of Yoga alone that will teach this. Vyāsa on *Yoga Sūtra,* III. 6. Cf. Also Vācaspati: Jitaḥ pūrvo yogaḥ uttarasya yogasya jñāna-pravṛtti-adhigama-hetuḥ. When the preceding state of Yoga is conquered, it becomes the cause of the knowledge of the nature and activity of the next.

CONCEPT OF APAURUṢEYA

By Sri S. N. Rao

Men who believe in God must necessarily hold that God has a mind. That mind we may call the Cosmic Mind. The functioning of that Cosmic Mind is Cosmic Intelligence. All great truths, all great thoughts, and all laws and principles operating in the Universe, discovered or undiscovered, known or unknown to the human mind, in short, all knowledge in its relative totality, is already there contained in the Cosmic Mind. Otherwise, we cannot call that mind Cosmic. If any idea or thought presents itself to the human mind, such thought or idea is new only to the human mind at a point, not to the Cosmic Mind. Man can never invent anything new; he only discovers what is already there. Human knowledge is applied knowledge, not pure knowledge, not knowledge in its totality or knowledge *per se.*

We learn from the *Gītā* (Chap. xv.7) that human soul is an *Amśa* or a part of the World Soul which is eternal. It therefore necessarily follows that human mind is equally an *Amśa* or a part of the Cosmic Mind. We call human mind a part because it is conditioned, divided as it were, environed by body and other adjuncts; and hence individualized and limited. In essence and reality, human mind and Cosmic Mind cannot be two, as the relation of unity between the two is never lost. Dip an empty vessel into the sea and take it out filled with water. The water now assumes a shape and a form conditioned and limited by the size and shape of the vessel; the water in the vessel is now a separated and individualized entity. And yet, in essence and reality, the water in the vessel is exactly the same as the water in the sea. Individuation and separation, or to be more precise, thought and form make the water in the vessel forget and become unaware of its essential one-ness and identity with the water in the sea. This is only an analogy. But it gives us a clue to our understanding the unitary relation that exists between the human mind and the Cosmic Mind. It is from the Cosmic Mind that all knowledge, all intelligence and all thought emanate. Human mind acts only as a medium, a *nimitta-mātra,* to use a concept from the *Gītā*. Wisdom is ever humble. All knowledge is thus Divine in origin. It is *Apauruṣeya.*

When human mind gets itself in tune with the Cosmic Mind, i.e., when thought and form

are refunded to the Cosmic Mind, man then discovers or picks up that which is already there. But alas, man in his egoistic conceit thinks that all knowledge is human knowledge only. And that is his bondage. *'Ahaṁkāra-vimūḍhātmā kartāham iti manyate'* (*Gītā,* iii.27). Man can only pick up knowledge, and if possible understand what he picks up, but he cannot *create* knowledge. Picking up and understanding what is picked up may be *Pauruṣeya,* but knowledge itself is *Apauruṣeya.*

Even human action is not *Pauruṣeya* at all points and under all conditions. Everyone is driven to act mostly by the impulses of Nature (*Gītā,* iii.5). Man can claim his knowledge and action to his sole credit only to a limited extent, while the rest of it is *Apauruṣeya.* Man does nothing to digest even the food he takes. Digestive process is the work of vital forces inherent in the body itself. Taking food may be termed *Pauruṣeya,* while assimilation of food is obviously *Apauruṣeya.*

In the great act of creation, God Himself does not claim and does not take any credit. He simply stands as a witness, the Sole Seer, totally unconcerned, *'udāsīnavat āsīnam'*, and the self-acting forces inherent in Nature operate, and creation takes place (*Gītā,* v.14). When such is the case with Almighty God Himself, how ridiculously empty is the claim of man for any originality in his utterances and writings! His expression and presentation may be original, but not what is expressed and what is presented. Our ancient Seers, in constant communion with God and Nature, only discovered the great truths that are embodied in the Vedas. All Vedas are therefore *Apauruṣeya.*

All human action has a purpose, conscious or unconscious. Every movement, mental or physical, has a fulfilment as its goal. To the extent that goal is clear, it imports greater balance and strength into the movement of thought or action as the case may be. Every action is incomplete until that purpose is either fulfilled or abandoned half-way or lost. Action is thus a process, a chain of action-events, a continuity to the extent necessary. There are links in that chain of action-events, points or units in that continuity of action. Man is not the sole author, sole doer, at all links in that chain and at all points in that process. He can claim authorship or doership at some points only. In the language of the *Gītā,* human action is mostly the work of Nature, due to the qualities inherent in that Nature. It is useless to appropriate and usurp all the credit for a good deed done or discredit for a bad deed performed. His *Pauruṣeyatvam* is limited. His authorship of knowledge is limited. His doership of action is limited. In both cases, he is largely a medium, a *nimitta-mātra.* Knowledge or awareness that he is only an instrument in the hands of higher powers wiser than himself is a relief, because it gives rise to some amount of freedom to man from the bondage of both action and knowledge. It does not mean that man is inactive and unthinking. It does not mean that he has no share in the responsibility for his thought and action. His responsibility is tremendous; it is lifted from the personal and ego level to impersonal and cosmic level. In almost every event and throughout, as depicted in the *Mahābhārata,* the hand of Śrī Kṛṣṇa is there. His responsibility has been tremendous, but it is entirely impersonal. His action is for *Lokasaṁgraha* only. Thus approached and understood, the concept of *Apauruṣeya* with its allied concept of *nimitta-mātra,* emphasizes that the fulfilment of all human action, of all the varieties in the department of human knowledge, lies only in the line of man being an instrument ploughing in the field of Cosmic action and Cosmic knowledge.

INDIAN PERSONALISM

By Dr. Pravas Jivan Chaudhury

Though almost all the diverse attitudes to the world and life, from stark materialism to abstract monistic idealism, are found in Indian philosophical literature and culture, yet it will be admitted on all hands that personalism rings the most dominant note there. We propose to give in brief the reasoning underlying this philosophical faith. However, reconstruction more than exposition is undertaken here. This may be interesting to the personalists of the West who will find here many common as well as strange features.

Our philosophical reasoning should start not with the consideration of phenomena and their relations (i.e. with science) but rather with an analysis of our perceptual knowledge (i.e. with epistemology) which is logically prior. So at one stroke we do away with scientism and all its barren materialistic consequences. If this is an ego-centre move on our part, it is but a bad name and nothing wrong in itself; we may equally characterize the procedure of our opponents as objectocentric. Now when we analyse our perceptual knowledge, which yields us the world of science and common sense, we find these results. *First,* there are five external senses giving five kinds of sense-data. *Secondly,* there is a mind which controls these senses and organizes their reports into images or sense-impressions of physical objects which are complexes of sense-data of many kinds. This mind is naturally distinct from and above the senses yet is in contact with them and is modified along with them. (It is named 'sense-mind' to distinguish it from mind which is more or less equivalent to consciousness or spirit.) It has its own modifications too, those associated with feelings and volitions. *Thirdly,* these mental modifications, associated with external and internal experience, are temporal and themselves witnessed. We not only perceive objects and feel and will but we are aware of these states in us. Therefore, there must be a witnessing subject which is above time. In fact without an awareness and owning of the internal and external impressions by the witnessing subject there is no knowledge and no judgement; we *really* do not perceive, feel or will until and unless we *know* that we do and make judgements like "I see the table", "I feel a pain", or "I will an action".

Now this witnessing subject is transcendental. This is inferred from the fact of our perceptual knowledge, both internal and external. This transcendental subject is further inferred from the following. We have a sub-conscious mind where reside the general concepts and laws of the perceptual world which are called up when we perceive something. There reside, again, the dispositions and instincts which come up to the upper level and are displayed when appropriate situations are presented, and there are stored up impressions in the form of memory which awake to consciousness when occasions call for them. Besides this sub-conscious state of the mind there are the dream and unconscious states. In the unconscious state, as in a dreamless sleep or swoon, the mind must not be thought to be non-existing, for then it would not return to the conscious state with all the memories, dispositions, etc. Now these three states of the mind must have a witness to reveal them and know them as related states of the same mind. This witness must be above the mind (sense-mind) it knows as an object, and above the modifications it undergoes. This is the transcendental subject. Again, the transcendental subject may be inferred from the fact of perceptual knowledge which is essentially objective. We know that our knowledge of objects is not subjective, for otherwise inter-personal intercourse and our social life which depends on it would be im-

possible. But this objectivity of our knowledge implies the independent existence of the objects apart from our knowing them; knowing only reveals them. This assertion of the objects being there, apart from their actual perception by the mind, cannot be made by this mind itself; it means awareness of them by a transcendental mind or subject which really guarantees to us the validity of our perceptual knowledge. And since subject is the ground of universality of knowledge got by different individual minds, it is the same in all minds, one transcendental and universal consciousness behind the individual and empirical (sense) minds.

Now that the one universal transcendental subject is established as the real subject of all our knowledge, we have to determine its other attributes and its relation to the individual subjects. The transcendental subject cannot be regarded as a mere subject of awareness. Since the objects, viz, the minds and their modifications, the physical bodies and the mental affections and conations, cannot be conceived to be self-existent but only contingent,—they appear, change and disappear,—therefore, they must have a self-existeut ground. Only the transcendental subject cannot be contingent, for it is the witness of all contingent objects. So this subject must be reality itself, the ground of all contingent and shadowy realities or appearances. Now how may this ground be conceived? It cannot be the *cause* of the objects, for a cause is co-ordinate with the object and is as contingent as the latter; and it must be an effect itself. Again, the concept of cause implies some necessity in the object causing the effect and also transformation of it. The ultimate ground or reality of the contingent objects and their witnessing subject cannot be so conceived. For there cannot be a higher power to control and compel the ultimate reality and, again, the subject of awareness cannot change during awareness into the object. So that we have to give up the mechanomorphic analogy and see if the anthropomorphic one better serves our purpose. (When we have to take recourse to analogy in our philosophical understanding, no form of analogy is intrinsically superior to another. Whatever serves us better to understand the complex structure of reality is superior and the corresponding understanding truer.)

Now what if this transcendental subject and ultimate reality be conceived as a self that freely projects the objects? We have such an experience in our imagination and dream where we freely project (i.e. create, not cause) objects that depend on us while we remain intact. This transcendental subject is then the transcendental self with the power of free projection or creation of objects which have a contingent being. But now the question arises: What is the purpose of this projection and what is the relation of this Self to our individual selves? Again, the answer might be giveu after an analogy with what happens in one's empirical self. Aesthetic enjoyment may be the sole purpose; creativity and exercise of imagination can well be an end in itself. And the individual selves are but the self-deluded or freely lapsed conditions of the Self (in various degrees) like the subjects in dream or fantasy that take the objects in the shadow world for reality. Thus, in our ordinary realistic attitude, the Self in us is more or less completely lapsed while in the attitude of transcendental idealism, when we are aware of tne empirical reality of the perceptual objects and also of their being ultimately ideal, the Self is only partially lapsed. The Self in both these states enjoys the experiences aesthetically just as we are said to be enjoying our dreams as well as imaginative and artistic activities. It is not true that we enjoy only pleasurable dreams and not the bad ones, just as it is false that we suffer tragic plays. Experiences, both pleasurable and painful, in dreams, fantasies and art, are enjoyed though the enjoyment of painful experiences is less obvious and more subtle. Experience is sought in these various conditions for its own sake and enjoyed. Analogically we may say that the transcendental Self enjoys the experiences of the individual selves in the manner the latter

enjoy their dream and imaginative experiences. This may be somewhat directly verified by a little self-analysis; for the transcendental Self is after all in us. We do take an aesthetic interest in life and the world in our most lucid state of the mind which should be regarded as the more natural state of our souls though less frequent. And in those moments we take equal delight in both our so-called joys and sorrows and bless both friends and foes. Our business in life, as visualized by many a poet and prophet in all ages and countries, is the cultivation of this detached and contemplative attitude and to reach progressively the ideal state of lucidity and aesthetic delight. "Ripeness is all". To see the world as a stage where men play their parts, or as a dream, is the height of wisdom. We may interpret this ideal as progressive realization of the transcendental Self in our individual selves, as coming back, less or more, of this Self from its lapsed state to Self-consciousness. Suffering is conditioned by blindness and passivity, and as the transcendental Self is never absolutely lapsed (that is impossible, for lapsing is freely adopted; and if that were a fact there would be no coming back to Self-consciousness), there is no absolute or pure suffering on our part. We do have some spontaneity and contemplative attitude towards life in the midst of suffering, that is, we objectify our feeling, express it in some manner, at least to ourselves or to an imaginary audience, and escape it to some extent. And so far as we do not escape it in this manner, and really suffer, the transcendental Self in us still enjoys it in the sense that it becomes later an object of contemplation, an intense experience. Thus transcendence of suffering does take place, whether during suffering or after it, and, so, the transcendental Self cannot be denied.

So that the mind and mental modifications associated with external (perceptual) and internal (affective and volitional) experiences are all creations of the transcendental Self which, however, assumes in various degrees the state of individual selves, regards these creations as true and suffers the experiences realistically in corresponding degrees. Free creativity and experience are ends in themselves for the Self which realizes this end through the individual selves.

Now, since the ideal of the individual self is to attain the transcendental Self, the question arises whether this ideal can be actually realized by any individual who may then be said to be merged in the transcendental Self. It seems there is no bar to this. The very desire on one's part to develop an aesthetic attitude to the world and ultimately to cancel it completely as a dream, awaking from it, so to say (this may be fully actualized only after death), appears to guarantee its possibility. This desire for salvation is a felt need or demand which is a reflection, on the individual plane, of the desire for withdrawal on the part of the transcendental Self who, like a playwright, may wish an end of a particular part for the sake of dramatic appropriateness. Whether the drama as a whole can end, that is, whether this Self can withdraw or retract all creation and all the individuals who may then all merge in their ground, may be answered from the same analogy with artistic creation (and, of course, with the same claim to rational validity for our conclusions as an analogical argument has for it). We reply that the Self can withdraw completely just as a playwright withdraws for good all the players one by one and drops the final scene. If aesthetic interest is what moves the Self to create and have various experiences, this interest implies also a sense of unity and harmony in creation or the experiences. Though we fail to comprehend this cosmic drama because of its vastness and infinite variety, we can at least say that it must have aesthetic character, and so, a beginning and an end. Otherwise it would be a meaningless tedious tale which can be "told only by an idiot" and no Self who is conceived to be creating for aesthetic enjoyment. If the Self can create, it can also retract. The Self can be without its creation just as an artist without actually painting or a musician without singing. Epistemologically, an object known cannot be

without the Self that knows it, but the Self can very well remain without knowing anything in particular. Of course, the Self as a transcendental subject must have its objective pole, but the latter does not imply objects in particular or determinate creation. When all determinate objects are cancelled or sublated, the world vanished as a dream and all the individuals merged in the Self, the latter may be standing over against objectivity or object in general. This signifies absence of objects and their presence as a possibility. The Self that withdraws its creation can also project and *vice versa,* and, so, it, as a subject, faces alternately objectivity or the indefinite object and definite objects. So, though the Self cannot be conceived as without the power of creation, it can well be without actual creation.

The Self is thus not an abstract substance. It is neither pure subject-objectless consciousness nor pure being as some extreme monists conceive it to be. It is a Person with a concrete subject-object polarized consciousness, with power to create and with aesthetic interest and joy. It is infinite because there is nothing outside it to limit it, and it is eternal because nothing can precede or survive it. Again, this Person is Beauty, Truth, and Goodness in one, in the sense that it is the ground of these cognate values which are realized when one realizes in oneself this Self. For beauty is realized when one experiences an object for its own sake, as a mere creation or existent, without being involved in it in a pragmatic-egotistic manner, that is, when one transcends one's individual and worldly self and identifies more or less with the Self in him. To experience the truth of things, that is, their essential nature, we have to recognize them as projected by the Self in us for its aesthetic enjoyment. "Beauty is truth, Truth Beauty". So that the ideal of truth is the same as realization of the Self and its vision of things. Perfect goodness consists in disinterested action which implies detachment and transcension of the individual self or ego. This means, again, realization of the Self in us.

But a doubt may arise here. The Self takes an aesthetic interest in its creations and delights in the suffering of men which it creates. Is this Self good and is it morally significant to realize it? The reply is that when one really suffers one does not really feel this Self as the creator and enjoyer of one's suffering, while when one really feels all this, one does not really suffer but enjoys one's painful experiences as one does a tragedy. The doubt regarding the Self's essential goodness arises because of and in proportion to our mere verbal or formal notion of the Self and its agency in our suffering. The Self is then only conceived as an external power or an alien spirit. If it is said that to one, who has realized the Self in him and enjoys all his experiences aesthetically, others' sufferings may cause doubt as to the goodness of the Self,—this too cannot be. For, so far as he has realized the Self, he identifies himself with others with whom he suffers and regards all these as Self-created and aesthetically enjoyable, while so far as he has not realized the Self, he does not really transcend his own individual self or ego to realize others' suffering. In the former case he has only a verbal or formal notion of others (who are but his own Self, so to say,) and in the latter case a similar notion of their suffering (which he really does not feel). But now it may be asked whether we should seek to lessen suffering in our own and others' lives and not merely enjoy it in an artistic manner. The reply is, certainly we should. We feel in us the urge to improve the state of things a bit, for we want to have the experience of pain turning into pleasure, evil into good, for its own sake; though pain and evil are themselves enjoyable their transformations into their opposites too are enjoyable. The Self enjoys suffering like an artist, but we cannot picture the Self after a morbid cynical artist who cares more for indulgence in his dismal passion than art. Rather we should picture It after a robust and cheerful artist who leads us through tension and suffering to some happy and just end and to an affirmation of the eternal values. Unrelieved pathos is aesthetically faulty. The various

experiences of different pleasure-pain qualities must form a harmony, a symphony that passing through the stages of complication and high catastrophic tension emerges out victoriously into clear lucid tones.

Many other questions arise which, however, can be answered if the main principles of the personalistic philosophy are grasped and carefully applied. There may still remain many hard knots which only prove our failure to comprehend reality fully by means of our conceptual thinking that draws its materials from the empirical world and proceeds by analogy. Indian personalism, which visualizes the ultimate Reality as a Supreme Person, draws much from our experience of dream, imagination, and artistic production and enjoyment in order to rationalize this faith. There are many loop-holes and loose-ends in any rational philosophical system, and what one can claim for one's particular system is only its relatively small number of free assumptions and gaps in reasoning and better plausibility. Such a right sort of claim is made for the philosophy briefly sketched here.

SECONDARY EDUCATION IN U.S.A.

AN APPRECIATION

By Prof. Romesh Chander Wadhera

The content and the direction of any educational system invariably emerge from its corresponding political philosophy and practice; from its existing economic structure and the living-earning pattern; from its prevailing social trends and historical pressures; from the powerful needs, interests, hopes and fears of the generation; and all these factors and forces furnish a sort of framework, an area of incidence for the growth of curricular and instructional programmes and procedures. Dominant morès, folkways, traditions, personal targets and societal determinants, preferred hierarchy of values and attitudes, local compulsions, natural resources and the exigencies of site, scene and surroundings exert and make their marked influence felt remarkably. For example, in the U.S.A., pragmatic philosophy —with its accent on utility schemes, with its bias for mechanization of agriculture and industry, with its slant on tailor-made specifications and mass production of serviceable gadgets—is reflected in the largely decentralized system of education that offers considerable autonomy to respective states and local boards for the guidance, control and administration of schools. Each area is free to have its own type of schooling but it is tacitly supposed to conform to the minimum standards of the local and city systems for the purpose of achieving some sort of fundamental nniformity and regularity. Such schools conduct their examinations, are periodically supervised, look after their financial side and are, in fact, self-sufficient units. They promote a rich diversity in the over-all pattern of American education by virtue of their civic sensitiveness and social awareness. They try to gear the modern content and techniques of psychology and sociology to the betterment of the educative process and to the enlivening of physical and psychological conditions of the "school plant". This bold spirit of inquiry and achievement accords admirably well with the American democratic traditions that are wholesomely nourished by the abundance of natural

resources, by the technological skill to tap them systematically, and by the uncompromising, independent racial temperament.

Historical Genesis of Secondary Education in U.S.A.

(1) A Latin Grammar School was first organized by the Bostonians on the 23rd April, 1635. It prepared pupils for college and offered a limited type of curriculum. Financial support was provided either through tuitions, donations, taxation, leases, legacies, lotteries or land grants at the instance of civil authorities or private persons. (2) The Tuition Academy: Benjamin Franklin was its pioneer. It stood for an expanded curriculum and permitted co-education. The Academy was semi-public in control and was run on democratic lines when compared with the Latin Grammar School. (3) The Free Public High School was established in 1821. Kalamazoo case of 1874 lent legal sanction to the establishment of publicly supported high schools. (4) The extended Secondary School, namely, the vertically extended secondary school or the re-organized high school. Leonard V. Koos remarked significantly: "Extension of the high school downward to effect juuior high school re-organization and upward to include junior college years achieves an eight-year period of secondary education." Thus the twentieth century makes an advent of two public institutions in America, viz. the junior college (first established in 1902) and the junior high school (first organized in 1910). A steady movement is visible for raising such secondary schools as junior, junior-senior, senior high school and junior colleges.

American leaders in Secondary Education: Benjamin Franklin replaced new curricular arrangements of the Latin Grammar School. Stanley Hall alerted educators about the psychological needs of adolescents (e.g. self-expression, muscular co-ordination, social integration, sense of security and a feeling of personal worthwhileness etc). Charles W. Eliot (1834-1926) raised entrance requirements at Harvard University; emphasized audio-visual aids and popularized vocational bias. William Rainey Harper (1856-1906) recommended the reduction of duration in Elementary education and is rightly called "The father of the junior college". Leonard V. Koos gave a push to the re-organized secondary school.

Cardinal Principles of Secondary Education

The governing principles are health; command of fundamental processes; worthy home membership; vocational efficiency; civic participation; worthy use of leisure and ethical uprightness. Under Thomas Briggs' direction, "The issues and functions of secondary education" have been listed thus: 1. Integration. 2. Satisfaction of needs. 3. Revelation of racial heritage. 4. Exploration of interests. 7. Guidance. 8. Differentiation and general education. 9. Methods of teaching and learning. 10. Retention and orientation of pupils. In short, the special features of secondary education are the life-adjustment education for youth and the education of all American children. To the realization of the abovementioned purposes various commissions and committees have earnestly devoted their energy, intelligence and experience. And then the specific committees in the U.S.A. mean a prelude to action and are not a mere preliminary to evasion and a palliative ruse, as has been the fate of many a report and commission of identical nature in India and other underdeveloped lands, where such commissions mostly serve as a sop to the clamour of times and are either wrecked on the rock of financial stringency or are side-tracked due to lukewarm interest and lack of "follow-up". But, happily, the role and results of like committees in America are substantially different. According to Pringle, the junior high school is an organization of grades 7, 8 and 9 into an administrative unit for the purpose of producing instruction and training suitable to the varied and changing physical, mental and social natures and needs of immature, maturing and mature pupils.

The National Survey of Secondary Education lists the following features of the organization of the Junior High School: 1. Flexibility for the admission and promotion of pupils. 2. Arrangements for instruction and extra-curricular programmes. 3. Educational and vocational guidance. 4. Special features for timely articulation. 5. Supervision of instruction and provision of equipment.

The Intermediate Secondary School is the Senior High School which has grades 10, 11 and 12 and is linked with the Junior High School of grades 7, 8, and 9. The holding power of the Senior High School is said to be strong. But the traditional and perhaps the prevailing pattern is a 4-year High School with grades 9, 10, 11 and 12. Formerly, the Junior College was doing the work of two years at college in accord with university requirements. Nowadays Junior College is, more or less, an essential part of Secondary Education and thus finds its natural articulation and rapport with the Public High Schools. Legal control of Junior College is vested with public bodies, religious denominations and private corporations that are independent of the Church and the State. Community Colleges are mainly regional in scope and conform with the over-all picture of state-wide system of higher education. Its avowed functions are: Popularization of higher education; preparation for further studies, "Terminal in nature" i.e. preferring a particular career. In 1933, the Supreme Court of North Carolina held that taxation for maintaining Junior College is legally necessary and desirable.

Organization and Administration

State programmes of Secondary Education are initiated and co-ordinated through state departments. Regional associations that accredit Secondary Schools are stressing qualitative standards and are improving quantitative measures as well. Domination of High Schools by Universities is on the wane and an effective co-operation on this issue is under way. Objectives of Secondary Education embracing all areas of human activity and endeavour are being adjusted both to the functional needs of students and to the aspirations of society so as to mould citizens into an intelligent, awakened and creative force. This trend will provide against the miseries of unemployment and underemployment, will help the fate of "sorry drifts" and will dry up the sources of ferment and dissatisfaction considerably. To bring about these rewarding results in pursuance with the tempo principle, such vital instructional areas have been opened out for facilitating personal efficiency and social sufficiency,—e.g. automobile driving, aviation, atomic energy, democratic living, semantics, radio and television courses, work experience, labour relations, mental hygiene, world literature, social institutions, public administration etc. Separate courses are being fused or coalesced in broad survey of social studies. High School courses dig deeper into special areas and select intensive samplings apart from core curriculum or common learnings. Parents and pupils possess unfettered choice to determine their favoured line, and opportunities are ample to set a proper stage for students' growth. Methodology of extrinsic teaching is giving place to an emphasis on motivation which produces intrinsic learning. State-wide evaluation programmes are replacing the dullness of pencil-and-paper tests. W. G. Reeder in his "Principles of Public School Administration" says rightly : "Curriculum, if not revised aptly and opportunely, gets an excrescence on society rather than a nourishment." Curricular modifications minimize the *educational lag* and enable the educative process to keep abreast of the times. Real curriculum provides lively situations and realistic experiences by whose impact alone children learn actually to live and love, to construct and contribute, instead of parading sheer day-dreaming and groping about the future at wrong turns of life. Co-operative planning by administrators, teachers, pupils, laymen and supervisors is the general order of the day. To make curriculum in American schools functional and to keep it closer to realities, the following considerations are constantly kept in view:-

1. Respect for abilities, interests and beliefs of all participants. 2. Sensitivity to and awareness of the growing needs and hopes of all concerned—the teacher, the child and the parent. 3. Guidance by competent and sympathetic leadership. 4. Recognition of the healthy continuity and reform of curricular and operational process. 5. Humanizing and democratizing the administrative set-up. 6. Capacity and courage to finance bold and promising experimentation. As a natural concomitant to this outlook, we hear of the wide prevalence of diversified courses, experience curriculum, group dynamics, action research, project method, activity schools, different plans like Gary School (that provides longer school hours and makes school a centre of parents' participation), Dalton plan, Winnekta plan, Multi-purpose class-rooms after Dennis O'Brien's pattern (having separate units in class through polarized glasses, flanked by a library and a museum adjacent to it).

Distinctive features of Secondary Education in U.S.A.: Secondary Schools are free, compulsory and universal in 41 States. 50 to 60% enrolment indicates their deserved popularity. They are not dominated by College and University authorities, and are a unit by themselves. They provide room for fresh departures and new orientations; curricular content is designed through co-operative activity in which experts are treated as resource people; and teachers, pupils, laymen, leaders of society, parents and other well-wishers join hands and heads for the hammering out of maximal, advantageous learning-situations in order to shape out happy and healthy citizenry. No wonder, the scope of Secondary Education is being stretched because it accords well with the nature of adolescence and promotes adjustmental facility. Expansion, both ways, can be afforded by the economic structure of the country. So during these long years at school, boys acquire correct specializations that eventually fit them into desired assignments. It needs no saying that in a competitive economy only superior efficiency and up-to-the-mark technical know-how can survive and sustain the stress and strain. It is gratifying to observe that in U.S.A. and U.K. the number of different professions runs into four figures whereas in India, which is advancing conscientiously though, such number hardly negotiates fifty (vide "Educational India" Nov. 1953, page 150). This speaks volumes about the rate and variety of technical developments. K. W. Edgar, nevertheless, sounds a note of warning in his "Fifty years of American Education" that America has got to consolidate qualitatively the sprawling quantitative gains and achievements that are embodied in the form of 909 radio stations, 224 museums, 7,400 libraries, 20,000 newspapers out of which 5,000 are dailies, 28,000 Secondary Schools, 160,000 Elementary Schools, 1,800 Colleges or Universities out of which 652 happen to be Junior Colleges. Prodigious funds are being consistently spent for the purpose of providing and upgrading suitable arrangements for the learning and teaching process, since the Americans have a tremendous faith in the possibilities of the right type of education which, by definition, should be commensurate with the perpetually changing claims of the present that contains both the aura of the past and the augury of the future.

My only apprehension is that this fast trend and tempo of specialization may tend to breed insularity and conservatism, a spirit of exclusiveness and a tenacious in-group set, a walled-in professional and parochial outlook which ultimately precludes wider perspectives, inclusive sympathies and richer associations. It will be tragic, nay, ruinous, to settle down complacently near a foothill when vistas of pinnacles atop are beaconing for fuller life and brighter satisfactions. It will be a plight of "missing the wood for the trees". Without the right vision of values and the timely appreciation of correct hierarchy of loyalties and actions, man is prone to become a scoundrel even though he is equipped with

vocational competence, academic maturity and technical skill, since these traits relate chiefly to the outer trappings of personality and do not touch the core of the problem.

ALBERT CAMUS

AN APPRECIATION

By Sri S. P. Bhattacharjie

Albert Camus, the recipient of the Nobel Prize in Literature in 1957, was born in Algeria on November 7, 1913. His father was a poor agricultural labourer, and mother a Spanish lady. From his very childhood he was trained in the school of poverty. His father was killed in the First World War and the family became destitute. Even in the midst of an uncongenial environment, Camus, by dint of sheer efforts, graduated from the Algiers University in 1936. He had a special aptitude for philosophy and he still remembers, with gratitude, the inspiration he received from Prof. Granier, his teacher. Camus was deeply influenced by this professor of philosophy and André Malraux.

Camus took active part in the cultural activities of Algiers from 1935-38. He visited the Continent just before the Second War. After return from his tour he joined the newspaper "The Alger Republican". In 1940 he joined the editorial department of "The Paris-soir" in France. But with the defeat of France in the Second World War, he was compelled to come back to Algeria. There he worked in a small school as a teacher. And here he got the first opportunity to study literature in an idyllic atmosphere.

But a storm was raging in his mind. In 1942 he returned to Paris and actively participated in the Resistance Movement. His contribution to the movement was immense. He started the paper "The Combat" to preach the message of this movement. He had to bring it out 'underground', avoiding the vigilance of the Vichy government and the German censor. His editorials inspired the freedom-fighters. He had to look after its financial side as well. He was often seen hawking the paper in the streets of Paris. At that time he was in the vortex of a political whirlpool. He was a sympathizer of the communists for a year only. Owing to repression in the communist countries, he developed differences with his colleagues. He was opposed to all kinds of totalitarianism.

He never left journalism. He is still associated with a publication institution. He has written four dramas. Hardly anybody knows anything about them outside France. Still he says he gets the greatest pleasure in theatre and is toying with the idea of directing dramas. At present he is busy in writing a novel where he would relate how a man passed his life since 1914. It is obvious that it will be a sort of autobiography.

In 1939 *Noces* (Marriage) was published. It is a pen-picture of an Algeriau life through the eyes of a romantic. Here he says: "Except the sun, kisses and wild perfumes all seem futile to us." He has welcomed the strange feeling born out of a touch with a woman. The young author then believed that "joy is real", it matters little whence it comes and none need worry about the source.

But there was a metamorphosis in him within three years. Romantic love, attraction to women and beauty, vanished, as if by a

magic wand, in the thin air. This change cannot be just marked as a sort of mental evolution. He had a rebirth and the traces of it are evident in *L'Etranger* published in 1942 (British translation: *The Outsider,* American translation: *The Stranger*). It is considered by many to be the best novel of the post-war French literature. It gave a vivid picture of the mental horizon of the war-torn intellectuals. Camus demonstrated what he calls the "absurdity of the human situation" by creating a character who drifts through life, including crime, with no will either to construct a philosophy or to react in any way.

One can get a glimpse of the philosophy of his life from *The Myth of the Sisyphus*. The story is taken from the Greek legend. The king of Coranthian was condemned to an extraordinary punishment. He was to roll up a huge rock on to the top of a steep hill. The moment he was within an ace of success, the rock would roll down the slope to the ground. The Gods in heaven laughed at his punishment. In spite of his Herculean efforts when the rock rolled down with a bang, he would try again. Camus is overwhelmed at his facial expression, at this point, and perceives the significance and implications of the history of human society in the fate of Sisyphus. To exist only is not the work of a hero: Manliness consists in the struggle against environment and against all odds, knowing full well the inevitability of its futility.

His pessimism was born out of his personal experiences. In the First World War his father died. He passed his childhood in the midst of poverty. Yet, fundamentally, he was a lover of life and the *Noces* is a proof positive of it. But he had bitter experiences in his sub-conscious mind. A word from a doctor and his future is finished: Suddenly he knew he had contracted T. B.; any moment he might expire.

The Second World War broke out shortly after this. What he believed to be true and great in individual, national and social life proved to be false. He found his values did not mean anything in practical life.

A blind force controls man. No kind of ideal life could escape from its clutches. All our prayers and supplications return repelled from the wall of eternal silence. Man is imprisoned within the four walls of 'absurdities'. As the problems we face everyday cannot be explained rationally, the obstacles are illogical and so no rational man can expect any result out of his efforts. Man's life consists in just the feeling of 'existence'. The Existentialists say, "We and things generally exist, and that is all there is to this absurd business called life."

Camus does not feel the ineffectiveness of this view. But he contends that we must wage a relentless war against the absurdities in life. He has a detached mind. According to him, the struggle is man's last "Refuge". It reminds us of the *Gītā's* message of detachment in life and selfless work without any hope of rewards in return.

He discussed the problem of smicide in his *The Myth of Sisyphus* and rejected it as a solution to man's difficulties. So, not suicide but "Revolt" is the only fitting reply to this "absurd business". Camus feels that the revolt of artists and philosophers is most effective because they are more detached in life.

To live with struggle which ends in futility but not with passivity, to live like a soldier whose struggle ends in defeat, is called 'existence'. To an Existentialist 'existence' and 'exist' are not the same thing. A beast 'exists' but a man has 'existence' because he lives, conscious of his limitations.

In his novels, *L'Etranger* (1942), *La Peste* (1947) *L'Homme Revolté* (1951), Camus analysed the nature of 'existence'. Though greatly influenced by the Existentialists, Camus refuses to be classed as such, and yet there is no challenge to the leadership of Sartre. His long collaboration with Jean-paul Sartre accounts for such a characterization. Both of them adore individual liberty, in spite

of Camus' political differences with Sartre so far as the attitude towards life is concerned.

There is so much despondence and pessimism in the works of Sartre that it passes one's comprehension as to why he should encourage man to struggle against heavy odds. As a matter of fact, there is contradiction in his philosophy. On the other hand, Camus, where necessary, is optimistic.

A short history of the French Literature by Geoffrey Brereton says: "From realization of the self and its universe through action, it is only a step to considering action as the sole valid definer of personality. To invoke for a moment historical circumstances, this was brought home to Frenchmen during the German occupation, when many of them were faced with a choice, between collaboration with the invader and resistance. It was a personal choice, psychologically rather different from the collective choice, made by an uninvaded nation. In making it and in performing,—sometimes in isolation—the acts which followed inevitably, the individual discovered that old groupings and values no longer meant much. Patterns of class and creed fell away as irrelevant and the sense of having to remake oneself through one's own acts was strong." This was pure Malraux, the theme which runs throughout his work and which he had put in extreme form as early as 1933 in *La Condition Humaine:* "A man is the sum of his acts, of what he has done and of what he can do,—nothing else."

This approach was adopted by Albert Camus in his novel *La Peste*. Ostensibly the story of a North African town, isolated by an outbreak of plague, it refers obliquely to the dilemmas raised by the German occupation of France. The chief character, a doctor, decides after rejecting religion and every sort of idealism that his best choice is still to devote himself to his fellowmen. What emerges is a kind of pessimistic humanism. The same theme, dramatised, gave *L'Etat De Siege,* produced by Barrault in 1948. Other plays were *Caligula* (1944) and *Les Justes* (1950).

In the post-war European Literature *The Plague* occupies a prominent place. Within a few months of its publication 1,25,000 copies of it were sold. This is his most popular novel.

Here we find Camus had drifted from his 'active pessimism'; and this change was possible due to his association with the organized resistance movement.

According to critics, his realistic description of *The Plague* can be compared only with Defoe's *Journal of the Plague Year.*

The conviction that reaction is necessary in order to assert and so preserve the human personality, underlies *L'Homme Revolté* (1951), a study of the psychology of both personal and political revolt in modern Europe, beginning with Marquis de Sade and the Jacobans. Analysing the last two hundred years' political and revolutionary thinking, he observed: "We are living in the era of premeditation and perfect crimes."

Posing the question, why should we 'revolt?' he remarked: "We all carry within us our places of exile, our crimes and ravages. But our task is not to unleash them on the world; it is to fight in ourselves and in others."

Camus' last novel—*The Fall*—was published last year, heralding a new age in his adventure. It cannot be called a novel in the strict sense of the term. There is no event, no love, no struggle; it is just a monologue of a "repentant soul". It reminds us of Malraux's "A man is the sum of his acts, of what he has done and what he can do,—nothing else."

Camus had a very complex but at the same time simple and sturdy personality. He never faltered in his resistance to injustice. During the German invasion he could easily have left and gone to North Africa. But he did not do so. He joined the Resistance Movement and risked his life several times.

In his solidarity with the people he is their symbol, but in his philosophy, "he is a man without neighbour", like Poe.

He is not only conscious of social obligations but also of individual rights. He is never oblivious of the fact that he is both immanent in and transcendent of the society, simul-

taneously. That is why his readers own him so much unlike other Existentialist writers.

It requires a sturdy insight to have a comprehensive view of the time and space of James Joyce. Thomas Mann's writings are like the diagnosis of a physician and Graham Green's like a sermon of the clergy. André Malraux's "explosives" breed romanticism and Faulkner is not so effective in evolving faith as in giving a photographic presentation of reality.

But Camus' writings create a feeling of solidarity with the author. You feel as if you are on your own soil. Sweet relationship is established within a minute between the author and the reader. The author knows the hopes and fears, weal and woe, feelings and sentiments of the common man and they are his own too. So his "revolt" is also our own. When he challenges the philosophers, economists and historians of our time, there is a feeling and sense of solidarity with the readers as well. They share the excitement of it, though sometimes, with a bit of temerity. His revolt is against the so-called civilization and the society which has made hypocrisy a fine art. There is no ring of insincerity in it. His challenging refusal is born not out of ignorance of their views; he revolts against them after perceiving the interpretations of the savants in their own realms. It is true that this "revolt" might sometimes bring evil consequences in its train. But the true implications of it are just to underline his deep love for life, deep faith in life. He contends that, in spite of the inevitability of death, life is eternal.

Camus has felt the helpless bondage of man. His life-long struggle is to free him from bondage. And this is his "revolt". Man is caged in his body and the body, in turn, is subjected to different bondages. He is subject to the ills of poverty, sickness and prejudices, social traditions and laws of the land, and conditioned by them. He is surrounded by such uncongenial surroundings and yet he has struggled against them from eternity. Environment wants to stifle him; he keeps it at bay and that is extremely astonishing to Camus. He attributes this resistance of man to some of his pleasant past.

The first recipient of this award in literature was Sully Prudhome and the only Russian 'emigre' writer who received it was Ivan Bunin. Though Tolstoy strictly qualified himself for this award which is given to a writer for his contribution 'dans le sens d'Idealisme", he never got it.

The Swedish Academy has found the glimpses of noble literature in *The Fall* and *The Exile and the Kingdom.*

Recognizing the new trend in Camus' works from *The Fall,* the Academy observed, "Camus has left nihilism far behind him and his existentialism can reasonably be called a form of humanism."

In his earlier writings the Academy has also found in him "the world's foremost literary antagonist to totalitarianism".

In the pangs of conscience of Clemenceau, the hero of *The Fall,* we find a complete picture of the pangs of conscience of the modern man.

Adducing the reasons for the award this year to Camus, the Academy inter alia, said in the citation that it was given to him "for his important literary production which with clear-sighted earnestness illuminated the problems of the human conscience in our times." Camus was surprised to hear this news. He said, "I had a feeling that those who had completed their life-long devotion to literature or those who were senior to him, deserved this award." In his opinion André Malraux was the most deserving person for this prize.

None but Kipling received the prize at such a comparatively young age. Yet this apparent affinity should not mislead anybody. Kipling had reached his saturation point in creative art when he got it but this cannot be said about Camus.

The main trend of the twentieth century French literature has been away from the idealism of Romain Rolland and the ultimately poetic imagination of Proust towards a literature of pessimistic realism,—the Nineteen

Forties rejoining the Eighteen Forties across a comparatively narrow gulf. But it is not yet possible to declare that this is so.

In 1954, an eminent critic remarked: "So far no outstanding disciples of Sartre have established themselves in the novel. Sartre himself or even Camus or Malraux may yet write books which will require a revision of this judgement."

And his prophecy has come true in Camus who has compelled the literary world to revise its judgement in 1957.

JESUS CHRIST

THE SON OF MAN, THE SON OF GOD

By Prof. J. N. Dey

In the words of Sri Ramakrishna, the aim of human birth is the realization of God. If we agree with this, the next question that arises is, how to do this. According to the accepted theory, there are broadly two ways of doing this. The first may be called the path of Duality and the second that of Non-Duality.

In following the path of Duality the devotee accepts a form of the Lord as his Chosen Ideal, and tries his best to worship Him and meditate on Him. As his meditation deepens, he may perchance see before his mind's eye the face of the Ideal, or His feet, or some other portion of His body. As he advances, he has sometimes flashes of the whole form of his *Iṣtam*. This Form later becomes steady; and as his mind becomes more and more one-pointed, he finds the Form moving, smiling and finally talking with him. He can even feel the touch of the body. To him now his Iṣtam becomes a reality. Then a time comes, when everything that comes before his eyes, he verily sees as one of the various forms of his Iṣtam.

In the path of Non-Duality, the aspirant sets before himself his goal of realizing one of the 'Mahāvākyas' like 'Thou art That', 'I am verily Brahman' etc. Keeping this always in his mind, he proceeds on and on towards this by following the path of 'Not this' 'Not this'. He knows the definition of 'That', or 'Brahman' as 'One without a second', 'Than Whom nothing else exists', 'One, Who has no birth and no death', 'One, Who has no change', and so on. As he starts his discrimination, the first objects that meet his eyes are the things of the world around him. Any one of these that he takes up, he finds that it has a beginning and an end. So, he argues, it could not be Brahman. He next takes up his own body and finds that there was a time when this body did not exist and there will come a time when it will cease to exist. So, the body could not be Brahman. He now turns inwards and finds that his real Self could not be the senses, nor the mind, nor the intellect, nor the 'ego' and so on. Thus, as one object after another is discarded, his mind is so made that the attachment to it also ceases. Proceeding thus, he attains 'Nirvikalpa Samādhi', where, what he experiences is beyond words and he is said to have had realization.

Expressed thus, it seems that to have 'realization', is the easiest thing in the world. But the facts are otherwise. At every step the aspirant is assailed with temptation. He finds in actual life that, with an effort far less than what is required in this, he is able to have things which give him pleasure, joy and satisfaction—that he is able to exert his ego over others and can get for himself possessions, name and fame in his own circle and outside.

Why then should he exert himself so much for something which is not directly perceived by his senses? If somehow he is able to answer this question, 'Doubt', the greatest enemy of man, raises up its head and asks him, 'Are you sure that you are not chasing a mirage?' He has his book-learned psychology and the sayings of other great worldly men in support of this doubt. Thus it happens that the acquisition of the material world becomes the sole aim of a man's life. To do this, he has naturally to take recourse to falsehood, deceit, hatred, tyranny etc. So, righteousness comes to be on the decline and unrighteousness holds supreme. The true seeker of God is laughed at and persecuted publicly. The unrighteous one vaunts his wealth and power before him and mocks him to his face, asking him what his God has done for him, and, whenever and wherever possible, humiliates him. It is at times like this, when such cases are anywhere and everywhere, that the Lord, in fulfilment of His eternal promise to man, comes down to the earth in the form of a man. When He does so, He has a dual aspect—that of Man, and that of God.

In one aspect he is out and out a man. This is necessary for the purpose for which he comes. He feels the impact of pleasure and pain, joy and sorrow, good and bad, truth and falsehood, and other dual phases which constantly assail a man. Sometimes he may eveu succumb to them for a while. But in the long run, He finds a way out of these and rises above them and thereby lays bare before man a path, following which he too may have that achievement. This path that He finds is according to the time and the circumstances then prevailing.

In the other aspect he is God Himself. This aspect may sometimes be seen in the early life of an Incarnation, when it may come as a flash now and then. But after he has been able to rise above things mundane and realized his oneness with the Supreme Being, his Godhood remains ever present with him. This is necessary for his words to carry weight with man. When man sees manifestations of Divine or Supernatural powers in him, he is either awed into submission or prostrates before him in reverence. Either way, his words have now Divine Authority. So in his later periods these two aspects remain side by side, and, when one is giving place to the other, it is really very difficult to find. It is sometimes given only to a rare few, who are his constant companions, to understand this.

This is the case with all Incarnations; and Jesus, whose advent to the world we are celebrating today,* was certainly no exception. He was the Son of Man and the Son of God. We unfortunately know very little about his early life and about his 'Sādhana', the practising of austerity. From what little is on record, we can surmise that his early days were passed amongst poor people. But living in village surroundings, he could take himself into soltitude, in the meadows and woods, where he could easily stay with his own thoughts, unknown to the rest of the village. It was this that made him fit to receive baptism from John the Baptist. 'And Jesus, when he was baptised, went up straightway out of the water: and lo! the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him; and lo! a voice from heaven saying: This is my beloved Son, in whom I am well pleased.' The Son of Man realized that he was the Son of God.

'Then was Jesus led up of the Spirit into the wilderness' and he 'fasted forty days and forty nights.' It must have been at the end of this period that the Son of Man and the Son of God became verily one, or rather, the Son of Man became convinced that he was verily the Son of God. In Vedāntic language, he realized what 'Thou art That' really means. After this, the transition from the Son of Man to the Son of God and vice versa would take place within the twinkling of an eye without any act of volition on his part. And whenever it was the Son of God that spoke, his words would carry such authority, that even the

* Talk given as was done last year, at Ramakrishna Mission Sevashrama, Kankhal, in the presence of Swami Atulanandaji (Gurudas Maharaj).

highest would not dare to contradict him to his face. As the Son of Man his heart would bleed for the poor, the hungry, the downtrodden, the sinner, the destitute, nay, even the very prostitute—for, he could understand their innate weaknesses and how they became victims of circumstances. And, as the Son of God, he could see a man through and through, and his deceits, hypocrisy, falsehood, vanity, all lay exposed before his eyes, and he would not mince words in rebuke even if he was the very highest in the realm, unless he repented sincerely. If he did so repent and fall at his feet with real faith, his sins were at once forgiven him and he was made whole. It is given only to a Son of God to wield this power.

The gist of his great teachings is to be found in what is generally known as 'the Sermon on the Mount'. With what great authority he gave out this sermon! And how it enchanted the multitude! From now on, wherever he appeared, he attracted a great multitude, who would follow him like lambs. And, as miracle after miracle was performed before their very eyes, his name spread far and wide.

But the greatest tragedy was that he was never really understood, not even by the best of his followers in his own life-time. This caused a tone of pathos to creep up in some of the utterances of this Son of Man. It was towards the end of his life on earth that 'Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them: "Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priest and unto the scribes and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again." Then came to him the mother of Zebedee's children with her sons worshipping him and desiring a certain thing of him. And he said unto her, "What wilt thou?" She saith unto him, "Grant that these my two sons may sit, the one on thy right hand and the other on thy left, in thy Kingdom." Even now, when Jesus was going to sacrifice himself as a lamb at the altar, these were fighting for places of glory! His last words on this occasion were, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

This tragedy unfortunately still continues. He practised in his life what he taught. He had said: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." When he was being betrayed, we are told: 'And behold, one of them which were with Jesus stretched out his hand and drew his sword and struck a servant of the high priest and smote off his ear. Then said Jesus unto him, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of Angels?" ' And those that profess to follow this Son of God, are today doing so many things that are quite contrary to the very spirit of the teachings of this great Son of Man, who made the greatest sacrifice that man has ever made!

Let us then pray to this Son of God, Who is eternally present in Spirit, and who, according to Sri Ramakrishna should be more so today, that He may guide us to make our lives perfect as the Father in Heaven wants us to be perfect.

LIFE AND ITS EQUILIBRIUM

By Prof. Pratap Singh

Many tactics have been employed by man to know the positive factor behind the appearance, continuance and dissolution of life. His studies begin with concentration on the paramountcy of environments and end in a peep into the self-steering mystery of life. It has been surmised that action which is the result of encounter between two opposites, and creation which is the outcome of interaction of two mighty opposites must have, after all, at bottom an indefinable cause apparently psychological and spiritual in kind. "This unknown quantity," as says Dr. A. J. Toynbee, "is the reaction of the actors to the ordeal when it actually comes. The psychological moments, which are inherently impossible to weigh and measure and therefore to estimate scientifically in advance, are the very forces which actually decide the issue." It is, then, in "the search of some unknowable quantity say X or God" that man has made innumerable experiments in order to organize himself in tune with the Supreme.

Life As Medium

Human life is simply one of many actions of the spirit which has, through it, found the highest *modus operandi* for unfolding the scrolls of its aspirations. Life, in this way, is symbolic of the medium for the evolution of the manifest towards the unmanifest. The unmanifest is all-pervasive whereas the manifest is merely the present visibility of it. It is in the context of our truthfulness that we should shed the limitations of the transitory life happily in order to know the Knowable, attain the Attainable and then become the Becomeable. Lord Kṛṣṇa in the *Gītā* (II.28) exhorts Arjuna: "All beings were unmanifest before they appeared, and will remain so again when they are dissolved; only in between these two stages are they manifest. What, then, is the occasion for grief?"

Human life, by virtue of discriminatory faculty, is the best medium to realize the highest possibilities of its real destiny. It is possible when the beings gain command over the circumstances which are meant to arouse in them a blind fury of creation and reveal to them their blessing in disguise. The right and healthy use of circumstances requires unflinching faith in the Eternal and unbiased indifference to the flickering film of the phenomenal world; but again it is the inner strength which empowers us to dispel the illusive charm of the External and proceed to achieve the innate power. Strength is not an act of hoarding; it is the creation of the dynamic nature of the stream of life, issuing from supramental conscious Energy. To switch on the dynamic flow of life is the venture of those who find delight in giving away their happiness to the world out of their love for it, and in renouncing pains born of wrong knowledge of it. This is the real foundation of proficiency in living.

This real and exhilarating standard of living comes from our realization of the organic unity of our being and the oneness of the whole world. The fundamental unity of the entire creation enkindles love in our hearts. Love inspires us to dedicate ourselves single-mindedly to the service of all beings. We can realize the consummation of joy in the ecstasy of self-forgetfulness and self-sacrifice. Life is its own medium as established through the proper utilization of circumstances directed towards self-liberation.

Equilibrium As An Effort

Life goes on modifying itself in the process of evolution. The unending phases of action and reaction do not deter the cycle of this

grand evolution. Equilibrium is no holding fast to one of these phases of creation; it is synonymous with ceaseless effort. The effort is directed towards not only progress but also against regression. It is akin to the device of a rope-walker who carefully maintains the balance and norm of his body by bending it sideways and gains thereby a momentum to move onward ceaselessly. Equilibrium, in this way, does not mean a static position of an activity. It is a progressive movement struck out after instantaneous struggles against all the weakening forces with which the world is, with purpose, strewn badly. These forces try to humble down the striver in his endeavours to ameliorate the present. They may be mighty and terrific but are never sovereign, in their functioning reality, to life.

The equilibrium itself continues to be active and mobile unless it gains control over, and becomes intimate with, the supreme avenue of existence. It is the variations in life's equilibrium that spin the plot of creation. Such variations in equilibrium emerge when life exercises its powers and faculties gradually to adjust itself to the forces that confront it. Equilibrium, being only a pose of encounter, appears firstly as a relationship with the physical world; then it continues to work as an acquaintance with the human vicinities; and lastly it submerges in the happy depths of life's true nature, the Inner Being. These variations of equilibrium are only the shiftings of Creative energy from macrocosm to microcosm. It is on the foundations of spiritual recovery that the superstructure of life is truly built.

A Balanced Life

The flight of life which is kept confined between the two points of heaven and home never gives it a true balance. Balance is the right position of a thing. It is achieved, not by him who soars, though upward, yet remains true to the kindred points of heaven and home; but by him who 'singing still doth soar; and soaring ever singest.'

There are people who believe that a balanced life is the friendship and harmony of the claims of spirit and the achievements of matter. Such a conception of our balanced growth is erroneous because this static friendship does not succeed in placing life aright in the becoming process. Such can be a balanced existence only to those who are shaky in body and weak in spirit. Those who have perceived the gleam of a really balanced life never find the terminus of their journey in these temporary friendships; they are merely the resting places and transient truces but not the lasting avenues of true happiness and perfection.

Every individual is an isolated product of an incessant series of transformations. Our life is a continual 'burning up of error for releasing the truth', the white light of which is our only guide in the march. Our temporal existence should not confuse us but infuse in us the feeling of true progress. This life reveals to us that we grow not in body but in spirit and enables us to know and do the things which fulfil the demands of our Self. This life is only a medium of our true living,—for overpowering all the forces of personality by training the will and disciplining the mind for achieving the highest possibilities of life.

If life is true, to live truly is good and to become good is beautiful; it is axiomatic that the balance of life lies in the utmost mobilization of its forces—material, vital, mental and intellectual. The real measure of a successful life lies in its growth in spirit which is above all, as said in the *Gītā* (iii.42).

"The senses are said to be superior to the body; but superior to the senses is the mind. Intellect is greater than the mind; and what is still higher than the intellect is He (the Self)."

Command Over Environments

Life is a permanent process of becoming. Becoming is an outcome of the being's passing through the ordeals set up by the environment. The true environments of life are spiritual more than human and material in substance. Life is divine in appearance, con-

tinuance and dissolution. Its problem is how to maintain the proportions of divinity despite its material and human folds. The crux of this problem lies in the conceptions of happiness of Divine and Human life which are quite antithetical. The problem is solved to the extent that the lower nature goes on merging itself into the empire of the higher.

It is believed that our command over physical surroundings leads to geographical expansion and terrestrial development; our grasp of the human circumstances leads to improvements in the technique of life; we progress by changing the patterns of society and modes of life's feeling and behaviour. But any amount of statistics of progress remains a dull and dreary movement from change to change. The riddle of real progress is not deciphered by statistical arbitrament. It is only the formulae of Spirit which describe how life enters into its own kingdom. Real progress requires the grasp of our spiritual surroundings which comprehend all that enlivens both the material and human standards of progress.

The Essential Element

Mere knowledge of our true environment is not all in all. Knowledge, howsoever big and beautiful it may be, remains a huge hypocrisy of life if it does not make us active. To become what one knows is neither to think of the past nor to dream of a future but it is to act out the present. The past, present, and future do not present the separate possibilities of life but represent its highest possibilities. They lay bare the spatio-temporal truths of life in its entirety. They are the actions of Spirit. Each unit of time is Its present, and each stretch of space is Its field of action. It acts in Time Eternity and Space Infinity.

The time and place of life's activity having been known, it is essential to understand also the object, method, and kind of action. Action is the plain unfoldment of a particular mode of our Self. To think of actions good or bad is to think of spirit acting rightly or evilly, which is never true. Good and bad are only relative terms which denote our intellectual understanding of soul's behaviour. There are no kinds of action, because it is always one; action is always good. But there are stages of its being good; it will be good if it is lovely; it will be lovely if it is true; it will be true if it is the action of the Self. Action of the Self, therefore, is an action through body, intellect, or heart because they are the behaviours of life that lives for ever.

The object of action is to realize the end in view. If life itself is an action on a grand scale, our happiness lies in achieving the spiritual destinies of life. The more we take joy in doing a thing the greater shall we be realizing the true spirit of the object. All actions which give us the zest of living are selfless actions. All selfless actions are cosmic in range, impersonal in origin, and good in character. Such actions are perfect as through them are expressed the co-ordinated faculties of man.

Fusion of Life and Equilibrium

Balance is expressive of the true existence of a thing; if life sets out to live truly it achieves its equilibrium. Life is an action; equilibrium is the true mode of that action. Balanced life is not static in operation, because its dynamic nature integrates and unifies the forces of life and thus secures it from the dangers of disintegration. A balanced life is the dynamic stability of life's feeling, behaviour, and action. Balance is the progressive march of life; life is the recognition of the progress; if balance is lost, life falls in a stupor and dies.

Life and its equilibrium are not two separate things but are only two sides of one truth. Life is existence of Truth, and balance is the true pose of that existence. Life and its truthfulness, when they become one, create the condition of joy of living. Happiness inspires life for action; action is the perpetuation of life; and balance is the dynamic acting of life. Life in equilibrium, therefore, is the only condition of happiness which is the origin, the middle, and the end of life.

ŚRĪ-BHĀSYA

By Swami Vireswarananda

(*Continued from previous issue*)

Topic 5

HE WHO IS THE MAKER OF THIS WORLD IS BRAHMAN AND NOT PRĀṆA (VITAL FORCE) OR THE INDIVIDUAL SOUL.

So far in the previous topics it has been shown that some sentient Being is the cause of this world. The Sānkhyas again raise the objection: Granted this conclusion of the previous topics, yet that sentient Being can be only the individual self and the insentient Pradhāna presided over by the individual self is only what is taught as the First Cause and no other entity besides this is taught by the scriptures.

जगद्वाचित्वात् ॥१।४।१६॥

16. (He whose work this is is Brahman) because (the work) denotes the world.

'He, O Bālāki, who is the maker of these persons (whom you mentioned), and whose work this is—is alone to be known' (*Kau.* 4.19). In this section Bālāki first describes the several individual souls residing in the sun, moon, ether, etc. as Brahman. Ajātaśatru says that these are not Brahman and proceeding to teach the real Brahman, says, 'He who is the maker of these persons is alone to be known and not these persons'. Here who is the maker of the sun, moon, etc. is the question. The Sānkhyas say that it is the individual soul for the clause 'whose work this is' connects this Being to be known with work and as the individual soul alone is connected with work, its merits and demerits, the Brahman spoken of is none other than the individual soul. Neither can it be said that 'work' here stands for the world which is perceived by the senses, for in that case the two separate clauses, 'who is the maker of these persons' and 'whose work this is' would be redundant as the latter statement includes the former one. Moreover, the meaning of the word 'work' both in scriptures and in ordinary parlance is meritorious and demeritorious actions. So the Being to be known is the individual soul as separated from Prakṛti.

This view is refuted by the Sūtra which says that the word 'work' here denotes the world and so the Being to be known is not the individual soul subject to good and evil works and which through ignorance gets mixed up with Prakṛti and thinks is the cause of the effects of Prakṛti, but the supreme Brahman. The word 'work' here denotes, as can be gathered from the context, the entire universe made of sentient and insentient beings. If it were the individual soul then Bālāki already knew these souls residing in the sun, moon, etc. and so nothing new is taught by Ajātaśatru. So the word 'work' must be interpreted to mean some Being not known to Bālāki. Therefore the text means: He who is the maker of these persons whom you wrongly thought to be Brahman, of which Being these persons are creatures, of whom this entire world of sentient and insentient beings is the effect, is to be known. This Being can be only the supreme Brahman which is the First Cause according to all Vedānta texts.

जीवमुख्यप्राणलिङ्गान्नेति चेत्, तद्व्याख्यातम् ॥ १।४।१७ ॥

17. If it be said that on account of the characteristics of the individual soul and the chief Prāṇa (found in the text) (Brahman) is

not (referred to), (we reply) that has already been explained.

'Then he becomes one with this Prāṇa alone' (*Kau.*4.20) and 'Thus does the conscious self feed with the other selfs' (*Kau.* 4.20)—in these texts the vital breath and the individual soul are clearly mentioned. So the opponent holds that it must be one of these two that is referred to as the Being to be known.

This Sūtra refutes this view and says that it has already been explained in *B.S.* 1.1.29-32. There it was shown that if a topic clearly refers at the beginning and at the end to Brahman then the intervening texts have to be interpreted as referring to Brahman and consequently characteristics of the individual soul and Prāṇa mentioned there were explained as connected with a threefold meditation on Brahman. Here also the topic begins with the words, 'Shall I tell you Brahman' (*Kau.* 4.1), in the middle we have the text, 'whose work this is' which refers to Brahman, and the topic ends by saying, 'Having overcome all evil he obtains pre-eminence among all beings, sovereignty and supremacy' (*Kau.* 4.20), and this fruit is possible only if it is the knowledge of the supreme Brahman. So in the beginning, the middle and the end, the topic refers to Brahman. It is the main subject-matter of the topic and so all references to Prāṇa and the individnal soul should be so interpreted as to be connected with Brahman ultimately. 'Then he becomes one with this Prāṇa alone'—in this text 'this' and 'Prāṇa' are co-ordinated and so Prāṇa is used here to refer to Brahman. We have to interpret that the Brahman which has the Prāṇa for Its body is prescribed here for meditation. Similarly the reference to the individuall soul should be connected with Brahman the main topic. This is explained in the next Sūtra.

अन्यार्थं तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके

॥ १।४।१८

18. But Jaimini (thinks that the reference to the individual soul in the text) has another purpose because of the question and answer; moreover thus some (the Vājasaneyins) (read in their recension).

'And the two together came to a person who was asleep' etc. (*Kau.* 4.19), here by striking the sleeping man with a stick which woke him up Ajātaśatru taught Bālāki that the individual soul is different from the body, breath, etc. So it is the individual soul that is taught here. This objection is refuted by the word 'but' in the Sūtra. Jaimini thinks that the reference to the individual soul is to teach the Brahman which is different from it. This is borne out by the questions and answers that follow in the text. After establishing the individual soul Ajātaśatru asks, 'Where did this person sleep, where was he and whence has he come back?' (*Kau.* 4.19). These questions are asked to propound the Brahman in which the soul in deep sleep abides. The answer also, 'Then he becomes one with this Prāṇa alone', refers to Brahman. The Prāṇa in which the soul abides in deep sleep refers to Brahman as something different from the individual self. The same idea is expressed in, 'Then he becomes united with the True' (*Chh.* 6.8.1).

Moreover in *Bṛh. Up.*, where also this question and answer occurs, it clearly points out the individual soul by the term Vijñānamaya, the person consisting of cognition, and distinguishes it from the supreme Self. Vide *Bṛh.*2.1.16-17.

So the object of knowledge mentioned in the Kauṣītaki texts is something different from the individuall self viz. the supreme Brahman which is the First Cause and not the individual soul or the Pradhāna presided over by it.

(To be continued)

NOTES AND COMMENTS

TO OUR READERS

'The Sympathy of Religions' is the exact translation of an article 'discovered' in the May 1910 issue of *Libres Etudes,* a cultural and religious monthly in French, dedicated to comparative studies. It was published by Mr. Edmond Bailly from the Librarie de l'Art Independant, 10 rue Saint Lazare, Paris. We are indebted to our good friend, Mr. John Manetta of Alexandria, for the 'discovery' as well as the translation. Swami Saradanandaji (later, the General Secretary of the R. K. Mission) explains here in clear terms that the spirit of 'tolerance' or 'sympathy between religions' is a *positive* attitude based on the knowledge 'that all religions are true' and that 'they all lead to the same goal.' It is based on the fact that 'diversity is necessary for evolution.' 'If religion and revelations proceed from evolution, they cannot be the exclusive property of any one sect or individual.' 'Truth is to be followed wherever it may lead.' 'Faith and Belief acquire power when they are based on truth.' . . .

Sri S. N. Rao, in his short but well thought out article on 'Concept of Apauruṣeya' draws our attention to the basic truth that we do not 'create' knowledge, but only discover 'what is already there' in the Cosmic Mind. 'If any idea or thought presents itself to the human mind, such thought or idea is new' only to that mind at that point. 'Human mind' thus 'acts only as a medium.' 'But alas, man in his egoistic conceit thinks that all knowledge is human knowledge only. And that is his bondage.' 'It is' also 'useless to appropriate and usurp all the credit for a good deed done.' When a man does something for the welfare of the world, for *Lokasaṁgraha,* he is merely an instrument of the Cosmic Mind, nimitta-mātra. Of course it requires proper discipline to capture and retain this correct perspective. That is the implication of the writer's statement that 'man's responsibility is tremendous.' . . .

'Indian Personalism' by Dr. Pravas Jivan Chaudhury, M.A., M.Sc., P.R.S., D.Phil., is an enlarged version of an article of his, published some time back in *Personalist,* American philosophical journal, Southern California. This closely reasoned article starts with an 'analysis of our perceptual knowledge,' doing away 'at one stroke', as the Professor himself says, 'with scientism and all its barren materialistic consequences.' After helping us to arrive at the 'one universal transcendental subject', he proceeds step by step to determine 'its other attributes and its relation to other subjects.' 'There are many loop-holes and loose-ends in any rational philosophical system'; hence the correct method is to take that which has 'relatively small number of free assumptions and gaps in reasoning.' If we have to give up 'the mechanomorphic analogy', why should we not 'see if the anthropomorphic one better serves our purpose'? With this background firmly fixed, we have to think well and grasp all the implications of 'Indian Personalism which visualizes the ultimate reality as a Supreme Person' and which 'draws much from our experience of dream, imagination, and artistic production and enjoyment in order to rationalize this faith.' The article is one that will pay us handsomely every time we read it and proceed to think on the lines it has indicated. . . .

Prof. Romesh Chander Wadhera, M.A., M.Ed., has been on an assignment with the Ministry of Education, Imperial Ethiopian Government. His article on the growth, functioning, and the chief characteristics of the Secondary Education in U.S.A., is both timely and useful. Particularly interesting are the writer's references to the 'largely decentralized system . . . that offers considerable autonomy to respective states,' as India is herself engaged

in the reorganization of her educational system both at the Secondary and College levels on similar lines. Some of the distinctive features which he mentions are all worthy of consideration for introduction here. For example: 'Objectives of secondary education embracing all areas of human activity and endeavour are being adjusted to the fundamental needs of students and to the aspirations of society so as to mould citizens into an intelligent, awakened and creative force.' . . . 'Specific committees in U.S.A. mean a prelude to action and are not a mere preliminary to evasion and a palliative ruse.' . . . His warning that 'without the right vision of values . . . man is prone to become a scoundrel even though he is equipped with vocational competence, academic maturity and technical skill' lays correct stress on the real ideal which should form the basis of all education. . . .

Among Kerala's 'Cradle Tales' there is the story of one Narayana the Mad. It was his habit, so the story says, to roll up huge blocks of stones, one after another, up a certain hill every morning. As soon as he took one to the top, he let it go tumbling down to the bottom to be immediately broken into a hundred pieces. According to him, he was giving an entirely free object lesson to his neighbours,—whether they chose to observe him or not—about the ultimate worth of all human effort to secure and safeguard sensual pleasures or earthly prosperity. The story of Sisyphus has great resemblance to the story of Narayana. How such a story, when combined with various experiences, some of them connected with the Resistance Movement during the Second World War, could enter into the mental make-up of one who wins the Nobel Prize for Literature: that is the theme of Sri S. P. Bhattacharjie, the learned Lucknow Editor of the United Press of India, Ltd. We thank him for his lucid article, full of interesting details about the early struggles which Camus went through, and the progressive effect of them all on the way he arrived at the idea of "Revolt" as the correct reaction to the 'absurdities' of the human situation. . . .

All incarnations reveal a 'dual aspect', that of Man and that of God. In his characteristically simple, direct and original way, Prof. J. N. Dey has approached the study of Jesus Christ from this particular angle in his discourse at this year's function in Kankhal Sevashrama. He has shown how 'the Son of Man realized that he was the Son of God.' 'As Son of Man', Jesus naturally had a heart that 'bled for the poor, the hungry, the downtrodden, the sinner, the destitute, nay, even the prostitute', while as 'the Son of God', 'he could see a man through and through', and 'whoever repented and fell at his feet with real faith' 'was made whole'. The article is charged with the fervent meditations of the writer and gives us a glimpse of the atmosphere in which the function and the discourse took place. . . .

If our life is viewed as a struggle, wisdom must consist in the ability to steer between opposite forces while we are engaged in realizing the Highest. Prof. Pratap Singh explains Equilibrium as 'a progressive movement struck out after instantaneous struggles against all the weakening forces with which the world is, with purpose, strewn badly.' These forces 'may be mighty and terrific but are never sovereign, in their functioning reality, to life.' . . . As to what happens when the goal of 'proficiency of living' is reached, the Professor tells, 'The fundamental unity of the entire creation enkindles love in our hearts. Love inspires us to dedicate ourselves single-mindedly to the service of all beings.' 'All selfless actions are cosmic in range, impersonal in origin, and good in character.' . . . The Truth that our ancient sages taught had Śānti, peace, on one side, and spontaneous acts of service, Sarva-bhūta-hite-ratiḥ, on the other.

REVIEWS AND NOTICES

BODY-MIND AND CREATIVITY. By J. Herbert Blackhurst. *Philosophical Library, 15 East 40th Street, New York 16. Pages 186. Price $ 3.00.*

In this book Mr. Blackhurst provides an outline of a philosophy based on materialism. His basic assumption is that man is himself a creatively open universe, and demands the type of external reality which is suitable to viewing him as such. He then proceeds to examine some of the important types of philosophy, viz. idealism, realism, dualism, and neutral monism. They are found inadequate, because they fail to provide any basis upon which man may be conceived in his full dignity and freedom. The only alternative world-view which assures man his position in the universe as a 'God in the process of becoming' is then placed before us in the form of material monism, which implies that the ultimate reality is material in nature; and that there is no distinction between what is known and what is in the mind-state. To say that what is known is identical with what is in the mind-state, and to say simultaneously that matter is the ultimate reality is to go against the traditional form of philosophical thinking we are familiar with. Happily Mr. Blackhurst is not unconscious of that, and he takes extreme care to make his position clear and intelligible. Some of the important terms of philosophical vocabulary are given entirely new definitions which are at times difficult to grasp, but not, for that reason, less convincing.

The entire book is in the form of dialogue. Questions of great significance are put, and given a searching analysis, and are carried to their inevitable logical consequences with earnest open-mindedness. All may not agree with what the author says, but all will agree that the author knows what he has to say, and says it with logic. The whole volume is a suggestive plea for the desperate need of re-evaluating man and his place in the universe today. The readers of the book therefore are sure to be rewarded by a stimulating and inspiring experience.

Anil Kumar Banerjee

ADVENTURES IN ANALYSIS. By Edmund Wood Gragnier. *Philosophical Library, 15 East 40th Street, New York 16. Pages 696. Price $ 7.50.*

This is a massive book of 696 pages devoted to a critical analysis of the Bible. The author is an engineer as well as an artist and writes a very racy colourful language full of scientific conceits. Anyhow what he has produced after (he says) his fifteen years' deliberations is not a very pleasing thing for many and it will appear positively blasphemous to a true Christian. He finds the Bible too full of vulgarities, cruelties, and self-contradictions to be classed amongst the greatest books of the world. He recommends it to be read as a book of legend, that is all; and he seeks to demolish all its pretensions to inspiration and spiritual truth. Such a bold study by an acute scientific mind, that is, however, not quite untouched by good sense and moral fervour, would certainly comfort and entertain the average intelligent people of our time, particularly the non-Christians, but any serious student of religion, be he a Christian or not, would resent much that the author offers here. His very spirit is hurting and his philosophical criticisms are mostly superficial. His frequent appeals to some scientific principles or, again, to some such authorities as Bergson, Ingersoll, Paine, Descartes, and other philosophers, are irritating in the present context when he is challenging the truth of the Biblical teachings. He talks of the Biblical saints as one would do of crafty riff-raff. And his own dualistic philosophy, (its good points not overlooked by us) is never examined; it is taken for granted. There is much acuteness and legalism and much loud abusing and too little sympathy and true wisdom. Such writings will cure many of certain superstitions, no doubt, as the author hopes, but it will do much harm too, especially in this age of disbelief. We can only hope that the readers will not take this work very seriously but only as a work of art, the manner in which they are asked by the author to take the Bible. A few purple passages from this book may be offered here: 'We emphatically deny that biblical law or any law is necessarily spiritual; 'tis only a clever dodge on the part of its crooked inventors to make any such presumptuous declaration. . . . Paul naturally wished to lend importance to his pronouncements, and, like the rest, became a polite professional thief of people's equanimity' (p. 522). 'It is not apparent that they (the Bible dreamers) possessed infallible comprehension beyond their contemporaries, so that the scriptures at best turn out to be a confusing hodge-podge of not only feeble make-believe and a collection of out-and-out thefts of features from other religions of the time and earlier, but dozens of deliberately overlooked contradictions . . . much too suggestive licentious stories . . .' (p. 540).

However, we believe that the author has pointed

out certain important historical, scientific, and philosophical difficulties encountered by a modern mind reading the Bible and in this he has rendered a service to knowledge. We only resent the overall spirit of the book and disagree with its conclusion that the Bible should be read as a book of legend or, at best, as beneficial literature.

DR. P. J. CHAUDHURY

NATURE CURE. BY M. K. GANDHI. *Navajivan Publishing House, Ahmedabad. Pp. 68+viii. Price As. 12.*

The system which recommends a return to Nature is not new or strange; indeed, there is in it even a sort of primitive pleasure, which Gandhiji might well have found refreshing. But it is his aversion to medicinal preparations containing animal fat or spirituous liquors which kindled his dislike for doctors.

A careful study of his writings, on the other hand, reveals the real reason of Gandhiji's conversion to Nature Cure and his devotion to it. 'My Nature Cure is designed solely for villagers and villages. Therefore there is no place in it for the microscope, X-rays and similar things. . . . It is a common belief today that Nature Cure is expensive, more so than Ayurvedic or allopathic. If this is proved to be true I shall have to admit failure. . . . . Iodine is one of the few drugs which I regard most useful and necessary, but it is an expensive thing. The poor cannot afford to buy it. . .' All this leads one to infer that Gandhiji advocated this system of treatment not because it was intrinsically superior to others but that it was much less expensive and more easily available to the villagers. It was typical of Gandhiji who knew the eloquence of practice to begin the experiment with himself and his household and later expand its scope to the poor and helpless millions. And all the rationale followed by instances to illustrate the efficacy of Nature Cure, it is safe to speculate, might have been a matter of necessity. But the truth is that Nature Cure, for Gandhiji at any rate, was more a mode of right living than a valuable medical system. Hence his introduction of *Rāma-nāma* (which is another name for a deep and abiding faith in God) the importance of which he could never exaggerate. Thus on the whole it would seem that the aim of Gandhiji was not so much to denounce doctors or systems of medicine as to inspire men to lead a pure, simple, and truly religious life, which is the perfect and only preventive for a diseased civilization.

'Nature Cure treatment', says Gandhiji, 'brings us nearer to God. I will have no objection whatever if we could do even without it. . . . The meaning of Nature Cure is to go nearer Nature —God.'

B. M. C.

THE DAWN ETERNAL. BY SISIRKUMAR MITRA. *Sri Aurobindo Ashram, Pondicherry. Pp. 277. Price, Paper Rs. 4/8, cloth Rs. 5/8.*

Here is another excellent book from the prolific pen of Prof. Sisirkumar Mitra who has already placed the world of learning under a debt of gratitude to him by his penetrating expositions of Indian culture in general, and of Sri Aurobindo's philosophy in particular. The present volume in three chapters with an appendix is concerned with the secret of India's spiritual evolution as viewed from the standpoint of a devotee of Sri Aurobindo. The author begins with an exposition of the historico-geographical background of Ancient Indian culture (Ch. 1), and then passes on to discuss proto-Indian civilization (Ch. 2) and concludes with a long discourse on what he calls 'the Age of the Spirit' (Ch. 3) and which is really a masterly study in Vedic and Upaniṣadic culture. There is much in the last Chapter which every cultured citizen of our country, though he may not be an Aurobindite, can read and enjoy and profit from. To the modern University student, who is blissfully ignorant of our heritage, this little volume will be a veritable storehouse of information. May the reviewer entertain the hope that this brochure will wriggle its way into the book shelf of our under-graduates?

P. S. NAIDU

A SPECULATION IN REALITY. BY IRVING F. LANCKS. *pp. 152. Price $3.75.* THE PERMANENT REVOLUTION IN SCIENCE. BY RICHARD L. SCHANCK. *pp. 107. Price $3.0. Both Published by Philosophical Library, 15 East 40th. Street, New York 16.*

A Speculation in Reality is a very clearly thought-out and nicely presented thesis on metaphysics by a scientifically trained mind. The concepts used in physics and chemistry are employed to understand the mental phenomenon and to link the latter with the physical ones. The soul is regarded as a structure formed gradually by reactions of a consciousness with others; this soul communicates with the physico-chemical structure of the brain through some hypothetical short radiations. The soul is both a broadcaster and receiver of these rays and it receives and records the pictures of the outside world and it also generates ideas and translates them into actions *via* the said rays and the muscles. The soul can live apart from the brain. Now though the picture of reality drawn by the author is quite a bold attempt to understand the complex situation we are in, we are afraid any academic philosopher would find it an easy game to prick the bubble at many places. It seems the author

is not aware of the patent difficulties of any neat and trim picture of reality. Reality baffles our human intellect, particularly one that is a little too exacting, seeking to reduce everything to a logical pattern or a clear diagram. In any case we enjoyed this fresh attempt, its very unsophistication.

The Permanent Revolution in Science is a very stimulating book indeed. The author puts forward with much force and conviction the view that modern science is becoming more self-conscious of its methodology and, so, rapidly outgrowing the speculative bias of the early scientists. The process really started with Newton who introduced into science a strictly empirical method of inquiry. But now-a-days scientists have realized the inadequacy of this too mechanical straight-jacket and have accepted in various branches of science the dynamism of teleology. This teleology, however, preserves the general field theory of mechanism. The substitution of statistical laws for the mechanistic laws of the individual in new physics of thermodynamics and quantum mechanics illustrates this. The notion of systems in chemistry, biology, and sociology is also significant. A scientific approach to ethics yields, as shown by E. A. Singer, that the good of the individual is a function of the good of the whole mankind and this latter is the relative absolute to be determined at a time by looking into the ideal 'for which mankind tends to have maximum intention.' The ideal changes with time and we have to re-formulate it with our progress.

Now all this shows, as the author maintains, that the scientific methodology is becoming itself a science and not a subject for philosophers to speculate upon. Philosophy thus withers away. Again, the *a priori* implied in any meaningful inquiry is the idea of progress, and this supplies the modern mind with faith, certainty, and direction. The author's general approach to the problem of methodology is noteworthy though much of his anti-metaphysical contention is a bit overdone. One wonders how anyone can seriously maintain the adequacy of an experimental approach to ethics and speak of philosophy having been displaced by researches in experimental methods of science. Barring this prevailing American impatience for profundities and some rather hasty and perfunctory statements here and there, the book is a valuable contribution to our present-day thought.

DR. P. J. CHAUDHURY

THE TEACHINGS OF THE UPANISHADS. By BASANTA KUMAR CHATTOPADHYAYA, M.A., *3, Shambhu Nath Pandit Street, Calcutta 20.*

The volume presents a faithful traditional view of the teachings of the Upanishads, with a genuine attempt to indicate the supreme greatness of the Vedic culture and Upanishadic wisdom, 'whose originators can hardly be regarded as mere men'. The author rightly asserts that 'the truths proclaimed in the Upanishads are more profound than those in any other system of philosophy.'

He also gives an account of the different sections of the Vedic literature and of the place of the Upanishads. The Vedāngas have also been briefly discussed. The author has attempted exhaustively to establish the theory of the eternity and *a-pauruṣeyatva* of the Vedas, with arguments and relevant texts. Though these have been a faithful presentation of the traditional views, yet the arguments will have little appeal to a strictly logical mind. In fact it is outside the jurisdiction of reason or logic to prove the eternity or infallibility of a particular book or scripture. Even orthodox philosophers like the Naiyāyikas do not hesitate to declare that 'the Vedas are also composed by some person, because they are but collection of sentences, like the Mahābhārata.' Vedaḥ pauruṣeyaḥ Vākya-Samūhatvāt, Bhāratādivat. However, the author is successful and strictly faithful in his presentation of the ancient traditional views on the subjects. He has also dealt with all the important points of Upanishadic wisdom with great force and accuracy. The different interpretations of Śaṅkara and Rāmānuja have been presented side by side to enable the readers to have a knowledge of the views of the two greatest schools of Indian thought. Though in many cases the author has shown a biased leaning towards the views of Rāmānuja, he has in most cases presented the views of Śaṅkara in general support of his statements. His attsmpt to explain the Upanishadic texts describing Brahman and liberation as devoid of all attributes, in accordance with Rāmānuja is not at all convincing. The Upanishads in unequivocal terms declare the Absolute as one without a second, devoid of all sorts of dualism and attributes.

The author has rightly touched upon all the chief systems of Indian philosophy, a general knowledge of which is absolutely necessary for the correct appreciation of the teachings of the Upanishads.

Lastly, the author compares the religion of the Upanishads (i.e. Hindu religion) with all other religions of the world and assigns the topmost place for it, for its profoundness and comprehensiveness. Though there are slight discrepancies, the book will

be of great help to the students of Hinduism and Vedānta philosophy.

ADHYĀPAKA D. C. BHATTACHARYA

POLITICS AND SCIENCE. By WILLIAM ESSLINGER WITH A FOREWORD BY ALBERT EINSTEIN. *Published by Philosophical Library, New York.*

This well reasoned essay is an attempt to apply to politics the objective thinking that is characteristic of Modern Science. The mistaken notion that scientific method is applicable to physical environment alone has been challenged and the author has made out a strong plea in support of the possibility of a practical science of politics. The problem before the world today, as he sees it, is the problem of adjustment of the organizational part of our civilization to its technical part—adjustment, in other words, of politics to technics.

The organizational part of civilization is not completely based on reason and is dominated hy irrational modes of thinking and acting. The necessary adaptation of politics to technics is possible only through introducing scientific thinking as a decisive element in politics.

The author has spotted a number of difficulties that stand in the way of objective thinking in politics and argued ably that they are all surmountable. Part I deals with the possibility of a science of politics. Part II is devoted to the discussion of difficulties. The careful and scrupulous rise of the human mind is more difficult in politics than in other sciences. Sciencing requires curiosity of the mind, patience and the earnest will to be as objective as possible. The author believes that a considerable amount of objectivity can be acquired even in politics through proper training. Peoples' prejudices, professional prejudices, prejudices of the Realists, prejudices of the successful businessmen and prejudices relating to public opinion must be and can be successfully combated and overcome by means of a professional political education that will develop a true understanding and improve the human material from which our coming leaders will be selected. Part III suggests concrete ways and means for the furtherance of scientific politics. The one impediment to the advance of the science of politics is that so many political scientists do not care to apply to practical issues what they know. The failure of the two World Wars in the attainment of Peace is a failure of old methods of politics. We must be wiser and conceive the movement for world government as an effort to apply political theory to political practice in the international field. There is a vast amount of political literature that is not being utilized. The author makes a strong plea for the study of politics from practical points of view in the Universities. The appendix, 'one reason why we lost peace', deserves an earnest perusal by all interested in the welfare of humanity. It serves to illustrate the importance of scientific thinking for practical politics.

Of great value is the brief foreword of the renowned Scientist, Albert Einstein, emphasizing the vital relation between theory and practice on politics which has been much neglected.

Lovers of peace and earnest students of politics will find in this essay plenty of thought-provoking material on Supra-national problems, presented in a simple, lucid and logical style. It is a welcome addition to the Philosophical Library series of New York.

(PRINCIPAL) B. S. MATHUR

TREASURY OF PHILOSOPHY. EDITED BY D. D. RUNES. *Philosophical Library, New York. Pp. 1280. Price $ 15.00.*

The book is undoubtedly 'a mammoth dictionary of important philosophers' 'from the sixth century B.C. to the present day.' This anthology contains the philosophical writings of as many as 280 philosophers of both the East and the West, some of whose writings appear here in English for the first time. The author has taken the word 'philosophy' not in its narrow academic sense but in the sense of serious original thinking on, or, as he himself says, 'search for the indefinables.' Arranged alphabetically, each entry gives a brief biographical sketch of the philosopher, scientist, or writer in a way so as to bring out his main contribution to world thought. Then follow, as examples so to say, the real 'treasures', the representative writings of these great minds, varying from two short paragraphs of just a few lines to articles covering several pages. Opinions may legitimately differ as to the relative space given to each or the relative importance of the particular passage quoted; but everyone must admit that all that are given are shining gems without exception, and as such the book must be considered to be a valuable publication justifying its bulk and price. List of major works of most writers given in the biographical sketch is another point of excellence. Students who patiently or leisurely go through all the entries of this one volume are sure to have a reliable though brief acquaintance with all the important movers of thoughts. We know of no other book which is as comprehensive as this. As a reference guide it must find its way to every library.

S. S.

BENGALI

RĀJĀ MAHĀRĀJ. By SWAMI NAROTTAMANANDA. *Udbodhan Office, 1 Udbodhan Lane, Baghbazar, Calcutta-3. Pp. 122. Price Re. 1/8.*

The book is a faithful presentation of the wonder-

ful life of a modern saint on whom Sri Ramakrishna laid his hand in an especial way. Swami Brahmananda is regarded as the spiritual child of the prophet of Dakshineswar. In the market there is a bigger volume dealing with the Swami's life and it is written by a renowned *littérateur* of Bengal. But if literature is to be judged by the dictum 'Art lies in hiding art', the small volume under review bears the palm, inasmuch as its smooth-flowing and quite poetic language never for a moment obstructs by its flourish the flow of thought and sentiment that make up the grand life. Unlike the other, this book appears to have no other purpose in view but the lucid presentation of a few salient characteristic incidents of the saint's life. But when one comes to the last page one gets such a beautiful picture of an extraordinary person made homely, sweet, our very own, that one is charmed by the superior art of the book. In this book the personality moves, speaks, and attracts by his innate sweetness; the writer is totally hidden. In the other the writer has girded up his loins to prove the superiority of the personality, which has defeated that very purpose. We welcome the new book. Some misprints that have crept into the first edition, we hope, will be corrected in the next.

B. P.

PRĀRTHANĀ O SANGĪT. COMPILED BY SWAMI TEJASANANDA. *Ramakrishna Mission Sarada Pitha, P.O. Belur Math, Dt. Howrah, West Bengal. Pp 118. Price Re. 1/-.*

This small volume is an anthology of *stotras, śānti-pāṭhas,* and devotional songs selected in such a way that they breathe catholicity and genuine spiritual fervour that make a direct appeal to the heart. Any educational institution that will seek to teach these songs etc. to its students in the proper way i.e. paying due attention not only to their tunes but to the thoughts and sentiments will have made social assets of the country's youths. The book's worth has been much enhanced by the addition of the Vedic signs of intonation to the *Śānti-pāṭhas* and musical notations to some of the *stotras* that are generally sung in the Ramakrishna Math and Mission centres. Containing as it does songs and *stotras* of Śiva, Devī, Rāma, Kṛṣṇa, Vāṇī, Sri Ramakrishna, Holy Mother, Swami Vivekananda, and the Impersonal, the book covers the religious sentiments of all the living sects of Hinduism in their universal aspect. The few passages from the *Taittirīya Upaniṣad* other than the *śānti-pāṭhas* are those that are used in the welcome ceremony of the new entrants to the Ramakrishna Mission educational institutions. The authorities of other educational institutions may well give serious thought over the possibility of introducing them or similar passages into theirs. They contain not a single word that can be taken objection to by any sensible man of any faith, if of course, he has no objection to the use of the Sanskrit language.

The printing and get-up of the book are quite up to the modern standard. We wish it a good sale for the enlightenment of our youths.

P. E.

NEWS AND REPORTS

R. K. MISSION TUBERCULOSIS SANATORIUM, RANCHI

Report for 1956

At present the Sanatorium has 162 beds in its different wards and cottages (General Wards 106; Special 9; Surgical 10; Cabins 18; Cottages 14; Others 5). The Sanatorium admitted 146 patients, out of whom 93 were discharged, 18 found non-tuberculous, and 1 died. 951 operations were performed on Lung and Pleura, etc. Tests of sputum, blood, urine etc. went up to 6757. Radiology Report reads as follows: Skiagram 1208; Screening 387; Tomogram 24 pts. The number of patients maintained free and at concession rates from the Sanatorium Funds were 19 and 6 respectively. The number of free and part-free patients treated and discharged was 21 and 12 respectively. The Management propose to maintain at least 50% of beds in the General Wards free of all charges when the Sanatorium funds permit them. A high-power X-Ray plant, 125 K. V. P. at 500 m.a. with planigraphic attachments was presented by Rajkumari Amrit Kaur on behalf of the Government of India. Some mobile plants also have been added to achieve greater efficiency. Efforts are being made to organize a regular intra-thoracic surgery team to take up advanced chest surgery as a routine. Arrangements to secure blood for advanced chest surgery are also being made. A panel of 400 donors has been set up and the Management appeals to

friends to enlist their names. The internal roads of the Sanatorium have been metalled and partly tarred. The Operation Theatre and one of the Recovery Rooms have been airconditioned. A general Ward with two wings was newly opened.

A special Souvenir has been published by the Sanatorium at a cost of Rs. 12/- for each copy. The souvenir contains illustrations of the different activities of the Sanatorium. *The sale proceeds of the same will go for the benefit of free patients.* Some Immediate Needs:

Endowments for:

1.	Free Beds	...	Rs. 30,000 each
2.	Ordinary Beds	...	,, 6,000 ,,
3.	Infirmary	...	,, 30,000 ,,
4.	Aftercare and Rehabilitation	...	,, 20,000
5.	Indoor Hospital for Workers	...	,, 25,000
6.	Ex-Patients' Rest House		,, 25,000
7.	Quarters for the Staff, Medical and Non-Medical	...	,, 2,00,000

R. K. MISSION SEVASHRAMA, KANKHAL, HARDWAR

Report for 1956

During the period under review a new wing of the X-Ray block was opened and other improvements made. Following are the details of the various activities:

(1) *Indoor Hospital*: Total number of cases admitted: 1,569; surgical cases: 116; Daily average of beds occupied: 35.

(2) *Outdoor Dispensary*: Total treated: 89,754 (New: 24,985; Old: 64,769); Daily average attendance: 246.

(3) *Clinical Laboratory*: 2,860 samples of blood etc. examined.

(4) *Library and Reading Room*: Number of books in the Sevashrama and patients' libraries: 4,288. The Reading Room received 17 journals and 6 newspapers.

(5) *General Relief*: Skimmed milk, milk powder, butter and oil were distributed to 335 children and mothers on a daily average at the rate of quarter seer per child and per mother.

(6) *Ardha Kumbha Mela*: Sevashrama arranged for the treatment of pilgrim-patients and also for boarding and lodging of some pilgrims in the Ashrama premises.

(7) *Finances*: *Total Receipts*: Rs. 70,899-5-3; Total Expenditure: Rs. 75,699-6-0. Deficit: Rs. 4,800-0-9.

(8) *Some Urgent Needs*:

1.	Endowment of 33 beds in the Indoor Hospital at Rs. 8,000/- per bed	...	Rs. 2,64,000/-.
2.	A Ward of 20 beds	...	,, 40,000/-.
3.	Quarters for Medical Officers	... ...	,, 14,000/-.
4.	Towards meeting deficits		,, 7,000/-.

R. K. MISSION, KHAR, BOMBAY

Report for 1955 & 1956

The activities of the Mission Centre may be classified under the three heads as follows:

1. *Missionary*: Weekly Religious classes and lectures by the Swami-in-Charge at the University Building and at the Ramakrishna-Vivekananda Centre, Dadar, on Saturdays and at the Mission on Sundays. The Swami also delivered lectures in different places and granted interviews to seekers of Truth. The birthday anniversaries of spiritual leaders were celebrated as usual. The Free Reading Room and Shivananda Library is equipped with more than 6,600 books on various subjects in different languages. Total number of dailies and periodicals: 48.

2. *Educational*: The Students' Home had 74 students in 1955 and 86 in 1956.

3. *Medical:* The Charitable Hospital, started in May 1923, has since 1951 Ayurvedic and Allopathic Dispensaries, an indoor ward to accommodate 6 emergency cases, an operation theatre, an X-Ray Department etc.

Total Number of patients treated: (1) Homoeopathic Section: 1,37,406 (1955); 1,75,517 (1956); (2) Allopathic Section: 34,578 (1955); 50,508 (1956); (3) Ayurvedic Section: 9,465 (1955); 11,090 (1956); (4) Operations: Major: 31 (1955); 95 (1956).

4. *Relief Works:* The Mission carried on construction of wells in the water-scarcity areas of Ahmednagar District, and made substantial contributions to the various relief works in Bihar, Bengal, Assam, and East Pakistan.