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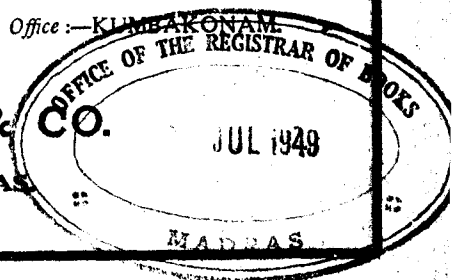
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Be bold, and face
The Truth! Be one with it! Let visions cease,
Or, if you cannot, dream but truer dreams,
Which are Eternal Love and Service Free."

Swami Vivekananda

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VOL. XXXVI

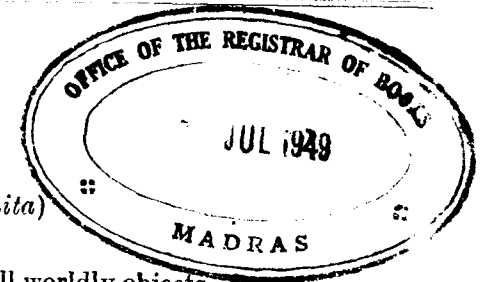
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॥ शान्तिः ॥

ON PEACE

(From Ashtavakra Samhita)



One gets abundant enjoyments by acquiring all worldly objects. Surely one cannot be happy without renouncing all.

How can one whose heart's core has been scorched by the heat of the sun of sorrow arising from duty, enjoy happiness without the continuous shower of the ambrosia of tranquillity?

No sooner is the Self apprehended on the cessation of illusion than they with their vision unobstructed live with their sorrows dispelled.

The Yogi who has attained tranquillity, has no distraction, no concentration, no excess of knowledge, no ignorance, no pleasure, or no pain.

The ignorant person does not attain peace either by inaction or by action. The wise one becomes happy merely by ascertaining the Truth.

Without any support and eager for the attainment (of freedom), the ignorant only keep up the world. The wise cut the very root of this (i.e. the world) which is the source of all misery.

The fool desires peace and so does not attain it. The wise one knows the Truth and is ever of tranquil mind.

ATMAN-CENTRED EDUCATION

There is a sort of peculiar magic in the gloom of our times, which either infuse black toughness in the thoughtless until they are thoroughly barbarized or instil grey despair in the thoughtful until they are made pukka imbeciles. The tightening iron-grip of the ever-multiplying complexities of life* seem to have the power of sifting life from the body of humanity. All simple little joys of mere living that used to be the limpid inspiration behind our spontaneous songs and sparkling smiles have been given a short shrift as it were. The result is an adverse pressure on the psychology of humanity as a whole. The whole world often presents a dismal bizarre spectacle of a potential Belsen.

While it is criminal to under-estimate the immensities of the tangled complexities of the problems of humanity, it is treason to over-estimate the powers of these problems. Humanity is enshrouded by a kind of modern *maya*, as it were, whose wiles and machinations are rather very different from what they used to be in previous ages.

But let it be told in firm terms that it is given to man to surmount all these his very real difficulties, and stand high in simple blissfulness of cosmic existence. Man's diffi-

culties cannot be greater than man himself in any given point of time. It is upto man to realize this truth and attain that confidence which by its silent love can churn this ocean of existence to discover the eternity of the security of his victory.

While it may not be difficult for an individual to realize this eternity of the security of his victory by a fortunate stroke of intuition, nothing is more difficult in the given state of times to cause this intuition incarnate itself in the consciousness of the generality of mankind through a logical and working process of development. But it has got to be done. At least a section of humanity must come to get in its grip the very destiny of the universe, so that humanity may not die of heart-failure of a very enlightened sort. Man must saddle this world for a ride over the precipices of bad times if not for anything else at least for the thrills of discovering his innate authority. The world must not be allowed to make a horse of man.

We require great confidence of courage and high courage of confidence to stick to the faith that the 'brute facts' of life are really hallowed by the divine fictions which are stranger and truer than 'facts' and that the crises of life are oftner than not the

nodes of new promises, of invincible green shafts.

How to get at this courage of confidence and confidence of courage? It can be done through what we have called Atman-centred education.

It is a historical fact that in the confusion and madness of the struggle for existence, humanity often forgets the purpose of existence; and when the purpose is lost the method of existence necessarily degenerates bringing in disintegration and destruction as consequences. History is not a blind force, it is an exact science. Therefore it is worthwhile that inspite of our modern vanities rooted in our scientific temper, we took the warnings of history to heart. Today, notwithstanding its staggering wealth of knowledge, humanity is in the very heart of confusion and madness of the struggle for existence. What may be the fate in a rough ocean of a ship, which though furnished with a library consisting of all the available books on nautical and astronomical sciences, has no compass, no captain and is manned by a brawling brood of brawny seamen?

Well, humanity is in no better state to deserve a better fate. It has not only lost its *terra firma*, it has also lost its pole-star. It wades through the valley of frustration not knowing whither it is advancing. But this 'darkness of the noon' is not without its light of the midnight. There is scope for hope. The hope is that there is no *status quo* in the affairs of men. Therefore at any point of time the new may be born out of the ashes of the old to span its golden wings in the azure empyrean. The flux is the greatest comedian. Only let us refuse to dig our own graves and write our own epitaphs.

Before any wholesome transformation can have a beginning in the life of humanity, humanity must have a firm footing on the *terra firma* of life and also must have a clear vision of its pole-star. The *terra firma* is that indestructible rock on which when built an edifice can weather the fiercest storm without any detriment to its body; the pole-star is that ever unfailing guide which when unflinchingly followed there is no going under, no more going astray, no further becoming the prey to sirens. When we have achieved the first one the other one is within our easy grasp. In fact, symbolically speaking, the *terra firma* itself is the polestar reflected in the illusion of space. And this discovery is what we mean by Atman-centred education. We shall come to the point in a different way.

A wise man told, 'Give me One and I shall give you a million'. This 'One' gives the value to all ciphers of the universe. What is that One?

Narada came to Sanatkumara* and asked to be taught. Sanatkumara wanted to know what he had already studied. Narada answered:

"I have studied, most revered Sir, the Rig Veda, the Yajurveda, the Sama Veda, the Atharvaveda as fourth, the epic and mythological poems as fifth Veda, grammar, necrology, arithmetic, divination, chronology, dialectics, politics, theology, the doctrine of prayer, necromancy, the art of war, astronomy, snake-charming and the fine arts—these things, most revered Sir, have I studied; therefore am I, most revered Sir learned indeed in the scripture (मन्त्रवित्), but not learned in Atman (आत्मवित्); yet I have heard from such as are like you that he who knows the Atman vanquishes sorrow. I am in sorrow. Lead me then over, I pray, to the farther shore that lies beyond sorrow."

* Very recently the following news appeared in the Press: "Over 6,500,000 sleeping pills are taken by people every night in the U.S.A., according to a recent survey. Every second hospital patient, one authority declares, is suffering not from organic disease but from worry, resentment and other emotional difficulties." Where humanity is being driven to by the constant pressure of the high tension of the complexities of life is palpable here. It must be remembered that this is the state of affairs in America, where people are said to have enough of food, wear, shelter and comforts. America may be the greatest consumer of sleeping pills. Perhaps the per capita income of other countries will not allow the people to make sleeping pills a conventional necessity. That apart, if a statistics be taken of the people who have found life on earth meaningless, we may have to find that except an alarmingly insignificant minority the entire human race could figure in the list.

* Vide *Chhandogya Upanishad*.

Sanatkumara said to him, "Whatever you have studied is but words".†

One should like to ask how many of our educationists who are busy framing the new education for the Republic of India, are remembering this very relevant, and significant episode in the *Chhandogya Upanishad*. To be sure humanity is in sorrow. But unlike Narada how many of our educationists have even heard that he who knows the *Atman* vanquishes sorrow; and how many among those who have even heard will be earnest like Narada to approach a Sanatkumara with the humility of a genuine student? Perhaps it will be too much to hope that our State-sponsored education will be anything patterned after this experience of Narada.

But we hold in the face of any opposition that as Narada—when without the knowledge of *Atman*—was full of sorrow under the dead weight of the modern knowledge of his times, so the world will be under the dead weight of modern knowledge of the day unless it is enlightened with and enlivened by the knowledge of *Atman*. Our big universities will be factories of 'sorrow' in which our learned professors will be wage-earners and our scholars mere finished products, veritable marketable goods. We do not surely like imagining pale and sordid things like this. But we cannot help anticipating the necessary outcome of a given set of premises, the probable outcome of which we already know from experience. No use wearing coloured glasses just to imagine that rains should be coming. Narada travelled over the circumference dismayed, dissatisfied and sorrowful. It

was not until he was pooled to the centre by the weight of his sorrow that Narada had a real beginning of his education. And this beginning of education was hardly other than the end of education itself.

What is sadly wanting in this world today is a sense of realism. That does not mean that most people have turned idealists. It simply means that most people are unrealists. This is why in our social, national and international life, in our varied schemes and plans and even in our educational systems we have so scanty reference to the pole-star of life. When our motives are laudable we at best base our schemes on some undetermined and vague notions like 'progress and prosperity.' We even very rarely fail to add the word 'peace', though we hardly know what the word actually meant. This is bound to be the case when we have lost sight of the pole-star; when we have even lost the mind to have any reference to the pole-star. But a ship cannot escape reaching the bottom of the sea when it obstinately disregards the pole-star. A system of education which has no direct reference to and is not consciously determined by the ultimate end of life is like a road which leads nowhere. Therefore educationists need must have a clear grasp of the pole-star. What is that?

It has been held unanimously by all the Indian systems of philosophy,—except the most un-Indian among all the Indian systems, the Charvaka—that *moksha* or liberation is the end of life. This has also been confirmed by all the first rate mystics of the world. This is the pole-star. The

genuine realist of the world will consciously determine not only his thoughts and deeds but even his very breath in such a way that every bit of his life may have direct reference to *moksha*, the end of life, the pole-star.

Moksha is nothing but the realization of the *Atman*, i.e. knowing definitely what I am. This is how the *terra-firma* and the pole star are essentially the same. There must be a point where macrocosm is doomed in the microcosm. No body can say by which process the huge banyan tree enters the womb of the tiny seed. But it is not unscientific to say that in the seed there is the potential of the huge tree. This is not denying the services of the sunshine, air and the care-taker.

The best definition that was ever given of education is 'the manifestation of the perfection already in man.' This 'manifestation of perfection' again is the realization of *Atman*, attaining *moksha*, the conquest of all miseries. The system of education which does not consciously or unconsciously work for the emancipation of man from the very root of miseries (which according to the Buddha is *tanha* and according to Sri Sankara *ajnana*, both ultimately meaning the same) cannot fail to bring progressive, dynamic and may be very colourful miseries for humanity. None can counteract this with any craft. Very little thinking is necessary to find out why it cannot be otherwise.

But wise that we are, we first make it sure that we have successfully done away with all the possibilities of any reference to the pole-star even before we begin thinking about the future schemes of education! Thus we have an article in our draft constitution which reads as follows:

"No religious instruction shall be provided by the State in any educational institution wholly maintained out of State funds"

Religion is the science of *moksha*, the ultimate end of life, as confirmed by our philosophers and mystics. Religion as such is one of the richest branch of human knowledge. The consideration which propelled the passing of this resolution, which rules out such a vast domain of fruitful human knowledge from the curricula of State-education are, without any pretention prejudiced, reactionary and short-sighted.

An analysis of the psychology which functioned behind passing this resolution will reveal that it is a morbid psychology which worked under the duress of the gory apparitions of the immediate unholy past. It is like doing away with children in order to get rid of noise at home. It is indeed a fairness to have such a resolution, but it is a dull and dead fairness—it is the beauty of a mummy. An honest search will reveal that a degrading fear is sought here to be covered under the pretence of a sanctimonious equal vision. It is a cowardly escape from the grip of a difficult situation. It is seeking the 'pleasant' instead of 'the good', which is ruinous, definitely ruinous for the posterity of the nation. It behoves the thinkers to think deep, yet deeper and deeper still.

It is indeed a bad state of the State when there can be 'politics' in the curricula of the State institutions but no 'religion', as if politics has been a less dangerous weapon in the hands of the unscrupulous, as if religion as the science of *moksha*, was not a branch of human knowledge worth studying.

Now the situation being that the State is bent upon declaring its irresponsibility in the matters of imparting the most vital

† Those who are interested to know in details about the process how Sanatkumara trained Narada to attain the bliss of *Atman* may find their way to the text of the *Upanishad*. It is open to all to be benefitted by Sanatkumara's guidance.

branch of human knowledge, the responsibility naturally devolves upon the private individuals and institutions to doubly realize the necessity of not loosing the *terra-firma* or the pole-star. It is mainly they who will have to work out this ancient scheme of Atman-centred education.

We must realize that mysticism is not opposed to empiricism and that a real mystic is also an empiricist *par excellence*, of course in his own way. It must be understood that literacy is not synonymous with education. Literacy is not even a necessary condition of the highest form of education. It is to be observed that with the advance of literacy humanity has not been brought nearer to enlightenment. Rather literacy has opened to humanity a broad way towards a modern sort of collective ignorance which has stunned our sensibilities and blinded our vision towards the highest values of life. Therefore we are afraid to encourage adventures to the inner world.

We must not be misunderstood. We do not make light of the great urgency of literacy. It is not sought here to prove that vigorous attempts should not be made towards liquidating illiteracy. What we seek to bring home is that literacy should not come to mean a new slavery and bondage to the erstwhile unlettered. An education totally divested of the wisdom of the ages, which is compendiously and popularly known as religion, will be surely such a bondage.

We like it or not, we are not going to have good days, unless we know how to correlate and fuse the empirical sciences and the science of the Self, the livelihood

and Self-hood, the outer man and the inner man, the control of the nature without and the nature within. i.e., to say unless we have pierced thorough the veils of contraries and stuck our education deep in Atman, which is the centre of the universe. Of course one may choose to travel from the circumference to the centre or from the centre to the circumference, after being grounded in the full knowledge that the centre is but the consummation of the circumference where as the circumference is the revelation of the centre.

Ancient Indian education, while alive to all branches of human enquiry then open to man, was essentially Atman-centered. Unlike State-envisaged modern education, in ancient India education was not a marketable commodity. Education was essentially uncovering the grandeur and majesty of the soul in the pupil. It was not selling knowledge by trade-unionists, it was the transmission of enlightenment out of a pure spiritual urge. According to Sri Sankara* :

"The teacher is one who is endowed with the power of furnishing arguments pro and con, of understanding questions and remembering them, who possesses tranquillity, self-control, compassion and desire to help others, who is versed in the scriptures and unattached to enjoyments both seen and unseen, who has renounced the means to all kinds of actions, is a knower of *Brahman* and established in It, is never a transgressor of the rules of conduct, and who is devoid of shortcomings such as ostentation, pride, deceit, cunning, jugglery, jealousy, falsehood, egotism and attachment. He has the sole aim of helping others and a desire to impart the knowledge of *Brahman* only. He should first of all teach the *Sruti* texts establishing the oneness of the Self with *Brahman* such as "My child, in the

beginning, it (the universe) was Existence only, one alone without a second", "Where one sees nothing else", "All this is but the Self", "In the beginning all this was but the one Self" and "All this is verily *Brahman*".

As it is enjoined that a Knower of *Brahman* must impart his knowledge to a proper student† who approaches him with due reverence (and adequate competence), so it is said 'Not by self-study is the *Atman* realised, not by mental power nor by amassing much information?.' 'Apart from teacher there is no access here'.

A teacher is regarded as indispensable to volatilize the mist of empirically acquired knowledge from our eyes as illustrated beautifully in the following passage from the *Chhandogya Upanishad* :

"Precisely, my dear Sir, as a man who has been brought blind-fold from the country of Gandhara and then set at liberty in the desert, goes astray to the east, or north, or south, because he has been brought thither blindfold and blindfold set at liberty; but after that some one has taken off the bandage and has told him, 'In this direction Gandhara lies, go in this direction', instructed and prudent, asking the road from village to village, he finds his way home to Gandhara; even so the man, who in this world has met with a teacher becomes conscious, 'To this (transitory world) shall I belong only until the time of my release, thereafter I shall go home'."

The student had to approach the teacher in a proper attitude of humility, characterised by sincere heart-felt *sraddha*, a spontaneous eagerness to suffer any privation for the service to the teacher and a spirit of unquestioning and unqualified obedience. The student was required to give up his passions, caste-pride, fame, sloth, anger, bragging and hankering after enjoyment of any sort. A student would not be considered fit to receive the highest knowledge unless he had proved himself calm and unperturbed in mind (*शान्त*), self-restrained (*दान्त*), self-denying (*उपरत*), patient (*तितिक्षु*), and collected (*समाहित*). Without *Sattvasuddhi* (purification of the stuff), there was no receiving the highest knowledge. Though a teacher might have a number of students under his tutorship, relationship of every individual student with the teacher used to be of a profoundly personal nature. It could not be otherwise because it was literally the question of lighting a new torch with the fire of the mother torch.

Life was looked upon as a spiritual adventure and so education of a student could never be thought to be ideally complete until he has become a perfect man, the 'ideal man of the free philosophers, the mystics, the founders of religions,' whom Aldous Huxley calls with a special accent the 'non-attached man.'

† It is instructive to note how the teacher actually imparted the knowledge to the student: "Studentship is normally inaugurated by the ceremony of *Upanayana* or initiation, the significance of which is most beautifully set forth in *Atharvaveda*. The spiritual significance of the details of the *Upanayana* ceremony is also indicated in the *Satapatha* (xi. 5. 4): 'The teacher lays his right hand on the head of the pupil whereby he becomes pregnant with him (*तेन गर्भी भवति*) and then in the third night the embryo issues out of the teacher and being taught the *Savitri* obtains true *Brahmanahood*' 'He is like a divine creature born from his teacher's mouth' (xi. 5. 4.17). The request to be received by the preceptor was to be duly made, i.e., according to the *Brihadaranyaka* (vi. 2. 7) with the words *उपैष्यहं भवन्तत्*. In the *Satapatha* (xi. 5. 4) the student has to say formally 'May I enter upon *brahmacharya*' and 'Let me be a *brahmacharin*'. (For fuller details please see the article, 'Ancient Hindu Education as evidenced by the Brahmanas and Upanisads' by Dr. Radhakumud Mukerjee, M. A., Ph. D., in the *Sir Ashutosh Mookerjee Silver Jubilee Volumes*. Vol III, Calcutta University).

* *Upadeshasasri*, Part I, chapter I.

It has been admirably shown by Aldous Huxley in his enlightening book *Ends and Means* that hope of humanity largely depends upon our creating such (social, economic, political, educational, national and international) conditions as may be congenial for the growth of non-attached men, in ever-growing greater numbers. In other words humanity must turn up *sthita-prajnas* in greater numbers. Atman-centred education alone is competent to keep this ideal ablaze before humanity and at the same time work for the realization of it.

The basic principles of this system of education is clearly enunciated in the small book *Education* by Swami Vivekananda. The book may be very aptly called the *Siksha-sutras* of Swami Vivekananda. The book is full of aphoristic injunctions, e.g.,

'Education is the manifestation of the perfection already in man'.

'Like fire in the piece of flint, knowledge exists in the mind; suggestion is the friction which brings it out';

'No one was ever really taught by another!; 'You cannot teach a child any more than you can grow a plant'; 'A child educates itself. The teacher spoils everything by thinking that he is teaching'. 'If you do not allow one to become a lion he will become a fox'. 'Liberty is the first condition of growth.'

About the technique of such an education, Swamiji says:

'The world is ready to give up its secrets if we only know how to knock, how to give necessary blow. The strength and force of the blow comes through concentration.....To me the very essence of education is concentration of mind, not collection of facts. If I had to do my education once again, I would not study facts at all. I would develop the power of concentration and detachment and then with a perfect instrument collect facts at will''

According to Swamiji:

"Religion is the innermost core of education... Religion is not in doctrines or dogmas, nor in intellectual argumentation. It is being and becoming. It is realization".

"My idea of education is Gurukula-vasa. Without the personal life of the teacher there would be no education"

It is very interesting to note how near Prof. A. N. Whitehead approaches this system of education in the following passage:

"First, as to its meaning, the word 'education' means literally the process of leading out. This we are talking of the way in which all your faculties and capacities should be encouraged to expand and unfold themselves. Consider how nature generally sets to work to educate the living organizations which teem on this earth. You cannot begin to understand nature's method unless you grasp the fact that the essential spring of all growth is within you. All that you can get from without is some food, material or spiritual, with which to build your own organism, and some stimulus to spur you to activity. What is really essential in your development you must do for yourselves. The regular method of nature is a happy process of genial encouragement. There can be very little satisfactory growth with the exclusion of this method".*

What we have sought to expound here is not a new system of education. We have merely tried to focus the attention of the thinkers on education on some of the most vital and salutary features of the ancient Indian system of education which should be made use of for salvaging the storm-tossed and distracted humanity at large.

'.....he is not the greatest teacher who can tell us the most but he who leads us to ask the deepest questions' says Sister Nivedita.

Atman-centred education was formulated in ancient India by the greatest of teachers, the world ever had. May we have the humility to learn at their feet for our good and benefit.

RUSSIA TODAY*

By MRS. A. ERZINA

The vast expanse of the territory covered by the Soviet Union naturally includes extreme variety in its geographical features, its climate, its flora and fauna which provide great possibilities for the country's economic life. All kinds of geographical forms are to be found in the U.S.S.R from boundless flat plains to the highest mountains. To grasp how vast is the territory of the U.S.S.R you have to bear in mind that an express train covers distance from Odessa to Moscow in thirty hours—twice the time needed to cross the whole of France. A journey from Vladivostok to Moscow lasts nine days and nights in an express train covering a distance equal to that from the equator to the pole.

The most northerly continental point of the U.S.S.R lies on Cape Chelyskin far beyond the polar circle, and its most southernly point is near the town of Kushka on the Afgan frontier. It is almost 3,125 miles from the north to the south. The Soviet Union stretches across two continents. It covers the eastern half of Europe and the northern part of Asia.

Only a few dozen miles separate the Soviet Union in the North east of Alaska, and in the south it is only about nine miles from India. The size of the U.S.S.R is almost three times that of the U.S.A and four times that of all the western European countries put together. The territory of the U.S.S.R is equal to one sixth of all inhabitable land mass. The climate of the Soviet

Union varies greatly from one part to another because of the tremendous size of the country.

In the Yakut region the temperature falls in winter to 70 degrees (C) of frost, whereas in the Kara-Kum desert the temperature rises (in the sun) to 70 degrees centigrade. Roses blossom in Georgia while there are frost and snow in Moscow. Despite its variety, the climate of the Soviet Union is mainly continental especially when compared with the climate of Western Europe.

The mineral resources of Tsarist Russia were not well exploited. Russia used to import products and articles which in reality she could have exported; potassium and phosphates for fertilisers, graphite for pencils, coal for furnaces and even stones for paving streets. One of the main squares in Moscow was paved for instance, with stone brought from Sweden.

Under the Soviet Government an increasing number of new factories and plants have been built and in order not to depend on imports from abroad, the Government concentrates the whole attention on finding of the necessary minerals and raw materials inside the country. In comparatively short space of time the Soviet geologists have found extremely rich deposits and new types of raw materials, showing that the underground wealth of the Soviet Union contains practically all extracted raw materials that exist on earth. The U.S.S.R

*Lecture delivered by Mrs. A. Erzina, (Secretary and Cultural Attache to the Embassy of the U.S.S.R, in India, New Delhi,) at the Ramakrishna Mission Institute of Culture, Calcutta on Saturday, the 16th April, 1949.

* Vide *Essays in Science and Philosophy* by Alfred North Whitehead.

already occupies the first place in the world so far as deposits of oil, iron, gold, apatitise are concerned.

In the second decade of the 20th century despite her vast territory and great population, Russia occupied only fifth place for volume of production. In those days foreigners owned more than three quarters of the banking capital and nearly half of all shares in industrial capital. The whole southern metallurgy and coal mining industry was dependent on French, Belgian and British capital. The oil industry was practically wholly in the hands of the three foreign concerns.

Even Moscow telephone network was in the Swede-Danish-Russian Telephone Company. The Moscow horse-drawn street-car service belonged to Belgians, etc.

In October 1917 the people of Russia accomplished the Socialist Revolution. A full-scale reconstruction of all branches of the country's economic life was carried out in the U.S.S.R. A new socialist economy was created which differs radically from that of the capitalist countries. We, young generation, know unemployment only from books.

The first three Stalin five year plan periods (1928-1940) cover a grand epoch in the history of our country. When the first five year plan was inaugurated the Soviet Union was still a weak, agrarian country, backward in technique and economically undeveloped.

The backbone of this plan was the programme of capital construction. This building programme was to ensure a sharp increase in productive capacities and a rise in technical standard of productions in all branches of the national economy, by developing to the utmost a first class Soviet machine building industry and a metal

industry. 'This five year plan in fulfilment of which the people abroad had no faith ever, was achieved in four years. To that period Comrade Stalin launched the slogan "In the period of reconstruction technique decides everything. Bolsheviks must master technique, must become experts". The historic achievements of the First Five-year plan made it possible to set objectives on a still grander scale for the second five year plan (1933 - 1937).

The main political task then was the final abolition of all exploiting classes the complete destruction of the causes that give rise to the exploitation of man by man and to the division of society into exploiters and exploited.

The main economic task set by the second five year plan was the competition of the technical reconstruction of the whole of the national economy.

It was contemplated to more than double industrial output during this period. The situation had been brought on principally by the failure of personnel to keep pace with the increase of machinery in the national economy of the U.S.S.R.

The trained personnel deficiency became a problem of first importance.

"With the people who have mastered technique, technique is dead".

"In the charge of people who have mastered technique, technique can and should perform miracles" said Comrade Stalin in 1935.

There was a new slogan "Cadres, (the people) decide everything".

The Stakhanov movement was first just born. This movement which spread over the whole country, was an excellent answer to leader's call to train people capable of mastering technique and of improving upon it.

It was initiated by a young worker, Alexei Stakhanov, a coal miner. During the night of August 30, 1935 he cut 102 tons of coal during one shift of 6 hours, while the standard quantity was 7 tons. He was followed very soon after by many coal-miners. Today Stakhanovite coal miners cut 2-3 times more than the Stakhanov himself had his record.

Only a few days after Stakhanov had established his record, the brigade of blacksmith Busygin of the Molotov automobile plant began to produce 2 quatas day by day. Two sisters Evdokia and Maria Vinogradova, weavers at the Nogin mill began to operate simultaneously 144 looms each against the standard 16 to 24 looms. Of course now-a-days you may find thousands of Stakhanov weavers who operate over 250 looms.

The lasting machine operator Smetamin of the Skorohod shoe factory in Leningrad began to pull 1800 pairs of shoes against 100 pairs.

The Stakhanov movement showed a great labour enthusiasm and our workers' devotion to their country, and determination to achieve progress for the whole society.

The Stakhanov movement was significant as it contained the seed of the future rise in the cultural and technical level of the working class, that it opens to us the path by which alone, can be achieved those high ideas of productivity of labour, which are essential for the transition from Socialism to Communism and for the elimination of the distinction between mental labour and manual labour.

The third Stalin five year plan period marked the entry of the Soviet Union upon a new period of historical development, the period of the completion of the building of

Socialist Society and the transition from Socialism to Communism.

As a result of the fulfilment of the two five year plans the Soviet Union completed in the main reconstruction of its national economy, and gained first place in the world in technical standards of industry and agriculture and second place in the world in volume of industrial output. The Soviet Union has become a first-class industrial power with advanced *socialist agriculture*.

In the Tsarist Russia about half of all and the best the land belonged to 28,000 landlords. And the only inferior half belonged to 10 million peasant householders. After the revolution all the land was nationalized. Upto 1929 the peasants had individual households and got the land from the State for a small rent. The primitive methods of agriculture had still been prevailing for over 10 years after the revolution. The individual peasants could not afford the advanced methods of agriculture and mechanisation in their households.

The movement of collectivization of farms on the basis of mechanisation was possible after our factories produced tractors, combines fertilizers and could supply with these, the peasants.

In 1929-30 the movement for collectivization started. Nowadays there are over 250,000 Kolkhoses which unite 18 mln. households (or 94% of all peasant households). There are a good number of Kolkhoses-millioners, which produce millions of tons of agricultural products. Many of them built their own power stations, laboratories and established their own irrigation systems. There are now over 14,000 scientists at work in agricultural research. The great contributions were made by the late T. V. Michurin (a member of the Academy of Sciences), Trofim Lyenko, Tsitin and

others. Michurin took wild plants from Siberia and mountainous regions and crossed them with delicate southern plants. The cross breeds so obtained inherited all the hardiness of the wild flora, resistance to frost and drought and immunity to disease. On the other hand they resembled their delicate parents in tastiness, brightness of colour, largeness of fruit. Altogether Michurin evolved 300 valuable varieties of plants.

Trofim Lysenko is the author of the theory that the development of animal plants proceeds by stages. The first and second of the stages he found to consist in reaction to temperature and light, respectively and upon these he concentrated.

For these studies Lysenko evolved a new process in scientific farming, vernalization, that is subjecting the seeds to indoor temperature before planting. The vernalization of grain crops, sugar-beet, potatoes, cotton and other crops is practised on a wide scale in the U.S.S.R.

Lysenko and academician Tsitsin have also devised new methods of selection. The conquest of the Arctic, the discovery of the new deposits of coal, apatite, iron and other minerals in the far north of the country have led to the population of uninhabited districts and created a demand for local farm produce.

Arctic experimental station of the All Union Testing of Plant growing has evolved new kinds of barley, oats, vegetables, and so on, suitable for cultivation in the Far North.

In the republic of Yakutia, with its perpetually frozen soil and brief dry summer, the Kolawar farmers today get regularly good harvests of all kinds of vegetables. The growing of greens in the open air has now become practicable right up to the shores of Arctic ocean. Soviet agricultural science has been highly successful in natur-

alizing crops in new localities. In the central part of Russia cotton and rice are growing. The great enigration of crops to the north of the country was undreamt of by agronomists in the old days. It has become possible, due to the faithful labours of Soviet scientists in genetics, selection and seed farming.

The U.S.S.R has the most northern cotton plantations in the world (Extending to 48 degrees N). In Azerbaijan (Caucasus) and Turkmanis (Central Asia) new varieties of Egyptian cotton have been produced and are widely cultivated. These varieties are extremely fertile and ripen early, growing a long fibre. Great progress has also been made in the field of agro-chemistry. Academician Pryanishnikov has discovered the principle of using ammonia salts as a fertilizer. In 1937, the chemical industries of the U.S.S.R supplied the country side with about billion tons of mineral fertilizer as against of 200,000 tons in 1913. Whatever branch of agriculture we take, we find thousands upon thousands of collective farm experiments working shoulder to shoulder with scientists in search of new methods, new discoveries.

This movement of innovators, boldly and rationally transforming nature, is becoming a real mass movement, a movement of the people. The All Union agriculture Exhibition of 1939 had a fine display of the achievements in agriculture of all 16 Union Republics. There were 16 different pavilions, each built in their own national characteristic style.

On the basis of socialist economy the socialist culture fully flourishes which being unified in the socialist contest, is very rich in variety of the national form.

It reflects our multinational state, where 60 nationalities and some of 100 small

minor national group tribes are enjoying the equal rights in all respects and spheres of the soviet life.

Since October 1917 all peoples of the Soviet Union have equal rights. Any racial and national restrictions whatsoever, all preaching of racial or national exclusion are punishable by law. Instead of a Russian Empire, the freed peoples created the Union Soviet Socialist Republics—a voluntary Union of fully equal 16 Soviet Republics, every one of which has its own nature and character of economic and cultural life.

Before the revolution in Tsarist Russia the percentage of literates was 24, while it came to 96% in 1940.

Four of every five of all children in pre-revolutionary days were deprived of the possibility of getting education. After the revolution the education has been a matter of great concern to our government. With the provision of the necessary conditions, such as school buildings and trained teachers the introduction of universal compulsory education became possible and the Government decreed the introduction of universal compulsory primary education free of charge throughout the country.

There are 30 million school-students in the U.S.S.R today, four times more than in Tsarist Russia. There are over million teachers and many more are being trained in 200 special institutes. The U.S.S.R today has a greater number of Higher educational establishment students than all other 22 European countries taken together. Compared to 91 in 1913, the number of high schools in the U.S.S.R in 1946 was 792. In 1913 there was only one high school (in Tiflis) outside the territory of proper Russia. In 1945 this number was 152.

Every third person in the U.S.S.R is

studying at some educational institution or other. On the eve of the last war the total number of all kinds of students and pupils reached nearly 50 million. There are now some 100,000 scientific workers in the Soviet Union among whom more than 10,000 with a doctor's degree in science of a professorship and 25,000 masters of science, while pre-revolutionary Russia had hardly 5-7 thousand scientific workers and less than a thousand doctors of science and professors. There are no private schools or any educational establishments in the U.S.S.R. They all belong to the State, they are financed from the State budget, the State determines the tasks and the character of school work (Syllabuses, curricula and other measures). The management, leadership and control of education are vested in the hands of the educational authorities.

Separation of the school from church: considering that religion is a matter of conscience for every individual, the State remains neutral in religious matters, i.e. it does not back any particular religion, does not grant any rights or privileges, nor does it support any particular religion materially or morally. It follows from this, that the State cannot undertake the task of religious education of children.

All citizens without regard to their religion or social standing, sex or nationality have access to general and vocational education. The access is guaranteed by the following measures: 1. by education free of charge and provision of text books to children on very low prices; 2. by giving grants to good students in technical schools, universities and institutions; 3. by carrying on education in the native language.

There are three types of general schools in all Republics: primary school, middle

school and secondary school. The primary schools are found mainly in rural districts in villages and remote mountain hamlets. A primary school consists of four classes and is co-educational. All children on reaching the age of seven must be sent by their parents to school. Middle schools have seven classes. The first four are similar to those of a primary school. The majority of these schools are co-educational, but in large towns there are separate girls' and boys' middle schools. The secondary school is a complete ten years general school. The first seven classes of a secondary corresponds to the first seven classes of a middle school. All general schools have broadly the same syllabuses, but the national characteristics of each republic are of course taken into consideration and the time-tables of all non-Russian schools allow a definite number of hours for the native language, literature and national history. Text-books are also uniform. Children in all schools for example, have the same physics text-books, and solve problems taken from the same book of exercises.

The uniformity of educational curricula, syllabuses and text-books assures the realization of the principle of the uniform school, a uniform standard of education for the younger generation and State supervision over the school. This enables pupils to take up their studies without examination and without difficulty in the corresponding class of a new school when moving to another town.

The cultural development and the broader outlook on life that came with improved material conditions in the U.S.S.R. have greatly promoted the disappearance of religious prejudices and tribal customs.

In Uzbekistan, Tadzhikistan, for example, the law in pre-revolution time compelled women to live in cloistered seclusion in their own homes.

In our days women are equal members of Soviet Society. Lately many Soviet women have developed into outstanding writers, sculptors (like Vera Mukhina—the creator of famous statue groups of worker and peasant, that adorned the Soviet Pavilion in the International Exhibition in Paris), pilots and scientists.

While retaining the features that are nationalist in form, the culture of the people of the Soviet Union has acquired a new Socialist content that unites different national cultures into one harmonious whole. Literature, theatres and art alike are radiating the common love of the Socialist country, love of that great cause to which the Soviet people are devoting their lives, and which they defended with such unparalleled heroism in the last war with Fascist Germany. And it is but for that love and devotion for their common motherland that Soviet people came out victorious in this destructive war.

There was a time when socialism was merely a theory, a doctrine, and the question whether it could be put into practice was much disputed. Now Socialism has already been built in the U.S.S.R. Socialism has become part and parcel of the every day life of the peoples of the Soviet Union.

Socialism in practice means the absence of exploitation and oppression of man by man, the abolition of unemployment and destitution uninterrupted progress in the welfare and culture of the popular masses. Socialism in practice implies the new relations that have taken shape in our society, relations of co-operation and mutual assistance among people. Socialism in practice means the proud consciousness of the fact that you work for yourself and for a society composed of working people like yourself, that you are full-fledged member of this society, that you are master of your country and all its wealth.

OUR YUGADHARMA

By SWAMI ANANYANANDA

True history of a country, it is said, is made not by the many monarchs and kings that have ruled it, but by those saints and seers that have glorified that land by their life and thought and sending forth silent benedictions for the happiness and welfare of humanity as a whole. The names of Constantine or Charlemagne might have sent a cold current in the hearts of men during their life-time. Today those names are completely erased out of the memory of the common man, and are lying under the debris of recorded history. But the names of those God-men like Rama, Krishna, Buddha and Jesus are the names that have come down to us in full brilliance bringing with them cheer and hope into the hearts of millions. These are even today a living-force working in the minds of men and elevating them to a higher life of peace and blessedness.

Indian history is very significant in this respect. How many empires rose and fell on this soil of India, and how many times mighty invasions did not march on her and unsettle her life-current? But this motherland of ours has witnessed all those mighty empires crumbling into dust before her! But the legacy of our Rishis of old has come down to us in full measure. India's history is a religious history; it is a history of her divine incarnations, of her saints and sages, and such other 'sovereigns of the Kingdom of God', who are still like a live-wire supplying energy for the life and thought of our race. India has survived all the

vicissitudes of history, in her long chequered history, and is still sound at core, because she held fast with fervent devotion to these God-men and to their ideals. India even today reveres the memory of that noble emperor Asoka not because he was a 'ruler of men' but because he was 'the beloved of the gods,'—*devanampriya*, who it was that said "India's story is the story of the conquest of her religion and spirituality".

The origin of the history of our religion dates back to those dim ages of Vedic antiquity. Its development through centuries is known only by the life of men who lived and preached it generation after generation. This religion, this *Sanatana Dharma*, which has grown in strength and vitality by the contributions of our ancestors, is the proudest and the most invaluable treasure that we have inherited from the past. This stream of our Eternal Dharma has flowed through innumerable regions of India's past making the lands through which it coursed its way fertile and fruitful, sometimes flooding the land with its life-giving waters, and sometimes dwindling itself in a narrow valley. Now has it reached the extensive plains of our own times. Even as the river changes its course, as it meets different situations, our own Dharma too assumed different forms as the occasion demanded in its colourful history; but the force of its flow in the life and thought of our people never diminished. The circumstances of history, the impact of foreign races through various invasions etc.

entailed on it certain occasional changes in the outward appearance. But the soul of that Eternal Religion remained in tact without being touched by any external influence. That self-same dynamic current is flowing by us today also. It is both a debt to the past and a duty to the future that we, the children of this sacred soil, dig healthy channels from that mighty current and allow its pure waters to flow into our national life to bring forth a rich harvest of men and women of character bearing the stamp of Indian spirituality and culture.

What India needs today is not any kind of a new dispensation but only the reinstatement of the pristine religion of the Upanishads. This religion which has "withstood the shocks of hundreds of upheavals of manners and customs...whose life is of the same nature as the soul, without beginning and without end, and immortal," must permeate the entire land once again. The same old light of religion, which illuminated our country many a time in the past but at times grew dim due to circumstances of history, has to flare up once again in the hearts of men and women of this country. But the response of our *Yugadharma* must be in accordance with the calls of the age. *Yugadharma* means that; the eternal or Sanatana Dharma appears under a new garb to meet the changing circumstances of a particular period of time, retaining of course, its fundamentals perfectly intact.

How shall India respond now to the context that obtains in our country to day? The West, with its scientific and technical advancement and socio-economic recon-

struction programmes is delivering sledge-hammer blows to our ideas and ideals. Will these ideals which we hold as dear and sacred, be reduced to powder and get lost? Or, will they absorb those shocks and take a new form, keeping their core sound and untouched, perfectly in tune with the new forces that have been released by the impact of the West? The *Yugadharma* demands such an emergence. India cannot remain in blissful isolation when every country in the world is fast changing its social order and economic life. Science and technology are everyday throwing up new inventions and promise, when applied in constructive lines, a great deal for the increase of man's happiness and comfort while on earth. Shall not India receive the boons of science? India before whom the ideal of *Abhyudaya*, social progress, has been placed from time immemorial as the first condition for the fulfilment of the other higher ideal *Nishkreyasa*, spiritual perfection, must receive these boons with open arms and utilize them to her best advantage in accordance with her tradition and temperament.

It has become customary to dub Indians as 'purely other-worldly', and that they do not care much for life here. Their philosophy is pessimistic and advises them to run away from this awful world at the first opportunity! This world is never painted in bright and pleasing colours before them! Well, these charges appear to be true for one who does not know the very structure of the Indian society. Never in the long history of India do we find anywhere such queer ideas as that men should run away from this world; that it is all awful, and

that 'it is better to commit suicide than to live in this wretched world.' One can only pity those who come out with such professions.

The twin lofty ideals that have been shining in the heart of India from the earliest times have been the happy combination of *Abhyudaya* and *Nishkreyasa*, that is social betterment—meaning all comfort and happiness, not of the animal type of course—which has Dharma as the basis of a life directed towards the attainment of spiritual perfection or *Moksha*. Thus, our Dharma becomes a dynamic force both in the social and the spiritual aspects. Hence the religion we need today must be such that it should be ready for a healthy assimilation of what the Western science and socio-economic programmes have to give for developing our material life here on earth, and at the same time must not lose sight of its real aim which is an earnest endeavour 'to manifest the divinity that is already in man.'

True religion takes into consideration man in his entirety, his limitations imposed by the senses and his aspirations for transcending them, and accordingly prescribes methods for the attainment of the goal. That is why the means that religion presents us are many, but the end of them all is but the same. It is the most precious possession of India that she has a religion, the religion of Vedanta, which proclaims the essential unity of all existence. It is here on this hoary soil of India that 'the human soul studied the universe as one unbroken unity whose every pulse was his own pulse.' The sense-bound man has to transcend the limitations of the senses and

realize the identity of his own Self (*Atman*) with the Universal Self (*Brahman*). This is the scope of the Vedantic Religion which is the cream of Hindu philosophic thought. It asserts that the soul of man is potentially divine and the aim of human existence is the manifestation of this divinity that is latent in him. Vedanta thus becomes a universal religion and not merely confined within the four walls of our own country, for it is applicable to all humanity irrespective of caste or creed, race or sex. In the eyes of Vedanta everyone is 'an heir to immortal bliss.' Condemnation never rises on the lips of Vedanta. It lends its helping hand to every one at whatever stage one may be. It is this religion of Vedanta that must reign supreme in the hearts of men once again.

Holding fast to these ennobling ideals of the spiritual oneness of man and the unity of all existence, Vedanta cuts at the root of all caste and class distinctions. It raises man in dignity whatever be his social occupation. There is the divine spark in him; he is 'a moving temple of God.' Any service to him, be it in the form of social or economic betterment, becomes, as a natural corollary, equal in value to the worship of God. It is thus a social force, in the elevating atmosphere of Vedanta, gets transformed into a spiritual force on the soil of India, as elsewhere, and this new aspect is one of the essentials of our *Yugadharma*. To state it briefly and clearly the motto of our new religion is आत्मनो मोक्षार्थं जगद्धिताय च—to struggle for one's own salvation and for the good of humanity—with an emphasis on spiritual values to be translated into social good and welfare.

We must first liberate our religion from the accretions of the ages. The encrustations that have grown on our pure religion in the form of queer manners and customs must be shorn off. There is no mystery about Vedanta. The Upanishads are a mine of strength and fearlessness. 'The greatest truths of Vedanta are the simplest things in the world, simple as our own existence,' and therefore, ought to be brought out and preached in public streets so that the common man might rise up again as *MAN*, and unfold the potential perfection that lies hidden in him.

It is only through religion that any new idea can take foot on the soil of India; religion is our only rallying point. Even schemes for political and social advancement in India will have to be applied through this only channel of religion, otherwise they will be resisted. They will not have an easy access to the mass mind. It is, therefore, incumbent on the present generation that it should strengthen this ancient channel so that the onrushing modern ideas of politics, economics and socialism might flow within the limits of our spiritual tradition and philosophy generating thereby a new force which will work for the good of humanity. That is the duty of every child of India - "*Dharmakoshasya gupṭaye* - the protection of the treasure of Dharma", as has been declared by our law-giver Manu. The oft quoted words of Swami Vivekananda are :

"This is the theme of Indian life-work, the burden of her eternal songs, the backbone of her existence, the foundation of her being, the *raison d'être* of her very existence—the spiritualization of the human race....."

It is in this sense that India turns out to be a "land of destiny", a phrase which has, of late, gained currency in great force. Prophets and philosophers, poets and politicians, indeed everyone is proclaiming India to be a "land of destiny". That "destiny" has been declared in immortal words by Swami Vivekananda, as "the regeneration of man the brute into man the God". In fulfilling this destiny, India of our age has a great responsibility, and she must rise to respond to the calls of the age.

We shall digress a little here. 'India is going to be a secular State', so our new nation has declared. At the outset this gave rise to a measure of dreadful misapprehension but the avowals recently made by some top-ranking leaders with authority have been able to dispel that fear to a certain extent. Referring to this issue Dr. Radhakrishnan in a recent speech said.

'India has always, even as early as 3000 B.C. accepted the fulfilment of the divine possibilities in man's nature as the true aim of human existence, and our religion has never asked us to accept anything in blind unthinking faith... Secularism means the adoption of the scientific spirit.

It means the absence of religious arrogance or dogmatism, an attitude of impartiality so far as different religions are concerned, equality of opportunity for all religions and no dogmatizing for any one religion...it does not mean that we would be non-religious or dogmatically religious.'

Vedanta does not find any conflict between the scientific spirit and the spiritual quest; it is not dogmatic. If these ideals indeed are to be the guiding factors of our State one should consider that Vedanta

has the most fertile soil here and that it should not fight merely for a name. It is the content and not the form that counts. Pandit Nehru himself giving a definition of a secular State recently said,

"This did not mean that they were to be irreligious or a nation of atheists. A secular State only meant that every individual in it was free to profess any faith he chose etc...."

Vedanta has recognised this right of the individual, in matters spiritual, from long ages. If by secularism is meant only an adoption of the scientific spirit in the governance of the State affairs, a rational way of living and thinking and not anything anti-spiritual or anti-religious, well, Vedanta does not come into conflict with such an ideology. In India the State may assume any form for the governance of the country to meet the needs of the time but that change will only be external, and, if at all, only skin-deep. But her life-blood is spirituality and that must pulsate in every vein of her national life. India will commit suicide the day she gives up religion and spirituality. If India dies a spiritual death, 'then from the world all spirituality will be extinct; all moral perfection will be extinct; all sweet-souled sympathy for religion will be extinct; all ideality will be extinct...such a thing can never be.'

In conclusion we can do no better than to quote a very significant passage from Swami Vivekananda who had fathomed the depths of India's past and future and prescribed the method of work for the effective fulfilment of her mission. Says he,

"The first work that demands our attention is that the most wonderful truths confined in our Upanishads, in our scriptures, in our Puranas, must be brought out from the books and scattered broadcast all over the land. Every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas. In this land of charity let us take up the energy of the first charity, the diffusion of spiritual knowledge. And that diffusion should not be confined within the bounds of India. After preaching spiritual knowledge, along with it will come that secular knowledge and every other knowledge that you want; but if you attempt to get the secular knowledge without religion, I tell you plainly, vain is your attempt in India, it will never have a hold on the people."

These words are both a warning and a method of work for India to take up and proceed in the direction of the fulfilment of her glorious destiny. In this noble task it is the duty of every son and daughter of India to give his or her shoulder to that mighty wheel of 'Dharma' so that it may be kept moving on shedding light all around from its luminous path

"So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense, pays not the least heed to them."

SWAMI VIVEKANANDA.

IDEALS OF INDIAN PHILOSOPHY AND EDUCATIONAL LIFE *

By DR. INDRA SEN M.A. PH. D.

Indeed, philosophy has a very general character. Whether you know it or not, every one of you has a philosophy or a view of yourself, as a person of this character or that; interacting with other persons of different characters; hoping, desiring and fearing certain things; and living in a common world with its own good or bad possibilities for the future. However, such a view is only in a few cases consciously elaborated and propounded and when a person does so he becomes a conscious or an avowed philosopher. But the essence of Philosophy is a view of life and existence and in that sense every one of us possesses a philosophy; in fact, a philosophy which he tends to live upto. The avowed modern philosopher, on the other hand, is a great intellectual, whose systematisation is large and wide, but he looks upon his philosophy as a scientific performance and offers it as such to the world. He may not have any practical interest in his philosophy. In our study of philosophy, we can easily get carried by the objective result of the thought-product, the philosophical system. But very much more important than that is to know and appreciate the character and the form of seeking and the psychological circumstances of the seeker or the thinker. Educationally, the aim of philosophizing is naturally to develop the ability to discover ever new syntheses of life and experience in the ever developing situa-

tions of life. Hence the past syntheses or philosophies can be used only as means for the growth of the creative faculty, which must always be able to rise equal to the new calls of life. If we consider philosophies philosophically, i.e., from the point of view of truth and reality, they appear to be particular snapshots of reality, which being infinite will naturally admit of an infinite number of such views. Philosophers have worried themselves a great deal to find out which of them are true and which false, but hardly with any success. They say, that which corresponds to Reality is true. But how to compare and see the correspondence? They then say consistency must be the test of truth. But here again we stumble upon difficulties. Firstly, we never attain a complete consistency and secondly we are never sure how a self-consistent system of our judgments will be a true representation of Reality. Our other answers regarding the truth and falsity of our philosophies satisfy us even less.

But the history of Indian thought and life seems to suggest to me a most fruitful line of approach so far as this issue is concerned and that is this. A student of philosophy must as a condition prior seek to attain a clarity in his approach and attitude, a dispassionateness and a freedom so that he may be able to know the Truth as it is. He is called upon to aspire and seek *Chittashuddhi*, a purification and clarification of will. *Chittashuddhi*, as the yogic

disciplines show, is a most profound activity. Intellectual prejudices and predilections of one kind or the other must, of course, be done away with. This our western thinking too demands. But *Chittashuddhi*, in its proper sense, implies freedom from the distorting and perverting influence of the subconscious and unconscious will-attitudes and emotional confusions. Modern depth psychology has amply shown to the Western thinkers that the 'rationality' of man is the last-evolved trend of consciousness and, therefore, the most superficial and least effective. Further that it ordinarily serves as an instrument and means in the hands of irrational instincts in organizing the procurement of gratifications in the existing circumstances of life around us. Under the impact of this psychology Western philosophy has tended to lose faith in reason and irrationalism and pessimism have become positive lines of thinking. But the truth is that neither reason was an independent organ of knowledge as Europe during the Middle age and modern period has thought nor is it altogether an unreliable faculty of knowledge. Given *Chittashuddhi*, reason of purposive thinking becomes a most serviceable means to the appreciation of facts, external and internal, and their organization into larger unities.

Chittashuddhi, in other words, demands of the seeker of Reality a constantly self-critical and self-examining attitude. It demands of him a sincerity of a high order. Ordinarily, given a certain measure of impartiality, we are primarily interested in our thoughts and their logical inter-relationships. The thinker is not anxious to keep an eye on the workings of his own varying attitudes in the course of his thinking. He is aiming at a thought-product, consistent

and novel, and we too are expected to judge it as such. But the attitudes of the thinker are relevant facts, they are often the determining factors, and yet, since we cannot easily know them, we feel unconcerned about them and simplify our difficulty by assuming the philosophical systems as representatives of Reality and proceed to judge them as such. Undoubtedly we cannot determine the motivations and attitude of a thinker half so exactly as the character of his conclusions. But we can certainly recognise the value of *Chittashuddhi* as a propaedeutic and a co-ordinate process to philosophic seeking. And the measure of emphasis we are able to lay upon it will ensure the creation of a true philosophic spirit, a free and a self-conscious will, to seek and discover Reality. Such a will, free and unhampered as it is likely to be, will more easily create the new syntheses of life and experience, demanded by our new situations. This attitude of *Chittashuddhi* will ensure a greater sincerity, which means consistency in the will-attitudes of the seeker. Objective consistency in such cases, will more truly reflect the inner sincerity and the philosophy will be a more correct representation of the man. It was in consequence of a cultural appreciation of the truth of *Chittashuddhi*-attitude that India developed a general toleration for views, philosophies and creeds as such. And it can be said that this cultural situation has stimulated and encouraged an earnest, a sincere and a varied seeking for the Infinite Truth of Reality.

Going by our Western standards of philosophical thinking we demand just self-consistency in the thought-system. There is no doubt that the objective consistency can be some check on the play of inner attitudes. But the issue which I wish to

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stress upon is this, whether a philosopher, who as philosopher primarily identifies himself with his intellect, but naturally remains subject to the influence of his will and emotions more or less, tenaciously seeing to the concatenatedness of his thinking propounds a philosophy, can be trusted to give a better account of Reality or another who is intensely self-conscious, comprehensively knows the workings of his own mind, as much the emotional and volitional as the intellectual, and then seeking to maintain inner consistency attempts to systematically formulate and present his thinking. This is exactly the issue and I for one think that our choice should be for the latter. The former type of thinker, not anxious about inner consistency, may unknowingly get tempted by motives of sheer originality and novelty, while, in fact his professed motive would be to seek Reality.

The whole argument demands that one who professes to seek Reality should consistently and persistently seek Reality. Such a standard will indeed, qualify a thinker more and more as a seeker after Reality. This attitude of complete inner freedom is virtually demanded by the essential character of Absolute Truth and Reality itself. It also more easily affords understanding and reconciliation of conflicting philosophies since they are then recognised as being qualified by the seeker's approach and level of *Chittashuddhi*. Lastly, it will be an influence against the development of a cocksure and an insistent sort of attitude in the philosopher.

It may be stated here that *Chittashuddhi* is itself an ideal to be realised progressively. This really means seeking a perfection of the human instrument, which is the agent for knowing Reality. Indian standards of

philosophical thinking have demanded the progressive perfecting of the whole man, and not merely a cultivation of intellect, because through her yogic science India has intimately known the unity of human consciousness and has refused to acknowledge intellect as an independent function.

It is now evident why yoga should have always gone hand in hand with every philosophical system in India. It is because philosophical thinking was here an earnest adventure to know Reality. The philosopher subscribed to his philosophy heartily and then naturally sought to live upto it. Thus yoga, philosophy and religion combined in a unity of aspiration.

Many Western thinkers do not see much genuine philosophy in the East as a whole. They say here the theoretical motives have always been mixed up with the practical. But the true hall-mark of culture is a disinterested pursuit of intrinsic values and in that way India has a glorious record and in her pursuit of intrinsic values she has richly created art, philosophy, religion and science. But all this she had done following her fundamental inspiration of life, which has been a perception of conscious unity governing all phenomena. The Western classification of knowledge has naturally not been followed here, but could it then be said that there has been no knowledge and no seeking for knowledge here.

Olaf Stapledon is not one who fails to recognise Indian philosophy. According to him, "European philosophy has been mainly intellectualistic in temper; Indian philosophy has been mainly mystical. The great European mystics have been moral leaders, but they have not been philosophers." (Philosophy and Living, Vol. II, Pp. 414). These characterisations are very

true. European philosophy has been mainly intellectualistic and so also the modern European culture as a whole. That has really led to the cultural difficulties, which have been so clearly recognised and ably diagnosed by Albert Schweitzer in his "Culture and Ethics" and "The Breakdown and reconstruction of Culture". Schweitzer affirms 'life' as more fundamental than 'thinking' and ethics as the science of a living determined by an inner motive of responsibility towards all life. The West has built up culture on the basis of thought and that is responsible for its breakdown. A reconstruction of it will have to proceed on the sounder basis of life or living as such. Einstein had observed in substance to the same effect when he said that morals must catch up science if civilization was to be saved.

Indian philosophy has been mainly mystical. That is, it has relied upon a supra-intellectual intuition for an essential perception of Reality. Further, it has insisted on a direct experience of Reality and has never accepted an intellectual construction of the universe as satisfactory philosophy. And then, whatever mysticism might have done elsewhere, in India it has accepted Reason as a means for the elaboration and systematisation of a world view on the basis of an essential intuitive perception of Reality. Sri Aurobindo's characterisation of the nature of Indian philosophy is most illuminating. Says he, "Philosophy in India has been the intellectual canaliser of spiritual knowledge and experience".

That also indicates the fundamental basis of our cultural life. It was a perception of the broader truth of the spirit, which liberally accommodated within its larger frame-work all the variety of intel-

lectual judgments and positions. Hence the creeds and dogmas did not matter much, what mattered was the seeking for the deeper truth of life.

Unfortunately our life, in particular the University life, has much been built up on the premises of European intellectualism during about the last hundred and fifty years. Nobody can blame the British authorities for it, because they could hardly have done better. But now when the country has become free and we are trying to consciously reconstruct our life we need carefully to ponder over the cultural premises of the life we may decide to cultivate. Our Universities breathe what we call the *academic atmosphere* and we also know that the term has acquired a bad odour of its own. 'An academic argument' or 'an academic person' are not complimentary phrases. In consequence of the 'intellectualism' and 'the academic spirit' of our university life, we have very largely begun to subscribe to the theory of dual living, private and public. My university, I say, is concerned with my academic qualifications, my intellectual production and my teaching ability. My private life, my morals, my life at home, the purity or otherwise of my will and emotions, are no concern of the university.

These cultural premises are foreign to the traditions of Indian living and we should certainly re-examine and re-consider them to-day when we are trying to reconstruct our life as a free people. We are quite overwhelmed by the glamour of the intellectual life of the West and we may too easily take to just reproducing the Western university life. But I venture to affirm that that way lies the greatest danger to India's national growth and development. The universities

are the essential seats of culture. They have already encouraged and introduced much glamorous but self-deceptive intellectualism into the life of the country. They have put a premium on ideas, words, talk and writing, not caring for the sincerity of personal life in the use of these expressions. The consequence of such neglect is that these expressions come to be taken as truly representative of the person. On the other hand, by Indian standards the first thing to know about a person is whether he really means and himself subscribes to what he presents as *his* ideas? Is there any sincerity of purpose in him? Has he truly cultivated his will and feelings, the essential dynamic forces of personality, in conformity with his ideas?

It may be asked, how are these qualities of will and feeling to be cultivated? Surely they cannot be assessed by our examinations and that may be one of the reasons why they have come to be ignored. They have, in fact, to be patent facts of our university atmosphere, so that to live and breathe in that atmosphere would be to imbibe the cultural minimum of a sense of integrality of the life of thought, will and emotion. Indeed the university life would require a recasting in many ways, so as to bring emphasis to bear on the growth of feelings and will-attitudes.

In one word, the atmosphere of our universities should really become 'Ashramic' in place of being academic. Our universities should veritably be Ashramas, residential settlements of the teachers and the taught, dedicated to the creation of enlightened and illumined life. The quality of the life of the graduates sent out by a university alone

can be the test of its success or otherwise and not the number of its publications, however crude and profound.

The words 'Ashram' and 'Ashramic' need not cause fright to anybody. They do not necessarily imply harsh asceticism and for a true picture of the Ashram life we should turn to the Upanishads. Freedom, earnest enquiry and seeking, willing service and co-operation seem to have filled those Ashrams. Everything seemed to hinge on the awakening of the individual's own soul, the true seat of self-reliance and initiative. The latter-day Buddhist Universities of India, of Nalanda, Taxila and others, had a strong ethical atmosphere. Thus the studies were richly imbued with an aspiration to reshape practical life. To these Ashrams or Gurukuls and Vihars the sons of the rich and the poor, of kings themselves, went for their education.

Such was India's own inspiration and tradition in the matter of education. And we do not turn to it in any spirit of returning to our glorious past. That is really not possible. As a free people today, we want to examine the premises of the life which grew up latterly under foreign rule and see if we would like to reshape it otherwise. I have ventured a bit of such examination and proposed that the Indian university life may more appropriately be reshaped so as to stimulate an integral growth of life, of the will and the emotions by side of the intellect. Such, in fact, is the essence of the Ashramic life, and, therefore, in pursuance of our traditions we can repeat, our universities should become modern Ashrams.

The growth of the idea of a residential university and county schools in the West is

a tendency in the direction of Ashram life. But it is yet too much for European life to disavow its intellectualistic basis and rebuild anew on a conception of integrality of human nature, which is the true inspiration of Ashram life.

It goes without saying that we cannot reshape our life in a day. But if we understand the implied premises of our present life and appreciate its limitations and dangers, then we would try, more or less, to give a new direction to our seeking and aspiration as to what our educational life may be.

The machine, industrialisation and standardisation are the influences, which we must meet fairly and squarely in the battle of life. They are the offspring of Western science and intellectualism and have led to awful cultural consequences in the West. The opposition of capital and labour may be taken as an example. I venture to suggest that the cultural premises of Indian life, which we have been taking pains to emphasize, if assiduously cultivated, will prove large and broad enough to reconcile this antinomy. It is only from the point of view of intellectual thinking that they appear to be irreconcilable opposites and hence arises all the severity of struggle, which recoils on the opposition and makes it worse.

It may be asked, how by the characteristic Indian approach this actual antinomy of capital and labour may be resolved? I have no hesitation in attempting an answer. I would say let a communist be truly a communist, *i.e.* thoroughly sincere to himself. Let him carry out a comprehensive heart-searching and *Chittashuddhi* and then

whatever may happen to be his convictions, he will be a better man, with whom things could be settled more amicably. The argument may not carry conviction to many and I would then recall that the new convert and the fanatic, so typical of aggressiveness, inwardly suffer from lack of knowledge or growth and weakness of faith. Ask them to be sincere and through an understanding of themselves they will learn to understand others better. Such is the approach of Indian life to problems of conflict and I would say anybody may give it a trial and see its efficacy in the sphere of his own small social life.

Thus a cultural life on the basis of personal sincerity of the individual is the need of the world; and India, by virtue of her traditions, is rather favourably placed to realize it for her own good and the good of humanity.

An Ashramic atmosphere of the universities will be the most powerful influence for the creation of such a general cultural life. And in this connection, whether for the Ashramic atmosphere at the universities or the general cultural life, the responsibility of philosophy and the students of philosophy is surely greater than that of any other restricted branch of knowledge and its students. Western philosophy is today largely a universal science, which seeks to attempt the widest generalisations on the basis of the conclusions reached by the special sciences in their respective spheres. When Western philosophy attempts to interpret experience it aims at an 'ideal construction', a conceptual structure, in the form of a hypothesis to explain the various phenomenal aspects of life and

existence, the natural and scientific, the moral, the religious and the artistic. But Indian Philosophy is essentially, as Prof. S. K. Maitra puts it, "a quest for values". "It is", he elaborates, "both theoretical and practical, as a search it is theoretical; as a search for what is of greatest value, it is practical. In fact, the distinction of theoretical and practical is unknown in Indian Philosophy; it is a purely Western product". (Spirit of Indian Philosophy, pp 2&3). If philosophy were to be a universal science or an interpreter of experience then it would need for its growth nothing but an atmosphere of theoretical interest and flourishing scientific activity. But if it is to be "a quest for values" then it will need a cultural background of a general quest for values, as Indian life has ordinarily been, and it will, in that case, be competent to create and contribute true cultural values for the evolving phases of our life and give a true direction to our life as a whole. Evidently by virtue of its essential nature philosophy and philosophers have a responsibility for the general cultural direction of the life of the people and the country. They always treat of the fundamentals, which are of the widest range of applicability. Naturally they have to bring to light the cultural fundamentals, which are governing our life now and the consequences that will follow from them, and point out the true fundamentals, which will lead to more fruitful growth of life in terms of the true Truth of Existence. Surely, philosophers may or may not be social reformers, but they are the persons with a true discernment of values.

Now it is obvious that the training of a

philosopher of the Indian form must proceed on different lines. He would start as a seeker after values and accept the necessity of a physico-ethical discipline of the body and mind for developing the capacity for a true appreciation of values. *Chittashuddhi* has evidently to be a continuing pursuit with him. He would thus become a virtual practitioner of yoga, which is here used in its essential meaning and purpose, namely, that of a discipline of consciousness by which an individual becomes progressively more and more self-conscious, detached from objective identifications and thus more capable of a better appreciation of facts. Self-consciousness is the essential prerogative of man and the *Chittashuddhi* ideal would demand of the student of philosophy an abiding attitude of self-criticism and self-consciousness. He will not just let himself go with his thoughts and the arguments and see to their logical interconnections alone. He must remain self-conscious while he thinks and, while knowing the relations among his thoughts, must also know his own relations of attitudes towards them. Evidently philosophical treatises which have emerged from such a background of life, will serve better to inculcate this spirit and attitude. The Upanishads, though couched in a different form of expression, are the embodiments of this spirit. They stand as the high watermark of the Indian philosophical spirit. The different systems too breathe the same spirit in varying degrees. Even the heterodox systems of Buddhism and Jainism are a complete quest for values. In more recent times too, there have been a number of great personalities who have

offered valuable syntheses of life. But we have become much estranged to our own traditions and have become used to philosophy as an intellectual pastime, and it will, therefore, take a little time before we rediscover our cultural moorings and are able to heartily enjoy once again the Upanishads, the Gita, and our various systems of philosophy.

To know Reality is the greatest challenge and the highest adventure of life and the traditions of our philosophical seeking have never accepted anything less than a direct and an intimate knowledge of It. Let us not impose on ourselves an undeserved status of incapacity to know It. We can certainly know It, but we have to make a proper approach to It. From the surface of the mind we can see the surface of phenomena only. The Reality behind it will then always remain a matter of inference and construction and we will never know

It intimately and with certitude. And to know Reality is indeed the highest human adventure. It is to become Real ourselves, to rise to the whole vision of things, enjoy full delight of being, and exercise the unhampered energy of a unified will. And this status is no status of dead uniformity. The truth is infinite, has infinite facets and permits to the human seeker all the initiative, originality and variety. So rich is virtually the promise and prospect of true philosophy.

To know Reality is, indeed, a tremendous joy. Says the Kenopanishad:

तद् तद्वत् नाम तद्वन्मित्युपासितव्यं ; स य

एतदेवं वेदाभिहै न सर्वानि भूतानि संवाञ्छन्ति ॥

The name of "That" is "That delight"; as "That Delight" one should seek after it. He who so knows that, towards him verily all existences yearn.

AB OVO

By 'SUKA'

Methinks, I was born to be a poet yet unborn, to see things with an eyeless penetration into the gloom of Light.

Do you hear me? I do not hear you. You have made me hard of hearing by inhering yourself in the core of my quintessence.

Thy seething beauty, my God, is devastating. The *terra-firma* of life twinkles in the certainty of annihilation. The reality is after a search. The wiles of phenomena seek rehabilitation in the doom of time.

Death, the prisoner of life, the solitary mourner, comes by the way of the green to grin at its own mocking face. Ah, poor little thing; my sympathy for him! The doubting suspicions trail the poor proud victory.

I stand in the twilight of truth, my heart, and hear the murmur of my moorings, the majesty of the solemn song rolling from space to space through arches of time; I find myself atomised. My God, how sweet is a piece of pebble!

SRI RAMAKRISHNA AND COMMUNISM

By SRI N. V. BANERJEE, M.A., Ph.D.

To think of Sri Ramakrishna is to think of one who was an embodiment of the immortal soul of this ancient country, and who was instrumental to our being steered back to our spiritual moorings at a time when we were in the imminent danger of losing our souls. The very name of Sri Ramakrishna is a symbol of the manifestation of the inner spirit that dwells in you and in me and, in fact, in every Indian, and perhaps none in this country can be imagined to be so recalcitrant as not to be thrilled by an account of the spiritual realization of the simple and unostentatious priest of the temple of the Goddess Kali at Daksineswar. No less important, in this connection, is it to observe with hardly any risk of exaggeration that the sun never sets in the sphere illumined by the spiritual splendour of Sri Ramakrishna. It is not by the might of arms, but by sheer soul-force to which he was made heir by his Master that Swami Vivekananda conquered the West and carried there the gospel of Sri Ramakrishna; and such were the vitality and urgency and universality of that gospel that it was welcomed far and wide and its influence still extends from the United States of America to Africa and from Great Britain to the Pacific countries.

India is today a free country, free politically; and if political freedom be, as it undoubtedly is, a condition of freedom in other spheres of life, she is destined to be restored to her ancient glory in no distant future. But think of the India of yesterday when her sons and daughters were smarting under political slavery, rendered destitute of self-confidence and of courage

to look the world boldly in the face. More cruel than this was the spectacle presented by the impact of Western culture on Indian life which was about to extinguish the flickering spiritual light that still illumined the innermost recess of the soul of India. How could the battle for freedom begin in this country; and what could the battle, if somehow begun, achieve, if she had lost her cherished spiritual treasure? Non-violence and love which since time immemorial, have been recognised in this country as the two cardinal principles of the art of living, were, as we all know, the only weapons which Mahatma Gandhi wielded in saving this country from the tyranny of power. The triumph to which he thus led his country indeed astounded the whole world merely because it was not wrought by Power which looms so large in the outlook of the modern man. But we in this country should not ourselves forget, nor should we fail in our duty to draw the attention of other peoples to the doctrine of the omnipotence of love as taught and practised by our sages and seers. Luckily for India and for the whole world we have had in this country emancipated souls who, through countless ages of discipline and meditation, have preserved for us the priceless heritage of wisdom and love, and have kept undefiled by sacrilegious invasions the sanctuary of the unsubdued. To the glorious company of such emancipated souls belonged Gadadhar Chattopadhyaya who as a man of God-realization came to be known as Sri Ramakrishna Paramahansa.

So far as the outward facts about the life of Gadadhar went, they reflected India in

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bondage with her people stricken with poverty and privation and ill health, and having no means of proper education. His life, viewed outwardly would, therefore, have presented to itself no other final prospect than that of blind submission to the rule of fate, to death and pain and despair. But Providence in his mercy ordained for him a destiny different from this. He was infused with that energy of faith which enabled him to live constantly in the vision of God and to descend, in action, into the world of fact, with that vision always before him. Thus he was free, free from all eagerness of temporary desire, free from the unconscious universe which, blind to good and evil, rolls on its relentless way, free even, in the face of disease, from the tyranny of death. This was God-intoxication, if we may call it so. Its visible manifestation is ecstasy with which Sri Ramakrishna was seized for the first time when he was only a boy of eight years. From that time his ecstasies became frequent and more so when he came to live as priest in the temple of Kali at Daksineswar. But such was the unbelief that prevailed around him that his ecstasies were regarded as symptoms of a malady of his soul. The remedy was also devised and took the form of his marriage. But both the diagnosis and the treatment surely failed and his God-intoxicated soul was left alone absolutely unimpressed by the biological significance of marriage. In his wife as in any other woman he found nothing but an image of the Mother whom he worshipped at the temple at Daksineswar.

Image-worship has, not always unjustly, invited opprobrium. But what may be to blame is not the image or the idol but its worshipper. If the image is, for the worshipper, the object rather than its medium,

then his worship is deceptive or illusory. The true object of worship is the one universal ground of the world into which the image held before the worshipper must melt as did the stone-image of Kali in the ecstatic vision of the Paramahansa. Occasions were not rare but frequent when Sri Ramakrishna found in a tree and in a human figure and in everything around him a reproduction of the image of Kali and thus realized the cosmic manifestation of one Soul, one God, one all-pervasive principle of creation. What else then was his worship of the image of Kali than the realization of the unity of the universe as taught by Vedanta philosophy? But notice that this was so in the case of one who had no learning in the ordinary sense of the word, and to whom the abstruse literature on Vedanta philosophy would not open its gate. This is indeed a riddle; but it is solved on the understanding that in India, as perhaps nowhere else, theory or intellectual inquiry followed practice or rather realization (*anubhuti*) and not the latter the former. The Vedanta theory as well as any other philosophical theory in this country had its basis in a certain form of realization; so that philosophy in India was primarily an art of living and secondarily the satisfaction of intellectual curiosity. So far as the Paramahansa was concerned he struggled inwardly and evolved an art of living which was essentially Vedantic and although he did not propound a systematic Vedantic theory, his pithy sayings of which there is some record were tuned to the highest standard of Vedantic thought.

To none does realization come handy; and Sri Ramakrishna was not an exception to the rule. No one fully knew what an ordeal it was through which he must have passed for the sake of realization. He wept

and cried and burned with impatience for the vision of God. Hardly any accredited way of realization there was which he did not himself pursue. Even conversion to different religious faiths formed part of his wonderful experiment with spiritual realization. Thus did he worship as a believer in Islam and in Christianity. All this however, served to establish, for him, the universality of the faith that he came to be possessed of, viz., the Vedantic faith in the all-embracing Absolute. For it became absolutely clear to him that all the different religions, whether the religion of Allah or of God or anything similarly describable, are as it were, different rivers flowing into one and the same Ocean of faith in the ineffable. Absolute or the only one (*Ekam eva*) which includes all but excludes none. The Paramahansa's faith thus comprehended all creeds without itself being a *creed* or even a *synthesis* of creeds. It was rather the *fulfilment* of the inborn religious quest of man irrespective of his station in life, irrespective of his race and caste and nationality, irrespective of all that divides him from his fellow-beings. True religion then, as Sri Ramakrishna realized, is the strongest of all ties for uniting humanity: but in creeds which divide men into separate groups religion does commit suicide.

A religion such as was conceived and practised by Sri Ramakrishna is, in fact, an ideal way of life. And since life itself is not an abstract entity but an integrated whole comprising thought and feeling and action, religion, for him, was not mere intellectual consideration or *knowledge* of the essential nature of the universe nor mere communion with God in immediate *feeling* nor again mere *performance* of work nor even mere observance of duties—inju-

tions (*vidhis*) and prohibitions (*nisedhas*). In fact, no knowledge was, for him, worthwhile which did not terminate in right action; nor would he call any action strictly human or unselfish which did not ultimately proceed from true knowledge, i.e., knowledge of the ultimate unity of all; nor again did he regard ecstatic absorption into the Absolute as the be-all and end-all of religious life. About the last point he further observed that at the highest stage of the progress of his spiritual life Sri Ramakrishna realized that the happiness derived from ecstasy was purely personal and could not be shared with others. He therefore prayed to the Mother not to draw him to Herself but to let him remain in contact with men, and exhorted Swami Vivekananda who was destined to carry out his mission, not to tread the path of ecstatic happiness but to follow the noble ideal of the translation of knowledge into the service of mankind. Here we do indeed have the solution of the baffling controversy about the relative place of knowledge (*jnana*) and action (*karma*) in the ideal of man's life. But, more than this, we receive here a glimpse of a philosophy of life upon which it would be worthwhile particularly to dwell because it comprehends a theory of social order which seems to offer a more satisfactory solution of the problems of our individual and social life than any other that we know of.

When we speak of 'Humanity' or 'Society' or even a Group or Community of men small or large, we obviously mean that while individual men are apparently separate from one another, there is a unitary basis on which they stand so as to form themselves into a group or society or humanity. You cannot simply dismiss the conception of the unitary basis by holding

that a group or a society or humanity is a "collection" of men; for a collection of men is men and not a group nor a society nor humanity. The question then is: what is the true nature of that unity which binds together a given number of men? The usual answer is that this unity is geographical, racial, cultural or national, as the case may be. The fact also is that a common country, a common racial or cultural heritage or the national or patriotic sentiment did in the past and does even today form a number of men into a people. But the difficulty is that all these factors are after all more or less changeable, and specially that human nature in a final analysis is such that it transcends the limitations of these factors, i.e., a man's nationality and his racial and cultural characteristics cannot mirror his nature as a whole. It, therefore, follows that the foundation on which we are said to stand together is variable and shaky and inadequate. History and even common knowledge reveal that the racial and cultural homogeneity of a people confers upon it a unity which is more apparent than real inasmuch as a people united merely in this manner is not immune from division into warring groups nor, therefore, from the danger of its solidarity being shaken. Moreover, so long as men are united merely by a geographical, cultural or racial tie or are enmeshed in the strangle-hold of nationality the relation of one people to another cannot but be absolutely *external*, with the result that it is natural for them to conflict, rather than be friendly with each other.

What follows, however, is not that country, race, nationality and culture are of no consequence to the unity of men but that these things, neither singly nor collectively, are adequate as means to this end; and,

further, they, unless set in the back-ground of a more comprehensive principle, are bound to defeat the purpose which they are intended to serve. Hence the necessity of an enquiry into the nature of that principle which can unite men irrespective of the differences of their country, race, nationality and culture. Such a principle if at all it exists, should lie either *above* or *below* the level of these differences. Now I must remind you without further delay that we have today before us a school of thought, I mean a philosophy of Communism which has displayed a striking originality in its discovery that in spite of his nationality, in spite of his proud possession of a cultural heritage, in spite even of the religion which he has been professing through countless ages, the common man whose name is legion is but a helpless atom crawling impotently in a world which has little regard for the primary needs of his life. In fact he is in dire need of food and clothing and physical health above everything else. This indeed is a truth which seems to be beyond dispute; and no philosophy which rejects it can hope to stand. And there is no doubt that it is within the scaffolding of this truth that the solidarity of men can safely be built. So far, I must remind you, there is complete agreement between communism and the philosophy of Sri Ramakrishna and his foremost evangelist, Swami Vivekananda. But what should be the ultimate nature of the social structure in order that we as members of society can behave in due recognition of the prevailing helplessness of man. In answer communism goes below the level of the differences of country, race, nationality and culture and states that the ideal society is the one that will ultimately be based on a new principle of the adjustment of the primary needs of

men, i.e., a new economy, which would allow every one his due share in the fulfilments of the primary needs of life by eliminating the institution of private property and the possibility of the exploitation of the many by the few.

This communistic ideology, as we must admit, has proved attractive and its future seems to be bright. And this is so, because it holds out the hope of the elimination of all manner of competition which, undoubtedly, is the root of all hindrances to the emergence of the ideal social order. But elimination of competition is a negative state and is of the nature of an effect following from a cause. There must therefore be a positive background serving as the unconditional cause of the elimination of competition. I am afraid, it is here that communism fails us. And it is exactly here that the Paramahansa comes to our rescue. Whereas communism dives below the level of country, race, nationality and culture and seeks in economic readjustments the final solution of all problems of individual and social life, Sri Ramakrishna soared above that very level only to find in religion the true foundation of social solidarity. But this religion is different from the one against which communism rightly protests. It is not religion of that God who lifts his worshipper above earth to have him with Himself in heaven; it is religion of man-God, the God that lives in you and in me and in all of us here on earth. All through the formative period of his spiritual career Sri Ramakrishna had been burning with passion to see God in man, and he finally succeeded in discovering Siva in the Jiva.

Now, it is not difficult to see what shape the order of society would take when it is placed in the background of the realization of the godhood of man. For a man who is

God or for a God who is man you can have no sentiment other than that of love which obviously excludes all causes that are likely to divide man from man. In any case competition which is the source of all evil in social life will cease to be the agency of disruption in a social order imbued with the spirit of love, and its place will automatically be taken by service, service springing from love and not mercy or kindness. Sri Ramakrishna, it must be remembered, went deeper than communism in declaring that service out of mercy is a form of exploitation of the less fortunate by the more fortunate, which is out of place in an ideal social order. "How dare you talk of showing mercy to man?" exclaimed the Paramahansa. "Not mercy, but service, service to man must be regarded as service to God" said he. Thus Sri Ramakrishna, in effect, taught that once we realize the godhood of man we shall have no option but to love our fellow-beings and to serve them freely and unconditionally. In this he realized with the penetrating vision of a seer that neither political make-shifts nor economic planings nor any manner of legislation can bring about the solidarity of mankind unless each man learns to serve the other spontaneously and out of love.

This is, in brief outline, the philosophy of life which the Paramahansa evolved out of the immortal heritage of this country and bequeathed to us. It is now up to us to be inspired by it so as to utilize our newly-earned political independence by thinking of the needs of the millions of our unfortunate brethren, by lightening their sorrows by the balm of sympathy, by giving them the pure joy of a never-tiring affection, by strengthening their failing courage and infusing them with faith in their hours of despair.

LIFE OF SRI RAMANUJA

By SWAMI RAMAKRISHNANANDA

Translated from original Bengali

(Continued from the previous issue)

PART ONE

CHAPTER FOUR

Synopsis: *Periyalvar, Andal, and Tondaradippodi Alvar*

PERIYALVAR

ज्येष्ठे स्वातीमवं विष्णुरथांशं धन्विनः पुरे ।

प्रपद्ये श्वशुरं विष्णोः विष्णुचित्तं पुरःशिवम् ॥

"I take refuge in that crest-gem of all men, the best among the Bhaktas, who was born at Srivilliputtur or (Dhanwinahpura) under the influence of the fifteenth lunar asterism in the month of Jaishtha as a partial incarnation of Vishnu's chariot; who was reputed as the father-in-law of Vishnu and whose mind would ever remain permeated with Vishnu-consciousness."

The name of the daughter of this Mahapurusha was Andal. From her very childhood, Andal would keep herself occupied in the worship of Srimat Narayana and would say that she was going to marry none other than Srimat Narayana Himself. When she had come of age, her father felt concerned for her marriage. But as the daughter was determined not to marry any one but Vishnu Himself, the father, not knowing what to do, began to meditate on Srimat Narayana. Tradition says that on that very night Vishnu appeared before him in dream and said: "Don't hesitate to offer Me your daughter, for, She is Lakshmi Herself." The very same night the archaka (worshipper) of the Vishnu-temple was thus commanded in a dream: "Tomorrow morning, you will go to Andal's

father's house, with all the necessary paraphernalia for a matrimonial ceremony and getting Andal apparelled in beautiful garments, escort her here to My temple in a palanquin." The archaka acted accordingly. When Andal's father heard this good news, immense was his joy. Andal went in a palanquin to be married to Sri Purushottama. Countless people followed her. As Andal entered the inner sanctum, Narayana received her with out-stretched arms and embraced her. At that embrace, Andal dissolved and became one with that blessed image. None did see her any more. When her father became anxious, Sri Purushottama smiled and said: "From today, you have become My father-in-law. Please go back home. Your daughter will always remain in Me." His heart blooming in joy, his frame thrilling, again and again Andal's father prostrated himself before Vishnu, the sustainer of all, the Supreme Purusha, and went back home. He became famous as the "Periyalvar" which literally means "The great Alvar." He was born in 3056 B.C.

ANDAL OR GODA

आवादे पूर्वकालान्यां तुलसीकाननोद्भवाम् ।

पाण्डवे विश्वम्भरां गोदां वन्दे श्रीरङ्गनायिकाम् ॥

"I worship Andal, the queen of Sri Ranganatha, who was born in a Tulasi grove in the month of Ashadha under the influence of the eleventh lunar mansion in Pandyaadesa, who is the manifestation of Lakshmi - the Mother of the

Universe, who (being Herself the goddess of learning) is the superb artificer of language".

Sri Lakshmi has apportioned herself into three manifestations. Sridevi is her first manifestation. She sports in the heart of Vishnu. Bhudevi, her second manifestation is the delight of Vishnu's vision. Niladevi, the third one deems herself blessed in singing the sweetness and glory of Srimat Narayana and remaining ever overwhelmed and intoxicated drinking the elixir of Hari's love. It was Bhudevi who incarnated in the form of Andal.

Tradition says that one day Perialvar had gone to his own Tulasi grove to gather Tulasi leaves for the worship of Sri Vishnu. As he was busy plucking the leaves, all on a sudden he was simultaneously surprised and moved by the upsurge of profound affection at the sight of an exquisitely beautiful smiling suckling lying on the ground and briskly playing its limbs. As he had no children, he considered himself fortunate at the finding of this gem of a daughter. From her very childhood, a natural flow of love towards Narayana was marked in her. She did not like playing with other children. One would often find her sitting before the temple, sometimes talking endlessly to herself, sometimes laughing, and at other times in a fit of rage towards the image of Sri, piqued and shedding overwhelming tears and then being assuaged, dancing out of joy with the clapping of hands. Again, when there were none to watch she would steal into a room put on round her neck the garland meant for Narayana and then keep it back in its place. This alone was her play. One day her father noticed that she had put around her neck the wreath of Tulasi leaves which was strung for Vishnu. At this he scolded the girl. No garland could be offered to Vishnu that day. At night, The Lord appearing in a dream said to him, "Why,

pray, didn't you offer Me the Tulasi-wreath today? I derive greater joy out of things that have been touched by My devotee's frame. Regard not Andal a human being." The next day Perialvar found that the Tulasi-wreath worn by Andal the day before had not faded; on the contrary, it was beaming in greater brightness and beauty than a new wreath, freshly woven. Without any more hesitation he took the garland and set it on the image. He was thrilled to witness the uncommon efflorescence of the beauty of his chosen ideal that day. His heart was gladdened with great joy. Tears of love flowed down his cheeks. He became immersed in fathomless peace.

Even after she had come of age, Andal was that same simple child, that same heart, wholly given over to Krishna. Devotion-to-Vishnu congealed itself, as it were, into an image and found expression in the person of Andal. The three hundred incomparable hymns, she composed in Tamil with exquisite display of symphonic words, which drowns the readers in the nectrine ocean of *prema* will for all times be counted the best treasures of the devotees of God. It was as if her *prema*-laden heart melted to find expression in these hymns.

The other name of Andal is Goda. 'Goda' in Sanskrit may mean the giver of sweet hymns; one who was given by the earth; or the giver of garlands. In all these senses the name is appropriate to Andal. Because this sweet-speaking one was married to Sri Ranganatha her another name is Ranganayaki. She descended on earth in 3005 B. C.

TONDARADIPPODI ALVAR

कोदण्डे ज्येष्ठानक्षत्रे माण्डगुडिपुरोत्तमम् ।

चोलोत्थां वनमालां भक्ताङ्गिरेणुमाश्रये ॥

"I take refuge in that greatest of devotees known by the name 'Bhaktapadarenu' who was born under the influence of the eighteenth lunar mansion in the month of Pausha, as a part manifestation of Sri Vishnu's Vanamala (the garland made out of forest flowers) at Mandamgudi pura (near Trichinopoly) in the kingdom of the Cholas."

As he used to love best weaving garlands for offering to Vishnu, devotees have concluded that he was born as an incarnation of the blessed forest-flower-garland of Vishnu. Serving Narayana that way was his only work. The Lord too used to be much pleased with his service. He was born in 2814 B. C.

Tradition says, one day Srimat Narayana was eulogizing this great devotee, before Sri Lakshmidēvi, in glowing words that in the three worlds there was no power which could impede the unbroken flow of love of this devotee's heart, that was so sweet. The Mother of the universe smiled at this and said, "There is nothing impossible for the leer of a woman." And to prove Her own words She secretly directed one of Her female attendants to always remain within the sight of this great devotee, after having herself dressed up infatuatingly. One day when after plucking flowers from his own garden Tondaradippodi Alvar was busy making a garland out of them, there appeared before him an ogling lusty wench of unique physical symmetry with a celestial garland in her hand and addressed in amorous stammering: "Swamin, will you take pity on me and accept this garland woven by this servant of yours and set it hanging around the blessed neck of Sri Govindadeva. I am a stranger to have come for the first time here and wish to reside here for some time. But I have none to call my own here. And you, being a noble soul, are a relative of all and sundry. Emboldened by this thought I am

here at the blessed lotus feet of yours." Quite naturally for a devotee, at the sight of a beautiful garland he felt the desire to to bedeck his chosen Ideal with it; and his heart too had melted a little at the sweet address of the wench. So, he accepted the garland with great eagerness. Henceforth, the maiden would every day present him a garland and water the plants in the garden, like a maid-servant. The modest and sweet behaviour of the youthful woman gradually dragged the mind of the great devotee away from the path leading towards the blessed feet of Sri Govinda, and broodings over the maiden captivated it progressively. At last in lieu of being mad for God, he became so for the union with the youthful maiden. The wench too employed all her wiles, leers, and loveliness to infatuate him all the more. Finally when impatient, he opened his mind before her, the wench demanded gold coins of him. The penniless Brahmana was at a loss and began to weep. That day he failed to go the temple. Realising the cause of the absence of His devotee, Srimat Narayana Himself went to the Brahmana in disguise and offering him His own golden bowl said: "Why are you weeping? Take this and have your desires fulfilled." When in great glee the Brahmana hastened into the maiden's room, lo! in her stead, there he saw his own Chosen Ideal, Sri Narayana and His consort Sri Lakshmi. At this sight, the simultaneous upsurge of the feelings of shame and hatred over himself brought him well-nigh death. And at last when profuse tears of love rolled down his cheeks, he muttered, "O, ocean of mercy, You have saved me today from an eternal damnation. Boundless is Thy kindness." Since that day, he went completely mad in the love of Hari. Real wisdom had dawned on him. Never more could the leer of any maiden captivate him.

NOTES AND COMMENTS

The following observations are based on the interviews and discussions which Swami Avyaktananda, the Chairman of the Indo-British Goodwill and Cultural Mission, had with some leaders of religious thought, politicians, educationists, social workers, pacifists and reformers during his tour in Britain from May to December, 1948. We believe readers will find these observations useful and interesting as they cover a wide range and reflect the mind of the thinking men of a nation.—Ed.

(Continued from the June issue)

(16) The suggestion of a nature-cure practitioner that the mouth should be washed after each meal, especially for the sake of the teeth, is valuable. As in modern society the tendency is towards the increase of cafe, restaurant, school and canteen meals, cleanliness in the washing and use of spoons, knives, forks and other utensils, and in serving, especially the children in schools, is a matter of public concern.

(17) Some reformers say that, unless society arranges for the economic freedom of women, monogamy will not reach its culmination through natural affection and spiritual understanding. A simplified form of divorce with proper provision for children will increase the tone of social morality by removing tensions and hypocrisy from people's minds. It is not good for children to be with parents who are always in conflict. The increase of the public and cultural activities of women will demand nursery schools, and cheap and good restaurants. The claim that the money saved from house-keeping should belong to the wife is held to be just. It is urged that the fear of the middle-aged women lest her husband should walk out with her savings should be removed.

(18) Some of the old people in 'homes', although they are given comforts and amenities, feel lonely and unhappy. The old people of the Jewish Community seem to be happier, as they are in closer contact with their families. In the joint-family system of India the old people do not feel so lonely. In Britain the Youth Club groups of home-helpers, 'sisters in' and 'odd-job men' for lonely old people, hard-pressed mothers and invalids are doing a very much needed work.

(19) According to a Probation Officer, laziness, feeble-mindedness, poverty and the feeling of revenge owing to man's disloyalty are some of the

causes of prostitution. There is an urgent need for economic security and sympathetic psychological treatment through reclamation centres. The absence of legalised prostitution in Britain gives the women who have taken to an undesirable way of life the opportunity to forget the past and to lead a normal life without any stigma.

(20) A Probation Officer's conviction of the intrinsic goodness of human nature is elevating. Cheerful prison buildings without over crowding and without bars; up-to-date sanitary arrangements; systematic segregation; the abolition of flogging and dietary punishment; allowing the use of mattresses in confinement to cells; improved libraries, increase of earnings; and provision of the working-suit are said to be some of the essential requirements for the physical and moral health of the prisoners. There are many thinking people in Britain who do not believe in Capital punishment.

(21) Modern society with its spirit of keen competition, blood-sports, militarism and false adventure is, perhaps, more responsible for creating the disposition to delinquency than the war situation or the problem families. The constructive activities of Youth clubs can canalise the spirit of adventure along a creative line. The friendliness, simplicity and informality in the proceedings of the Juvenile Courts are worth mentioning. The suggestion of a lawyer that there should be a complete separation of the trial from the sentence in all criminal cases, so that the lawyer, the sociologist and the psychologist can do their parts independently and constructively is most valuable.

A PLEA FOR A HEALTHY ATTITUDE TOWARDS COMMUNISM

Communism has become a world struggle. The doctrine has its vehement followers and equally vehement opponents. There are people who are

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ready to give and take life for defending it; there are people who are ready to give and take life for resisting it. There are people who swallow the doctrine under the sway of a very powerful sort of propaganda and ignorance; there are people who loath the doctrine under the sway of equally strong counter-propaganda and ignorance. Absurd claims are made both for and against the gospel. Very few indeed approach the gospel with an unpreoccupied, unprejudiced, unbiased and free mind of an honest enquirer. An intelligent, earnest, cultivated, critical, sober, and open-minded attitude towards communism as such is the need of the time.

Propaganda cannot bully the destiny. Hunger cannot be assuaged with sand. Fire cannot be suppressed under linen. Truth is irresistible, you like it or not.

Humanity must find out and avail itself of the truth (if any) of communism. Humanity must also find out and discard today or tomorrow the untruth (if any) of communism. There is no fear from truth. But it may choose to come in an aggressive way. In any case communism has to be squarely faced neither with insane indignation nor with servile adoration. It has to be studied with a calm scientific attitude in the light of the highest knowledge, experience and values of humanity. If found adequate it must be accepted with respect: if found wanting it can also be discarded with equal respect. If anybody is convinced of the truth of communism he should be free to become a communist and propagate his faith, if not he should be equally free to remain a non-communist and speak freely about his convictions against communism. State has to see that no coercion is made on either side.

What should be the attitude of an institution, say an University, in a democratic country like America towards communism as such? Dwight D. Eisenhower gave (in his inaugural address,* Columbia University, New York, October 12, 1948) an thoughtful answer to this question. He spoke as follows:

"There will be no administrative suppression or distortion of any subject that merits a place in this university's curricula. The facts of communism, for instance, shall be taught here—its

ideological development, its political methods, its economic effects, its probable course in the future. The truth about communism is, today, an indispensable requirement if the true values of our democratic system are to be properly assessed. Ignorance of communism, facism, or any other police-state philosophy is far more dangerous than ignorance of the most virulent disease.

Who among us can doubt the choice of future Americans, if the truth concerning each be constantly held before their eyes? But if we, as adults, attempt to hide from the young the fact in this world struggle, not only will we be making futile attempt to establish an intellectual 'Iron curtain', but we will arouse the lively suspicion that statism possesses virtues whose persuasive effects we fear.

The truth is what we need—the full truth. Except for those few who may be using the doctrine of communism as a vehicle to personal power, the people who in our country, accept communism's propaganda for truth are those most ignorant of its aims and practices. Enlightenment is not only a defender of our institutions, it is an aggressive force for the defeat of false ideologies."

'TRUTH ALONE TRIUMPHS'

Those who were feeling rather concerned with India Government's determined and deterministic secularity were agreeably humoured by the announcement that the Consambly adopted the the ancient truth, 'सत्यमेव जयते' 'Truth alone triumphs' as the nation's motto.

It is a happy augury that it has come to pass so that willy-nilly we have virtually adopted *Dharma*, in its essence, as the motto for the nation and the government. It is happier still that sound understanding prevailed in all groups of all shades of opinion and there was no fanatic opposition to this sober resolution. This fact reveals the very heart of the nation. Viewed with penetration this resolution of India should prove a large hope for the world. History of India in its deeper layers in the story of the quest and conquest of truth. May India be so blessed that she can live upto this resolution in her day to day life at home and abroad.

* Vide *The Educational Forum*, Vol XIII, No. 2, January, 1949.

Truth is more easily talked about than attained and lived. Mere profession of a sort of religiosity is no spirituality. Even a single copy book maxim consciously lived can bring wonderful transformation in a life. What is important is the conscious living of the truth. How that is to be done in the life of the nation as a whole is a perplexing question in view of the complex state of world-affairs. Very few know what is truth, the full truth, and what is not the truth. Fewer still are indeed prepared to seriously try to know what is truth, and how it is to be retained. The path of the seeker after truth, of the truth that triumphs, and not half truths and fractional truths, is the most difficult path that can be imagined. There is no easy victory for a seeker after truth. Self-

control, sacrifice, renunciation and austerity are in his lot. He may have to lose the entire world to gain truth, the truth that triumphs. And truth does not triumph before all falsehoods are burnt down once for all. This path India has chosen. There cannot be any higher pledge for any State.

The function of religion as such is to show how this truth is to be sought, attained and lived. So if India has to be true to her resolution all possible care must be taken of all truth-finding processes which are popularly known as religions, that have been evolved through centuries in all climes and times. We have to take care and foster one and all of them for we being so many we require all of them. Let us also remember that Science as such is a truth-finding process and so is a branch of religion.

REVIEWS AND NOTICES

GITA LETTERS: By SWAMI AVINASANANDA (HIND KITABS LTD 261-263 HORN-BY ROAD BOMBAY. PAGES-208. PRICE Rs. 2-12.)

Beyond doubt the Gita is the best book in existence for the study of the spiritually minded, for it is suited to all conditions of men. It has a fascinating appeal to men in all stages of life and in every avocation. All men irrespective of their *Varna* and *Ashrama* possess the right to study the Gita, the only qualifications needed are faith, reverence and sincerity of purpose. The Gita is short, it is complete, it is not ambiguous and it is not coldly impersonal. This great philosophical song deserves careful study and lucid exposition to satisfy the cravings of the modern mind. This great need has to a large extent been fulfilled by the 'Gita Letters' by Swami Avinasananda.

The Swamiji has given in this book about 50 letters revealing the sound scholarship and the simplicity of style which are necessary for a good exposition of a great Scripture. These letters are intended mainly for the young sceptical mind and this purpose is fully served by the author. The letters titled 'Scoffers also welcome,' 'Teacher and Disciple,' 'Arise, Scourer of foes' and the treatment of (i) the law of Karma (ii) true devotion (iii) transcending the Gunas and (iv) the path of

self-surrender are perhaps some of the best letters in the book under review. However there are certain portions in the book which do not maintain the high standards kept up by the author in the rest of the book. Probably they are intended to make a special appeal to young readers in schools.

We have to be grateful to Swami Avinasananda for his scholarly exposition of the Gita in a simple and chatty style. The book may be recommended for use in all schools and colleges where any serious attempt to teach Hindu religion is being made.

'K. S. N.

BENGALI (PERIODICAL)

UDAYACHAL (Annual): EDITORIAL BOARD: SRI SACHCHIDANANDA DHAR, SRI CHITTARANJAN DAS, SRI SAKTIPADA ACHARYYA AND SRI PRANAV GHOSH; PUBLISHED BY SWAMI LOKESVARANANDA FROM RAMAKRISHNA MISSION ASHRAMA, 18, JADULAL MALLICK ROAD, CALCUTTA 6.

Much depends upon the young. It has been rightly said that the youth of a nation are the trustees of posterity. This is why the youth of the world are an anxious concern of humanity and a precious prop withal. The youth is the prospective fulfiller of what has been sought and not attained, of what has been lost and of what has

remained beyond the ken. This disillusioned, shattered, battered, fumbling and faltering world would have fallen to pieces if the music of the Green, as Tagore should have liked to put it, had not acted as a cohesive leaven of disgruntled humanity. Yea, the world looks into the face of the young and resolves to live on.

It is always interesting to have a peep into the mind of the young. One of the best reflectors of the young mind is a magazine like the one which we have here under review. One is impressed by the wide wakefulness, high seriousness, lofty idealism and a characteristic eagerness that are revealed in the pages here. One feels inclined to imagine that these young men are going to devote themselves for fashioning better days for humanity. But one should not be so sure about the youth for they often promise more than what they can actually fulfil!

Many of the contributors here have used their pen with striking felicity. *Agamani* by Anilkumar Mandal is an unusual poem where the Mother is invoked in Her terrible aspect if She chose not to come at all in Her gracious form. A fine blend of *rudra* and *kanta* and a genuine poetic fervour and flavour characterise the poem. Sri Manilal writes on a popular section of the Bengali literature, the *Agamani* songs which celebrate Parvati's coming to her father's home. In this otherwise good article the writer makes an unfortunate statement which is as follows: "Only the Bengali race knows how to make God everyday's associate in life". This statement is not only absolutely false, it also reveals a bad sort of unjustifiable parochial vanity which is ruinous for a young mind. We should like to request our young friend to find his way to the lives of the saints of the other parts of north India and south India and of the many Roman Catholic and other Christian saints. Sri Ramprasad has featured a dynamic picture of Netaji's men in action on the Arakan front. You cannot forget the unknown young martyr of teens who stood dead being shot through but yet held the banner up and high. Sri Avinash has not only enriched the journal with his three worth-reconing paintings, but has also contributed quite a readable article captioned, 'Silpa and Silpi'. He is an idealist and defines art as the expression of the *saswata ananda*. Pursuit of art according to him is a spiritual quest and so the life itself of the

artist has got to be spiritualised and thus made an art of. In less than two pages space Sri Ardhendushekhhar has given us a short story of poignant effect, the tragedy of the life of Ismail, the young crew of a steamer whom fate provided with a job but robbed him of the very prop of his life. Sri Nirapad writing on Swamiji makes out a point in his own way which is as follows: To Rabin-dranath, Nature was the highest object of love; Mahatma Gandhi has served humanity throughout his whole life, but to him man is not greater than the religion of nonviolence. But to Vivekananda there is nothing greater than man. Sri Pranav writing on modern Bengali poetry in general specially considers the works of Sri Jivanananda Das and Sri Jagannath Chakravarty. He persuades us to believe that even better things are to be expected of these two poets in future. Sri Anshu Dutt in his outstanding article 'In support of Hoodwinking' makes a virtue of a vice with surprising cogency. The article is replete with sober humour and alive thinking. Sri Probodh-chandra expounds Swamiji's views on education with appreciable ability. Sri Devabrata draws our attention to the superiority of the message of Swamiji and the urgency of following it by an ever growing number of young men for the sake of humanity.

Articles on science as such are conspicuous by their absence. In such a magazine one naturally expects few articles on this vast branch of human knowledge known as 'Science'. We hope this inadequacy will be made good of in the next number.

In his blessings to the journal Swami Madhavananda, the ex-General Secretary of the Ramakrishna Math and Mission writes: ".....It is the message of spirituality from India that will save the materialism-ridden world from its impending destruction. The spread of this message of spirituality depends upon the strong and sober young men who have been inspired by the ideals of renunciation and service' as preached by Swami, Vivekananda. We pray to the Lord that *Udayachal* may succeed in its vigorous attempt to draw the youth of the nation to tread this high path of life."

The printing and get up of the magazine are elegant. Art plates of Sri Ramakrishna and Swami Vivekananda heightens the sobriety of the journal.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION SEVASHRAM,
VRINDABAN

Report for the year 1948.

This Sevashram is a branch centre of the Ramakrishna Mission, Belur and was established in 1907. From a very modest beginning with facilities for a very small number of indoor patients, it has now grown by God's Grace into an up-to-date hospital with 55 beds with the active co-operation of the generous public. The hospital is furnished with most modern equipments and the prominent feature of the Sevashram is the Eye Department which gives relief to thousands of patients from far and near. The total number of cases treated in the indoor and outdoor departments during the year was 94,222. The Sevashram being situated just on the banks of the Jumna is threatened every year with floods and since it is in an out-of-the-way locality, patients cannot avail themselves of its services easily and to the desired extent. With a view to obviate these difficulties, it has been decided to shift the Sevashram to a more prominent and safe site near the Mathura-Vrindaban main road. The shifting of the Sevashram and the construction of the new buildings would necessitate heavy expenditure. The authorities of the Sevashram appeal to the generous public to contribute liberally to this purpose. The dependable annual income of the Sevashram is nearly Rs 20,000/- made up of mainly subscriptions, recurring grant of the Government of U. P. and interest on Endowments whereas the annual expenditure amounts to over Rs 40,000/-. To meet the balance of Rs 20,000/- is a hard problem which the management of the Sevashram have to tackle every year. The help of the public is earnestly solicited for this purpose also. Persons desirous of endowing beds in memory of their friends and relations may do so by kindly contributing Rs 5,000/- per bed. Contributions however small, in cash or in kind, may kindly be sent to the following addresses and they will be thankfully acknowledged:

(1) The President, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah (W. Bengal)

(2) The Secretary, Ramakrishna Mission Sevashram, Vrindaban, Mathura, U. P.

The authorities of the Sevashram offer their sincere thanks to the kind donors, subscribers and sympathisers for their willing help and active support during the year.

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THIRUCHUR

Report for the year 1948-49

This Ashrama first took up the service of Davidrananyana as a part of spiritual Sadhana in 1924 during the days of the devastating floods in the West Coast. After a series of experimental efforts, the Ashrama opened in 1927 the Sri Ramakrishna Gurukul and Vidyamandir. In 1929 the Ashrama was made a branch centre of the Ramakrishna Mission, Belur. The main activities of the Ashrama are (1) A gurukul for boys (2) A gurukul for girls (3) Vidyamandir or High School (4) A free Reading Room and Library (5) Dispensary (6) Poor and Destitute Relief (7) Industrial School (8) Co-operative Societies (9) Harijan Welfare Work (10) Religious preaching and training of monastic workers. The Gurukul is the nucleus of the institution. The permanent building, Saradanandir (home for girls) was newly opened on 2nd January '48 and can accommodate forty to fifty inmates. The charitable dispensary served 2695 new patients and 3746 repeated cases in 1948. An Isolation Ward attached to the dispensary to accommodate six patients in times of epidemics, was constructed in 1948. Poor and Destitute Relief in the shape of food, clothing, medicine, house-thatching and help in cash, fee concession to some poor pupils and feeding at noon on all school days of about a hundred day scholars on an average most of whom are Harijans is also undertaken by the Ashrama. The Gurukul training and education in the Vidyamandir form the main lever of the Harijan uplift work. The School is in need of further accommodation and the Home for girls, (Saradanandir) requires a compound wall. Over and above the boarding grant received from the Government extra expenditure for thirty Harijan pupils is being incurred and the maintenance of the Orphans would entail Rs 6000/- per year. Loans to the amount of Rs 2500/- incurred during the year on this account remain yet to be cleared. The dispensary also requires help from the benevolent public to meet its monthly expense of about Rs 160/- for its normal running. The authorities of the Ashrama appeal to the sympathetic and generous public to contribute their mite to carry on the work. They thank all the friends and well-wishers who have helped them in various ways during the year.

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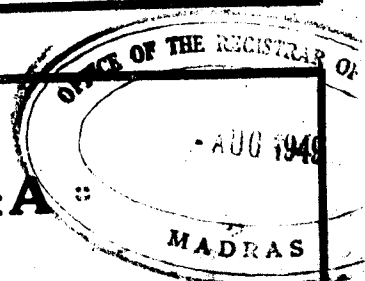
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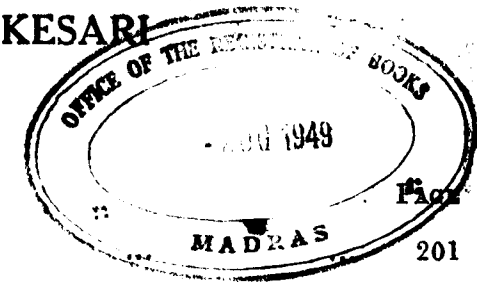
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Be bold, and face
The Truth! Be one with it! Let visions cease.
Or, if you cannot, dream but truer dreams,
Which are Eternal Love and Service Free."

Swami Vivekananda

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॥ शान्तिः ॥

ON PEACE

(From *Ashtavakra Samhita*)

He who is free from doubts and has his mind absorbed (in the Self), does not resort to the means of liberation. Seeing, hearing, touching, smelling, and eating, he lives happily.

Through freedom one attains to happiness, through freedom to the Supreme, through freedom to tranquillity, and through freedom to the Highest State.

One of dull intellect, even without doing anything, is ever agitated by distraction; but the skilful one, even doing his duties, is verily unperturbed.

Equanimous in practical life as well, the wise one sits happily, sleeps happily, moves happily, speaks happily and eats happily.

He who even in practical life does not, owing to his self-possession, feel distressed like ordinary people, remains unagitated, like a vast lake, with all his sorrows gone.

Blessed indeed is that knower of Self, who, even though seeing, hearing, touching, smelling or eating, is free from interest and is the same in all conditions.

The pure one who has known for certain that all this is the product of illusion and nothing exists, to whom the Inexpressible is expressed, naturally enjoys peace.

THE MILIEU AND THE MANNA

As a distressed thinker—a dismayed lover of humanity sits up in his lonely tower of insomnia in the bejewelled darkness of the midnight facing this revolving planet, this agitated world, spinning about in its usual terrestrial must-go-round, he feels an aching echo in his heart of a piercing cry of Hamlet:

"O God! O God!
How weary, stale, flat and unprofitable
Seem to me the uses of the world!
Fie on it! Ah fie! 'It is an unweeded garden
That grows to seed; things rank and gross in
nature
Possess it merely."

He suffers anew the impact of those accumulated

"...whips and scorns of time
The oppressor's wrong, the proud man's contumely
The pangs of despised love, the law's delay
The insolence of office, and the spurns
That patient merit of the unworthy takes."

The history of man is unfolded before his minds eyes, that story of grunting and sweating under a weary life of dreary inevitable tomorrows, 'a tale told by an idiot, full of sound and fury, signifying nothing.' What a ridiculous record it is! this human history, this story of man, who intrigues against himself, sets noose to trap himself, stabs his own heart, and withal devises a philosophy even for Self-delivery, tramples over the living gods, and then mumbles a prayer—a fear spread out in rhymed eloquence—aiming the dead rs of the unknown. He looks before and

after and pines for what is not. The world is really too much with him.

It is almost a self-torture to look at this man-made artificial geography and study the problems of humanity. Look where you will, you won't find a spot where life is permitted to have that much needed tranquillity which is the pre-requisite for the discovery of the meaning of life and the fulfilment of it.

Go to the far west, far east, north or south, go to any country of your choosing, you will find humanity buffeted by the seething waves of problems of its own making, a prey of its own poison. Miseries of humanity are far greater than the reporters of the World Press can gather. There are dark regions of clotted agony where the Press does not shoot light. There are unfashionable tales of woe unrecorded by our short story writers and there are many a sore covered under brocades of deception and fashion. But the impact of all these are there in the very air we breathe and the thinking miserable man suffers the blows of invisible fists. This seems to be the destiny, the legacy, the history. We cannot escape it.

But in some unexpected moments in the very heart of this unqualified darkness there appears a stir, an inspiration. The compactness of darkness breaks and from the crevices shoots forth smiling light. Un-habituated eyes cannot bear to see, but the mind quite comprehends. The weight is lightened. Life assumes a new meaning

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THE MILIEU AND THE MANNA

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and we resolve to live. We feel ourselves invincible. Hosanna, the stir!

The wheel has come full circle again, it is August once more and we are here. While it will be vain not to acknowledge that August 15 is one of the most important dates in the history of India, nay in the history of the world, it will be frivolous to go into ecstasy over the date. Indeed those who are aware of the facts, affairs and large issues of the day in India in the context of the larger set up of the world events, will go to celebrate the August 15 with an uneasy heart. Past records apart—in fact past records even are not of unqualified glory—today at the end of a mere second year of independence we find India in a very real danger of going under. Ere the consolidation came, disruption is threaten. We have to speak of this comprehensive danger in very clear terms without unnecessary intimidation so that people in the country can understand where they are, so that they can take necessary precautionary steps, to ward off this national crisis. The peculiar Indian problem is mirrored in the state of affairs in West Bengal today.

The nature of the crisis has been succinctly but inadequately described as "food-cum-communist problems" which threaten "disintegration and oblivion of India". We do not propose to discuss directly food problem just here, though these two problems are so interrelated. We shall discuss here what is popularly mouthed as "communist menace", which

has of late so much shaken the composer of the Government and complacency of the people in India.

In his address of July 14, 1949, at Calcutta "Pandit Nehru traced the history and growth of the communist party in India and how from an insignificant party ruthlessly suppressed by the British Government in pre-war years they consolidated their position, when Russia entered the war against Germany, with the active connivance, if not help of the British during the war years. The nation was bound to perish if they followed the path of the Indian communists, who tried to bring about chaos and revolution by destruction and opposed all attempts to improve the lot of the common man in ordered progress."

About their *modus operandi* Pandit Nehru said,

"...the communist party in India was determined to sabotage production and create disturbed condition in the country. They felt that with increased difficulties of the people, there would be confusion and frustration and a situation would be created in which the police might have to take action. The communist party wanted to thrive on this discontent. They thought this would increase the tempo of their so called revolution. This would give them more recruits, and open up their field of activities. They banked on this unrest and were bent upon creating conditions to achieve that purpose."

It is generally agreed upon that communism thrives upon popular discontent. But Pandit Nehru's analysis of the cause of popular discontent, we are afraid, is not quite exhaustive.

Dr. S. Radhakrishnan is reported to have analysed* the cause of discontent as follows:

* In a lecture delivered at Baroda on July 15, 1949

"It is unfortunate that at this great moment when we have set before ourselves certain specific goals of freedom, justice, equality and fraternity, somehow these worthy ideals have not inspired the common man and our young students. These ideals must enter into the hearts of all of us, high and low.

The unrest in the country is due to our own backwardness in bringing about a speedy social and economic revolution. Our people are certainly hostile to the employment of violence for achieving the ends of socialism but if they do not fight against it, it is because they are not convinced of the purity and efficiency of our administration. Power inclines us to assume omniscience and virtue. Those in power must recognise that the unrest is not fictitious. It is not manufactured. It is due to the sufferings of the common man and to his dissatisfaction that the Government is not working with as much earnestness and enthusiasm as was expected.

In our criticism however, we must not do anything to undermine authority, overthrow law and order and bring about chaos. If we do so, our activities will be unpatriotic. I am anxious that our trusted leaders who are at the top must see the writing on the wall, must reckon with the disturbed conditions of the rest of Asia, must try to save India by purifying the administration and introducing reforms which will raise the standard of our countrymen. There is no time to lose."

We hear it often quoted, 'eternal vigilance is the price of liberty.' We even act upto it in a way. We keep our army trim, ready and swelling and our powders dry. We keep a dog's eye on our frontiers. But unfortunately almost invariably we forget to keep vigil (very often we do not even know how to do it) within our own hearts and so while we grow strong outwardly, we degenerate inwardly and become playthings in the hands of our unregenerate impulses and desires. We run after 'good things'

of the world and find ourselves barbarously fighting amongst ourselves in a house divided against itself. What are the reasons of so many ministerial crises in the provinces during this short period of self-rule in India? We have not kept inward vigil. We have been ruled over and out by our meaner selves. Otherwise by this time India could have been well on the road to security, strength and power inspite of all the many formidable difficulties on her way. People who have been given the privilege of wielding power must learn how to save themselves from inward corruption, the outward manifestation of which is insecurity in the country. Let us not evade facts, mince matters. Let us not be uncritical of ourselves. Let us be honest at least in crisis. He is a mean specimen of human being who asks rewards for past sacrifices. The reward of renunciation is more renunciation. Redemption has to begin within the hearts of men who mould affairs, who make events. Administrators must be ascetics and ascetics must be administrators, i.e. to say, men with political power must be renouncers and servants, and men with spiritual power must not deprive the society of their beneficent guidance. For the sake of the health and happiness of the society all the wives must be chaste, but Caesar's wife must be nothing but a blazing fire. A realized Utopia alone is the solution for our very realistic problems.

Flames of hunger can burn down any parliamentary edifice, built of whatever material. Those who died for want of proper treatment in life also ask to be redressed. We have to answer.

What is popularly mouthed as the 'communist menace' may and should with benefit be considered as a self-criticism of the existing Government. Systematised dissatisfaction of the people—their hungers, their wants, their miseries, worries and frustrations—seek a blind way out, wants to find an expression in the time-spirit. When a dissatisfaction, however blind it may be, is backed by the time-spirit, it becomes almost irresistible. Therefore we must banish all self-love so that we can see into the causes of dissatisfaction and remove them. If we do not want communists let us not make them. Indian communists are made in India.

Taken for granted that communism is a disease in the body politic of India, what will be the use of merely giving it thousand bad names? We have to diagnose the disease correctly and treat it promptly and properly until it is cured. It is only a mad doctor who kills his patient to cure his disease. We may take it almost as an axiom that the more we use arms and military ways for internal security, the more we kill security, the greater is the chance for a civil war. We should not forget the recent history of China, and its lessons. Almost always a bullet that hits comes back. It is not wasted! The efficacious way to internal security is through silent efficiency and the eternal selflessness of the administrators. Our administrators are called to practise austerity with good temper. Truth turns up the highest dividend. And honesty is not only the best policy but also the best investment. It must be remembered specially by our administrators that the traditions which the

Mahatma has handed down to the nation have got more than mere temporal, tactical and political significance. These traditions must be saved from governmental and other violations. India must at all cost create such internal conditions so that she can conserve the highest values of life for the good of herself and humanity. This is the real problem. We have to achieve it in lightning speed. Otherwise we will be simply overwhelmed by the forces of darkness. Such is the demand of the times.

It is not correct and true to say that communists are creating all the troubles in the country and that but for them India would have been a heaven. It also appears wrong to imagine that all the roots of Indian communism are in Russia. They are in Indian discontent, not so much of the labour, as is usually given to understand, but of the intellectual middle class who are the worst sufferers due to the prevailing economic conditions of the society. As far as the masses in India are concerned, they do not much bother about dialectical materialism, materialist conception of history, or the Marxian economics. Roots of the culture of the people in India are firmly in religion. Even then if Marx could have made inroads in India he must be acknowledged to be having something of that religion of life which people very much need. We cannot rule out this law of necessity, unless we are dogmatic. How many democrats have ever thought, felt and suffered so much for the poor, the have-nots as Marx did? He was essentially a lover of the poor, a very realistic and fanatic lover of the lowly and lost, a total lover of the oppressed and the disinherited

But he had no love left for God, nor he had any good feeling for those whom he could not consider oppressed and tyrannized and exploited. Therefore in spite of his greatness Marx is so earth-trapped. He is a prisoner of the pairs of opposites. This is why his gospel does not and cannot promise ultimate good.

It will be seen that among the communists in India there are sturdy intellectuals and fiery educated young men who do not care so much for their self-interest. They have such faith in their cause (however defective it may be) they espouse, that it gives them strength enough to face bullets. True, they are doing ugly things, they have been committing all sorts of crimes but they are doing all things according to the creed they follow! Their end justifies their means—they are indeed very true to their creed! But are they who profess to be having a higher philosophy and swear by it, really as true to their philosophy? Are they who loathe the gospel of the end justifying the means really taking any honest care of the means? If the communists are smearing their hands with the gore of the people they do not like, other people commanding power, position and resources are smearing their hands with equally, if not more heinous crimes of ruining their own country and their people for stupid, sectional, personal and vulgar purposes. This is a horrible treason against the nation for which the communists certainly cannot be held responsible.

Very often we hear of the necessity of 'suppressing communism which is raising its ugly head'. This is a serious question on which even responsible people sometimes

talk without much thought and tact. Communism even in India does not appear any more to be a mere suckling which could be strangled to death at will by a set of people who did not approve of it. It seems to have entered into the very mustard seeds with which the exorcists aspire to get rid of it. If they have kept their eyes open to the larger world view, even those who are avowed antagonists of communism have to acknowledge that the gospel of communism has got a very strong backing of the time-spirit. Time-spirit works in the times. It sways over humanity inexorably and remorselessly. In the light of this analysis we are constrained to think that communism cannot so easily be suppressed as we are apt to imagine. Should we go to the extent of even saying that not so much is the need (in the light of the dynamics of world history) of suppressing communism (as such, as a school of thought) as there is the need of sublimating it? This gospel also has some elements of truth (and also many serious defects) which humanity can ill afford to ignore. This philosophy (if we could call Marxism a philosophy at all) need be supplemented by a higher philosophy, just as higher philosophies may be made more world-conscious and workable being implemented by it. If we do not take care to study and sublimate communism with patient devotion of scientists there are chances that communism will not only progressively degrade itself but also humanity. Now the great question is to think out a practical workable scheme which can be put into practice with sure effects. We shall try it here.

The first thing to be done on the governmental level is the speedy, thorough, and

real purification of the entire administrative machinery from top to bottom in meticulous details. Purification achieved will mean lessening the cost of administration and promoting the 'silent efficiency'. An all India conscious Co-operation Movement in the Government departments will give a tremendous speed to the execution of affairs, which will ease the burden of the unnecessary waste of money, which the time-factor has to be purchased with. This will open other unexpected sources and opportunities of useful enterprises. For example, a perfect co-operation and understanding between the Departments of Agriculture and Education, can, we believe, find out ways and means to carry on propaganda for 'Grow more food' campaign with very little expenditure, nay the stu-

dents can even actually help to solve the food problem to an appreciable degree. The Government should see that by their day to day policy of administration they do not create a ruler *vis-a-vis* ruled psychology in the nation. This can be done by strictly following Mahatmaji's advice in the matter.*

Though starting as a republic India should speedily develop her own independent politics. As far as politics is concerned it appears that neither democracy of the Yankee type, nor communism of the Soviet type is suited to the genius, exigencies and necessities of India. Historically and culturally India is pre-eminently a furnace of synthesis. India does not reject anything, does not refuse any one. She receives all, but remakes everyone.

* The following are Mahatmaji's advice as to how an Indian Governor in free India should live.

1. An Indian Governor should, in his own person and in his surroundings be a teetotaler. Without this, prohibition of the fiery liquid is wellnigh inconceivable.

2. He and his surroundings should represent hand-spinning as a visible token of identification with the dumb millions of India, a token of the necessity of 'bread labour' and organized non-violence as against organized violence on which the society of today seems to be based.

3. He must dwell in a cottage accessible to all, though easily shielded from gaze, if he is to do efficient work. The British Governor naturally represented British might. For him and his was erected a fortified residence—a palace to be occupied by him and numerous vassals who sustained his Empire. The Indian prototype may keep somewhat pretentious buildings for receiving princes and ambassadors of the world. For these being guests of the Governor should constitute an education in what "Even Unto This Last"—equality of all—should mean in concrete terms. For him no expensive furniture, foreign or indigenous. Plain living and high thinking must be his motto, not to adorn his entrance but to be exemplified in daily life.

4. For him there can be no untouchability in any form whatsoever, no caste or creed or colour distinction. He must represent the best of all religions and all things Eastern or Western. Being a citizen of India, he must be a citizen of the world. Thus simply, one reads, did the Khalif Omar with millions of treasure at his feet, live; thus lived Janaka of ancient times; thus lived, as I saw him, the Master of Eton in his residence in the midst of, and surrounded, by the sons of the Lords and Nabobs of the British Isles. Will the Governors of India of the famished millions do less?

(Extract from *Harijan* dated 24-8-1947).

We need not comment. Or need we? Let the Governors and Ministers search their hearts and set

India does not imitate. It seems inevitable that India, should work out her own synthetic politics, in the heart of which will be mirrored equally the truths of all the schools of political thinking. Here Marx will be persuaded to squat on the floors of Sevagram and chat and dine his *chapati* with Gandhiji, while Gandhiji will be prevailed upon to bear the noise of invading machine and the large scale industries. It will be very difficult, nay almost impossible for India to go ahead externally in the world serving it for the better, while remaining firm and secure internally, unless India stands strong on the moorings of the synthetic politics. India's declared policy of neutrality or of not aligning herself with any power-block is but a necessary corollary of this basic politics. India requires the world for its material up-keep and progress, world requires India for its spiritual upkeep and progress. India cannot carry on this commerce effectively unless she has creedal freedom along with her political independence. India must steer clear both of the ruthless bluntness of totalitarianism and of the snobish insincerity of democracy. Synthetic basic politics will also save the nation the necessity and the risk of frittering away a very useful quota of national energy to unproductive purposes. Followers of a school of politics, who do not find the echo of their school of thought in the politics of the nation, will not align their activities with the nation-building projects, they may even senselessly obstruct the growth of the nation, as we are practically finding it today. But if it be possible to work out a politics where all can join in spite of differences, the nation can be saved from

internal disruption and external cold war and their necessary effects. But is it possible to work out such a synthesis?

Constructive thinkers cannot do better than turning to Swami Vivekananda for guidance in a very important matter which is popularly known as work among the masses. Generally we make a mess of mass-work. Today powerful misleading forces are at work. Sometimes we do the work of very effective misleading even with the best of intentions. It is not impossible to do wrong things sincerely and with a pure missionary zeal.

Therefore it is safe that leaving aside our puny funny individualities we be guided in this very vital work by authorities who have the least chance of committing mistakes. The basic ideas of Swamiji regarding work among the masses are as follow: the nation lives in the cottage. Without genuine and all round prosperity of the masses there is no prosperity for the nation for they constitute the very back-bone of the nation. The masses are to be uplifted without disturbing their religion. There cannot be any real secular prosperity unless it is sustained by spiritual stability. Swamiji views the problem of work among the masses from the widest possible perspective in the peculiar set up of Indian history, traditions, necessities and possibilities. More than two decades before the Russian revolution he said:

"Everything goes to show that Socialism or some form of rule by the people, call it what you will, is coming on the boards.....Human society is in turn governed by the four castes—the priests, the soldiers, the traders and the labourers...Last will come the labour (Shudra rule)...the first three have had their days.

Now is the time for the last—they must have it—none can resist it. ...a time will come, when there will be the rising of the Shudra class, with their shudrahood; that is to say, not like that, as at present, when the Shudras are becoming great by acquiring the characteristic qualities of the Vaishya or the Kshatriya, but a time will come, when the Shudras of every country with their inborn sudra nature and habits—not becoming in essence Vaishyas or Kshatriyas, but remaining as shudras—will gain absolute supremacy in every society. The first glow of the dawn of this new power has already begun to slowly break upon the Western world and the thoughtful are at their wits' end to reflect upon the final issue of this fresh phenomenon. Socialism, Anarchism, Nihilism, and like other sects, are the vanguard of the social revolution that is to follow."

The world history of the last half a century has proved the truth of Swamiji's prophecies. Now, power in unregenerate hands is something very dangerous, dangerous for others and more so for those who wield power. So the problem is precisely how the Labour, the class which is destined to come to power by the law of history, could be made as quickly as possible proper recipients of power, so that the rule of the Labour may not be something insufferable. This according to Swamiji could be done by respectfully imparting to them the highest culture, the custodians of which are the upper classes. Addressing the upper classes Swamiji says almost in ironical voice:

"Skeletons of the past, there, before you are your successors, the India that is to be. Throw those treasure-chest of yours and those jewelled rings among them—as soon as you can; and you vanish into air, and be seen no more—only keep your ears open. No sooner will you disappear than you will hear the inaugural shout of Renaissance India—ringing with the voice of million thunders and

reverberating throughout the universe, "Wah Guru ki fateh—victory to the Guru!"

How to throw those treasure chests and jewelled rings? By anyhow giving them adequate food, clothing and shelter and spreading among them *essential* education. He exhorted the social workers:

"Before flooding India with Socialistic or political ideals first deluge the land with spiritual ideas. In this land of charity, let us take up the energy of the first charity, the diffusion of spiritual knowledge."

Even many great men do not seem to have understood the significance of this small piece of advice of Swamiji. But fortunately for India he himself had taken up the work of deluging India with spiritual ideas. The harvest was a galaxy of heroes, a Mahatma, other great men, and their great work. With the coming of independence India opened a new chapter. Now again we require deluging the land with spiritual ideas, 'the diffusion of spiritual knowledge'. Who will do it? You and I. How to do it? Not by merely quoting scriptures and boring people but by living the life of the spirit as taught by our Teachers,—by 'renunciation and service', for the talks of unrealized men, however learned they may be, cannot bring the spiritual regeneration, which we badly require.

Men do not live without a philosophy. If they are not kept imbued with and rooted in a higher philosophy, they will be captured by a lower dogma which satisfies their ordinary animal needs. This is why Swamiji cried again and again to spread the gospel of spirituality before preaching politics. Today our need for sticking to the highest ideals of life, of not lowering the standards

of mystic aspirations, of going ahead with spiritualizing programmes are greater than ever. We need have to bring the costliest, the purest oblations in the great sacrifice that is going on in the world today. This is the hour for unsleeping awareness.

India must break through her intellectual serfdom of the day. There must be intellectual reconquest by India. That some of our brilliant youngmen should become dogmatic and blind disciples of Marx proves that they did not get sufficient opportunities to come in contact, understand and imbibe the genuine Indian views of life. But this state of affairs should never be allowed to continue a single day more. A great cultural awakening from within, a real renaissance must be brought about. The country should be flooded with the wellings of India's own spirit. Come along! Let there be a deluge. India must throb and pulsate with her sovereign thought powers. Her thought patterns must invade and permeate every living brain in the world. India holds the key to the solution of world problems. She has the all saving manna. This is a statement of fact.

A comprehensive, planned, exhaustive and final examination of Marxism from the standpoint of Indian view of life is a pressing need of the times. Our best mystics, sociologists, historians, economists statesmen, humanists and intellectuals should collaborate in this urgent work.

Of late Pandit Nehru has affirmed and reaffirmed publicly that he had no quarrel with the basic principles of Marxism, better known as communism. As an individual he has of course every right to hold and ventilate his personal views on such a

burning topic. Yes, Marxism has also some elements of truth. But we do not understand why as the Indian among Indians, as an inheritor of the hoariest culture of the world, Pandit Nehru should not have precious little quarrel even with some of the basic principles of Marxism as such.

India is soaked in God-experience. No humbug about that. Here we had sages, who had direct communion with the Divine Ground, as the law-givers of our society; they determined how the state revenue should be spent. So God-experience controlled economics in India. Here we had kings who lived precarious lives in the wild forests to fulfil the demands of Truth. Here we had princes who renounced all the luxuries of world, their kingdom and all, in search of the ways for the cessation of miseries that life itself was for humanity. Here we had a scheme of life which matured in leaving the world with all its resources and 'sources of production' behind at a particular age, for the enjoyment of others. Here we had emperors who either gave away even the last coin of the royal exchequer to his subjects at regular intervals; or considered themselves as parents of their subjects and moved heaven and earth to make their lives enjoyable and meaningful. Here we had men who would not care for a bread-winning education, who spurned gold as the worst rotten thing of the world. Here we had men who held 'renunciation and service' as the highest prizes in life. Here we had men who asked a mighty empire to be rolled off and it had to be rolled off with all its economics and politics. Well, this is the basic Indian

history of India, whatever may be its embellishments. With this thousands of years God-rooted history are we really to believe that there could be a materialist conception of history of India and that too a correct one? India could have only one interpretation of history and that is spiritualistic. Matter is a mode of the spirit as it were here. Matter itself could 'wither away' like the interim state of Marx, here, what to speak of dialectical materialism and all that stuff. Even today inspite of hectic propaganda class-strife is a myth in India. We have ofcourse our caste-strifes but now that too is a fast vanishing malady. The *varnashrama* scheme of life in India was essentially a spiritio-economic scheme worked out to give every dog his day and every angel his night. Marx was too preoccupied with Hegelian dialectics, Anglo-Saxon history, nineteenth century British economics, his own private misfortunes of life and his German revolutionary mind to have a large world-view which twinkled in the vast cosmic emmensities. But should we have to on that score forget to view the sky of the night? Are there no truths which inspite of his giagantic brain, Marx did not know? *Tat tvam asi Svetaketu!* Siva! Siva! for the scions of India to cringe and kotow to a dedivinising gospel ultimately! Why, there is enough water in the Ganga yet Would to God may He not forsake us!

The idea (our youngmen often run away with) that the Russian experiment has been a success is nothing less or more than a mere wishful thinking. Upto a point of time even Nazism looked like a success. What are thirtytwo years in the history of

a nation? If a third world war is not coming, we do not see why we should be surprised to find within ten years another revolution taking place in Russia to break down totalitarianism. If the revolution does not take place, Russia will have changed beyond comprehension in the meantime. If you want to hold man and his manhood in the iron mould either you kill the man or break the mould. If the people in Russia are sufficiently alive they must grow and out grow Marx. They will change and their philosophy will go with them. This is the law of real dynamic flux. Marxism is a stagnant dynamism if it holds that Marxism will not oneday be rejected. Then, if you dare come to changelessness, it is no more Marxism!

Much depends upon the young. Our young men are called to understand widely and deeply their times and assume wisely their responsibilities. These difficult times of humanity will have to be lived very cautiously in winkless wakefulness. The vision has to be kept clear, head unclouded, mind detached, hands working and the soul united eternally with the Divine Ground. Our young men should understand that there are other ways than 'stormy politics' to make this life fruitful, useful and worthy. In fact there is too much of unnecessary and sordid politics in this world and we need be saved from this 'dirty game'. A world youth movement of no-politics can work for much good on earth. Teachers of schools and colleges have a very important role to play in the world. By thier life-example, love and teachings they can mould the shape of things to come. But they must know very

clearly where they themselves have to draw inspiration from.

Propaganda is an impersonal friend of whom we should not, need not hesitate to ask help. The Government of India should forthwith appoint a commission of learned, cultured and thoughtful persons who could advise them as to how the Indian view of life could be correctly, effectively and attractively brought home to our young minds and the masses. This commission may with advantage be attached to the ministry of education. The Foreign Language Publishing House, Moscow, has been inundating India with attractive books of perplexingly low price. Of late readers have received a book of 167 pages of Cr. 8vo size at a price of three annas. We do

not know what wages are given to labourers in Russia. Any way we have no objection in sometimes having cheap books. But what the Government should see is that the courtesy is returned, that the Russian young can have good books from India on Indian view of life at reasonable prices. At least Indian boys must have readable books on Indian view of life. We appeal to the intelligentsia to fight out this spiritual crisis of the nation for the good of the humanity.

If we have heart we must not lose heart. If we are not dead, we are alive. We shall live. We shall even conquer. Ours will be a victory that will defeat none but raise everybody.

Hosanna, hosanna, the stir!

* We find it relevant to quote a report that appeared in *The Hindu* on July 17, 1949.

"The West Bengal Governor, Dr. K. N. Katju, urged to-day all right-thinking men "to inculcate into our young boys and girls the true doctrine of our ancient teachings." They should be told, he said, that they could be proud of what they had got and need not go in for guidance from other prophets.

Dr. Katju who was addressing a meeting organised by the Prabartak Sangha (a religio-economic organisation) next referred to the bomb-throwing incident in the maidan meeting on July 14 in which a young constable lost his life. The Governor said that as he was standing by the side of the young constable at the burning ghat yesterday, he posed a question to himself as to what this poor young man had died for. He was one of their brothers and did not do wrong to anybody. He took no aggressive part but had been there to work in a peaceful meeting. Yet he had to lose his life.

The fault, Dr. Katju thought must be of individuals and of the society they belonged to, because they had departed from their ancient tradition and culture and did not worship the true genius of the race. The result was that our young boys and girls, being misguided, went to other philosophy, ignoring their own, and committed such acts.

The Governor said that our boys and girls should remember that in the Gita alone lay their salvation and therein lay the answer to the doctrine of Communism in so far as it was wedded to violence and terrorism.

He hoped that after the inspiring message of the Prime Minister of India, to the people of Calcutta, such disgraceful events would not recur, and so far as the society was concerned, it should make more sustained efforts to follow the path shown by Swami Vivekananda and inculcate into our children the true doctrine so that they could realise that it was working for the same objective, namely a classless society."

THE SPIRIT OF INDIA

By SWAMI NIKHILANANDA

Two branches of the Aryan race have made great contributions to the world culture. The Greeks, who were the pioneers of the European branch and the cultural ancestors of the modern Europeans and Americans, developed a philosophy of life which emphasised physical power, intense action, enjoyment of material pleasure, and knowledge of the tangible physical world. The Indo-Aryans, who lived on the banks of the Ganges and the Indus, on the other hand, laid stress on contemplation, peace, inner life, detachment, and knowledge of the Infinite. Indian culture has been spiritual in the deepest, all-inclusive, and universal sense of the word.

The Indian interpretation of life and the universe is sacramental or spiritual, as opposed to the Western interpretation, which is mechanistic or materialistic. According to the Hindu view, the universe is a projection of the God-head. Everything is suffused with the spirit of the Lord. All that exists is verily Brahman. Ignorance creates multiplicity, which, in its turn, gives rise to greed, lust, anger, and jealousy. Knowledge reveals the unity of existence. This unity pervades the whole universe, with its animate and inanimate objects. God, men, and animals are all included in it. It is the base of the golden rule and of ethics. By loving others we only love ourselves. Every soul is divine and eternal portion of the God-head, it is immortal and indestructible. The spirit dwells in all beings, irrespective of their physical and

mental characteristics. Therefore, all men are entitled to our respect. The divinity of the soul is the true foundation of democracy.

The harmony of religions has been a chief characteristic of Hindu thought. Hinduism shows respect to all faiths—not merely toleration. From the Vedic seers to Ramakrishna, all have proclaimed that different faiths, like different paths, lead to the same hilltop of God-consciousness. Political and economic factors were largely responsible for the past communal frictions in India. Religion has been exploited by evil persons to serve their selfish ends. The appalling ignorance of the Indians has aggravated the situation. The remedy for the communal tension is not the rejection of religion. That would be like throwing away the baby with the bath-water. On the other hand, there should be an intensive study of the different faiths in schools and colleges under competent teachers. This will create respect for each other's faith and bring about a harmony of religions.

The Hindu view of life is not pessimistic or otherworldly. God is the embodiment of bliss. Hinduism has not produced pain-hugging, melancholy mystics. It has encouraged the pursuit of legitimate ideals of life, such as dharma or righteousness, artha or wealth, and kama or sense-pleasures. They all ultimately lead to Moksha or Liberation.

The thoughtful people of the West have

been looking to India as their spiritual leader. The present malady of the world is spiritual. Economic, political and social confusion are but the symptoms of a deep-seated spiritual illness. Man is not in peace with himself and his Creator. Freed from the political thralldom of many hundreds of years, India is now mistress of her own destiny. She must decide her future line of action. She has come in contact with the scientific and technological West, as also with communistic Russia. What path will India follow? Let us not forget at this critical juncture, when we are searching for light, that India down the ages has evolved a way of life that has preserved her ancient civilization for the past seven thousand years and earned respect for her from the outside world, and which at the same time is not in conflict with reason and the scientific method. The immortal spirit of India is our pointer to the goal of our national life. It will be good for all of us to remember that those who would see farthest into the future of a nation must look farthest into its past.

SWAMI RAMAKRISHNANANDA

By SRI KUMUD BANDHU SEN

It was a big two storeyed building, the outer portion of which in the upper storey contained a hall, where the members of the Alambazar Math used to sit and receive visitors and devotees and hold spiritual talks with them. Some of the members of the Math used also to take rest after midday, and sleep at night there. The monthly rent of this big house was rupees ten only, for the people took it as a haunted house and they were afraid of occupying it. Two successive suicides of the previous occupiers of this house helped to spread such rumours.

Under the direction of Srimat Swami Saradanandaji, one day I was going to the *Thakurghar* (Shrine) of the Math where a photograph of Sri Ramakrishna was installed on a wooden *simhasana* (sacred stand) and worshipped. Quite ignorant of the rules of the sanctuary, I was crossing the verandah making a clatter with shoes on, when one grave voice reached my ears: "Who is there?" I brought myself to a halt, and my heart went pit-a-pat; I was then a mere boy, fourteen years old. I found a Swami advancing towards me. When he saw me, he smiled and said, "Oh you child! Just put off your shoes and keep them there," pointing to a place on the verandah, and asked me to follow. He took me to where I could wash my face, hands, and feet, and then allowed me to enter the shrine. I stood alone before the photo for some time, filled with a new experience forgetting my surroundings and prostrated myself before the hallowed portrait. When I came out, Swamiji was waiting for me outside. He called me in affectionate tones, gave me sweets and a few pieces of fruits as *prasad*, instructing

me where to take it. He then asked my name and address and enquired of me as to the class in which I was reading. He then most tenderly asked me to come to the Math every Sunday and on other holidays. This was Swami Ramakrishnananda, and it was the year 1894.

I used to go to the Math frequently on holidays, sometimes alone, sometime with other devotees with whom I came to be gradually acquainted. One day he told me the story of Sukadeva running just after his birth through forest and hills, his father Vyasa Deva following him with the appeal, "Come back, my son, come back!" The trees through which Sukadeva passed were identified with him by his divine touch, and they, as Sukadeva, responded to Vyasadeva's appeal; but *maya* could not touch the Brahmachari himself. Men could not have formed any idea of Sukadeva had they not seen our Master Paramahansa Deva in the flesh. "By his grace and blessings we firmly believe that *maya* can be conquered even in this life." Even now, when I am sixtyeight, I vividly remember how Swamiji's face glowed with the inspiration of faith and sincerity when he uttered these words.

His method of worship was wonderful and charming. One who had the privilege of being present, felt that it was not mechanical, but sensed the presence of a living personality. During *aratrikam* (evening service at the shrine) when he used to wave the light on high, repeating in a solemn voice "Jai Guru", "Jai Guru", everybody who attended was filled with reverence and awe. Sriyat G. C. Ghosh,

the well-known Bengali dramatist, once remarked before his Gurubhais, "Sashi is *asana-siddha*, otherwise it is impossible for anyone else to worship the whole night at one sitting."

Swami Vivekananda wanted one of his Gurubhais to help him in preaching in the West and he mentioned his name. Swami Ramakrishnananda at once agreed and made preparations for his departure, ordering his suits etc. But, as he suffered occasionally from skin eruptions and cold climate might be unsuitable for him, doctor's opinion was adverse. The proposed voyage had to be given up.

Swami Vivekananda held him in high esteem and love. One day I heard Swamiji speaking in reference to Swami Ramakrishnananda. "Sashi is the guiding spirit of the Math. His unflinching devotion to the Master, his ideal of service and sense of duty, loving heart and firm resolution, made it possible to continue this organisation. Like an affectionate mother he looked to our health and food when we had no thought of this body and external affairs of the world. All the members of the Math went to different places for realization of God but he alone remained unmoved and managed the Math. *Thakurghar* is to him the greatest *tirtha*. He is a living embodiment of devotion and service to God." Swami Vivekananda used to speak about him with passionate love and esteem.

But as soon as Swami Vivekananda returned to Calcutta, from the West, he proposed to send Swami Ramakrishnananda to Madras to start a centre there. Swami Ramakrishnananda at once complied, taking it as a direct order from Sri Ramakrishna.

He was rather strict about maintaining orthodox rules of life, and Swami Vivekananda had told his Madras disciples and admirers that he would send one of his Gurubhais, who would be more orthodox than the most orthodox people of the South and at the same time an ideal Sadhu, unparalleled in his devotion to God. His saintly character, childlike simplicity, profound learning and intellectual brilliance, his loving heart embracing all the universe, his lofty spiritual thoughts and ideals, and above all his sublime teachings based on personal experience and realization inspired those who had the privilege of coming in contact with him, and he succeeded in overcoming all obstacles in the matter of establishing a permanent centre at Madras.

The Bombay branch of Messrs. John Dickinson & Co., paper dealers, was started by the late Kalipada Ghosh, an earnest devotee and disciple of Sri Ramakrishna. A flat of Topiwalla Chawl in Grant Road was rented for the staff of the firm. Other Bengali gentlemen too stayed there with the permission of late K. P. Ghosh or his son late Barendra Krishna Ghosh, the Salesman and the local Head of the firm. Every Wednesday flowers and sweets were offered to Sri Ramakrishna whose photo was installed as a deity. I went there in November 1903 and lived up to May 1905. Sometimes a member of the Ramakrishna Math or a devotee of Sri Ramakrishna visiting Bombay would be entertained. Swami Bodhananda and Swami Sankarananda (then a Brahmachari) came to Bombay in December 1904 and were received in the flat as guests.

In the course of conversation, Swami

Bodhananda suggested to me that Swami Ramakrishnananda might be invited on the occasion of the next birthday anniversary of Sri Ramakrishna, an annual function at Bombay, which the Bengali residents used to hold. I consulted some of the old and prominent Bengali citizens, the idea met with universal approval and promise of support. Some of the citizens had had the privilege of coming in contact with Swami Vivekananda and Swami Brahmananda and cherished the memories of those days. One of them took me to Mr. Setlur, a well-known advocate of Bombay High Court, who also had come in direct contact with Swami Vivekananda. Mr. Setlur, not only approved of the idea, but also induced us to make the necessary arrangements. I wrote to Swami Ramakrishnananda everything in detail, inviting him to come to Bombay. He at once accepted our invitation. With the help of Mr. Setlur we engaged beforehand Sir Cowasji Hall for that particular day and some donations were raised. But within a week of his acceptance of the invitation, Swami Ramakrishnananda sent us a wire to the effect that under the instructions of Swami Brahmananda, the President of the Ramakrishna Math and Mission, he was starting for Rangoon to deliver lectures on the same day; and he advised us therefore to write to Swami Brahmananda to send somebody to Bombay in his place. Sri Setlur and other prominent members of the Utsava Committee urged me to write to the President as well as Swami Ramakrishnananda that his presence at Bombay was keenly longed for by the people of Bombay. I wrote to Swami Brahmananda

explaining everything in detail and informed him that it was the earnest prayer of Sri Setlur, Sir (then Dr.) Balachandra Krishna and other prominent citizens of Bombay to see and hear Swami Ramakrishnananda whose name and fame had reached them from Madras. Swami Brahmananda wrote to me in reply that it had been a great mistake on our part to have invited Swami Ramakrishnananda and fixed a date and made necessary arrangements, without his knowledge. However, he would accede to our request provided the date was changed. He would then ask Swami Ramakrishnananda to go to Bombay after finishing his Rangoon tour. We agreed and the date was changed as approved both by the President and the Swamiji.

In the meantime, I wrote to Sri Bala Gangadhar Tilak requesting him to preside on the occasion. He replied from Aurangabad that busy as he was over some pressing matter, it would not be possible for him to attend, but, he concluded, "Both the Master and the Pupil are held in high esteem by me, and I wish every success to your movement, which has my full sympathy."

Swami Ramakrishnananda came to Bombay in March 1905. He had previously informed us by wire the date and hour of his arrival. Sri Setlur, Sri Vaidya and other prominent citizens and most of the Bengali residents of Bombay were present at the Victoria Terminus Station to receive the Swami. He was garlanded on the platform and taken to the Topiwala Chawl, and he was put up in the room occupied by Sri B. K. Ghosh who moved to another room

in the flat. After he had taken a little rest, he wanted to know if Sri Ramakrishna was daily worshipped there. On being informed that only on Wednesday evenings the Master was worshipped and offered flowers and sweets, he told us that he would, during his stay offer *Bhoga* (food offering) daily and personally perform the worship and so we should make necessary arrangements. We complied and it was a heavenly sight for even a man of little faith to witness with what deep devotion he offered worship. He seemed to be unconscious of his environment, and his body glowed in accordance with the change that passed over his mind and soul. Even in the first evening there was a number of visitors, among them Sir (then Mr.) Narrottamdas Morarji and others with flowers and offerings. Narrottamdas Morarji invited Swamiji and took him next day to see his mills and presented him with boundles of clothes manufactured there.

Bala Gangadhar Tilak presiding over one of the four lectures delivered by Swamiji exhorted him and the people of Bombay to found a Ramakrishna Math there under a Swami of the Ramakrishna Order. He wrote even a leading article in the *Kesari* suggesting that like Calcutta and Madras, Bombay should have a centre of the Mission. In the presence of Swami Ramakrishnananda, a committee was formed with Sir Balachandra Krishna as President and Dr. Vaidya as Secretary and some of the prominent citizens and Bengalis as members. Tilak was requested to lend his name as President, but he refused on the grounds that he was a political worker and the inclusion of his name might hamper

the organisation. He would be able to help the committee from outside better than as a member of it. However Swami Ramakrishnananda made a stir among people and roused their religious enthusiasm, and a short summary of each of his four lectures in different places was reported in all English and Indian language papers in Bombay. He even wired to Swami Brahmananda informing him that by the grace of Sri Ramakrishna his visit to Bombay had proved a success. Swami Brahmananda wrote to me in a letter thanking all who took part in spreading the spiritual message of the Master. This original letter was taken from me by Swami Visvananda to preserve it in the Bombay Math. There was always a crowd of visitors for the Swamiji till 9 P. M. (Bombay time) and there were spiritual talks and anecdotes from the lives of Sri Ramakrishna and Swami Vivekananda, which dispelled doubts and inspired listeners.

I had occasions to see him later when he came to the Belur Math on a short visit. His life was a perennial source of spiritual inspiration and one who happened to come in contact with him could not help being affected by it.

In his talk with us in Bombay, Swami Ramakrishnananda described the celebrations of the birthday anniversary at Rangoon where he found a good number of the devotees of Sri Ramakrishna. He had a talk with the poet Nabin Chandra Sen, who happened to be there at that time, and he admired him for his liberal and broad outlook on life. The poet in course of the conversation admitted that the age

required an Avatar of the Ramakrishna type. Now all different cultures and religious ideals with different ideologies of the people of the world were being blended together. The world therefore needed a prophet or Avatar in whom they might be expressed in an integrated form, and the people of the world might stand united in common brotherhood with mutual love and toleration in spite of outward differences in thought and ideals. Swami Ramakrishnananda told Nabin Babu that the Avatar of the age appeared in human form in Sri Ramakrishna Paramahansa, and the people of the world would sit at his feet in peace and harmony. He told us that the poet was greatly impressed and asked his blessings for his son Nirmal Chandra who practised there as a Barrister-at-law.

One day in Bombay, he suddenly asked me whether there was any library in the neighbourhood, where Hindu scriptures might be found. I replied in the affirmative, and I thought he would like to consult some books for reference before delivering lectures. When he finished offering of bhoga I asked the names of the books he wanted for reference. He at once got excited and rebuked me, saying, "Do you think we are professional preachers? Consulting books to show our scholarship and depth of learning! We are servants of our Master, what message He wants us to spread for the good of humanity, we deliver. We are merely His instruments, His servants, nothing else." I was silenced.

On another day he told us that we could not gauge the greatness of Sri Ramakrishna. "Do you think that we are preaching his wonderful life and message? Far from it.

Sri Ramakrishna himself is preaching his wonderful life and message through mysterious ways. Whenever we go to preach him we find that the field already prepared. Some were blessed in dreams and visions and got spiritual inspiration direct from him, some people feel attracted by his teachings of the highest truth clothed in simple language and parables, some are inspired by seeing Swamiji and hearing his inspiring lectures. It was Sri Ramakrishna who worked miracles through Swamiji and the world was astounded."

There was a Bengali Sadhu at Ahmedabad. He used to tend the sick with medicines and had earned a reputation and made some income for himself. Whenever he came to Bombay, on business, he used to put up at our flat as a guest. He said that he had been initiated by Swami Brahmananda. He met him in Bombay while he was very young. One day Swami Ramakrishnananda enquired about him. I told him that the people said he was a greedy man. Swamiji replied, "That may be, but know for certain that those who have got spiritual initiation from the Holy Mother and Maharaj (Swami Brahmananda), are destined to get freedom from bondage and this is their last birth." Strangely enough next day that Bengali Sadhu came to see him from Ahmedabad. Swamiji received him most tenderly and embraced him. He had a talk with him for hours. Afterwards he told me, "Don't take him as an ordinary man. He has got the blessings of Maharaj. Don't judge him by his outward behaviour and habits. Inwardly he is sincere and full of devotion and faith."

In 1909 April, a convention of religions was held at Calcutta Town Hall under the auspices of the Vivekananda Society. It was the first of its kind in India. A reception committee was formed, including among others the Late Sarada Charan Mitra, a judge of the Calcutta High Court as Chairman. There were three days of sitting and the Late Maharaja of Darbhanga, Sir Rameswar Singh presided on the occasion. At my request Swami Ramakrishnananda arranged papers on the different schools of Philosophy from South India, from the distinguished persons of Madras and took a keen interest in its success. I still gratefully remember that without his help and active sympathy the Convention could not have represented the different Schools of thought from the South.

At the earnest request of his Gurubhais, specially at the command of the President of the Math and Mission, Swami Ramakrishnananda came to Calcutta to spend the last days of his life there, as he was then suffering from T. B. His health had entirely broken down. Swami Ramakrishnananda was accommodated at Bagh-bazar Udbodhan House, known as the Holy Mother's place, where she used to put up during her stay at Calcutta. The Swami was placed under the care of the best physicians of Calcutta and his attendants, mostly members of the Math nursed him with the utmost care and loving regard.

I went to see him at the Udbodhan House when his condition was grave. He smiled when I went to him and gave me his last message. "Those who have sincerely taken refuge in Sri Ramakrishna and the

Holy Mother know it for certain that it is their last birth. One who has no other thought, no other work and no other desires, no hankering after lust and gold, is a true devotee. Such people alone have taken refuge in Him."

I used to go to the late G. C. Ghosh, the celebrated dramatist of Bengal and a great devotee of Sri Ramakrishna. One day he told me "The condition of Shashi Maharaj is very very grave. He sent me a line to begin with, for composing a song.....the line runs '*Pohalo dukha Rajani*', meaning the night of misery is over. By the grace of Sri Ramakrishna, I completed the composition immediately. Pulin Mitra sang it before him. He was greatly moved and was satisfied with the composition." Here is the translation of the song composed by Girish Babu:

The night of misery is over
The worst dream of Igo is gone,
No illusions about life and death
Lo, the glow of knowledge dawning in his face
The mother smiles.
With blessings on one hand
And protection on the other
The mother grants freedom from fear;
Sing Victory in a loud voice,
Proclaim the conquest of death by beating drums

"As Hanuman cleared the Strait of Manar so do you jump over the Strait of Illusion, and fall at the feet of Sita, the Eternal Wisdom. Otherwise you will have to remain on this side with the monkeys. You must have the strength of Hanuman! What made him, a monkey, so great? It was his faith in his divine nature. He said, 'Why shall I remain here? Let me go there where I shall find my true nature.' So he found his true self, while others were left in ignorance."

SWAMI RAMAKRISHNANANDA

The name of the Mother fills all earth.
The Mother says, 'Weep no more
Look at the feet of Ramakrishna
No more anxiety, no more pain,
Look at my side,
The Saviour of the world is standing
His eyes full of grace and compassion.'

On the August 21, 1911, he entered Mahasamadhi. During his last days he used to speak only on God, His infinite mercy and grace. In the midst of extreme suffering and pain he uttered His name and told his visitors that when he remembered God and His wonderful doings, he forgot all sufferings of the body. He smiled gently, saying, "It is His grace."

In 1916, when I went to Madras with Swami Brahmananda, he told me one evening—"Sashi Maharaj was an embodiment of the highest Vedantic Truth (*Vedantamurti*) Though he is no more present in body, his spirit is working all over Madras."

Swami Ramakrishnananda was a living embodiment of disciplined love for the Divine, strict in his conduct, obedient to the Math of which he was an illustrious member, eager to serve and wholly devoted to the life spiritual, through communion with the idea which Sri Ramakrishna stands for.

INNER POISE AND POWER

By SRI ANTHONY ELENJIMITTAN

The national and international situation today is admittedly chaotic and gloomy. There is hardly any politics save power politics in the party fights and international transactions. Might is right. But this universe subsists by virtue of Righteousness, of Truth. It is the great Moral Force that holds together this vast universe. Cosmos evolves on the basis of Truth or Righteousness; but chaos in our national and individual lives follows when the Divine Ground of our being and becoming is lost through untruth and sin. Truth is that which is; the Sanskrit root is *as*, whence the word *satya* for truth is derived, which means to be. Being is Truth. The supreme Being is the Truth of all truths, *satyasya satyam*; it is the ground of all the phenomenal aspect of the Real, the relative shadow of the Absolute Substance. *Maya* is nothing but relativity; the relative truths of our human logic and limited experiences of our daily life.

There is chaos in our social, political and international life because human hearts are chaotic within, for the outside world is but the projection and objectification of our inside world. As a man is in himself so he sees and views the world. The outside world is his own creation. Misery and ills are his own creations; he can get freed from the trammels of all miseries if he will. But he wouldn't. The silkworm can get out of the cocoon of its own creation; but it wouldn't; it would rather get itself imprisoned within its own walls and die there suffocated. That is what we see everywhere around us today. Man can

realize his own real Self and become enlightened and be a Buddha or Bodhisattva; but he wouldn't; he would prefer to revel in his darkness and call his spiritual thralldom his very freedom! Truth is Light; Truth is Life; Truth is the personal God and the Impersonal Absolute as well. But men prefer sense-pleasures to spiritual ecstasy, mammon and its alluring enticements and dazzling vanities to the real peace and bliss of mind. 'The light shineth in darkness; but the darkness comprehendeth it not'—(John. 1. 5.) Mortals cling to the fascinations of lust and gold, *kamini-kanchan*, and they miss the goal.

The Atomic Age has at one stroke done away with the spiritual traditions and cultural heritage of nations and races. Man is growingly becoming an extrovert, whereas Reality lies deep down within the heart of man. The lion of Divinity is just asleep within the heart of man which needs but awakening for a man to become God. The Kingdom of God is already within us; but we are looking for our heaven in things and thrills outside us. We are smitten bitterly during and after the last two world wars. Man is becoming more and more a senseless automaton, a dead cog in a grinding wheel, that makes him unable even to sing the swansong of a decrepit, dying civilization. He knows no song worth singing; he has forgotten the immortal ideals of classical Art and Aesthetics; he has lost hold on the roots of the Perennial Philosophy. He seeks far outside him the ocean of nectar and peace which is just within him, nay his own very core, his deepest Self. Mankind is growingly being smitten by the

nemesis of its own folly, insensibility and wantonness.

Man, although the child of Immortal Bliss, is still in perpetual misery. His own core is bliss and peace, happiness and joy; he swims in the ocean of bliss and happiness; yet he is weeping and there is none but himself who can wipe his tears. This universe and the little man therein spring from Immortal Bliss, dance and grow in Bliss and re-enter into Bliss at the end.

आनन्दद्वयेव खल्विमानि भूतानि जायन्ते ।

आनन्देन जातानि जीवन्ति । आनन्दं

प्रयन्यमिसंविशन्तीति ।

(*Taittiriya Upanishad*. Ch. 3. Lesson 6).

Certainly all beings here are, indeed, born from Bliss; having been born, they remain alive by Bliss; and on departing, they enter into Bliss.

And yet man is today the helpless victim of tears and blood. Our youths are led astray by cheap slogans and they forget that theirs was the divine birth and descent. Ideals and philosophies, religious truths and scriptures which gave life and inspiration to millions in the past centuries are all set aside with lightning speed. That sublime psychology of Yoga, the Himalayan summits of Advaita Vedanta, the rich traditions in mystical, spiritual and religious literatures of the world, the fountain-head of perennial philosophy under all skies of all times, are all brushed aside by our mass-produced politicals; nay the most sacred truths of religion and philosophy are trampled under feet. The bluntness, imbecility and blindness of the machine tools of the Atomic Age cannot go any further than when they proclaim from the house-tops that individual citizens can be happy and prosperous by certain treaty transac-

tions between the high-ranking diplomats of certain countries or through paper schemes and rhetorical flourishes. It is not religion, but irreligion in the guise of religion, that has become the opiate of the people. It is not God, the common Father or Mother of Hindus, Moslems and Christians, but the political capital made out of the communal cancer, the superstitious bigotry, that divided man from man, race from race, country from country. It is not the religious scriptures that are proved to be wanting, but the hypocrisy and bigotry of those who use scriptures not for the realization of Self or God within them, but to hoodwink the ignorant and make money, prestige and position, that is really at fault. At no time in history we needed more devoted, dedicated, consecrated, God-sent, Self-realized, self-disciplined apostles of the religion of Truth and Love as today. Priestcraft, dogmatism, communalism, creedal rigidity, one-way traffic, formalism and religious commercialism are the very denials of religion which prophets like Buddha, Zorathustra, Moses, Jesus, Krishna, Mohammed, Ramakrishna, Vivekananda and others of ancient and modern times lived and preached. We need realize in ourselves first what God-consciousness or Self-realization means and then make that the mainspring of spiritual dynamics and aggressive good in this world of restless activity. The good and the truth that spring from spiritual realization should be made aggressive and powerful enough to beat the forces of darkness, ignorance and lustful greed. Vivekananda, before repairing to the majestic solitude of the Himalayas, said to his friend: "I will not come back until I can burst on the society like a bomb". Aggressive good is veritably a

bombshell. Today we have atomic bombs which reduced Hiroshima and Nagasaki into ashes in the twinkling of an eye. There should be a mightier power of good to defeat the power of atom bomb, the symbol of twentieth century violence, ingenuity and obscurantism. That power comes from Religion; I mean Religion of Truth; for Truth is both God and Love than which there is nothing higher in this life or in the next.

नास्ति सत्यसमो धर्मो न सत्याद्विद्यते परम् ।

न हि तीव्रतरं किञ्चिदनृतादिह विद्यते ॥

(*Mahabharata*, Adi Parva 74; 104.)

There is no dharma equal to truth, there is nothing higher than truth and there is nothing more dreadful than falsehood.

Realization of Truth, God or Self is the only source of inner power and poise, for the lack of which, today countries and peoples are reduced to dreary deserts and a dunghills of rubbish intriguing diplomacy on the one side and commercial religious trade on the other. God alone is Omnipotence and Peace; God alone is Consciousness, *chaitanya*; realization of that Infinite Power within the heart of man is the only way leading to the inner poise and power of human hearts. There is no other way to attain that peace and poise from within.

नित्योऽनित्यानां चेतनश्चेतनाना-

मेको बहूनां यो विदधाति कामान् ।

तमात्मस्य चेऽनुपश्यन्ति धीरा-

स्तेषां शान्तिः शान्धती नेतरेषाम् ॥

(*Katha Upanishad* V. 13.)

He, the eternal among non-eternals, the intelligence in the intelligent, who, though one, fulfils the desires of many,—those wise men

who perceive Him as existing within their own self, to them belongs eternal peace, and to none else.

They talk about peace treaty. But has any treaty guaranteed peace at any time? History will convince us that the so-called peace-treaty is nothing but a truce between two wars. Was not the last world war professedly fought "to end all wars"? Yet where are we? War flames are consuming nations and continents which threaten to break upon into another world conflagration. Asoka was right when, after Kalinga war, he decided that peace and prosperity could only be built on *Dharma*, on the inner transformation of individuals from flesh-boundness to spiritual freedom, on the second birth based on the inner consciousness. Whereas warriors, empire-builders, diplomats, businessmen remained on the surface waves of the sea of life, it is only the prophets, *rishis*, sages and saints that went into the very depths of human life, analysed the very foundation stone of the human make-up, and taught the weary, despondent and dead world that the core of man is God, that the bottom of the sea of life is clear, limpid, peaceful and blissful in spite of the raging hurricanes on the sea of life on its surface. Their teachings form the rock of perennial philosophy, valid for all men, for all times. Their teachings have no more the time-space-bound walls nor racial, national nor creedal barriers. They spoke for all human beings for all times, though clothed in the phraseology, idiosyncrasy and colour of a particular country, race or tradition under which they were born, they grew and taught their gospel of redemption to mankind.

Inner peace and poise come from Inwardness, from complete subjectivity and

enlightened consciousness. Socio-spiritual economico-political, the entire *milieu* and environment, will most definitely help or hinder the birth of spiritual consciousness in us. But the finality in the birth of spiritual consciousness is not from the external world, but from subjective consciousness, which has power to change even the most rigid external environment. Inner peace and power come from realization of Truth. Inner poise, stoic imperturbability, and *vairagya*, come from discrimination. There is no discrimination without reflection, meditation, inward prayer. One is the concomitant of the other. No peace without meditation, no inner poise without inward peace.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥

(*Bhagavadgita* II. 65)

For the uncontrolled person there is no knowledge, nor is there meditation for him; and for the unmeditative person, there is no peace, and for one bereft of peace how can there be happiness?

It is through concentration of mind and heart that one discovers the real priceless gem that is the source of every bliss and light from within. Money, fame, pleasures born of sense-contact, in a word everything that is outside our mind and heart, anything that make us depend upon something outside us, our real Being, is misery; it is dissipation, mental disease and physical death. But all inner peace, joy, poise and happiness spring from within. Says Manu:

सर्वं परवशं दुःखम् सर्वमात्मवशं सुखम्
एतद्विद्यात् समासेन लक्षणं सुखदुःखयोः ॥

(*Manusamhita* IV. 160)

To be under the control of others is misery, to be under the control of oneself is happiness: this in short is to be known as the cause of happiness and misery.

It is the glory of India that she gave out to the world the religion and philosophy based upon the knowledge and realization of Self. All her sacred lore and traditions are saturated but with one enthusiasm, one redemptive gospel, one insistence; which says, "know thyself, control thyself, purify thyself, reach and realize thy Self, for *mukti* or freedom is in Self-realization; in it lies the secret of invincible power and unshakable poise, indomitable will-power and living faith, undying hope and certainty without which our tiny barges cannot sail along safely in this tempestuous sea of life and reach the yonder shore of existence.

The winter gloom that pervades over the Indian and world horizons cannot last long. The sense of frustration, hopelessness and dejection can only be removed through re-instating the fundamental values and corner-stones of perennial philosophy of Self. Only that philosophy gives the needed inner poise and power to the youth of the war-battered, fear-haunted and authority-ridden world of today. India, the Mother of Perennial Philosophy and Eternal Religion, can still help her children and the world to gain that inner poise and power so much needed for the world today.

"When man asserts himself in man, then he commits all sorts of unworthy acts; when God asserts Himself in man, then he is good, pure, virtuous, and truly loving."

SWAMI RAMAKRISHNANANDA

PANCHARATRA AND VISISHTADVAITA

By SWAMI ADIDEVANANDA

Visishtadvaita accepts the Pancharatra as a supreme authority. Some of the important tenets of Srivaishnavism such as the conception of the four vyuhas, vibhavas, archa, etc. seem to have been adopted from the Pancharatra Agamas. What is the significance and import of the word 'vyuha'? Do we find in this system any clear departure from the traditional teachings of the orthodox ideology? Sri Sankara while commenting on the *Vedanta-sutras* (II, 2, 42-45) rejects that part of the Pancharatra doctrine which admits the emanation of the four vyuhas, namely, that Vasudeva divides himself into four vyuhas as Vasudeva, Sankarshana, Pradyumna and Aniruddha; of these, Vasudeva is the highest Brahman, Sankarshana who springs from Vasudeva is the individual self, Pradyumna who springs from Sankarshana is the mind, and Aniruddha who springs from Pradyumna is the ahankara. Another objection of Sri Sankara is that there are many passages in the Pancharatra Agamas which contradict the vedic authority: for instance, "Not having found the highest bliss in the Vedas, Sandilya studied this sastra"¹. So according to Sri Sankara this system is not to be accepted since the origination of Sankarshana, i.e., jiva contradicts the *Sutras* which teaches the eternality of the jiva. Now, the point to be considered is whether this interpretation of the Pancharatra philosophy is accepted by the Bhagavatas and other followers of the Pancharatra Agamas. What intrigues

us is that Sri Ramanuja also is ready to reject the doctrine if it means that a jiva called Sankarshana originates from Vasudeva. According to Sri Ramanuja, Sankarshana, Pradyumna, etc. are of the nature of Brahman, and not jiva, manas and ahankara each of which originates from the preceding one. To support this contention the Acharya quotes from authoritative Pancharatra Samhitas like *Paushkara-samhita* and *Sattvata-samhita* which teach that the Supreme Brahman alone manifests in these four vyuhas so as to render Himself realizable by the devotees². Another aspect of the vyuha conception is that these 'manifestations' are meant to enable the upasakas to attain to Vasudeva, the Supreme Brahman, who is more subtle when compared with the vyuhas.

As regards Sandilya's alleged censure of vedic authority, Sri Ramanuja says that it is not at all the censure of the Veda, but on the contrary it is the glorification of the Pancharatra. The Acharya compares this to the Bhumavidya of the *Chhandogya Upanishad* according to which Narada says that he 'does not know the Self' even after mastering the four Vedas, Itihasas, Puranas, etc. In this case also the purpose is not to condemn the Vedas, but to extol the Bhumavidya through which the knowledge of the Self can be attained.

From all this it can be concluded that according to Sri Ramanuja (i) the texts of the Pancharatras controvert the doctrine of the origination of jiva, (2) the Pancharatra

1. Sacred Books of the East, XXXIV, part I, p. 443.

2. *Parama-samhita* speaks of the eternity of the jiva in the following words: 'The nature of prakriti consists therein that she is non-sentient, for the sake of another eternal' etc. (Sacred Books of the East, XLVIII, part III, p. 526).

Agamas are not opposed to the teachings of the Veda, and (3) none but the highest Brahman abides in the four vyūhas. In that case what about those Pancharatra texts which declare the origination of jiva? Either Sri Sankara and Sri Ramanuja must be interpreting the Pancharatra doctrines in the light of their own theological speculations, or the Pancharatra system itself must contain dissimilar and conflicting ideas. The latter seems to be more plausible than the former. For, a study of the vast literature of the Pancharatras goes to prove that they were composed in the North as well as the South at various periods. Dr. Schrader who gives a list of 215 samhitas does not doubt the possibility of the existence of the Pancharatra Agamas before the time of the Naradiya section of the Santiparvan of the *Mahabharata*. Some samhitas were composed even after the time of Sri Ramanuja, since a work like *Brihadbrahma-samhita* refers to the Acharya himself.³ The important samhitas so far printed convince us beyond doubt that there are differences between samhita and samhita on many important and unimportant issues though all of them agree on many common points. So it is most probable indeed that the multifarious texts which pass under the name of 'Pancharatra' may contain diverse and conflicting

doctrines such as 'the origination of jiva', 'the eternality of jiva' and so on. Consequently the texts which Sri Sankara had for his authority must be absolutely different from the texts which Sri Ramanuja used as his source. It is interesting to note that there is absolutely no difference between Sri Sankara and Sri Ramanuja as regards the eternal nature of the unborn jiva though they may differ in the interpretation of the doctrines advocated by the Bhagavatas.

Whatever might be the origin and position of the Pancharatra according to its critics, it was always regarded by the Visishtadvaitins as not only of vedic origin, but also as no less authoritative than the Vedas. Yamunacharya in his *Agamapramanya* maintains that the Pancharatra is as authoritative as the Vedas, since it has a divine origin like the Vedas. Moreover, if it was the purpose of Badarayana to condemn it in his *Sutras*, he would not have glorified it in the *Mahabharata*.⁴ Every teacher of Visishtadvaita after Sri Ramanuja has more or less maintained the same position.⁵ It is interesting, however, to note that *Mahabharata* and the puranas such as *Vishnu*, *Bhagavata*, etc. approve the Pancharatra doctrines, whereas *Agni*, *Linga* and other puranas strongly condemn the Pancharatra.⁶

THE DIVINE PROMISE

By DR. M. HAFIZ SYED, Ph. D., D. Litt.

The whole world may be reduced to two broad divisions in so far as its outlook on life is concerned: (1) those who believe in a materialistic view of life, (2) those who have faith in a spiritual view of life. Amongst the latter there are a few people who have never taken the trouble to have a clear conception of the meaning and purpose of human life.

Most of us are so much engrossed in living that we do not care to know what life is. We are content with paying mere lip homage to the value and importance of religious and spiritual life. Our indifference is so great that we do not study and ponder over our sacred scriptures and the true significance of their underlying meaning.

We all desire perfection, peace, harmony, security, true enlightenment, and 'happiness exempt from decay.' Still how few there are who are seriously willing to tread the path that leads to our desired goal. Every type of religious people assigns the highest position to an uncaused Cause, to a Being whom they call God both in His unmanifested and manifested form. He is looked upon as the source of our being, and the highest virtues imaginable are attributed to Him. He combines in Him perfection, peace, wisdom and happiness in the highest degree. He is the fountain of life from whom all evolves and to whom it returns. Any good or great thing we long for can only be attained in the true sense of the word by our nearness to Him. On this vital point all religions are at one. In ordinary life we generally trust one whom we respect for his goodness, but it is the strangest irony of fate that One whom we should trust more we trust less or not at all. We have full and abiding trust

in human promises, but alas not sufficient confidence in the words and promises, of that Immutable One whom we worship as God.

Quite a large number of the followers of the *Sanatana Dharma* with a clear conscience look upon Sri Krishna as the highest Avatar of Vishnu and *Srimad Bhagavadgita* as His Vani—utterance on the battle-field of Kurukshetra—which is meant to be a scripture of Yoga for *Sarvabhutani*, all humanity without any distinction of caste, creed or colour.

If we really and conscientiously believe in Him as a Divine Being who 'equally dwells in the hearts of all beings' and whose union would endow us with all divine qualities, free us from the bondage of birth and death, sorrow and suffering, and, above all, the pairs of opposites, and bring us perfect happiness, is it or is it not up to us to have completest confidence in His Divine Promise and set our feet on the Path of spiritual progress? In the viii Chapter, 14 verse of the *Gita* the Blessed Lord says, "He who constantly thinketh of Me, not thinking ever of another, of him I am easily reached, O Partha, of this ever harmonised Yogi." Again in ix Chapter, 22 verse He holds out His Divine Promise in these words: "To those men who worship Me alone, thinking of no other, to those ever harmonious, I bring full security. "He, the highest Spirit, O Partha, may be reached by unswerving devotion to Him alone, in whom all beings abide, by whom all this is pervaded." (viii. 22).

Could there be anything more certain, unequivocal and perfectly definite than these words?

Now, the fulfilment of His promise as embodied in the above extracts is dependent

3. See Schrader's *Introduction to the Pancharatra*, p. 17.

4. See Das Gupta's *A History of Indian Philosophy*, Vol. III, p. 17.

5. 'Sometimes the Pancharatra is regarded as the root of the Vedas, sometimes the Vedas are regarded as the root of the Pancharatras. Thus Venkatanatha in the above context quotes a passage from Vyasa in which Pancharatra is regarded as the root of the Vedas—"mahato veda-vrikshasya mula-bhuto mahan ayam." He quotes also another passage in which the Vedas are regarded as the root of the Pancharatras—"srutimulam idam tantram pramana-kalpa sutravat." In another passage he speaks of the Pancharatra as the alternative to the Vedas—"alabhe veda-mantranam Pancharatro-ditenava." (ibid. p. 18).

6. Ibid. p. 20.

on an uncompromising condition which must be literally fulfilled before anything could be achieved. The condition may be summed up in one word; devotion, Bhakti, the nature of which is pithily described by Narada "as extreme devotion to some one" (*Narada Sutras*, translated by E. T. Sturdy, p. 19); the element of devotion to an individual is of its very nature. Further, on page 28 (*Narada Sutras*) we read, "It is surrendering all actions to God, and feeling the greatest misery in forgetting Him."

Then Narada described the man who has obtained this love: "Obtaining which man becomes perfect, becomes immortal, becomes satisfied; and obtaining which he desires nothing, grieves not, hates not, does not delight (in sensuous objects), makes no effort (for selfish ends); knowing which he becomes intoxicated (with joy), transfixed and rejoices in the Self." (*Narada Sutras* pp. 22, 24).

How could such devotion be attained? First by cultivating intense desire for union with God. No one has ever been able to gain anything in the form of wealth, honour and worldly enjoyments without sufficient yearning for them, and paying their due price.

Sage Ramanuja advises such neophytes to purify their bodies first, by taking pure food, abstaining from animal and other coarse stuff. Pure thought and noble emotion should be cultivated. So also cleanliness should be observed, so that the body may in every respect be a worthy temple of the devotee who has to use it while he treads the Path of Love. He then passes on to give the great maxim, "pure food, pure mind and constant remembrance of God."

The would-be devotee is also advised to practise freedom from desire. Then he must practise turning his thoughts to God.

When his mind wanders, he should try every time to curb and control it, always bearing in mind the Lord's consoling words: "the mind may be curbed by constant practice and dispassion." The aspirant has to bring his mind back to the object of his devotion when it runs to other things. "He will have a fixed time when he will keep his wandering mind engaged in His worship. Later on, by habitual practice, his mind will love to dwell on the object of his devotion.

As he is pursuing the path of devotion, he is ever ready to give' for giving is the very nature of love. "Love asks for nothing save the right to give." Therefore, active doing of good to others is part of the training of the devotee.

The company of good and holy men is another thing that is enjoined on the aspirant. He should not waste his time and energy in frivolous conversation and worldly pursuits of a distracting nature. Sacred scriptures and good books containing accounts of saints and sages should be read, and not worthless literature with which the modern world is flooded. Those who desire to become adepts in physical sciences do not read stories and literature.

Everything has its own price. Is love of God to be gained without any effort and necessary trouble? When shall we learn to work for God as we work for name and fame? When shall we seek His face and glory with the same zeal as we seek the toys and trivial things of this 'transient and joyless world.'

Thus, step by step, following various stages, there will come a time when God, diligently sought and reverently worshipped, shall reveal Himself to His devotee and the Divine promise will be fulfilled by fulfilling the condition that is necessary for it.

Blessed is he who makes this the goal of his life.

LIFE OF SRI RAMANUJA

By SWAMI RAMAKRISHNANANDA

Translated from original Bengali

(Continued from the previous issue)

PART ONE

CHAPTER FIVE

Synopsis: Poigai, Puda, and Pey Alvars meet together.

An interesting story is told about Poigai Alvar, Pudattalvar, and Peyalvar. One day after the sky was overlaid with thick clouds and it began to rain hail-stones and thunders began to crash, the violent gusts of wind helping the foul day made the angry appearance of the nature horribly terrifying. So it went on for two days incessantly—rains and storms. Not a single pedestrian was seen on the way. Even the indigent and homeless people had taken shelter in some mountain caves or hollows of trees to save themselves from the sweeping hurricane and the cruel beatings of big hail-stones.

At this time about, on a vast treeless, creeperless lone-some plain, one pedestrian, ragged and seemingly lunatic, his whole frame shivering in cold, became the plaything in the hands of the fiendish hurricane, which is naturally prone to picking holes in others' weakness. All the vengeance of the wicked storm fell on the tattered wrapper of the poor man, to deprive him of which, it concentrated on that its entire force. But the man's hands being always engaged in the careful protection of the same, the wind failing to achieve its end,

began to express as it were its utter wrath and dissatisfaction by making groaning sounds all about. Finding the weakness of the gale, and as if to help it through, the clouds sent forth a big hail-stone just aiming at the crown of the poor pedestrian. In consequence, as soon as the man slackened his grip over the wrapper to save his head with both the hands, the sweeping wind quickly snatched the wrapper away. Amused at this, the wrathful, insolent nature began to guffaw bravado over the success of the wind by lashings of lightning, thunderings of clouds and cracking of bolts. The nature was behaving with this patient way-farer as if his was not a body of flesh and blood, as if he was an inert thing without any sense of pleasure and pain. As the nature giggled forth when his wrapper was blown away by the wind, the way-farer too squared the humour by laughing outright. Not sorry in the least, he expressed the great delight of his own pure heart by singing the song that follows:

O Hari,
Rushest Thou - fickle by nature, hither and thither,
Dancest Thou Thyself to make dance others;
Some Thou immersest by so sweetly smiling,
Thou captivated the Gopi-hearts by piping;

Though hast Thou gorged the universe within
Thy belly,
Yet stealing Thou eatest butter Thy hunger to
allay;
Fond milk-maidens not knowing Thy trick,
Quarrel with Thy mother in their pique.
Disfiguring with a frown the moon of Thy face,
The simple cowboy Thou startle apace;
Instantly lock then him Thou in close embrace,
And times without number kiss his face;
Now awful Thou, now captivating to the
heart,
Sometimes fickle, sometimes absolutely inert;
Once in regal apparel, then in tattered robe,
Who is there to describe Thee as it should
behave?
Robbing me of my robe Thou giggle aloft,
Cunning one, I have seen through Thy craft,
Sport my Lord, joke to Thy heart's content,
At Thy delight, delighted is Thy eternal
servant.

Not in the least unhappy or grieved at
this whirligig of time, his whole frame
filled with joy, the way-farer wended his
way on dancing. For a couple of days his
stomach had not received any food. These
two days being a plaything in the hands
of the hurricane and the hail-stones,
though he had been tortured in diverse
ways, this great souled devotee began
to dance in thrilling joy, as the unprece-
dented outcome of the torture he under-
went! But now he began to feel a little
exhausted as it were. A very small cottage
was noticed in the front. He proceeded
towards the cottage, the doors of which
were shut and inside which there did
not seem to be anyone. The doors being
hard closed it was impossible to enter inside
the cottage. Attached to the cottage there
was a thatched terrace, where one could lie
with great difficulty coiling up oneself like

a dog. The exhausted way-farer lay down
there. When he was almost succumbing to
the soft touch of sleep—the assauger of all
afflictions—there appeared on the scene
another way-farer in the same plight
and asked the former one: “Good Sire,
is there any resting place here for one
driven by cold, rain, hurricane, and hun-
ger?” “Do come, welcome,” said the for-
mer invitingly, sitting up instantly
“There must be sitting-space enough for
two where there is lying-space for one.”
The second one hastened eagerly to find
himself seated by the former’s side, resting
where he felt as if he got his life back. With
a view to steal away their afflictions, when
the goddess of sleep was lulling them both
in her soft lap, presently there appeared in
quick steps a third way-farer driven like
the former two by the terrible gusts of
wind, quivering all over through cold, rag-
ged, and extremely exhausted and enquired,
“Good sirs, any space for a third man
there?” Standing up in earnestness, the
former two spoke forth, “Come, do come
in. Where two can sit, three can remain
standing at ease.” Gladly the third one
drew in and being quartered by their side,
got relieved to a great extent of his
weariness.

When, all on a sudden, storms and rains
ceased simultaneously just after the third
way-farer had found shelter, it seemed, as if,
only to endanger these three, the rains and
storms had joined conspiringly and brought
about this foul day. The sky became clear
now. The juvenile sun shot forth its cele-
stial rays on all quarters. Meanwhile the
first way-farer visualised that on the lap of
the smiling nature was there shining the

crest jewel of the cunning ones, holding in
His four hands the conch, the discus, the
club and the lotus, smiling sweetly and
bewitching the mind. At the sight of this
he offered the following wordy worship to
Hari, the lover of fun and frolic:

Why again, pray, dear friend this new dress?
Erstwhile Thou wert all furious intentness;
Seeing now Thy fascinating figure,
My heart's delight is at its tether;
O with what could I make Thee happy?
On this earth what wealth there either be?
The lamp of this earth holds a vast sheet of oil,
Where the juvenile sun as a flame doth toil;
With that lamp I make Thee wave-offering;
Until I have allayed my heart's hankering;
Do accept dear Friend this worship of mine,
And bind Thine servant with Thy love-twine.

The second way-farer too, in his upsurge
of joy worshipped the world-bewitcher in
the following strain:

Sweet, how sweet is that Form, ah, my mind,
All my afflictions are gone with the wind;
In the lamp of love my heart melting,
And thereupon the flame of wisdom kindling,
Thy worship I perform;
Ah, my heart's in storm!
Do accept dear Friend, this offering of mine,
And bind thine servant with Thy love-twine.

Intoxicated with the effulgence of Hari,
the abode of all beauty, the third one forgot
all about worship and all that. Drunk

with Prema, he began to sing while
dancing:—

Ah, I have seen, I have seen, dear Friend, I
have seen Thee;
Ensnared in that lustre, the sun weeps to be
free;
In Thy lustre divine, the moon and stars have
faces hidden,
And, I, Thy eternal slave, am today, at Thy
feet totally beholden.

While dancing through intoxication of
Prema, this God-lover lost his consciousness.
Meanwhile, the enchanter of the hearts of
Yogis, Hari, too hid Himself in the lap of
the smiling nature. The birds now began
to sing His glory in their morning anthem.
The three way-farers by now discovered
each others' identity and there ensued a
love-squabble among them on the issue of
worshipping one another's feet. Each one
of them had started from his Ashrama,
desiring to see the other two. Then fallen
into strange cycle of events and driven by
various providential accidents they had at
last suddenly gathered at one place and
had the vision of God. Thus they achieved
the ends of their life and attained ineffable
peace. Now again, they took different
paths towards their respective destinations.
The names of the three way-farers are
Poigai Alwar, Pudattalvar, and Peyalvar.

(to be continued)

CORRIGENDUM AND NOTE TO JULY, 1949 ISSUE

SRI RAMANUJA: PART ONE—CHAPTER FOUR

In page 194, column 2, line 23 please read thirty for 'three hundred.'

The works of Andal are (i) *Thiruppavai* comprising of thirty stanzas, and (ii)
Nachiar Thirumozhi in fourteen decads comprising of one hundred and forty-
three stanzas.

NOTES AND COMMENTS

FOOD, R.S.S., AND RADHAKRISHNAN

Food is the stay. Food has been our problem for centuries. Millions have silently and slowly died in India for want of food down the ages. Millions have gone half fed. They took it as their lot. The British rule in India is largely a story of keeping the people of a vast continent for two centuries constantly on the brink of starvation and on an incredibly low standard of living. The British have gone and with them their crushing imperialism. But they have left behind the legacy of the food problem, which they allowed to grow chronic under their proud rule.

Very naturally the food problem which was avoided to be considered as a real problem by the British has been branded as the problem No. 1., by the National Government. Only then men do not live by bread alone, when bread is taken for granted; and it is a truism to say that men do not live without bread. Again without sufficient bread we do not make men; we make resemblances of men. Vaisvanara will not go without its own quota of ration; if we fail to give food offering it will eat up the manhood of a man until the man is no more.

Food, when a problem, is simultaneously the mother of many other formidable problems. Rightly therefore India has declared, not too early, war against the food problem. This is a war in which every national should be a self-conscripted soldier. This is a war in which victory has got to be won, a victory that will reflect no glory on any one but will only vindicate our basic right to existence. So every one has to be a silent soldier in this war without any expectation of immediate personal remuneration or the thrills of usual military amusements. Here a soldier will have to find his own service for himself and he must also know how to link up and correlate his service with the comprehensive scheme for victory. Pandit Nehru's important radio speech of June 29, 1949, has given the broad outlines as to how an individual could fight from his own post. We need not go into the same details here. What we should like to point out is the necessity of realising an individual's personal responsibility in the matter, and of seriously undertaking to produce whatever

food-stuff wherever one can grow. Let one grow for one's own consumption.

But though the campaign of growing food on individual level, initiative and scope is important and indispensable it is hardly even the first step towards actually solving the gigantic food problem. We have to understand the necessity of organised, systematised and intelligent unofficial campaign. The teachers of the schools and colleges of a district may assemble to find out what they can do in this direction with the help of the students. The University Training Corps, Boys Scouts and Vratashris can render good service if effective leadership is not wanting. Now that R. S. S. is free to serve, thanks to the Deputy Prime Minister and Sri M. S. Golwalkar—as good Sri T. R. Venkatarama Sastri would have it—, we have here under able leadership an organised body of disciplined young men who are imbued with the necessary spirit of service, sacrifice and intelligent hard work. Here is an opportunity for R. S. S. to do a very urgent and vital service to the nation at a time when it is beset with vicious problems. In the name of half-fed India we appeal to the R. S. S. Chief to see if he can find it feasible to work for 'Grow more food' campaign on his own initiative for at least two years, at the end of which India hopes to become self-sufficient as far as food is concerned.

Very important though are the organised unofficial efforts they at best reach the fringe of the real problem. Taking the food problem on war level, at the same time depending too much on unofficial efforts, are incompatible. War efforts under modern conditions have always got to be centralized. And that can be done only by the Government by manipulating their own machinery. War efforts should not be too much diffused. Pandit Nehru summarised Lord Boyd Orr's suggestion towards combating the food problem as follows: "Firstly that we must treat this as if it was a national war emergency and have a machinery which can function swiftly and efficiently without the normal delay of the Government apparatus. Therefore he suggested that there should be a Food Controller or a Director of Food

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Production at the Centre with large powers and similar Controller of Food Production in each Province and State. Secondly, that there must be perfect co-ordination between the Centre and the Provinces and the States. Thirdly that we must reach down to the farmers in the field. That is there must be links from the top policy-making place to the farmers, who have ultimately to carry out that policy. The farmer must understand and willingly co-operate. The understanding and the co-operation of the farmer was most important."

It must be marked well that Lord Boyd Orr as a man of practical experience laid almost the entire stress on perfecting the Government machinery. Increased production of food is thousand times more the question than decreased consumption or setting up new 'fashions' in consumption. There are two major ways open for increased production of food: intensive cultivation of the land already under the plough, secondly, bringing the uncultivated lands under the plough. For intensive cultivation of the lands already under cultivation, more manures, fertilizers, better seeds, better water-supply, better tools and better knowledge about cultivation are to be provided to the cultivator at his own house. He cannot afford to come to these amenities. These amenities have to go to him. And Government alone can organize this. Then, bringing uncultivated lands under the plough is not so convenient for the private individuals. There are many practical difficulties. The initiative for this must come from Agricultural Ministries. Of course they have to win popular support for this project as also for the procurement drive. So we see, the main brunt of the work will have to be borne by the Government following an uniform and clear-cut policy in the Centre, Provinces and the States. Governments must guard against frittering away their energies and finances by following too much individualistic programmes at different provinces. Perfect co-ordination and absolute co-operation must be the watch-words. Corruption, black-marketing and profiteering have to be totally eradicated.

Much will depend, we repeat, on popular support. And popular support can come only through proving the purity and efficiency of the day to day work of the Government, not so much by lectures, Press conferences and radio talks. We do not of course minimise the educational value of propa-

ganda. Government must also reckon with the fact as Dr. S. Radhakrishnan has pointed out in a recent speech at Baroda, that the discontent against the Government in India was a real one and not a manufactured one. Over this discontent if the Government fail to tackle the food problem successfully there will be very little chance of saving India from the chaos which is so ready to engulf her. Chaos in India will mean a devastating upheaval in the already famished world.

Pandit Nehru drew the pointed attention of the nation to the mounting figures of the tonnage of rice import from 1945 to 1948. He said: "It shows that most of us have paid no heed whatever to this very serious problem and though we talk loudly about the food problem we do not think that it affects our individual lives. The food problem is ultimately the totality of what happens in millions of homes. It is astonishing that we should be so prodigal in our consumption of rice, when every consideration demands that we reduce it." Pandit Nehru seems to have ignored some points in the matter. The necessity of importing more and more tons of rice is not so much the result of our prodigality as of our misfortune. Since 1942 August Revolution India has passed through upheavals. There was a 1943 famine in Bengal, other misfortunes, floods and wide failures of crops. And to crown all there came the vivisection of India which completely upset the economy of the nation, uprooted millions from their homes and lands and even to-day there are thousands of them who could not be provided with a piece of land. We do not think many people in India have taken enough rice during these few years. Then our millions who have lived ages and generations on a shockingly low standard of living do not know how to think comprehensively for the whole nation and regulate their habits by the exigencies of the situation. That they cannot do it is no fault of theirs. Who has ever explained to them that they should eat less than nothing? Of their own initiative they have also tried substitutes wherever it was available from the sheer force of hunger. They even ate barks of trees, leaves and grass. It is nothing less than an involuntary piece of cruelty to take to task the half-fed people for prodigality.

We are however happy to note the resolute steps which the Central Government have already

taken during this one month after Pandit Nehru's broadcast on Food in June last. We have every reason to believe that given the whole-hearted sincere popular support it should not be impossible for the Government of India to come out victorious in their war against food crisis.

Dr. S. Radhakrishnan's appointment as the Ambassador of India to Moscow has been largely appreciated in India. Some have viewed the appointment as the second one after that of Sri V. V. Giri! Some have found in the appointment a faint fulfilment of a wishful day-dream of Plato. There are others who have perhaps secretly felt that philosopher Radhakrishnan will be able to bring about an imperceptible transmutation in the steel heart of Moscow—'a heart-changes' as Gandhiji would have it—as a result of which politics of Russia will undergo an unexpected metamorphosis. As far as Dr. Radhakrishnan himself is concerned his acceptance of the job is a simple resignation in graceful humility to the will of the Government of his country with a view to be of service to the nation.

Somehow we have felt that this appointment has been rather too costly a gift to a usual ceremony. We do not minimise the importance of Moscow. We do not even say that Dr. Radhakrishnan may not be more respectfully treated by Stalin, than Srimati Vijayalaxmi was done. We also presume that the academicians and Indologists will make the most of Dr. Radhakrishnan's presence among them.

But as far as the upkeep of the day to day diplomatic relations are concerned we do not see how the outstanding calibre of a Radhakrishnan is indispensable here. We do not think a Bertrand Russell should ever be sent by England as an official ambassador. It does not seem probable that any other nation should have sent a man of Dr. Radhakrishnan's worth and eminence to fill up a

ceremonial post abroad. Then we have also misgivings as to how long he will be able to serve as an official ambassador with an undisturbed psychology. Throughout his whole career he has been an impetuous if not imperious free thinker and free speaker. But an ambassadorial thinking and speaking is patterned and dictated from New Delhi. It should not be otherwise even. It is to be seen whether Dr. Radhakrishnan has disciplined his mind so much as not to react uneasily against the sordid claims and clamours of politics day in and politics day out! It will reflect glory on him if he can quietly serve on. But it will reflect prodigality on India if he has to be kept couped a long time in the dressed ambassadorial suite of Moscow.

Then Radhakrishnan has been these last two decades the non-diplomatic and unofficial ambassador of his country and has done magnificent work abroad by way of efficiently interpreting the culture and philosophy of India. Since UNESCO came into existence his sincere, energetic, able and untiring work for the cause has been exemplary. Not only that. He has proved that he can simultaneously serve at many fronts. There are various institutions in India which seek his wise guidance. Though with the submitting of the University Commission Report his main work as an educational adviser to the Government of India will be over, we believe, his services on the soil of India as an educationist and adviser to other cultural affairs are of paramount importance.

Considering all these points we feel Dr. Radhakrishnan should have better been left a free lance, free to roam over the globe, free to work for UNESCO, free to criticize the Government of India when necessary and interpret them, free to serve many private institutions which may seek his help, free to do whatever he likes in a free way.

We wish him success.

"No love is really love that has for its opposite hate. True love is always universal. So long as a man has an enemy and cannot bear to have any good come to him, he cannot have real love. It is for this reason that Christ said: 'If a man strikes you on one cheek, turn him the other. If he takes your cloak, give him your coat also.' When you have reached that state, you have begun to feel true love in your heart."

SWAMI RAMAKRISHNANANDA

REVIEWS AND NOTICES

EDGEWAYS AND THE SAINT *By* HARI-
NDRANATH CHATTOPADHYAYA. NALANDA
PUBLICATIONS, P. B. No-1353, BOMBAY:
PAGES 54. PRICE. RS. 1-8.

The book under review contains twenty-two poems—all short and simple—and a farce. Most of the poems are characterised by the simple, flowing style and the subdued melody, typical of the author.

(i) The idea of Life sailing in the body-boat towards a joyous wedding and the invisible Helmsman working out the rhythm of unnumbered shores described in the poem 'Haven', (ii) the lines:

A crimson dot upon a stone
Hath taught me more of the Unknown
Than the wise prattle of those creatures
Known as preachers,
High watermark of empty monotone

in the poem 'Wisdom', (iii) the lines:

O artist! all this terrible ache and heat
Within the heart are but a home-returning,
Each thing that you express
One foot-fall of the spirit's viewless feet
Shifting from loneliness to loveliness

in the poem 'Artist Ache' suggestive of the essence of self-expression in art, and (iv) the last four lines in the poem 'Unknown Quantity'

Man's last discovery doth only mark
Another foot-fall of the Law which ever
Veils an unknown inscrutable and dark
Smiling at intellectual endeavour

deserve special mention. Harindranath in his poem 'Priestcraft' unmasks the priestcraft which 'acquainted well with every shape of exploitation' betrayed all mankind in the name of God.

There are a few poems lacking in the 'sublime melody' characteristic of true poetry.

At the end of the book is given the story of a betel-leaf vendor, a terrible drunkard, who having

murdered his neighbour for the sake of a few annas to buy some opium with, passes for 'the Benares Miracle Man!' At the end we see how two policemen, who have been in search of this man, come to the spot where he is lying and the 'Miracle worker' is hand-cuffed and taken away to the police station. A great sensation follows. This one-scene play makes the reader laugh with the poet to the implicit faith we often have in anybody who passes for a saint or a miracle-worker. Religion and sainthood are something infinitely more than the wearing of saffron cloth or starving for a few days. Purity and detachment should be internal or else they often degenerate into hypocrisy or humbug. This short play can easily be staged on occasions and doubtless it will make a strong appeal to the audience.

K. S. N.

STUDIES IN RAMAYANA *By* DEWAN
BAHADUR K. S. RAMASWAMI SASTRI.
PUBLISHED BY THE DEPARTMENT OF EDU-
CATION, BARODA STATE. PAGES 474.
PRICE RS. 7-8-0.

In the 'Introductory' Mr. Sastri says, "The historical and comparative and aesthetic approach to the poem has not yet been made on any appreciable scale and my endeavour in this volume has been to do that work". The Ramayana is one of our best and earliest of national epopees. It is but meet that it should be approached and understood from different angles. It must be admitted that the author has spared no pains in tackling the subject and we may readily concede that he has succeeded to a large extent. But there are certain serious omissions and oversights which detract considerably from its usefulness to the reader. The first thing that strikes one who opens the book is its misprinting. One feels as though one is going through the first proof of a manuscript rather than reading a printed tome. Apart from the innumerable mis-spellings and wrong spellings, that are found on every page, there are certain unpardonably shocking printer's errors. For example vide P. 70a

line 21, 'immortal' has lost its 't'; P. 75, line 8, 'blessings of all the 'gods' has become 'goods'; P. 81, line 3, *Supriya* and *Vali*; became '*Valmiki*'; Part II, P. 74, line 33, 'Sita pleads with '*Rama*', Rama has become '*Kama*'; These are only just a few instances. Then again in the sanskrit printing, one finds २ and ३ uniformly misplaced. The whole book is strewn with references to chapters and slokas in Roman figures. All these prevent the facile perusal of the book and one gets the feeling as that when there are stones and grains in a morsel of rice

Another frequent mannerism of the author is his liberal use of 'and's in place of commas in all long sentences. This also is a very frequent feature and sometimes very annoying too. For example P. 153. "God is but one *and* is Sachchidananda *and* is omniscient *and* omnipotent *and* omnipresent *and* is the creator *and* preserver *and* destroyer of the universe though he is called *Brahma and Vishnu and Siva* with reference to such cosmic functions'. There are nine *ands* in this one sentence. Six *ands* are very common.

The second part of the book is riddled with riddles. There are 93 of them. We are not able to completely agree with the explanations and interpretations given by the author on such questions as Dasaratha's misgivings about Bharata before the coronation of Rama, Sita's diatribe to Lakshmana, Valivadha, Rama's abuse of Sita when she was recovered, etc. And it is a riddle to us why some of the plain things are treated as riddles here.

To avoid frequent references in the body of the book, they may be collected at the end in an appendix in alphabetical order with proper references and the text itself may be inserted in the respective places. The book requires thorough and careful editing. S. S. P.

TIRUCHENDUR: By J. M. SOMASUNDARAM, B. A., B. L., 8/9 SINGANNA NAICK STREET, MADRAS 1. PAGES 127; PRICE RS 2-8-0 (TO BE HAD OF THE AUTHOR)

This little brochure on Tiruchendur, a sacred sea-shore temple of Subramania in the Tinnevely

District (South India) gives the readers a mass of information, varied and interesting about the place and its neighbourhood, the temple and its environs, the poojas and festivals, the Theerthas and temple constructions, the Stotras and Namavalis of God Muruga etc. In short everything that a tourist or pilgrim, a historian or an archeologist, a man of literary or religious pursuits might wish to know is included in the book. The descriptive part is charming and sufficient and the foot-notes brief and to the point. Photos of all the important parts of the temple adorn the pages of the book and augment its attractiveness and usefulness. A short history of the Thiruvavaduthurai Adheenam and an account of the many munificent endowments by the Head of the Kasi Mutt, Thirupananthal established for Tamil culture, Saiva Siddhanta, Saiva Thirumurais and public benefits have been added as supplements on account of the intimate spiritual and territorial associations of the two Holinesses with Tiruchendur. The book has an attractive get up and sprinted on good paper.

S P

ONE YEAR OF FREEDOM: By DR. N. V. RAJKUMAR. (PUBLICATION DEPARTMENT OF THE ALL-INDIA CONGRESS COMMITTEE, 7 JANTAR MANTAR ROAD, NEW DELHI. PAGES XII+180 DE LUXE EDITION RS. 3-12-0, CHEAPER EDITION RS. 2-12-0.)

This brochure published by the A.I.C.C. Office presents an account of the work done by the Congress Governments both at the Centre and in the provinces during the first year of India's freedom. The year under review has been full of travail, trial and turmoil for the country which has just tided over the war crises with the attendant dislocation of economic and social life. There have been sorrows and sufferings throughout the country in the form of violent political disturbances, partition of India and its terrible consequences and the influx of helpless refugees. Looking back at such momentous events, the reader may find from the account given by the various Governments, provincial and Central, that there is much to rejoice over and be proud of the many achievements,

besides the restoration of civil order and liberties. There are many projects for which the Governments have given a start and which remain to be executed in the coming years. Still a lot remains to be done, especially to make the common man realize the joy of freedom. This can be done only by liquidating disease, illiteracy and poverty. Let us wake and see how far the second year of freedom has progressed to maintain the optimistic outlook we may have on reading the brochure. The book opens with a message from Pandit Nehru appealing to the people 'to cast aside all barriers that separate them and to join together in this historic and magnificent task worthy of a great people'. Photographs of the various ministers of the Provincial and Central Governments adorn the pages of the book.

R. V.

MALAYALAM

SADGURUSARANI-TRANSLATED BY VIDWAN N. V. ACHARI. PUBLISHED BY JANASAKTHI PRINTING AND PUBLISHING HOUSE, FORT COCHIN. PAGES 91; PRICE RS 1-8-0;

Sri Narayana Guru is a great saint of Kerala who lived in the first part of the twentieth

century. After realizing the highest truth he spent the rest of his life in the work of harmonising the different castes and religions and up-lifting the down-trodden communities of Kerala. "One religion, one caste, one God", "Whatever be the religion it is enough if man improves" these were the ideals of his work and teachings. His teachings are very much appreciated and accepted by many in India and abroad on account of their universality.

This volume is the translation of the English book "The way of the Guru" written by Dr. P. Natarajan, a disciple of Sri Narayana Guru. The author has narrated in an impressive manner many incidents of Sri Narayana Guru's exalted life—for most of them he was an eye witness—and how he gave inspiration to the masses to reform the society by his own activities and invaluable instructions. Anybody can get a general knowledge about the life and teaching of the saint and derive inspiration from this book. If the translator had used little more lucid language it would have been more helpful to the reading public to understand the book.

B. K.

NEWS AND REPORTS

THE FOUNDER'S DAY CELEBRATIONS

SRI RAMAKRISHNA MATH, MADRAS

The birthday of Swami Ramakrishnananda, the founder of the Ramakrishna Math and Mission, Madras, was celebrated on the 23rd and 24th July, 1949. On Saturday, the 23rd July, special Puja were offered in the shrine and Homam was performed.

On Sunday the 24th July a public meeting was convened in the Math Hall, where a large oil-painting of the Founder of the Math was kept on a decorated dais. Sri M. S. Ramaswami M.A., who spoke in English, dwelt at length on the exalted life of the Swami and rounded off his speech saying as wherever and whenever the name of

Sri Rama is chanted the name of Hanuman is invariably remembered, so wherever and whenever the name of Sri Ramakrishna is chanted the name of Swami Ramakrishnananda is to be remembered. Sri N. Subrahmanyam B.A.L.T., spoke in Tamil. The life of Swami Ramakrishnananda, the speaker said, was so perfectly centered in his Guru that he not only exemplified the well-known traditional idea that Guru is no other than God Himself come in compassion to the disciple, he also believed and lived the idea that there was no other higher sadhana than the service to the Guru. Three words *sakti*, *yukti* and *bhakti* understood in their widest and deepest connotations could give a fair idea of the poised and harmonised life of the Swami. The well-known Students' Home of

Madras, which has today attained magnificent proportions, was started by the Swami about half a century ago with a few indigent boys whom he picked up from Coimbatore. Late Sri Ramaswami Iyengar who was mainly responsible in bringing the Home to this position where we find it today, said, it was not so much any other sentiment as the love of and for the Swami that was the main inspiration behind his life-work. Prof. P. N. Srinivasa-chari, who presided over the function, narrated his personal reminiscences of the Swami,—his austere life, his supreme bhakti, his powers as a teacher and his life of complete consecration to the mission of his great Master. The President dwelt on the original way in which the Swami used to impart the highest Advaitic wisdom in his own homely and convincing way.

The function was attended by a large number of devotees to whom prasadam was distributed after the function was over.

APPEAL FOR SRI RAMAKRISHNA TEMPLE RAMAKRISHNA MISSION ASHRAMA, PATNA

You are already aware that the Ramakrishna Mission Ashrama at Patna (Bihar) has been carrying on charitable, religious, educational and philanthropic activities in this capital city of Bihar for the last 27 years. In view of its many-sided humanitarian services, the institution has become popular and it is daily visited by numerous devotees, friends and admirers of the Mission from far and near. But it is a matter of great regret that for want of funds we have not as yet been able to build a temple and a prayer hall where devotees may congregate to attend religious discourses and scripture classes and carry on worship from day to day. The existing shrine which is housed in one of the side rooms of our country-tiled residential quarters is too small to serve any useful purpose. It is moreover in a dilapidated condition. His Excellency Sri Madhava Srihari Aney, Governor of Bihar, in the course of his Presidential address on the occasion of the last birthday anniversary of Sri Ramakrishna held on the 5th March 1949 in the Ashrama premises made *inter alia* the following observations: "I

particularly invite the attention of the public to the demand made in the report for establishing a shrine or a spacious prayer hall with a temple dedicated to Sri Ramakrishna. I think the Ramakrishna Ashrama will not be complete without a temple and a prayer hall of this kind. The atmosphere of the temple and the prayer hall must permeate through and through among the boys and girls who will take advantage of the institution growing up under the auspices of the Ashrama".

The proposed temple with a prayer hall is estimated to cost about Rs. 25000/- if the structure is to have R. C. roofing and a suitable dome over the shrine. We have up till now been able to raise only Rs. 5000/- with which some building materials have already been purchased. But we still require Rs. 20,000/- to make our contemplated project an accomplished fact. Names of donors of Rs. 500/- and above will be inscribed on a marble slab to be put up at the entrance of the temple. The foundation of the temple was laid on the 4th April 1945 by His Holiness Srimat Swami Virajanandaji Maharaj, President of the Ramakrishna Math and Mission. We hope the religious minded people of our country would kindly extend their financial help to this noble cause and thus enable us to build the proposed temple and the prayer hall at an early date for the benefit of all. Any contributions, however small, would be thankfully accepted and acknowledged by Swami Tejasananda, Secretary, Ramakrishna Mission Ashrama, Patna (Bihar.)

OBITUARY

LATE SRI S. VASUDEVACHARIAR

The sudden demise of Sriman S. Vasudeva-chari, the grand oldman of the Ramakrishna Mission in Madras, on Friday the 15th July 1949, at 5-30. P.M., in his own residence at Mambalam, has caused a profound loss both to the Mission and the public of Madras.

Being on the reverse of becoming an octogenarian, he recently fell a victim to the weaknesses incidental to old age; yet his mind retained its usual vigour, clearness, and alertness to the last day. Just a week prior to the date of his passing

away, he came to the Shrine at Ramakrishna Math, Mylapore, with an ardent longing for 'Darshan' of Sri Ramakrishna. During the close, of his earthly career he was ceaselessly thinking of God, and was preparing himself for his final exit from this world. As July was advancing he was often expressing his deep concern for shaking off his mortal coil, during the *Uttarayana* the auspicious half of the year. His devout prayer was heard by his Divine Master who released his soul from bondage on the last day of the *Uttarayana*.

The Ramakrishna Mission has lost in him a veteran worker of more than four decades whose inspiring personality, vast erudition, spotless character, and deep religious fervour, have contributed a large share to the growth of the educational institutions of the Mission in the city. His connection with the Mission work in Madras dates almost from the inception of the Ramakrishna Mission Students' Home, Madras, of which he was a treasurer, for about forty years. As a Manager of the Ramakrishna Mission Boys' Schools and the Sarada Vidyalaya for girls in Mambalam, he has made himself unforgettable.

A lover of orthodoxy and conservatism in his religious practices, he was yet liberal and modern in his outlook; a strict disciplinarian, he was yet overflowing with the milk of human kindness; a tenacious fighter for a just cause that he espoused, he had yet the disposition to yield where necessary. With him work was worship, performance of one's own duties the be all of life, and the rigid adherence to the disciplines of orthodoxy, the breath of his life.

He was born in 1870 at the village of Nagai near Mannargudi and received his school and collegiate education at Mannargudi and Trichinopoly respectively. After taking the B. A. degree and qualifying himself for the teaching profession at Saidapet he served as a teacher in some High Schools and finally joined the Wesley College in March 1895. His good services to this college for a continued period of thirtyfive years, first as the Headmaster, and then as a senior Lecturer, and Bursar of the college, secured for him not only

the confidence and the admiration of his colleagues and the authorities, but also the undying gratitude and devotion of generations of students on whose minds and hearts he left the impress of his own personality. During this period he applied himself heart and soul to the several acts of public utility in various walks of life. He was the Secretary of the Madras Teachers' Guild for several years, one of the chief organisers of the Sri Vaishnava Siddhanta Sabha and its Secretary for fifteen years; the Editor of the *Vedanta Deepika*, devoted to Visishtadvaitam for about twentyfive years and latterly till the last day of his life the editor of *Nrishimhapriya*, the monthly organ of the Ahobilam Math, one of the trustees of the Mylapore Desika temple, the honorary auditor of the Mylapore Hindu Permanent Fund; a trustee of the Veda Pathashala at Madurantakam; and was the collaborator with some other worthies in the organization of the Madras Poor Boys' Fund. He appeared on the pulpit and platform before the public on many occasions and his lectures and talks were characterised by depth of feeling and clear insight into men and things. Thus by varied activities and the splendour of his intelligence he commanded universal regard.

His noble and exemplary life serves as an inspiration to the young and the old, in and around Madras.

May his pious soul repose in peace at the feet of God for ever!

RAMAKRISHNA MISSION T. B. SANATORIUM, RANCHI

AN APPEAL

Dear Sir,

The problem of tuberculosis, which is spreading very rapidly in our country, must be engaging your attention; you must be feeling in your heart to do something to check this national menace. At the modest computation, 25 lacs of people suffer from this fell disease and every minute a person falls a victim to it in our poor motherland. But what arrangement have we got for the treatment of sufferers from this dreadful scourge? To quote Hon'ble RAJKUMARI AMRIT KAUR

Minister for Health, Government of India, "It is terrible to think that in this huge country we can only offer 7,000 beds to sufferers from T. B."

The problem is really very stupendous and requires vigorous and concerted action of the people and the Government for its solution. The Ramakrishna Mission turned its attention to this problem for doing something in a modest way a few years back and secured in 1939 a beautiful plot of land measuring 240 acres near Ranchi for the establishment of a Sanatorium for the treatment of tuberculosis in modern and up-to-date lines. But the last great war stood as an impediment to the realization of our object at an earlier date. The Mission could start construction of necessary buildings only in the last year.

To start with, there will be accommodation for the treatment of 60 patients in this Sanatorium. This number will be gradually increased. We collected some fund for this purpose from the generous public which has been fully spent in the construction of buildings and purchase of building materials and equipment. But we need Rupees five lacs more to start the institution fully equipped with up-to-date instruments and accessories.

We presume that the service for the amelioration of suffering and also for the spread of knowledge that the Ramakrishna Mission is rendering in its humble way from its very inception 50 years ago, to the people of our country at large irrespective

of caste or creed, is known to you. The hospitals and dispensaries run by the Mission at Banaras, Kankhal, Brindavan, Rangoon and various other places in India have won the admiration of our leaders as well as the masses for whose benefit these institutions are run. Recommending our proposal to DR. RAJENDRA PRASAD for the establishment of a Tuberculosis Sanatorium, PANDIT JAWAHARLAL NEHRU wrote: "... I have visited many of their centres in India and even outside and have been struck by their efficiency and by the spirit of service that surrounds them. I imagine that a T. B. Sanatorium in Ranchi would supply a real need."

The Mission entirely depends on public benevolence for carrying on its multifarious activities. We fervently hope that your generous help and co-operation for this new venture will enable us to open the Sanatorium at an early date for giving shelter and solace to some unfortunate sufferers. All help either in cash or in the shape of building materials and hospital equipments, may kindly be sent either to me or to the Secretary, Ramakrishna Mission T.B. Sanatorium, P.O. Hatia, Ranchi.

With thanks,

Yours sincerely,

SWAMI VIRESVARANANDA
General Secretary

Ramakrishna Mission

Behur Math P.O. Dt. Howrah

Dated the 8th July, 1949

"Religion never deteriorates, man deteriorates. Religion is eternal. It is always the same. If you stand before the wall, it will not reflect your image—but let there be a bit of mirror there on the wall and at once you see yourself. So religion is always there unchanged, but sometimes man reflects it and sometimes he does not. The great incarnations like Christ, Buddha and Krishna were perfectly clear mirrors which gave us a perfect reflection. They did not bring us anything new. Truth is always there. Christianity existed before Christ, Christ was only the mouthpiece. Mohammedanism existed before Mohammed, Mohammed was only the mouthpiece."

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The Truth! Be one with it! Let visions cease,
Or, if you cannot, dream but truer dreams,
Which are Eternal Love and Service Free."

Swami Vivekananda

THE VEDANTA KESARI

VOL. XXXVI

SEPTEMBER 1949

No. 5

॥ शान्तिः ॥

ON PEACE

How do you act in a voyage? What is in my power? To choose the pilot, the sailors, the day, the time of the day. Afterwards comes a storm. What have I to care for? My part is performed. The subject belongs to another, to the pilot. But the ship is sinking: What then have I to do? That which alone I can do: I am drowned, without fear, without clamour or accusing God; but as one who knows that what is born must likewise die. For I am a part of the whole, as an hour is of the day. What signifies it that I die by drowning or by fever? For, in some way or other, pass I must.

You see that Cæsar hath procured us a profound peace; there are neither war nor battles, nor great robberies, nor piracies, but we may travel at all hours and sail from east to west. But can Cæsar procure peace from a fever too? From a shipwreck? From a fire? From an earthquake? From a thunderstorm? Nay, even from love? He cannot. From grief? From envy? No, not from any of these. But the doctrine of the philosophers promises to procure us peace from these too. And what doth it say? "If you will attend to me, O Mortals, wherever you are, and whatever you are doing, you shall neither grieve nor be angry, nor be compelled nor restrained; but you shall live impassive and free from all". Shall not he, who enjoys this peace, proclaimed not by Cæsar (for how should he have it to proclaim?) but by God, through reason, be contented when he is alone reflecting and considering; "To Me there can now no ill happen; there is no grief nor earthquake. All is full of peace, all full of tranquillity; every road, every city, every assembly. My neighbour, my companion unable to hurt me."

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SRI RAMAKRISHNA MATH

::

MADRAS-4

आत्मपञ्चकम्

नाहं देहो नेन्द्रियाण्यन्तरङ्गं नाहंकारः प्राणवर्गो न बुद्धिः ।

द्वारापत्यक्षेत्रवित्तादिदूरः साक्षी नित्यः प्रत्यगात्मा शिवोऽहम् ॥ १

रज्ज्वज्ञानाद्भाति रज्जुर्यथाहिः स्वात्माज्ञानादात्मनो जीवभावः ।

आत्पोक्त्या हि भ्रान्तिनाशे स रज्जुर्जीवो नाहं देशिकोक्त्या शिवोऽहम् ॥ २

आभातीदं विश्वमात्मन्यसत्यं सत्यज्ञानानन्दरूपे विमोहात् ।

निद्रामोहात्स्वप्नवत्तत्र सत्यं शुद्धः पूर्णो नित्य एकः शिवोऽहम् ॥ ३

मत्तो नान्यत्किंचिदत्रास्ति विश्वं सत्यं बाह्यं वस्तु मायोपकल्मसम् ।

आदर्शान्तर्भासमानस्य तुल्यं मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥ ४

नाहं जातो न प्रवृद्धो न नष्टो देहस्योक्ताः प्राकृताः सर्वधर्माः ।

कर्तृत्वादिश्चिन्मयस्यास्ति नाहंकारस्यैव ह्यात्मनो मे शिवोऽहम् ॥ ५

नाहं जातो जन्ममृत्यू कुतो मे नाहं प्राणः क्षुत्पिपासे कुतो मे ।

नाहं चित्तं शोकमोहौ कुतो मे नाहं कर्ता बन्धमोक्षौ कुतो मे ॥ ६

इति श्रीमच्छंकराचार्यविरचितमात्मपञ्चकस्तोत्रं संपूर्णम् ।

ATMAPANCHAKA OF SRI SANKARACHARYA

I

I am not body, not senses, not inner organs, not ego, not life-breath, not intelligence. Far removed are wife, child and wealth. The direct perceiver, eternal, individual soul - *Siva I am*.

II

As a rope looks a serpent because of the unknowledge of rope, Atma has life's features, because of the unknowledge of Atma. When unknowledge is destroyed through the words of a trusty friend, it becomes rope. Through the teachings of *Guru*, I am not *Jiva*, but *Siva am I*.

III

On account of delusion, this unreal universe shines in the soul which is of the nature of truth, knowledge and bliss. Like dreams during sleep, it is unreal. The pure, the full, the constant, the one—*Siva am I*.

IV

Apart from myself, there is really nought of *Visva* (universe.) Things outside are truly created by *Maya*. In the *Advaitic* me, it is like the image in a mirror. *Siva I am*.

V

I am not born. I do not grow. I do not die. All these vulgar attributes are of the body. *Kartṛtvadi* (the sense of the doer etc.) pertains to the *ego* alone and not the *soul* which is intelligence-made. *Siva I am*.

VI

I am not born. Whence are birth and death to me? I am not life breath. Whence are hunger and thirst for me? I am not mind. Whence are pain and pleasure for me? I am not the doer. Whence are bondage and release for me?

Translated by

PROF. K. R. PISHAROTTI, M. A.

SALVAGING THE INDIVIDUAL

यस्मिन्निदं सं च वि चक्रे स ओतः प्रोतश्च विभुः प्रजासु ।

प्र तद् बोधे अमृतं नु विद्वान् गन्धर्वो नाम निहितं गुहासु ॥

He, in whom this universe is collectively and distributively merged as one, is the Lord of all beings and pervades them breadthwise as well as lengthwise. He is proclaimed as the Immortal One. He is the Being seated in the hearts of all.

Taittiriyaaranyaka, IV, 3.

From the dawn of history nothing has been more constantly in perpetual danger than the individual. In the course of salvaging the individual, civilization has grown step by step, until here it is today. Where indeed? At what point? Is it on a pinnacle of glory that we stand? Very difficult to say unless we go to speak our heart. Unhappy humanity stands questioning its own life-work — its civilization and doubting its own giant achievements. It blinks at the grey future. The unhappiness in the heart is so very genuine.

The real malady is that the individual is in abiding danger once again. And when the individual is in bog, civilization is a big humbug. You cannot say that a train has reached its destination, or proceeded even, even before it has actually traversed the platform of the initial station. A universe full of ciphers are unimaginably less than the simple unassuming One. A single blade of green grass, weighs more than a world peopled by phantoms. Civilization rests on the Individual, the One, the single blade of green grass.

The fictitious or rather the illusive many is the effulgence of the One. How can you save the effulgence when you have damned the sun? But can you actually damn the sun? Seemingly you can, in reality you

cannot. And there exactly is the hope of the civilization.

Ultimately there is nothing like 'successful suicide'. Life is as good a fiction as death. This is a dizzy height. Let us go step by step.

* * *

'To whom the future belongs?', is one of our many questions. In quite an engaging article* Raymond B. Fosdick, former president and trustee of the Rockefeller Foundation, writes:

"The future belongs to a thing that can grow." He speaks in so gripping a manner:

"When the last glacier retreated from what is now Connecticut it left behind great boulders. Several of them are on my farm and for fifteen years I have watched one of these rocks, weighing many tons, fight a losing battle with an ash tree. The tree evidently started in a seed lodged in a tiny pocket in the rock. When I first saw it, it was a sturdy sapling that had made a comfortable crevice for its roots. Today its irresistible growth has torn the massive rock into fragments.

This is the law of life. The future belongs not to rigid absolutes but to the thing that can grow, whether it is a tree or a democracy."

But how long the tree will grow? The author does not raise the question. He

gives the law that the future will belong to the tree as long as it will grow, and not to the rigid absolute of a rock. If the rock grew, as some rocks actually do, the future would belong to it. According to the law the future can simultaneously belong to a growing rock and a growing tree. How many trees have seen birth and death in the lap of the Himalayas, but the Himalayas look on into the heart of time! Can there be any motion without the unmoving? Is there any essential difference between the irreducible residue of the rigid rock, when broken, and the irreducible minimum of the growing tree, when dead? Are they at variance, or are they one? These questions are not raised.

The author however comes to make a strong plea:

"Democracy must be reinterpreted from generation to generation. Its limits were not finally determined by the political concepts of the eighteenth century. Rather it is a growing dynamic faith, a perpetually evolving adjustment between freedom and justice, between individual rights and the demands of society. This, adjustment, however, is never perfectly and finally attained, it remains a problem which mankind must solve again and again."

If we shall not ask the question, what is the root of the tree,—what is the basis of democracy,—what is spoken here as a theory is fairly all right. The question is, who will do the periodic reinterpretation of democracy? Surely the democratic states. How will they do it? Certainly by the language of their life.

In this context how are we to understand (even leaving apart the question of the annihilation of Hiroshima and Nagasaki on the plea of letting bygones being bygones), the piling of atom bombs? Is not every

atom bomb that is being stocked by a democracy, a potential final denial of the fundamental right to life even, let alone other higher rights, of the unreckoned millions whom they will annihilate? The point is too severe to require further dilation. Somewhere the accounts are kept. Let the thinking people dare think deeper.

A Moscow news of June 15, 1949, says that literally tens of thousands of people struggled and fought for tickets for Paul Robeson's concerts in Moscow and Stalingrad while millions heard his voice over national radio hookups. A most extra-ordinary reception was accorded to him in Moscow's Gorki Park, where an estimated twelve thousand cheered and gave Robeson a great ovation while teenagers surged towards the platform and pelted Robeson with flowers yelling endlessly bravos and encores. There was similar demonstration in the Stalingrad Tractor Plant, the site of many a famous battle.

But Paul Robeson was sad.

A mighty melancholy pathos is there in what Paul Robeson said writing in *Pravda*:

* "White children, heroes' children,
Kissed me.
They brought me flowers,
Which they specially picked for me
From neighbouring fields.
In United States,
My own country
I shall ride special tram cars for Negroes
And always expect insults,
Only because I am a Negro."

Is it unnatural or non-human that Paul Robeson should feel himself spiritually beholden to Soviet Union and tell as he did to the news paper *Moscow Bolshevik*,

* In the New York Times Magazine: The article appears captioned, 'We must not be afraid of Change' in a condensed form in *The Reader's Digest*, July, 1949.

* We have given the words of Paul Robeson a look of a free verse.

"I am leaving the Soviet Union spiritually uplifted. I have literally grown wings carrying me towards a new and more intensive struggle for peace."

Is it enough to dispose of the matter by merely scornfully saying, 'Paul's gone communist and is just having a dig at Washington'? The sore is deep enough. And if it is neglectfully allowed to remain uncured the whole body of democracy will become putrid.

It will be too naive to suspect here that for the time being we are forgetting the soul-killing absurdities of totalitarianism. No. We are only pointing out that, at odd points a suspected rigid rock, may all on a sudden open a new leaf, while a growing tree may become an incorrigible rigid rock, to which according to the author mentioned the future cannot belong. Has bleak obscurantist racial policy that is being practised in South Africa and Australia to be taken as democracy reinterpreted?

At the other end of the question we have the problem of technocracy. The expanding mechanisation of life due to the ever increasing industrialisation, both under democracy and totalitarianism, has presented everywhere almost alike problems. Men are coming to exist as it were for machines and not machines for men. The drab, boring, monotonous, rigid, and meaningless life of a factory worker is a slow deadening process whatever may be the bonus given, or the form of government in the country. Of course new experiments are going on as to how a factory worker's life could be made enjoyable, meaningful and not devoid of all glory. Bold attempts at democratising managements and of sharing the profit from production are being made by some imaginative and creative industrialists. But these are being done on very very rare cases. Though thinkers of repute have been advocating

decentralisation the authorities in power in advanced countries keep on centralizing industries more and more.

In his very recent book, *Authority And The Individual*, which is a collection of the first Reith Lectures at B.B.C., Bertrand Russell strikes a timely note of warning with a special reference to India, which the authorities in India will do well to heed to. He says:

"In those parts of the world in which industrialism is still young, the possibility of avoiding the horrors we have experienced still exists. India, for example, is traditionally a land of village communities. It would be a tragedy if this traditional way of life with all its evils were to be suddenly and violently exchanged for the greater evil of urban industrialism as they would apply to people whose standard of living is already pitifully low. Gandhi, realizing these dangers, attempted to put the clock back by reviving hand-loom weaving throughout the continent. He was half right, but it is folly to reject the advantages that science gives us; instead they should be seized with eagerness and applied to increase the material wealth and, at the same time, to preserve those simple privileges of pure air, of status in a small community, of pride in responsibility and work well done, which are rarely possible for the worker in large industrial town. The rivers of the Himalayas should provide all the hydro-electric power that is needed for the gradual mechanisation of the village industries of India and for immeasurable improvement of physical well-being, without either the obvious disaster of industrial slump or the more subtle loss and degradation which results when age old traditions are too rudely broken."

The rare opportunities which destiny has offered to India to have a fresh start, as it were, as a new nation, should be utilised with utmost caution. The greatest possible caution should be taken to see that in spite of our penury and impatience, we use the knowledge of science, with judicious

circumspection, sanity and restraint. India must know very clearly how much and in what way to industrialize so that the life saving individualistic character of her culture may continue to prevail vigorously. India is preeminently in a convenient position to set up a new pattern of civilization, the first principle of which is salvaging the individual.

Back to our point. An honest non-partisan *ensemble* of both democracy and communism, as they are found functioning (propaganda apart) in different countries, brings home one fact very clearly that both the ways of life having fallen short of the Individual have cribbed and cabined man in the noxious pegion hole of vicious political necessity. Everyone whose sensibilities have not been dulled beyond redemption by the coarseness of our social patterns finds numberless occasions to weep to himself: 'I fall upon the thorns of life, I bleed.' Man gradually goes on finding himself a greater slave of ever-expanding bondage. The *sādam* of poor unknown Munuswami of little known Kuppam village of Tamilnad is shackled by the abstruse abracadabra of sterling complexes which are manipulated under alien skies by strange beings, for no fault of his. The jealousies that burn in the hearts of big men are turning the lives of small men into ashes. Is life purely a social contract? Is life a mere economic predestination? Is life only a servility to history? Mere acknowledging individual's right to diversity of opinion does hardly any improvement to the situation. The philosophy of growth, which often functions in a negative way of not taking the responsibility of defining things for men, though well motivated, gives very little shelter to the humble irreducible unit of the society. At the same time authority controls every walk of life, nay also the pattern of death which one should have! Is it not an absurd situation? Is it

unnatural that civilization should go sharply unaccompanied by security and is definable as the denial of real liberty?

What is the way out?

Of late a lively movement for world federal government has been afoot. The federalists believe that by a sort of governmental integration of the different nations a power will emerge which will not only prevent war and thus bring security, but will also guarantee real liberty to the individual by properly distributing the wherewithal of life. God-speed to the federalists. But this dream so fascinating is yet too much of a dream to have the strength to offer any solution to the problem of the day. It is yet in the position of a distant end, a laudable end of course. This will have to be reduced to the actuality of a means before we can utilize it in solving our problems.

One Dane Rudhyar in his recent book *Modern Man's Conflicts* suggests a way out which we find coming very close to our understanding of the problem. He suggests that 'normative or evaluational centre of gravity must shift from modern institution and institutionalism to man himself and his personality.'

"Humanity needs to be transfigured, not saved",

he says. Trans-figuration will of course come ultimately to be synonymous with saving. The methods suggested are the trans-personal behaviour of the individual, and the trans-national behaviour of the nations.

The ultimate analysis of the entire problem of humanity will at last bring us to this one simple proposition: If civilization is to be saved the individual has to be salvaged. We do not say other good work in different fields are futile and unnecessary. In fact all good works ultimately merge in the work of salvaging of the individual.

But the desideratum of the times is direct action, consciously done in full knowledge. Our institutions must seek foundation in the individual and must come to exist for the individual.

What exactly we mean by the individual? Indeed the concept of the individual is rarely properly understood. At one end, as we commonly understand, the individual is, you or I, at the other end, all that be and can be. According to the non-dualistic Vedantic conception, the Individual is the impersonal, that which cannot be divided. It is the ultimate. It is both the microcosm and the macrocosm. It is the substratum, the absolute. "Before Abraham was, I am." It is that I.

Swami Vivekananda views the Individual in the following manner:

"Our individuality is God...There is no individuality except in the infinite. That is the only condition which does not change...We are not individuals yet. We are struggling towards individuality and that is the infinite. That is the real nature of man. He alone lives whose life is in the whole universe, and the more we concentrate our lives on limited things, the faster we go towards death..... You are, therefore, an individual then and then alone, when you are the whole of universe, when the realization, 'I am the universe' comes. That is why a vedantist says that so long as there are two, fear does not cease.... Says an old Sanskrit philosopher, 'It is only the spirit that is the individual, because it is infinite; no infinity can be divided; infinity can not be broken into pieces. It is the same one undivided unit for ever, and this is the individual man, the Real Man...Advaita teaches us therefore that man is individual in being universal, and not in being particular. You are immortal only when you are the whole.'"

The mere right to vote does not constitute the individual. Popular notions of the individual are often the very denial of the Individual. Most of the miseries that life is heir to is ascribable to his false notion of

the individual. Therefore to rise above the miseries of life one must have a very clear grasp of the individual. Swamiji says:

"There is no individuality of the jiva (individual soul); eventually, it, as a compound, will go to pieces. Only that which is beyond further analysis is 'simple' and that alone is truth, freedom, immortality, bliss. All struggle for the preservation of this illusive individuality are really vices. All struggle to lose this individuality are virtues. Everything in the universe is trying to break down this individuality, either consciously or unconsciously. All morality is based upon the destruction of separateness or false individuality, because that is the cause of all sin."

If humanity is to have any future, life on earth in all its functional operations have got to be patterned and moulded on this conception of the Individual. The rationale of any progressive movement has to be sought in the Vedanta. Democracy has to find its substratum. It cannot flourish suspended in the mid air. It must have its roots in the Individual if it has to grow. Any ism, even pacifism or neo-nonviolence cannot flourish unless under the condition of maintaining an alive life-link with the perennial ambrosial streams which Vedanta brings home.

The greater question that should arise now is, how to materialise this idea in the complex practical affairs of the work-a-day mad world? There cannot be any better answer to this question than the Gita. Aphoristically defined the Gita means salvaging the Individual. Any lesser charioteer would have hastened to advise Arjuna (in despondency) about the strategical and the tactical advantages of his superior military power. But Sri Krishna knew better. Therefore he went straight to the heart of the problem. He gave the knowledge of the Atman. He salvaged the Individual. And Arjuna was up with his bow and arrow again, invincible but gentle.

NEW FREEDOM FOR WOMEN

By HILARY E. HOLT

The aspiration for freedom is one of the noblest instincts valued by all human beings, nay all living entities, in all ages, under all skies. There is no soul which is not stirred by the song of freedom—a sage or a savage, a man or a woman, a prince or an orphan. This instinct, so common in every one, moulds life so differently in individuals.

Most of our miseries of life, problems of humanity can be traced to the wrong use of this instinct. When we are free to be masters of our senses we choose to be slaves of our senses. When we are free to have eternal bliss, we choose the freedom to be eternally miserable. Look at this bizarre world—how madly it uses its freedom. Slaves of freedom, we forge our own fetters out of the very stuff of liberty! Who can help us? None but ourselves.

In this article, which deserves special attention, the author examines one of the most serious problems, that humanity is faced with, owing to what has been called 'New Freedom For Women.' By way of suggesting a solution to the problem the author fervently advocates universal cultivation of the Indian ideals of womanhood. He could not have done better.

But if the salt hath lost its savour wherewith shall it be salted? Unfortunat'y in recent times Indian women themselves have fallen victim to the bondage of freedom. Of late a dangerous type of 'progressive' women have been cropping in India. They have not only chosen the career of 'stormy politics', they even believe in taking active part in ignoble violent activities, and leadership in gangsterism. This blood and thunder type of women who take sensational roles in political melodramas, are causing two problems to the present and future of India; firstly, they are depriving the nation of the beneficent ministrations of true womanhood; secondly, they are acting as a misleading force to impressionable and immature youngsters. What is the remedy?

The eternal Indian ideals of womanhood have to be reinterpreted in the light of modern necessities and exigencies. Our educational system must be fashioned on the moorings of the ancient and unquestionable values. And students must be taught the art of discrimination and correct thinking.—Ed.

The Great Fallacy

No lesser a person than the late Sarojini Naidu tried to remind the women of India that their beginning fight for "freedom from male superiority" was undertaken on a false assumption. Again and again she explained to female audiences that they had been reasoning from wrong premises and had, therefore, arrived at wrong conclusions.

"To speak of Male Superiority," Mrs Naidu used to say, "is to distort the whole issue of the world-wide movement for women's rights. Woman is neither inferior nor superior to man; both complement each other and, together, they represent a spiritually homogenous whole!"

No clear-thinking person would try to contend that, in the relative universe, *purusha* and *prakriti* are competing forces, one trying to dominate the other. And yet the very embodiments of these cosmic entities, man and woman, seem to have lost the ability for self-identification. To quote from the *Srutis* and *Smritis* in order to prove the spiritual and social equality of the two sexes would be as redundant as trying to purify the Ganges. To reiterate the well-known complementary characteristics of the male and female nature would be equally superfluous if not tedious. Every man is a potential Rama and every woman, a potential Sita. Which could be called superior or inferior to the other? It would be a more fruitful quest to search for the cause of this "modern feminine trend toward freedom from male superiority". When did the women of India first begin to adopt this slogan which has developed into a fierce battlecry?

The European Example

It is remarkable indeed to notice that the feminine rebellion had had its origin in a part of the world that has never been renowned for the possession of spirituality, namely, the Occident. As long as the Roman Catholic Church remained a political and cultural power, the womanhood of Europe did not entertain any doubt as to their status in society. Woman was the mother, the pillar of the family. Revered and respected for her chastity and spiritual stamina, she found her deification in the Madonna, the mother of Jesus. Nor did she lack in social and political influence. The songs of the French *Troubadours* and the ballads of the German *Minnesingers* (Minne=love), all praising the high virtues of noble and chaste ladies, comprise one of the most beautiful collections of occidental poetry in the Middle-Ages.

The advent of Protestantism encouraged not only a hunger for spiritual emancipation, but also for social independence. It is, therefore, not accidental that the origin of the feminine emancipation movement is to be found in those European countries that became the strongholds of Christian Protestantism, namely, England and Germany. Rebellion against traditional spiritual values is usually followed by rebellion against traditional social values. The free-thinking Encyclopedists of Catholic France were fanning the fires of social revolution by breaking down old spiritual ideologies, and by advocating a supreme role of the human intellect. France has never spiritually recovered from the bloody catastrophe of 1793, and although Roman Catholicism is, nominally,

still its state religion, the intelligentsia of that restless country is entirely agnostic if not outright atheistic. The modern Frenchman "leaves religion to women". This attitude should arouse our undivided interest; because it is exactly the women of France who have never been converted by their suffragettes-sisters from across the Channel. The reason for this apparent "rejection of freedom" by the French woman was recently explained to us by a noted lady-visitor from Paris. When she was asked to voice her opinion on the status of "free American womanhood", she replied smilingly: "Your American women have all the rights, but we French women have all the influence!" And before we had time to get the full import of this remarkable statement, the lady added: "French women have shown themselves, therefore, the soundest of feminists, and American women the most unsound!" We are going to revert to this interesting pronouncement in a little while.

The Free Woman in the West

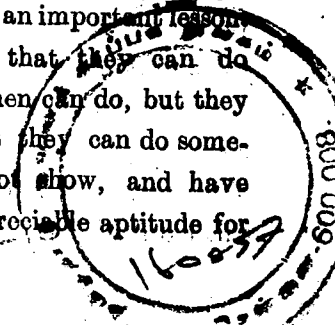
For the past thirty-five years the battle for the social equality of the sexes has been valiantly fought by the feminists in Europe and America, and we may rightly say that women have succeeded in invading and occupying the male realms of wage-earning, public teaching, scientific research and even soldiering. During the last war numerous American, English and Russian women were serving in the armies and navies of their countries. Since the main contention of the feminists has always been that women, if given a chance to run men's affairs, would greatly improve on them by virtue of fe-

male intuition and motherly responsibility, it would be interesting to see how they have been doing so far. The result is rather disappointing. "Free Women" in Europe and America seem quite content to do exactly what men do. Their conception of their newly found liberties and the use to be made of them does not reach beyond this. Women entered the same trades and professions as competitors with men, played politics with the same unscrupulous audacity, shared the same unintelligent habits of mind, accepted the same cultural standards, the same codes of "man-made" social life and manners. They wear men's dress on occasion, smoke, swear and use loose language as men do, they drink and sit around taverns and pubs as men do. It is amusing to notice that the "free women's" ideal of general conduct, both good and bad, is not that of doing the same things as men do and doing them better or even differently. Apparently they are quite satisfied to imitate men slavishly and to do just the same things in just the same ways, and do them just as well or badly—and, in the long process of it all, to lose most of the spiritually and socially desirable characteristics of the feminine nature. They are neither quite feminine, nor quite masculine, nor even hermaphrodite.

What Woman can and Man cannot do

The history of the world up to the present time has taught us an important lesson. Women have proved that they can do almost anything that men can do, but they have also proved that they can do something which men do not show, and have never shown, any appreciable aptitude for

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doing: *they can civilize a society*. The enlightenment, or better the spiritual education one gets from the mothers of a nation is of immense abundance and priceless value. Women are roughly one half of the human race, and in studying the special endowments and characteristics of this feminine mass, in observing the ways by which they approach and take hold of life, their particular adaptabilities, their instinctive turns of view upon specific questions, interests, sets of circumstances,—by this means one gets a vast amount of education that is otherwise unobtainable. As soon as women began to imitate men, they gradually assumed more and more masculine characteristics and thus deprived men of that great spiritual and civilizing force which they used to wield in the shaping of society. "Men used to become brilliant in the presence of women," a noted European author observes, "but nowadays they merely become vulgar!"

Woman all over the world has been the rock upon which the integrity of family life was founded. She alone, the guardian of the home, the wife, the mother, brought sweetness and calm into the house of man; her patience and firmness gave renewed inner strength to husband and children alike; her spiritual attitude and religious interests permeated all her activities and thus made the home a haven of peace especially for the male members of the family who were struggling industriously to maintain the home. Woman could do that—as long as the integrity and the spiritual serenity of home-life was her sole objective. "Free woman" has abandoned this natural role; she considers it "slavish

and limiting". Now that woman has practically become man with regard to her political status and occupational activities she herself longs to find a "haven of peace" upon coming home from her tiresome office, or factory work. But how can she find it? Who is there to build and maintain it? Her husband, on the other hand, who married her with the idea of acquiring a "haven of peace" in his home, feels even more frustrated. As long as woman was the home-maker she could give soothing calm to the man who returned home from work, tired and weary, longing to be refreshed and rejuvenated in the spiritual and peaceful atmosphere of woman's creation. Now he is confronted by a wife who expects to be soothed by him and to be made to forget the troubles of her wage-earning life—just as he expects all this of her. What is the inevitable result? The clash of two personalities whose nervous condition renders them incapable of controlling their tempers. Arguments and quarrels arise and increase in number; nervous tension, instead of peaceful calm, is reigning in the home now, affecting parents, children and servants alike. And more often than not such incompatible home-life ends in divorce and the breaking-up of the family.

Influence or Rights?

One of the most unfortunate results of the change of legal status of Womanhood in the West has been an aggravation of the peculiar human trend toward inquisitorial meddling, prying into all sorts of ill-understood matters, and bustling about in the effort to regulate and improve them; and

invariably invoking the worst and most incompetent agency for the purpose, viz., political action. It has not been proved that women are more subject to this odious disorder than man, but it can be observed that for obvious reasons their seizures are usually more violent and longer protracted, especially since they have become a political force. Hence, the "Free Woman" of Anglo-American feminism has contributed much more than her full share to a continuous process of debasement and vulgarisation. When the British suffragettes broke loose, and the American sisterhood duly followed suit, the world was presented with the very unwomanly spectacle of arsons, assaults, picketings and general carryings-on which demonstrated beyond all doubt those women's blissful unawareness of the fact that they had ceased being what they were pleading for, namely, women.

The women of France were the only exception in spite of the fact that the French law bears just as hard on women as the English law and much harder than the American law. And yet—French women seemed to be doing very well under those "unjust laws", and were quite reluctant to make a fuss about them. Agitators from England got no results; the French women were polite, but they firmly declined to get stirred up. They had made France a woman's country, not by voting or jobholding or getting up parades and mass-meetings, and organizing clubs, but by *making themselves indispensable to their country's welfare*. France was a country of small businesses, and women managed them; women managed the household, the

family; in fact, there was little in the every-day life of France that women did not manage, and manage exceedingly well. They knew they were indispensable and their men knew it too. When the mother of a French household spoke up, her menfolk listened earnestly and took due notice. By a series of adjustments and understandings, *entirely extra-legal*, French women have built themselves into a position of power and authority substantial enough not only to make them indispensable to the working of their social system, but also to make them *recognized as being indispensable*; what the law might say or not say mattered little.

American woman have long been in a notoriously privileged position. It is, therefore, surprising to see that they have not shown the French women's sagacity and intelligence in consolidating their advantage, and their social and political activities give sufficient evidence that they prefer acknowledged masculine fighting methods to the use of the inherent feminine wisdom as shown by the women of France and which is shared by all the mothers of the race.

Degeneration of Marriage

The worst result of "Free Woman's" blind imitation of so-called masculine privileges arose from her newly acquired sexual freedom. The assumption that "free association of the sexes" (like co-education, for instance) would bring about a lessening of tension between the sexes has not only proved erroneous but almost fatal. *Desire is never quenched by gratification but greatly increased.* This simple

psychological fact has been known to Hindu sages long before Patanjali. The sexual act, instead of being the crowning result of a profound and chaste love and serving the procreation of children, has developed into a mere parlour-game among the peoples of the West. The "socially equal" woman has become an object of purely sexual enjoyment to man and, consequently, he has lost every feeling of respect and reserve towards the other sex. In some cases man even expects woman to be supporter of the family and has no scruples about being kept by a woman.

The general decline of manners is more noticeable among women than among men, especially in America. When it comes to loud, boisterous speech and unrestrained roars of laughter in public or at home, to incessant smoking of cigarettes in streets and public places, to shameless lack of restraint in matters of dress, gestures and speech—American woman outdo most men with a vengeance. The little reserve Western women were still showing, at least in public places, some twenty years ago has completely vanished. Modern woman has turned out to be a sad caricature of the perverse urge "to be like men" and the ancient ideal of womanhood, wifedom and motherhood seems to have sunk into oblivion. A succession of two, three or four marriage-partners has become as natural to modern woman as the acquisition of ever-new-dresses. Children are left mostly to themselves and juvenile delinquency is on the increase. Exceptions can, of course, be found, once in a while, but they are extremely rare and their only relationship to the "norm" is commonly

termed as "old-fashioned" and "ultra-conservative".

The Hindu Ideal of Woman

The tremendous impression made on the Hindu mind by Sri Sita has been alive and active for many thousands of years. The very fact that the shining example set by Rama's queen has outlived two Yugas seems to indicate the timelessness, the absoluteness of the Hindu ideal of woman. Changes in the way of living, foreign invasions and foreign rule, even foreign education were unable to destroy it or to replace it by some kind of compromise. Sita, Gargi, Maitreyi and, later on, Mirabai are not mere historical names to a Hindu; they are living forces, embodiments of Shakti in its highest human form.

Some may object and say that modern woman cannot possibly live up to those ideals because of her preoccupation with acquiring a better education and, in many cases, a subsequent professional career. This argument has been defeated by living examples to the contrary. One, we had the privilege to witness only recently. It was the case of a Hindu woman-scientist, a bio-chemist of great professional distinction, who had been invited to teach at some of the topmost American and European universities. While she was thus travelling all over the world in the company of her husband, her little child and the child's ayah, she never ceased to be the devoted wife and mother, the very life and center of her temporary household, no matter where it had to be set up. When we saw her first we could hardly take her for the renowned scientist that she was for

at that moment she was sitting humbly before a Sannyasin of the Ramakrishna Order, listening to his replies to her metaphysical questions. That was India at its highest: the famous scientist sitting at the feet of the man of renunciation. And it happened in these "modern times", in this industrial age, and in a Western country.

To quote Sarojini Naidu again: "When we women have read all the books in the world, when we have passed all the examinations, and taken all the degrees, we find that knowledge is of no value *unless it becomes love and service*. Cleverness and intelligence are of no use unless they are transmuted into love.....Every woman has to be in herself a gospel of love and service.....No man becomes great by himself unless the woman on whom he depends has an element of greatness. Many great men have had their progress arrested by their foolish wives..." And then, she who was one of the greatest of modern women, who was one of the keenest fighters for her country's independence and who died as governor of one of India's provinces—then, she calls our attention to one whom she regarded as the greatest of all women. She said: "*Sri Saradamani Devi* became Shakti

and gathered round her more and more men and women. Ramakrishna left her to be his *living gospel*. By sheer beauty of spirit and force of courage she made men revere her. Saradamani Devi's life and example is a lesson to all our women. Whether young or old, happy or unhappy, married or unmarried, let us take Sri Saradamani Devi as our guiding star and work in her spirit. Her example will never grow old-fashioned. It will live through all ages according to the needs of the times, essentially the same at core, because she lived for a great ideal, a noble idea. It is up to us to show to the world that we are the inheritors of the great heritage left by persons like Ramakrishna and Saradamani Devi!"

Nothing can be added to these glowing and inspired words of one of the greatest modern Indian patriots, except these: There are many of us in the West who have the unshakable faith and belief that Sri Saradamani Devi, a simple Bengali country woman, has shown "modern woman" the way in all things and respects. A simple country woman who covered with her apparent simplicity the majestic awe and greatness of the Blissful One Herself, the Mother of the Universe.

"Our motherland requires for her well-being some of her children to become pure-souled Brahmacharins and Brahmacharinis. Even if one amongst the women became a knower of Brahman, then by the radiance of her personality, thousands of women would be inspired and awakened to Truth, and great well-being of the country would ensue."

SWAMI VIVEKANANDA

THAYUMANAVA

By SWAMI RITAJANANDA

The temple on the rock of Trichinopoly is an ancient one. Many saints have visited the place and sung the praise of the presiding deity Shiva. Tradition tells that here the Lord, out of His infinite grace took the form of the mother of an ailing woman to nurse her and consequently got the name of 'Mathrubhuteswara' - Thayumanava in Tamil - or He, who became the mother.

One evening the melodious bells of the temple began to call the pious devotees for the evening service. Young and old people started climbing the steps on the rock even a bit early to be in time for the worship. While the ruddy sun was just disappearing in the distant horizon, the priest lifted the stand of a hundred lamps and gently waved it before the Lord. The loud notes of the pipes, mixed with the sounds of the bells and the shouts of the pious devotees, 'Hara! Hara! Mahadeva!' brought about a highly religious atmosphere. Among the crowd was a young man in the early twenties. He had very charming features and was very majestic in his movements. Though he joined the group of worshippers, it was clear that he was not fully satisfied with this but was in need of something of greater spiritual appeal.

The service was over and the devotees slowly left the temple. But this young man lingered on in the corridors and at last came out of the temple precincts to the open space. There he noticed a sadhu absorbed in meditation. There was a spiritual glow in his radiant face showing the bliss he was enjoying in the contemplation. Except for the begging bowl, the staff and a book, there was no other article

by his side. People had seen the sadhu many a time, but he was never seen exchanging a word with any one. So they began to call him as the "Mouna Swami" or the silent monk. The young man felt curious to know more about the saint. Further, his vast studies of the scriptures had kindled a desire for higher life and he was eagerly seeking a proper guide. So he wanted to see how far the saint before him would be of assistance. He sat nearby and watched. Hours rolled on, but the saint moved not a bit. At last when the whole nature was immersed in deep sleep and when it was past mid-night, the saint slowly opened his eyes. He was surprised to see the young man near him at that late hour. He asked the purpose of his visit. The young man, who never expected the silent monk would address him, felt confused and could not think of any better question than to ask, "Sir, may I know the name of the book, which is with you?" It is rather strange that the young man should have put such a question. But the saint calmly gave the name of the book as *Shiva-Jnana-Siddhi*. "Sir, I shall be very thankful if you will explain the terms Shiva, Jnana and Siddhi," the young man asked again. The saint explained the terms and seeing the earnestness of the listener began to elucidate the nature of God, the means of knowledge and the goal, as presented in the book. The conversation slowly took the form of a discussion and the saint met all the questions of the young man and cleared all his doubts. When the talks were concluded the young man felt that the sadhu before him was

not an ordinary person, but a great scholar of the scriptures, with intuitive knowledge to boot. It was indeed a blessed day he thought to have come across such a holy person, with all the qualifications of a Guru. His prayers did not go in vain and the Lord had sent his Master. So, he prostrated before the saint and requested him to accept him as his disciple. The saint, who had noted his real thirst for spiritual life consented and gave him the preliminary initiation.

But who was the young man?

In the early part of the eighteenth century, Trichinopoly and the surrounding country were under the rule of a prince Vijayaraya Chokkalinga Nayakar. He had a steward by the name of Ketilyapillai, who hailed from Vedaranyam. He managed the affairs very ably and won the admiration of the prince. Extremely generous by nature, he even gave away his only son to his elder brother, who had no children. As years rolled on and when he felt the approach of old age, he felt the need of a son. So he began to pray to the Lord of Trichinopoly rock to bless him with a child. His request was granted and his wife gave birth to a son, who was named as Thayumanava. The child grew up under their loving care and was sent to school at the proper age. The intelligent boy took keen interest in the studies. He mastered all that was necessary to chalk out a career in life and also the two important languages of the times Sanskrit and Tamil. When the boy reached the age of fourteen, suddenly his father passed away. The prince had come to know about the boy's attainments, and immediately appointed him in his father's place, without considering even his tender age. But Thayumanava took

up the work with confidence and showed great skill in handling the responsible task. The leisure hours he spent in studying the scriptures, for which he evinced a great interest. He went through all the Upanishads, the Puranas and the Agama Shastras and soon came to the conclusion that the great purpose of life was God-realization. Little by little this desire became an absorbing passion. He felt restless and desired a Guru or Master, who would show him the way. One day when he went to the temple with this longing, the incident mentioned in the beginning took place.

Thayumanava was very happy to meet the venerable saint, whom he accepted as his Master. When the morning dawned the saint prepared to leave the place. Thayumanava wanted to follow him. But the sage forbade him saying, "My child! give up this idea. Go home and enter the householder's life. You need not feel sorry about this. When the time is ready, I shall myself go to you and initiate you into Sanyasa." But the disciple was not satisfied. The desire to give up the world immediately, and practise the austerities under the guidance of the Master goaded him to press his request once more. Seeing this, the saint turned towards him and in a gentle and dignified manner said, "Be quiet" and left the place.

These two words, though they may appear to have no special meaning to the readers, became an important message to Thayumanava. He found that the words contained a wealth of spiritual instruction, recalling to his mind the essence of all the scriptures. All the books uniformly pointed out that the spiritual aspirant has to develop complete control over his senses, which will lead to the calmness of the mind. Without the mastery over the desires, none

can dive into the realm of the spirit. Considering all these he began to think, "How gracious was my Master! By the utterance of the two words he has made me look into myself and see how I am unfit for the ascetic life just now? Are my passions under control? Have I developed such a high state of renunciation to take up the roll of a wandering monk?" He had no other alternative but to go back and prepare himself for the final step.

As days rolled on, he saw clearly, how his mind was the playground of the passions, and felt that it was no easy task to quieten the mind. The words of his Master came to his rescue and the noble instructions he received on that night at the temple, brought him courage and consolation. He could not think of his Master as an ordinary being but the Lord Himself, who had taken the human form to enlighten him. He had come as the 'Chinmayananda Guru'. Thayumanava composed a number of psalms in adoration of his Master referring to him as the 'Mouna Shiva', Lord of All, Light of Heaven etc. But in spite of these internal struggles, he carried on his duties as before. A few months later the Prince died and greater responsibility fell on his young shoulders. He had to work hard and see the royal household was not affected by the passing away of the king. The queen often saw this young man moving about in the palace and developed a passion for him. When she began to express her desires, Thayumanava felt shocked at her weakness and began to admonish her. But what effect can spiritual instruction have on an infatuated person? All his talks were wasted and there was imminent danger to his position and life if he continued to stay there under those conditions. So, one night he left

Trichinopoly, without the knowledge of any one.

The morning dawned and the members of the royal household soon found out that the steward was missing. They searched all around and could get no trace of him. News soon reached his elder brother at Vedaranyam. Messengers were sent to various places and after some months they found him in a lonely spot near Ramnad. The brother rushed to the spot and beheld his brother given to severe austerities. His emaciated body and the matted locks brought tears in his eyes. He sat near and began to entreat him to give up that mode of life and go with him to Vedaranyam, where he could carry on the spiritual life, with lesser discomfort. "If you do not like the work at Trichinopoly, you can stay with me. You can be the master of your time and we shall look after you", he said. Thayumanava looked at his brother. The tears-stained face and the affectionate words made him consent to go to Vedaranyam. But that was not all. The relatives soon arranged for his marriage and Thayumanava agreed to that also. Did not his Master ask him to lead the life of a house holder? He would obey him and patiently wait. A few years later his wife gave birth to a male child and left the world. Thayumanava performed her obsequies and thought how the Lord was arranging all his affairs and freeing him from all obligation. The child was entrusted to the care of the relatives and Thayumanava had finished the life of a house-holder.

One evening suddenly the 'Mouna Swami' appeared before him and told him that he could now renounce the world. Immediately Thayumanava arranged for the Sanyasa and that very night, getting

the final instructions of his Master, he left the place. The spot near Ramnad was very suitable for his spiritual life and so he went there. Now there was no more obstruction on his way and he began to practise the yogic exercises as taught by his Master. The remaining part of his life was spent there, except perhaps for short visits to important places of pilgrimage, like Chidambaram. He is said to have lived up to a fairly old age, although no authentic dates of his birth and passing away are available. It is clear that most of his life was spent in spiritual contemplation which he has brought out in the numerous compositions he has left behind him.

At present the poetical works of saint Thayumanava occupy a very unique place in the Tamil devotional literature. While the earlier Nayanmars (Saivite saints) and the Alvars (Vaishnavite saints) sang in praise of Shiva or Vishnu, Thayumanava took a new method of approach. He adored the Supreme Reality, the all-pervading One, beyond the reach of mind and speech. His Master initiated him into the worship of Shiva. But Thayumanava soon went beyond all names and forms. In his hymn of prayer to 'Para Shiva' he begins:

"What is it full of joy, shineth everywhere,

So that men henceforth may never speak of Him as 'here' or 'there'

In whose grace ensphered, abiding all the worlds unnumbered roll

He hath willed it so, who giveth life to every living soul

What alone hath passed unhindered into mind and speech of man

Theme of endless disputation, 'mong the sects, since time began

Clamoured o'er, grasped as treasure, 'ours', 'ours' ignorant they cry,

The All-Powerful, All-Knowing joybus, through eternity

What is That, Unchanging Ever-knowing neither night nor day

That indeed my mind desireth, that can give joy always

Think on Him, who great and silent as heaven pendeth o'er

Him, the Soul of all, we gaze on, let us worship and adore."

But still, Thayumanava sometimes addresses the Lord as Shiva and Shakti, since he felt they are all the various forms of the one Akhanda Sachchidananda, Who pervades all the things of the world, too difficult to describe. This he beautifully brings out in the following lines.

"Some faiths call Thee, 'O Mother, Mother mine!'

Some cry aloud, 'O Father, Father hail',

Some others still devoid of faith in aught

Beyond the grave do rant and rave in vain, -

Holding to this and that, some still hail Thee

The Ineffable Light, The Boundless Space

The Primal word, The Goal and yet besides

The Peerless Monad and the Triune Time.

Thou art all these and yet beyond them all

Eternal wisdom, Bliss in grace Thou sport

What wonder O! who can Thy glory scan

O Soul of souls on earth and other worlds

O The All-pervading Essence True."

He strongly felt that the Vedas, the Agamas and the other scriptures did not preach divergent creeds, but pointed only various roads leading to the same goal; and the Lord indeed comes to us in the form we like to have Him.

"The Vedas, Agamas and Puranas great,

So legends and other diverse lores,

Set forth at length, the vast Advaita's creed

And Dvaita too, for Dvaita's truth well-grasped

Do lead us towards Advaita's light.
 Here reason, facts and sacred texts agree,
 And Dvaita and Advaita are at one,
 Enough, no more of discipline I want,
 Whate'er I think I that become indeed.
 So by the constant thought that Thou art I
 I can well tread Advaita's path (indeed)
 Whate'er I think of Thee, in that same form
 Thou dost descend O Sir! What need I more
 O Soul of souls on earth and other worlds!
 O The All-pervading Essence True!"

This 'All-Pervading Essence' without any particular form, possesses the noble attribute of grace, which plays an important part in bringing the devotee to the Lord. Readers of theistic literature will always find what an important part divine grace plays in the lives of the saints and Thayumanava belongs to that group, when he describes how the saving mercy of the Lord was always with him. Like the cow seeking its calf, the Lord came to Him in the form of his Guru to help him. Every minute of his life he felt the touch of the Lord's benevolence.

"What time the Teacher of the silence
 Gave me His grace and made it grow
 How wondrous that all worldly kinships
 Should seem to me a passing show.

I counted not my gains or losses
 When first I gave myself to Thee,
 For raining bliss, O Cloud, Grace-laden
 Thou mother-wise art e'er with me.

Thy grace is all I know, O Gracious,
 The ship that taketh me ashore;
 The Hand that into it leadeth,
 Thy hand I hold, for ever more."

In spite of the fact Thayumanava felt the grace of the Lord, he could not get peace of mind and enter the state of bliss

easily. His struggles were many and he had to overcome a number of obstacles on his way. These made him feel often extremely depressed for not getting the beatific vision in spite of his prayers. Many psalms are devoted for showing his hardships and struggles, which are as a matter of fact the struggles of all mystics. Sublimation of the instincts without any effort is the lot of only a few highly evolved souls, while, many have to achieve it by an austere and self-disciplined life. The attachments to the body and the pleasures of the senses, which are naturally strong have to be overcome by discrimination and a vigilant life. The unreality of the world compared to the Absolute is explained elaborately by Thayumanava. The only noble state to be aimed at is indeed the state of 'Mouna' when the wandering mind is brought to rest on the Ultimate Reality.

"Howe'er much I learn, whate'er discourse
 I hear

My mind is not subdued, and not a whit
 The sense of 'I' has waned and in my heart
 A myriad longings hide!

.....

 Is there on earth
 E'er seen or heard, such crooked mind as
 mine!

O Bliss, supreme, that fills embracing all
 The globes near us and systems far away,"

"How strange that we identify the Thing, which cannot be expressed by words as ourselves and think like that day and night" says he. The restless mind jumping from one object to another stands as a stumbling block on the way to realization and he prays for a state where there is no mind.

"No limit is here for desires. Great emperors of vast territories will like to bridge the ocean. Men with wealth of Kubera desire to learn alchemy.

People, who have lived to a hoary age worry themselves seeking
 Rejuvenating medicines to prolong their life.

When I think o'er all these things, I find the needs after all
 To me are food and a place of rest, which I get

O my Lord, the Bliss-complete! Stop my mind
 From jumping from desire to desire. Bless me
 The mind-less pure state, O Lord the All-
 Pervading Bliss."

At last the saint succeeded in his quest and now it is worth considering the state which became the goal of his life. When we study the saint's life, we see that it falls into line with the lives of many mystics and that his final realization also is not much different from theirs. It is said that when they are well established in the one pointed devotion to their ideal, they experience a state of bliss, incomparable with any earthly joy and which can never be expressed in words. In that state the subject feels a union with something greater than himself which may be called "the soul of the world, God or the Absolute according to choice". Its overwhelming presence makes the seeker feel helpless to do anything. St. Theresa, when she experienced this state felt sick and was unable even to pray. She says, "I was wrapt in spirit with such violence, that I could make no resistance, whatsoever." In another place she describes its action. "With the swiftness of a bullet from a gun an upward flight takes place in the interior of the soul—I know no other word to describe it than a flight. Although noiseless it is too

manifest a movement to be an illusion and the soul is quite outside itself. At least that is the impression made upon it. Great mysteries are revealed to us in the meanwhile." Sri Ramakrishna, when trying to describe his first vision said, "The buildings, with their different parts the temples and all vanished from my sight, leaving no trace whatsoever and in their stead I saw a limitless infinite, effulgent ocean of consciousness. As far as the eyes could see, the shining billows were madly rushing at me from all sides with a terrific noise, to swallow me up! I was panting for breath. I was caught in the rush and collapsed unconscious. What was happening in the outside in the world I did not know. But within me there was a steady flow of undiluted bliss, altogether new. I felt the presence of the Divine Mother." Similar descriptions are given by many other mystics.

While trying to explain this state, it is often found that they draw comparisons with human love in its intensity, in order to make the bliss understandable. So we sometimes come across erotic symbolologies in many compositions of the mystics, when they describe their rapturous experience. Such a presentation is found in "The Ananda Kalippu" or 'The Revel of Bliss'—the masterpiece of Thayumanava. This poem, brings out his whole spiritual life,—the beginning, the struggles and the final realization. The poem takes the form of a narration, in which a young girl describes to her friend, how she met her lover, the words he spoke and the happiness he gave.

"He, who is the first and the eternal and He, who shines as bliss and knowledge came to me as the silent one, my friend and said things unsayable.

How can I express his words? By guile, He took me alone and without any preparation suddenly took possession of me.

'Cut off all thy bonds and cling to me,' said He and when I did so, how shall I tell you the thrill I got and what shall I say of His words!"

These are the lines describing how the saint met his Master and the initiation. Then he takes up how grace worked.

"Long have I wandered prattling like one possessed till deliverance came, when my lord driving away the ghost of desires took me and kept me at His feet.

Controlling my passions, I grew my love for Him more and more and He took complete possession of me and I could not even utter a word.

I have lost my caste and position in society, my friend, and how can I live if I tell it out? Sister, He is no earthly lover, but my guardian and God."

Now let us see how he describes his bliss.

"He did a wonderful trick, and what a joy I felt! While the body felt the thrill, tears began to stream from the eyes like ocean waters flooding the shores.

He showed me my real nature, asking me to understand that I am none of the elements five. How clever was He to make me His own:

When I began to see how I got this life and death, I saw that all were due to the pranks of my mind.

My Lord came to me and asked me to see with the sight of grace but I foolishly tried to see with my eyes of dull intelligence and I only saw darkness and not even myself.

He asked me not to look myself different from Him, by two words and what a wonder! How shall I describe the bliss I got!

I reached the vast land of bliss stretching far beyond. All the darkness in me disappeared and I saw nothing but His beauty."

This experience with its superb joy, will make us see how insipid are the worldly pleasures and ridiculous it is to run after the transitory life, which is as light as sleep.

"Short lived is the body and why do you take it as real, my friend? And what reply will you give when he Lord of Death knocks at your door?

Are there greater fools than we, the strange pilgrims in this land of flesh, madly running after the flames of lust to be singed and burnt losing our pure states.

Rightly has the Lord of love (Kama) lost his body, knowing that beautiful bodies only feed hell-fire. And these are the truths taught by the scriptures.

Say, neither 'yes' nor 'no' to things of life, but keep yourself silent and watch. The Lord Himself will teach you all!"

The whole poem is of thirty stanzas and set to music with a simple tune and a burden:

"Sankara Sankara Shambhu Shiva
Sankara Sankara Sankara Shambhu."

The beautiful imagery, the music and the high sentiments make the poem very popular.

All the compositions of Thayumanava, which are more than a thousand stanzas, are of great attraction. They represent the struggles of all real aspirants of spiritual life. He belongs to the class of saints who are beyond all sects and for whom the mystic union with the Lord is the goal of life. He clearly brings out his Master's instruction "Be quiet", when he asks us to completely surrender ourselves and patiently wait for the divine grace. He has presented his hardships and the realization of all mystics in a most attractive form and thereby done a noble contribution to the Tamil devotional literature.

POETRY OF SWAMI VIVEKANANDA

By PROFESSOR B. S. MATHUR, M. A.

I am going to attempt in the present paper a personal evaluation of some of the poems of Swami Vivekananda. Very few of us have known of the great Swami as a poet. But anybody who makes his way through Swamiji's complete works will be struck by the fine quality of his poetic creations. The Advaita Ashrama of Almora has done us a distinct service by collecting together his poems and publishing them in the shape of a fine small book.

But there is nothing strange in our idea of the Swami as a great poet of penetration and emotion. I won't say "passion" because in his sacred heart the Swami sublimated his passion into something perennial in its application and significance. A sage, who has seen God, who feels an emotion about God, who is keen on the redemption of mankind, in general, is similar to an artist. A sage has a fund of emotion: an artist has a fund of emotion. It is emotion that leads up to some artistic creations. In the case of an artist the emotion may be of some Beauty; in the case of a sage the emotion is about some great ultimate Truth. That ultimate Truth is God Himself. Even in the case of an artist his conception and contemplation of Beauty lead him to definite closeness to God and humanity. Both are devoting their time to the pursuit of some ideal. Necessarily, both experience some joy. They are not selfish like the people of the world, who want to enjoy things to themselves; they are human and want humanity to live in the company of constant joy. So they speak out; so they break out in a stream of poems. And these

poems are their message to the suffering humanity.

There is one thing. Swami Vivekananda was truly a great sage, who had God with him in his every breath. But he was not all emotion. He was a scientific philosopher and so he could not sing endlessly like Kabir. Hence we have a limited number of poems from his pen. Then, these poems are not all emotion, religious emotion. They are an indication of his thoughts, of his new philosophical ideas. Hence they have a perennial message. There is nothing in them which you may cut thinking that to be pure passion. Like a true artist, who is never extravagant in the use of his words, his poems are all approaching exactness and brevity; but they have all great grace and life.

Sometimes his poems are too deep and too philosophical. And there is a reason for it. Perhaps, he had his disciples in mind when he wrote them. Ordinary people might not follow that language because they are not initiated into the mysteries of life, which were so clear to him or which are so clear to his disciples. We have to think long. It may be a defect of his poetry. But we have to think deeply to come to his meaning. But once understood there is an unceasing stream of inspiration. You require some *Sadhana*: his poems will elevate you if you go up to him in all earnestness and with a clear conscience. These are the demands of his poetry if you want its supply unlimitedly added for your benefit and pleasure. I have added "pleasure" because it is in plenty if you understand him. And if you

understand him, you like to be moved to action. Here is the aim of true poetry fulfilled: it must move to action and its by-product may be or must be pleasure. But it must ennoble, it must solace and it must uplift.

His lines on "Peace" are excellent poetry. Words are bathed in beauty, delicacy and power. He seems to sing because he must. But who can forget his purpose? Who can forget that Swamiji aimed at something grand while giving present delight?

It is sweet rest in music;
And pause in sacred art;
The silence between speaking;
Between two fits of passion—
It is the calm of heart.

It is beauty never seen,
And love that stands alone,
It is song that lives un-sung,
And knowledge never known.

This poem was composed in 1899 at Ridgeley Manor, New York. There is a unique combination of East and West here in the poem. The dress is of the West but the body is of the East. There is no effort for decoration or artificiality in language, associated with the people of East. The language, simple and pointed, is that of the West but the idea, the soul of it, is that of East. How can Swamiji forget himself and the past as recorded in his achievements and mental penetration?

First four lines may pass for pure emotion. But they are immensely suggestive, suggestive of music, art and speech. In fact, there is a suggestion of entire life as it is covered by music, art and speech.

"Silence between speaking" might signify little but think of *sacred art*, and pause in it. Sacred art should signify some

fulfilment; it will certainly refer to and indeed cover God-realization. And after that, after you have found Him in your heart, there is nothing but peace. Is it not all the wisdom that East has communicated till now through its sages? And so he says—it is the calm of heart. There is the essence of his philosophy.

Lines that follow after the first four lines will signify another idea. Here the Swami speaks like a realist and not like a poet. "Beauty never seen", "love that stands alone", "song that lives un-sung", and "knowledge never known" point to the ultimate reality. They also tell us how it is almost impossible to get peace unless we go on working for it ceaselessly. One cannot read frustration or disappointment in these lines. On the other hand, there is a great promise of a greater future, future of real and sacred peace. But he would like you to do your duty. Go on adding to your treasure of knowledge, go on appreciating beauty, go on singing and working and the end, end of all this, will come crowning you with peace and glory. And so he continues to sing:

To it the tear-drop goes,
To spread the smiling form.
It is the Goal of Life,
And Peace—its only home!

Here the Swami has indicated that peace is the ultimate goal. From the unreal you have to come to the real, from darkness you have to come to light and from mortality to immortality. And then you have possessed Peace. That is the ideal of your life. Efforts are necessary but some day they must stop; you have to cross the ocean of difficulties to near your destination of joy and rest. Struggle is life but that is not the end of life. Life must end in

rest and peace. Think more deeply and you have got what was in the mind of the Swami when he composed these lines. His eye is on that life of the unseen, of that life beyond this life. This life you may pass in efforts but after that you must stop working, after that you must stop the process of births and deaths. Meet with Him: be one with Him. That meeting, that union with Him, is the end of life and that is real rest and peace. And that is the goal of life. Here is, therefore, a call to lead a virtuous life on earth so as to meet Him ultimately.

He is very definite in his call to be virtuous. Perhaps, that is his only emotion.

Let eyes grow dim and heart grow faint
And friendship fail and love betray,
Let Fate its hundred horrors send
And clotted darkness block the way—

All nature wear one angry frown
To crush you out—still know, my soul,
You are Divine. March on and on,
Nor right nor left, but to the goal!

Here the goal is clearly pointed out and you have to strive for it for ever despite all difficulties and troubles. After all, for man it is indispensable to find out his nature. His nature is divine for he has come direct from God. That the child is a sage, even poets say. We have to return to that stage of being children. But in what sense? Children are innocent of crimes; they have in plenty the treasure of virtue. That treasure we must possess after culture and refinement. This is realising ourselves; this is making a near approach to God. We have to march on and on till we reach God. Think of the determination of the poet! That is simply remarkable.

And then one can think of optimism as revealed in these lines of glow and fervour. Trials and tribulations are there, and they will go their way, the way of destruction provided we have a determined will and definite wisdom to exercise that will. So we have to go on, with our eyes on the goal. We have to be free of all checks. We can have the measure of freedom we cherish if we are on the road to virtue. Why is it necessary to be virtuous? We must have Light with us.

I look behind and after
And find that all is right,
In my deepest sorrows
There is a soul of light.

Plenty of fine ideas in these simple lines. Also plenty of emotions but emotions that have been sublimated. The poet sees a reasonable state of affairs. Nothing to him is illogical; nothing to him is deadening or killing. There is a constant light of hope and joy. He may have to be face to face with deepest of sorrows yet behind them there is a silvery hope, yet behind them there is a bright light. Think of the mind. The poet's mind is infinitely good and naturally, the poet sees nothing but brightness, nothing but what bids farewell to sorrows. He sees the hand of God in all things. How can he, then, remain sad?

The poem entitled "The Cup" refers significantly to his philosophy of life, of which the central theme is of finding God.

This is your cup—the cup assigned to you from the beginning.

Nay, My child, I know how much of that dark drink is your own brew

Of fault and passion, ages long ago,

In the deep years of yesterday, I know.

This cup is life or destiny. It has dark drink of sorrows and tribulations. But who has prepared this destiny? Man is his own life or destiny. Nothing comes without a cause and what you do will have some result. Hence who is to blame if there is sorrow round you? An apt question, indeed! But does that mean a life of sorrow forever for man? This is not his idea. The Swami has infinite hope and he does not think of a long night of darkness and misery. He can see light always coming. He can make others see it. His mission is one and that is to make humanity filled with joy and life. It will be wrong to say that the Swami has painted a picture of misery here. There might be something in what follows to support that idea:

This is your road—a painful road and drear,
I made the stones that never give you rest.
I set your friend in pleasant ways and clear,
And he shall come like you, unto My breast.
But you, My child, must travel here.

The idea is quite definite. The road we have to travel is drear and painful. Who has asked us to travel this road? God Himself. We have to travel it, we have to overcome all obstacles, all difficulties, to be near Him. That is our goal. Life, it is true, is a trial; we have to show, and also to prove, our substance to reach Him after crossing this sea of misery and obstruction. There might be some, who are happy in the world. But they will also have their end and they will have to go back to God. Why not reach Him like a conqueror? The difficulties that you have to face are there to test your strength. Don't think of them as some dark force, calculated to give you pain. And so he says:

This is your task. It has no joy nor grace,
But it is not meant for any other hand,

And in My universe hath measured place,
Take it. I do not bid you understand.
I bid you close your eyes to see My face.

The Swami has this purpose for us, to see Him. But see Him how? I don't think he asks us to renounce the world. He wants for us a life of incessant work and through incessant work we are to mount up to Him.

There is nothing new in this idea. This idea is presented by Sri Krishna Himself in the *Gita*. But there is virtue and strength in repeating this idea. There is immense virtue in its contemplation and execution. This is what Swamiji wants us to do. He has put the idea so simply and so forcefully. *Close your eyes to see Him*. There is a wealth of experience behind it. The call is for meditation. Think deeply to find Him. He is to be found everywhere. Here the Swami is talking like one who is initiated into the very heart of the thing. More than that, here I think of him like a rationalist. He is prescribing rationalism for us. Without thinking nothing is possible. Your contemplation of God is the same as meeting Him. But this contemplation has to be followed up by right action. If you are aware of having acted rightly then alone you can see Him. So this advice—to close your eyes to see Him—is not an advice asking you to retire from life, from the complicated activities of life. There is God in life itself. You have to find Him in all things. Just think and see. All is crystal clear. But one thing more. That might detract something from Swamiji as a rationalist but that we have to do if we are to see Him. God never asks you to understand but He asks you to see. What is its implication? There must be a synthesis of faith and reason to see

God. There are so many mysteries which cannot be rationalised. If they are rationalised, what is there of wonder and joy in these things of religion? There must be the backing of faith to see God in so many things and in so many colours. We have been able to build up such a fine edifice of devotional literature because of faith. If we had *mere* support of reason, our idea of God would have been as simple as possible without any attraction. There must be some colour, something dark, about Him. So don't try to understand Him. But see Him most certainly. That is your task on earth. You cannot escape it; you cannot remain long on earth without having some glimpse of Him, howsoever imperfect or faint it may be.

Really a good idea about meeting God by closing your eyes! It might sound simple but it means such a lot of preparations. This amounts to life of constant prayer, through our acts and deeds and dreams. Why not live it to live near Him?

What though thy bed be frozen earth,
Thy cloak the chilling blast;
What though no mate to cheer thy path,
Thy fragrance strewed in vain;

What though if love itself doth fail,
Thy fragrance strewed in vain;
What though if bad o'er good prevail;
And vice o'er virtue reign:—

Change not thy nature, gentle bloom,
Thou violet, sweet and pure,
But ever pour thy sweet perfume
Unasked, unstinted, sure!

These lines entitled "To An Early Violet" were written to a Western lady-disciple from New York on January 6, 1896. An unfolding of his task on earth is here. We have not to be afflicted by

worries; we may have to work single-handed; we may have no love, no friendship; indeed, we might see, out of our ignorance, the flowering of vice and suppression of virtue: but we have not to give up our purity and sweetness. Purity is the base upon which we can magnificently construct our edifice of hope and glory. We must have sweetness to pass through afflictions. We have to be steady in our pursuit.

There is only one conclusion. The Swami has given us poems of power, light and wisdom. The preparation that we must have in order to be face to face with Him is all pointed out so beautifully in his poems of unlimited inspiration.

We must have about us and also in us, in our acts, thoughts, dreams and ideas, a perennial air of cheerfulness. Excessive joy alone will lead us to the goal surely and steadily. This is sound philosophy. Its implications are very deep. How can you possess all around an air of cheerfulness if you are not leading a virtuous life? Then, cheerfulness will take out tremendous work from you and the difficulties of the path will ultimately disappear. Cheerfulness will be catching and your work will have a deathless inspiration for others. And with what result? You will be working for your goal in company of cheerful companions. There will be salvation for you but not alone for you. There will be salvation for all. Just imagine a smiling world marching back to its goal. I have used "back" for in returning, in going back to God, there is joy and sweetness, which you have not been able to find in spite of your great march, aided by science, away from God. *Pour thy sweet perfume* is really a message of power, light and wisdom.

There is throughout his poetry one idea and that is of meeting God. But what is the way prescribed by him of meeting Him? I find only one prescription and that is perennial. Try to contemplate God and you have Him with you: He is seen by eyes. But eyes must open. You might say that Swamiji has prescribed a life of idle thoughts. That is not the truth, the reality behind his teachings. He has sung beautifully:

He who is in you and outside you,
Who works through all hands,
Who walks on all feet,
Whose body are all ye,
Him worship, and break all other idols!

He who is at once the high and low,
The sinner and the saint,
Both God and worm,
Him worship—visible, knowable, real, omni-
present,
Break all other idols!

Here you have a concrete idea of God. God is in all of us. Worship all, the sinner and the saint. This worship is another name for love. Love thy neighbour—says the Bible. Love all—says the Swami. And there is a definite way-out of the present trouble if we follow this idea of loving all. Through love we can turn our miserable earth into a perennial paradise: through love we can understand each other; through

love we can understand God, Truth and Beauty. What else do you need? And all this is concretely presented by the Swami in this poem. The title given is "The Living God" and that, too, is quite significant. In fact, this title tells us the entire story of Swamiji's teachings and outlook on life. We are, he seems to cry out, not to worship a dead God. We must have a living God. Why not say? We must have living Gods. Dead traditions, having no meaning today, should not pester us. There should be nothing traditional about God. There should be no superstition. Very good ideas. The Swami is a great intellectual and a great sage. He believes in the progress of knowledge. It may be knowledge of God, of anything, of truth or beauty. But it must progress and we must have progressive ideas. All tradition is a mere weight. It must disappear with the advance of time. Cannot you think of the Swami as an intellectual or a scientific sage? He might have sung of faith but always he seems to be inclined to modernism, to future of brightness and progress. His one passion is God. Find Him wherever He can be found. Rightly he says: "Break all other idols". He has one idol and that is of a living God in all of us. This you have not to break. Worship Him and be happy.

"After so much austerity I have understood this as the real truth—God is present in every Jiva; there is no other God besides that." Who serves Jiva, serves God indeed."

SWAMI VIVEKANANDA

LIFE OF SRI RAMANUJA

By SWAMI RAMAKRISHNANANDA

Translated from original Bengali

(Continued from the previous issue)

PART ONE

CHAPTER SIX

TIRUPPANALVAR

So we have sung the glory of the names of the former Acharyas most of whom, the Vaishnavas hold, were born either just before or at the beginning of the Kaliyuga. After springing forth from the lotus-mouth of Srimannarayana and illuminating continually the hearts of the Gurus of the line, the efflux of the *Visishtadvaitavada* (the doctrine of qualified non-dualism) has now gradually flowed through the middle of the Kaliyuga. Through what we call the historical times, which is counted from the time of the birth of the Son of Mary, the *Visishtadvaitavada* has been flowing uninterruptedly, illuminating the hearts of the devotees, sometimes in a discernible way and sometimes otherwise. The course of what found its source in the will-power of God cannot be held up anywhere.

कार्तिके रोहिणीजाते श्रीपानं निचुलापुरे ।

श्रीवत्सांशं गायकेन्द्रमुनिवाहनमाश्रये ॥

I take refuge in Munivahana known as Sripana, who was born in Nichulapura in the month of Kartika under the influence of the fourth lunar mansion, who is the manifestation of (Vishnu's) Srivatsa and who is a prince among singers (of Lord's glory)

Tiruppanalvar was born of a 'panchama' or low-caste family. He used to pass his days even as a lunatic, always singing the glories of Sri Hari to the accompaniment of vina. So deep used to be his absorption while singing the name of Sri Hari that he would lose all outward consciousness. Once, sitting on the bathing ghat in the Kaveri in front of the gigantic temple of Sri Ranganatha, while singing the glories of the Lord in single-minded devotion, he was so much overwhelmed with ecstasy that he lost all outward consciousness. At that time an attendant of Sri Ranganathaswami, Lokasaranga Muni by name, while about to return to the temple with the water for the holy ablutions of the deity, found a man, presumably of a low-caste, across the way, fallen asleep as it were, when he was playing on his vina. He called him aloud three or four times, but no response came. At last he struck him with a stone and thus cautioned him. Now getting back to consciousness being wounded by stone and finding that he had blocked the way of the attendant of Sri Ranganatha, he cried a thousand lies upon himself and while repeatedly begging

pardon of the worshipper for his fault ran away from the spot trembling all over in fear.

On the other hand when Muni approached the temple-gate, he found the doors closed from inside. One by one, he called all the priests by their name. But none was inside and who could respond? Meanwhile all the priests of Sri Ranganatha assembled there outside the temple. They were all amazed and terrified to see the temple door closed at this hour. All the priests were standing outside the temple; then who could close the doors? They did not know how to decide upon the issue. The bathing time of the Lord was just passing away. All kept standing there flabbergasted. Muni thought that he might have had committed some serious offence because of which Sri Ranganatha Himself had closed the doors making it totally impossible for him to enter inside the temple. With folded palms he began to pray to the Lord seeking pardon for the offence. Tears of remorse began to roll down his cheeks. "My Lord," supplicated Muni, "Deign to tell Thy servant what offence he has committed. He will try his best to mend that." While thus praying for a long time he heard as if some one

was speaking from within, "Muni, today, you have struck Me with a stone and I shall not allow you to come near Me any more." "When could I strike you, my Lord, with a stone?" Muni enquired. The answer came from within, "The Mahapurusha who was chanting My name with vina in his hand on the bathing ghats of the Kaveri is verily my *alter ego*. If you circumambulate the temple carrying the noble one on your shoulders, the doors of the temple will be opened, otherwise not." On hearing this oracle, Muni ran like a mad man towards the bathing ghat of the Kaveri where finding Tiruppanalwar, he rushed to him, his palms folded and heart softened with devotion. Frightened at this sight, Tiruppanalwar flew to a distance and with folded hands submitted imploringly, "My lord, I am a base low-born. True, I have committed an offence. Do therefore punish me please, pelting stones from a distance. Defile not your pure body by touching this Chandala." No sooner had he finished his say than Muni rushed upon him and catching forcibly held him upon his shoulders and in that state he circumambulated the entire seven walled temple of Sri Ranganatha. Since then Tiruppanalwar came to have the name Munivahana.

(to be continued)

"As a person sleeping in a room with closed doors wakes up to respond, if anybody knocks calling his name, and opens the door, in the same way, if any one takes the name of God repeating His holy Mantra, and performs spiritual practices with simple faith and zealous devotion, the Lord who dwells in all beings wakes up and opens the door of the temple of aspirant's heart, to fulfil his cherished desire, and reveals Himself to him in the form of his Chosen Deity."

SWAMI VIRAJANANDA

WHY WE CANNOT LOVE

By JIBENDRA

The *Sandilya Sutra* has it that Isvara (the Creator) is of the nature of love ineffable. The creation itself is an act of love. The One said to be without a second wanted to enjoy itself in multiplicity from different centres of consciousness; hence the creation or rather the self-projection. The Creator, created and creation being one in essence, love is the all-pervasive principle and interpenetrates everything. It is only when the individual ego forgets this, forgets its source and identity in the One that there intervenes the phenomenon of ignorance, the consciousness of division and love undergoes a strange mixture and perversion. The man of knowledge, the liberated man or the man on the way of liberation by self-knowledge is all love because he sees the unity of essence behind the diversity of the phenomena. He lives in the consciousness of the One though he enjoys the play with the Many. All difference being phenomenal and not essential in his eyes, he alone can love. To injure any one by thought, word or deed would be to injure his own Self for in reality there is nothing beyond the One Self of which all these are but various manifestations.

In the ego and ignorance we lose the perception of the unity and see only the phenomena, the division and the difference. The ego in self-ignorance looks only at the surface of things, each different from the other, and circumscribed by space and time. Spacelessness and Timelessness are abstract conceptions to the ego; though mentally it can and does arrive at those conceptions, it cannot actually visualise

them, cannot live in them as in reality. The ego is bound within a narrow and temporary mental, vital and physical formation which we call ourselves, temporary because our mind, life and body are constantly undergoing changes though we generally refuse to see them. It is the principle of division in us and lives in the separative consciousness of I, Me and Mine. This is the restricted horizon mapped out by the individual ego. It cannot courageously embrace others as itself because everything besides it is not-self of which it takes cognizance only because of the inevitable shocks of existence.

What we ordinarily call love is not love proper but only a vital or physical attachment or mental preference—thus clearly demonstrating its too limited and personal character. For the most part we love only those who are connected with us by the many ties of blood, race, religion or a community of aim or purpose. We love only where we are interested to do so by our ego and where there is the possibility of some kind of return. Even the so-called altruist or humanitarian among us does not really love but only enlarges the orbit of his ego and takes up others in his extended self. There is no soul-perception of unity but only a mental construction of it which may, at any moment, give way according as the limited personal mind takes a different bent or turn. Love is an impersonal and universal principle, essentially a thing of the heart and no mental ideas however broad, pure and impersonal can generate it if the heart is impure, that is, full of selfish desires and passions. Love

is the greatest power because it is the purest and has enough dynamism to change the whole world. But it is not a power of the mind. Heart is its true seat and centre. The greatest men of the world have always been men of an immense, infinite and expansive heart and their love still lives and influences the lives of millions all over the globe

Perverted, this very love turns into its opposite of lust; lust for name and fame, for power, position, possession, domination and enjoyment of all kinds from the gross physical to the most subtle and refined intellectual, emotional and imaginative vital pleasures. Mind acknowledges the necessity of love, even of pure and disinterested love but it has not the key to its secrets. That key is possessed by the heart. Love is not at all possible unless and until the primitive, crude and dangerous vital nature or the desire-soul in us, which is the cause of all life's perturbations and upheavals, is purged of all desires and self-will and the heart becomes pure and stainless. "A pure heart sees beyond the intellect. It is the best mirror for the reflection of Truth." It is only the liberated soul or the soul in the penultimate stages of liberation that can truly love, for, the more it approaches the supreme goal of life, the more it becomes conscious in mind and heart and life and body of the underlying unity and essence of things. In the words of that large-hearted lover, the Swami Vivekananda, who spoke Truth in blazing words of fire, "With love of God will come, as a sure effect, the love of every one in the universe. The nearer we approach to God, the more do we begin to see that all things are in Him. When the soul succeeds in appropriating the bliss of this supreme love, it also begins to see Him

in everything. Our heart will then become an eternal fountain of love." This is at once a test, a warning and an admonition to those spiritual seekers who delude themselves in thinking that they are loving God when in reality they do nothing but love themselves and hate and condemn and criticize others. 'The slightest tendency to differentiation as between ourselves and others is' according to the same great authority, 'hatred and the opposite of this is Love.' The deep and tremendous significance of this for those who are at all serious is obvious. All expansion is life; all narrowness death. Love is expansion; therefore love is life. Selfishness is contraction, selfishness is narrowness; therefore it is death. He who loves, lives. He who does not do so, dies. The vast majority of men are as good as dead because they live a narrow and selfish life. It is only a few like Buddha, Christ and Ramakrishna that love and therefore they live.

A friend asks why we cannot love. The answer is there. It is because of ego, of selfishness. If we analyse the genesis of what we call love, its growth and incidence, we shall invariably find it always tinged with some kind of selfishness or other. It is not love though we may try to dignify it by that name. It is only blind physical attachment or mental or vital preference. This selfishness is the mother of all the evils and miseries of life. It is selfishness that differentiates between good and evil. It not only precludes love from functioning but brings in other weaknesses like fear, anger, hatred, jealousy, greed etc. etc. It is selfishness that lies at the root of all the struggles, competitions and discords of life. Why are individuals at war with individuals? Why cannot a body of men work together in peace and amity for any length

of time? Why are there quarrels between sects and sects, religions and religions and among the nations of the world? The answer is the same. It is the ego; it is either individual or group or collective selfishness. The extent to which human selfishness, apathy and heartlessness can go was well illustrated during the last famine in this country when lakhs of men, women and children starved to death while at the same time there were innumerable cases of cold-blooded profiteering, hoarding, amassing and looting of wealth by their own fellowmen and some countries had enough surplus of food to throw into the sea to prevent deflation of prices. All this to save money for third and fourth generations of descendants while men and women of their own times, their own blood-brothers were perishing for want of a morsel of food before the very eyes of the heartless profiteers. And it is a significant fact that human unscrupulousness has no regard for time of its manifestation and activity and thrives most when the human distress is at its highest. Compare for instance the prevalence of black-marketing, profiteering, hoarding, looting etc. specially during the times of war and famine.

All talk of peace in the world is mere shibboleth so long as this selfishness reigns in our hearts pandering to the possessive and acquisitive instincts of our nature and making us callous to the needs and sufferings of others. These must have to be completely purged and sympathy, understanding and fellow-feeling developed if we are ever to enjoy the blessings of peace. If peace be the avowed intention of the individuals and nations of the world, let those who swear by it, set an example

by giving up their fear, hatred and distrust of others. If and surely when we cannot attain to the summits of love all at once, can we not at least make a beginning of it by giving up our base selfishness and narrow exclusivism? Nothing is more delusive than the hope cherished in many quarters that peace will come by destructive violence for which the nations are arming to the teeth today. We have seen enough of bloody and violent wars to end war in our times not to be able to profit by them. Unless man's consciousness changes, bringing about a change of his primitive, crude egoistic nature, peace both inner and outer, individual as well as collective, will be a far cry, an impossible chimera. Setting an example of peace, purity and good-will in our personal lives will be more potent and far better than teaching a thousand vain precepts to the world. In this respect the life and teachings of Mahatma Gandhi will be an object-lesson to the warring nations of the earth. The disciples of Sri Ramakrishna have likewise left an indelible impress of team-work where selfless love came into full play not only within a limited circle of men (for they had ideal love for one another cemented by their common allegiance to the Master) but extended its limits far beyond and translated itself in active service of a distracted humanity all over the globe. That love could only come as a result of the intimate perception and realization of the unity of all life and of the oneness of all existence. Can we not take out a page from their devoted lives and demonstrate to the world that Love alone conquers where all other forces, forces of fear, suspicion, hatred, jealousy, intrigue, strife, violence, aggression and intolerance, fail?

NOTES AND COMMENTS

RECIPES PEDAGOGIC OF RAJAJI

A Bombay news of August 9, 1949, is as follows: "A plea to the crusaders of compulsory primary education to be content with three days a week for schooling, leaving the rest for children to learn the family trade, and to devise a scheme to enable college students to find opportunities for studying and understanding various religions and philosophies was made by His Excellency Mr. C. Rajagopalachari, Governor-General of India, opening on Monday afternoon in Bombay, the new building of the Bharatiya Vidya Bhavan, an institute devoted to the promotion of Indian Culture and Indian classics."

Going to answer his self-styled question, "How shall we reconcile our laudable object of spreading education with the need for continuing traditional occupations and family apprenticeship?", Rajaji said, "I venture to suggest to the crusaders of compulsory primary education, whether we cannot be content with three days in the week for schooling. During these three days you may do with the children just as you like. But give the children a chance during the other four days to work with their parents. Let us see what happens. There would be thus an insurance against error."

The advantages which Rajaji visualises about his three-days-a-week-schooling system are as follows: (1) The humble folk will use the four days in the week for following the occupation of the parents and take schooling during the other three days which should be enough. (2) This would double the capacity of our schools and our teachers, for it would mean that they could take two sets of children in the week leaving one day off for rest from labour. (2) The financial problem would be greatly eased by this arrangement. (4) The pressure of symbols and word-building on the tender brains of the pupils will be less. (5) The four days off will give time to recuperate and furnish opportunity for the boys and girls to assimilate and to apply and to benefit from the schooling. (6)

Finally this would improve the quality of the instruction and assimilation all round.

Anticipating the suggestion of a *via media* Rajaji says, though he does not explain fully why, "I do not like the alternative of cutting up the day into two halves. The school as well as the family occupation should have the benefit of mornings as well as afternoons. The farmer boys and girls ought to go to school on three full days and get the benefit of it, and be with parents and cattle in the field or in the family workshop during four full days. We should not take away the morning and the afternoon conditions altogether from either school or the family."

The comments which these suggestions of Rajaji have evoked from the eminent educationists of India range from 'very practical and sensible' to 'absolutely impracticable'.

For our part we think that the question raised by Rajaji is a very important one, but the answer he has offered to the question is inadequate and problematic. Taking point by point the advantages which Rajaji pleads to the credit of his scheme the following reasonable counter-points may be posed: (1) There is no guarantee that the 'humble folk' will, innocently spend the four no-school days learning their fathers' trades. They may either go about in gangs plundering neighbours' orchards doing other juvenile mischiefs or creating a hell of disturbance to their parents at work. Sometime the necessity of saving the parents by keeping the children engaged elsewhere is very real. (2) A peculiar sense of obligation to carry-over a rigid *status quo*, a chilling vision of the future and a nascent arithmetic have forged this seemingly sensible second point. Alice could have advanced a piece of her personal logic saying: "Then does His Excellency mean to say that we will not increase by four times the capacity of our schools and teachers by taking away three more days out of the three-school-days, i.e. to say, by abolishing

primary education totally? Nothing could be more logical and happier!" Alice apart, why should we necessarily think that we shall have to solve the problem of primary education with the existing hopeless number of schools and teachers? Who is standing in our way of as much increasing their number as we may require? Finance? It will be shameful indeed if we seek to make people believe that with all her vast resources India cannot make adequate arrangements for the primary education of her children. (3) The easing of the financial question at one level will mean vomiting blood through the mouth of the nation at another level. Of course no body doubts that the financial question is the main concern that has motivated this scheme. (4) Young brains are flexible, pliable and impressionable and therefore can stand more 'pressure of symbols and word-buildings' than the hardened, recalcitrant and ripened brains can be expected to do. (5) The question of keeping the children away from the schools four days in a week to give them time for 'recuperation' from the shocks and for the 'assimilation' of the stuff they will receive in their three-days' schools, may arise under a diabolical system of pedagogy only. (Rajaji here seems to throw a challenge to the educationists of India!) (6) If simple reduction of the number of school days meant improvement in the quality of instruction and assimilation, why then he who has never taught is the best teacher; and he who has never learnt is the best student. May India be saved from such improved teachers and students!

There has been too much over-simplification of the problem. While we do not hold the view that 'it is absolutely impossible for the children to learn anything from the illiterate parents,' we also do not think that there is as much to learn from them as to necessitate keeping apart four days of the week for the purpose. Then why should the children be kept away from the school for four days in a week? That is to be done according to Rajaji for 'continuing traditional occupations and family apprenticeship', i.e., to say to keep up the *status quo* of the traditional rural economics. This is true, as Rajaji would have it, that none but a

mad man should violently disturb the present state of affairs for introducing his pet schemes for the betterment of conditions. But is it either wise to be so modest as to ignore the dynamics of the world economics which is fast shaping the world into a monolithic economic body necessitating the reorientation of our entire outlook of the traditional rural economics which in its present state, as far as India is concerned, has little hopeful to offer? Neither should we deny the necessity of somehow linking the one-world aspiration for the world government with the syllabus of our primary schools. We have to bring the level of our primary education on a par with that of other nations. Otherwise we will not only create unnecessary anachronisms, but will also be instrumental in retarding world progress, for a country backward in primary education will to that extent inspire domination by other nations.

Then it is a trite theme that we must raise the standard of living of the average man in India with all imaginable speed. That means judicious economic planning for the entire nation; that means an economic revolution. Increased production which is the resultant of the improved method of production pre-supposes that we should not only bring up the new generation in the light of the new exigencies, but should also do everything possible under the sun to train up the adult illiterates so that a peaceful economic transition from the present economic disorder to a healthy order may be made possible. This naturally brings us to the question of adult education, (which Rajaji seems to have ignored while thinking out the problem.), which is ultimately inter-connected with the primary education. We have to educate both the father and the son simultaneously at two ends on the single level, though a comparatively greater concern will be shared by the son. We have to remember that the shape of the new India to come will largely depend upon how we tackle the the problem of primary education cum education for adults. A father in Russia is punishable if he does not send his child to the primary education at the age of eight. We cannot ask for such a legislation immediately in India. Parents

must first be put in a position where they can afford to send their children six days a week to the school, and also can make time to avail themselves of the opportunities of adult education that the State may bring to them. Rajaji does not like the idea of dividing the day into two between the school and the family. But exactly by dividing the day into two we can reach a satisfactory solution of the problem. Say, a potter, or a farmer generally does not work at night. Neither any father-potter expects the baby-potter to help him all day through. Now, if we can arrange our curricula in such a way which meets the needs of the adult and the child, we can impart education at night. Say, the knowledge of history, geography, hygiene, crafts and domestic science, can be imparted through visual auditional methods both to the son and the father simultaneously. Two hours schooling at night may not be inconvenient. From the remaining hours of the day-time the boy may devote a few hours to helping his father at his wheel, or plough and a few hours at his school.

Perhaps it may not be possible for us to find out a single straight-jacket solution for this inconvenient problem. Perhaps we may have to take recourse to a variety of measures according to the variety of the ramifications of the problem. Whatever may be our difficulties, financial or otherwise, we should never be too modest in our aspirations regarding education. We have not only to raise the standard of our living but also the standard of our learning. And therefore we must not allow our poverty to swallow up the opportunities of our young learners at the very primary stage. Let us have the motto: 'No lowering the standard of education', then other things will have a tendency to come round. This much towards primary education.

* * *

Strangely enough there has been very little comment on the other very important point that Rajaji drew our attention to. Then have we to think that no educationist differs from him in the matter or all have unanimously accepted his suggestions? Or are they all so callous about the point that they do not even like to mention it? Anyway, for our

part we found that it was a vital problem that Rajaji dealt with in the point. The point is the failure of our universities to produce quality-men.

"We want", Rajaji says, 'not one, but thousands of men of character placed in position in the thousands of districts throughout the country. It would be no exaggeration if we admit that the gap between the needs of the times and the quality of supply from our universities is a yawning gulf.'

How to make up this yawning gulf?

Rajaji probes into the problem as follows: "The most important equipment that a young man must get before he leaves his university is personality, not only learning but character. Unfortunately the atmosphere of our colleges is far too much vitiated by intellectual and moral confusion for any thing like this to be attempted. There is not that guidance available which is essential for the building up of personality in young men and women studying in the universities. Brain power is of a very high order, and a tremendous quantity of learning is put in, but the essential stuff is wanting. The explanation offered is that there is confusion, both intellectual and moral, in the world around and that is reflected in the universities. But is it enough for the universities to reflect outside confusion instead of making up for it? The function of the university must be to reform, not proportionately to represent society, but to do some thing to restore moral values and intellectual orderliness where there is anarchy. The universities must give the nation the leaders, teachers and administrators who are required in this complicated age to fulfil the duties devolving on the State and to guide society in its cultural life. Folly must be replaced by reason, passion must be put aside in favour of reflection, ideals must be installed where caprice governs, principles must prevail not opportunism. Young men of today are the sport of random and confused thought that finds expression in ephemeral printed matter of whose undependability even the victims are not unaware. ..."

What is the way out of this impasse? In attempting the answer to this question Rajaji naturally

comes to the question of the necessity of imparting spiritual culture to the students.

The issue that has been conveniently side-tracked in the draft-constitution Rajaji ponders over in the following manner: "All learning should develop personality. Otherwise it is worthless in every sense. I am not unaware of the difficulty of moral training. We cannot get the right type of personalities to live and move among youth gathered in the universities whose very life and deportment would without direct instruction or compulsion of discipline, be an inspiration. We get teachers vastly competent in every other respect. The greatest reluctance is generally felt in introducing anything in the scheme of school or college education which may be mistaken for denominational religious teaching. One must recognise the validity of the reasons and apprehensions that lead to this. But we may easily overdo all this. We cannot afford to exaggerate our fears and rest content doing nothing. The crisis is far too real and grave. We cannot take a simple negative attitude on account of our hesitation. I feel there is a way to achieve this object. A comprehensive scheme creating opportunities for studying and understanding various religions and philosophies, including what goes by the name of classical humanism in the western universities, namely, the thoughts of Greece and Rome would, all taken together, furnish an atmosphere and incentive which will enable our boys and girls to seize the truth and assimilate the culture and philosophy of our land without exclusive direct effort for that purpose. The indirect approach may achieve what may not be directly undertaken. Let our boys be encouraged to interest themselves in the literature of Christianity, Judaism and Islam and the classics of Greece and Rome. Then, no one need ask them but they will recapture for themselves the Vedanta,

for it is still available for recapture by any one born in India and blessed with enlightened pride.

.....Not by total exclusion of all religion and spiritual thought but by all embracing acquaintance and appreciation of spiritual thought of all kinds shall we be safe and shape ourselves properly."

Who can fail to see the sanity in the above words but an obscurant? But see, our law makers have adopted a resolution in the draft-constitution as follows: '*No religious instruction shall be provided by the State in any educational institution wholly maintained out of State-funds.*' We think that this resolute determination by the State on the negative side is not essential for safe-guarding either the liberty or the security of the State. But it does the mischief of ruling out a vital responsibility of the State, namely, of imparting 'man-making' education to the growing generation.

The artificially generated communal madness is fast dying out in India. Ere long we will have a time when it will not be found difficult to introduce in our educational systems a sensible curricula of spiritualising study. We have to prepare our grounds from even now. If our educationists are convinced that the spiritualising studies are essentially necessary for our students, they should immediately bring the full weight of their opinion to cause the removal of the above mentioned clause from the draft-constitution. We also appeal to our law-givers to think over the issue in sober calmness, necessary for taking a decision on a point which will have a very far reaching effect in moulding the shape of things to come.

May we all have the inclination to pray for purified understanding. May we have the courage and humility to acknowledge our weakness. May we have the power to assert that we must not be denied our right to divine wisdom at the doors of our State education.

17-8-'49

REVIEWS AND NOTICES

OUR FARMER: By B. S. MAVINKURVE
(VORA & Co., PUBLISHERS, LTD., ROUND
BUILDING, KALBADEVI ROAD, BOMBAY.
PAGES VIII AND 89. PRICE RS. 1-8-0.)

This book gives in a simple and lucid style an account of the agricultural conditions of our country.

"It is a pen-portrait of a typical farmer drawn in free hand" based on facts and figures. The author takes us through the typical days of the farmer's life and shows how he spends them. He describes his daily routine, his joys and sorrows and the remedy for his miserable plight and he deserves to be congratulated for the exceedingly nice and effective manner in which he has done this. The simple, half-clad and ever-suffering Indian farmer is the back-bone of the Indian economy. He is born in debt, lives in debt and dies in debt. His income is very low and savings he has none. All his little income goes to buy food, to pay rent or assessment and to pay the ever accumulating debts. India's prosperity and progress lie greatly in making agriculture a sound and profitable occupation. For this, the farmer should be made to understand the real cause of his poverty and has to be shown the way of higher income. The author discusses the various ways in which the State should help the farmer in this attempt and finally concludes saying that the task of reducing the farmer's burdens and improving his conditions cannot be left solely to the Government and that people should co-operate with the Government and help them in formulating and implementing beneficent schemes. They have to build in him a healthy outlook of life, inspire in him self-confidence and enable him to live and work as a respectable citizen of a free nation. The get up of the book is good and many illustrations have been given in appropriate places. R. V.

SWARAJ FOR THE MASSES: By J. C.
KUMARAPPA. (PUBLISHED BY HIND KIT-

ABS LTD, BOMBAY. PAGES 104. PRICE.
RS. 1-12.

Here we have a collection of the various articles which appeared in the periodicals, *Harijan* and *Gram Udyog Patrika* between 1945 and 1947.

The author says that until the masses are free from the yoke of poverty we cannot be said to have attained Poorna Swaraj. Economic emancipation of the villager is the first step towards this, without ensuring which there can be no prospect of peace and plenty. He considers the present government 'as drifting without any well-defined policy, leaving the initiative in the hands of unscrupulous vested interests.' He discusses the various defects in the administration and suggests remedial measures.

A true follower of Gandhian economics as he is, the author interprets Gandhiji's economic and social ideology—namely, Swaraj for the masses. But it appears that he rather overemphasizes this ideology, which does not seem to be very practical. He conceives everything in terms of simplicity and in terms of cottage industries. But a progressive nation, especially a newly born nation as ours, which has to grow by herself out of herself cannot afford to adhere *in toto* to the suggestions given if she were to keep pace with the dynamic world-economy controlled by the complex technology. Of course there is much to be done by the Government of Free India to ameliorate the conditions of the masses and to pay greater attention in this direction. But it cannot be forgotten that in the short period after the coming of the country's freedom, the Government have had hardly any breathing time in the midst of many a crises which, by the grace of God, have been successfully tackled. It is hoped that the governments at the centre and in the provinces will at least now begin to realize and fulfil their duty to the masses. The various ideas given in the book may be taken as a guide in some measure in carrying out this work. R. V.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION,
FREE TUBERCULOSIS CLINIC, DELHI

REPORT OF THE ACTIVITIES

FOR THE YEARS 1942 TO 1947.

The activities of this branch which was started in the year 1927, consist of religious and spiritual discourses, lectures, bhajans, celebrations of the anniversaries of different prophets and saints of all religions and creeds, dissemination of their teachings for comparative understanding, maintenance of a free reading room, a library, a charitable dispensary and a free tuberculosis clinic.

Last year, the Centre organized relief work at the Kurukshetra Relief Camp.

The important work of this branch in the direction of social relief is the Free Tuberculosis Clinic, which was started in 1933, to combat tuberculosis infection. The Clinic holds the distinction of being the first institution in the Delhi Province to fight this great evil to humanity in an organized form and is still now the only non-official organization of its kind. The function of the Clinic is four-fold, viz., (1) to diagnose individual cases, (2) to treat such cases as are suitable for treatment there, (3) to get, cases requiring hospitalisation, admitted in hospitals and (4) preventive work, including the Home Treatment Scheme. The Clinic is equipped not only for general treatment but also for artificial pneumothorax and pneumoperitoneum, gold therapy, ultra-violet ray exposure, phrenic nerve operation and removal of glands. The average number of new cases treated is 600 per year and of repeated cases is 17,229. Started in a small rented house at Paharganj with the goodwill of the public and the enthusiasm and the spirit of service of its founders, the Clinic had to be removed within a year of its inauguration to a more commodious flat at Daryaganj. Growing more and more in importance and popularity, a still more commodious accommodation was felt

essential to provide for further facilities of treatment for the benefit of the increasing number of visiting patients. The building scheme was started with the allotment of two plots of land in the Western Extension Area of Karolbagh, by the Delhi Improvement Trust. Through the good wishes and co-operation of all, the construction work was practically completed by the end of 1947. The new Clinic was opened by Hon'ble Rajkumari Amrit Kaur, India's Health Minister on May 4, 1949. The Clinic by its sustained work through the period of last 17 years has vindicated the high hopes of its founders and has proved beyond doubt its usefulness. But to run the Institution in its new set-up, appointment of additional staff is an imperative necessity besides the claims of other items of mounting expenditure of a capital nature such as equipping and furnishing the Clinic, the construction of the staff quarters etc. So, the authorities of the Mission appeal, on behalf of the helpless sufferers from tuberculosis, to men of goodwill of all communities to come forward with their generous contributions. Contributions may kindly be sent to either of the following addresses:—

- (a) The Secretary, Ramakrishna Mission, New Delhi 2.
- (b) The Ramakrishna Mission Free T. B. Clinic, Western Extension Area, Karolbagh, Delhi.

The Charitable Out door Dispensary, the Library and the Free Reading Room are at present located in the Mission Building proper. Owing to the growing expansion of work it has been found essential that a separate building should be put up for these purposes, for which the foundation stone has already been laid on May 1, 1949. The estimated cost for this building is Rs. 40,000. Rs. 14,000 have so far been collected. The Mission authorities appeal to the public for the remaining amount. They also take this opportunity to thank all the well-wishers, donors and subscribers for all their help and sympathy during these years.

THE RAMAKRISHNA MISSION SEVASHRAMA

Aminabad, Lucknow

AN APPEAL

The Ramakrishna Mission Sevashrama, Lucknow, the premier charitable institution of the city, completed its thirty-third year of existence in 1948. The report submitted to the annual celebration meeting held in March 1949, under the presidentship of the Hon'ble Premier Shri Govind Ballabh Pant gave a brief account of its activities during the year and appealed to the public for increased co-operation and assistance. Here at a glance is what the Sevashrama did in 1948 :—

1. Charitable Out-door Hospital
Total cases 99,418 in both Allopathic and Homeopathic sections.
2. Afternoon School
Peak of roll—85 Harijan boys and girls.
3. Night School
Peak of roll—42 boys and adults.
4. Library
Total Books—4650.
Issued —3415.
5. Reading Room
4 Dailies and 5 magazines.
6. Pecuniary Help
Regular —3.
Occasional—35.
7. General
Religious classes and discourses by the Swamis of the Order and other eminent speakers.

The above will indicate the useful and indispensable work that the Sevashrama has been silently doing for the physical and moral welfare of the people. Like its sister institutions all over India, it is dedicated to the ideal of disinterested service for the uplift of humanity, irrespective of caste, creed and colour. The record of the Ramakrishna Mission is well-known. But it is necessary to

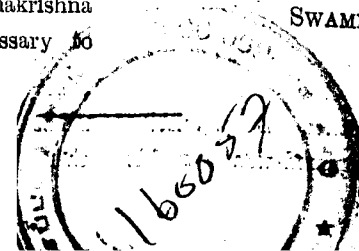
remind the public that the Sevashrama depends almost entirely on voluntary and private help and co-operation to carry on its various activities. Unless the public is prepared to show its appreciation of the Mission ideals and activities in a practical manner by more generous financial assistance and active co-operation, the Sevashrama will necessarily be hampered in its sacred mission of bringing succour and relief to our poor and less fortunate brethren in society. Never was there greater need for relief and assistance in all manners and ways to an increasingly larger number of these people than at the present juncture with its hard living conditions and acute problems, such as high prices, influx of refugees etc. Let us hope that the social conscience of the public will be sufficiently roused in time to meet the requirements of the situation and it will come forward to give willing support to philanthropic agencies such as the Ramakrishna Mission in their sustained fight against disease, ignorance and misery in our midst.

The immediate needs of the Sevashrama are :—

1. Subscriptions and donations to the extent of Rs. 14000/- per annum for the maintenance of the present activities.
2. Permanent Endowment Fund yielding an annual income of Rs. 14000/- in order to stabilise its activities and put them beyond the risks and inconveniences caused by uncertain and fluctuating nature of subscriptions and donations.
3. A separate building estimated to cost Rs 40,000/- for the Library, Reading Room and School.

Contributions in cash or in kind, however small, will be gratefully accepted and acknowledged by the Secretary, Ramakrishna Mission Sevashrama, Aminabad, Lucknow.

SWAMI PRANAVESHANANDA,
Secretary.



PHOTOS, PICTURES AND FOLDERS

PHOTOS :

SRI RAMAKRISHNA	...	Poses	(1) Sitting, (2) Standing
THE HOLY MOTHER	...	..	(1) Sitting
SWAMI VIVEKANANDA	...	..	(1) Meditating
(2) Sitting on deer skin	(3) Chicago	(4) Acharya	(5) Wandering Monk.
		Plain	Mounted
Card Size	3" x 4"	0 10 0	0 12 0
Cabinet Size	4" x 6"	1 4 0	1 8 0
Full Size	6" x 8"	2 8 0	2 12 0

Note—Bigger Special Sizes either plain or colour or paintings on applications.

PICTURES (Tricolour)

SRI RAMAKRISHNA	...	7½" x 9½"	As. 5
(1) Bust (Ecstasy)	...	5" x 3½"	.. 1½
(2) Sitting (front view)	...	10" x 12"	.. 6
SWAMI VIVEKANANDA (Chicago posture in tricolour)	...	20" x 30"	Rs. 2
SWAMI VIVEKANANDA Sitting (front view)	...	10" x 12"	As. 6
(Tricolour on Art card, Bust with turban on)	...	3½" x 5½"	.. 2
PRAYER FOLDER—with a picture of Sri Ramakrishna	...	3½" x 5½"	.. 2
SRI RAMAKRISHNA "God First" (on art card)	...	..	.. 3
SWAMI VIVEKANANDA "All Good Wishes" (on art card)	...	..	.. 3

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(FOUNDED IN 1899)

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