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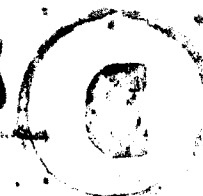
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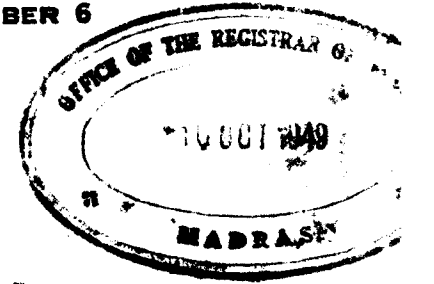
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VOLUME XXXVI . NUMBER 6



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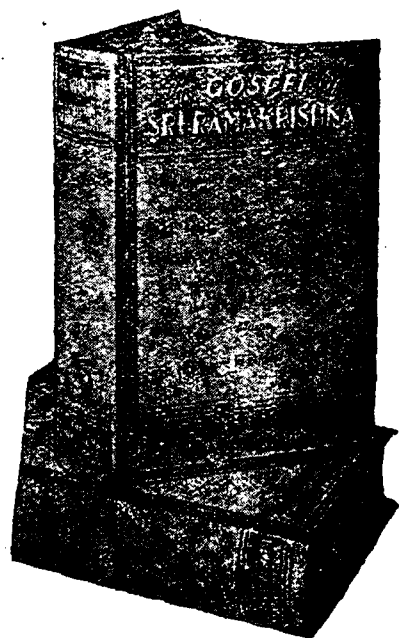
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Be bold, and face
The Truth! Be one with it! Let visions cease,
Or, if you cannot, dream but truer dreams,
Which are Eternal Love and Service Free."

Swami Vivekananda

THE VEDANTA KESARI

VOL. XXXVI

OCTOBER 1949

No. 6

॥ शान्तिः ॥

ON PEACE

(From *Svetasvatropanishad*)

एको वशी निष्क्रियानां बहूना-
मेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥

Those wise men, who ever feel in their own hearts the presence of
Him who is the one ruler of the inactive many, and who makes the
one seed manifold—to them belongs eternal happiness, and to
none else.

यदा चर्मवदकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

Only when men shall roll up the sky like a skin, will there be an end
of misery for them without realizing God.

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॥ श्रीरामकृष्णचरितामृतम् ॥

(हरिकथा-प्रबन्धम्)

अनन्तशयनस्थ श्री. वि. कृष्णन् तम्पिविरचितम्

मङ्गलम्

स्मितांशुभिः फुल्यन्ती मुग्धं मानसकोरकम् ।
वाग्देवी मे वोभवीतु यथा सेवेय साधुताम् ॥ १ ॥
नमः परमहंसाय रामकृष्णाय योगिने ।
ज्ञानदीप्ता मोहतमो-ध्वंसिनी यत्सरस्वती ॥ २ ॥
ज्ञानार्करम्यरुचिसत्ययुगप्रभात -
श्रीलालितं विमलभक्तिसरोरुहस्थम् ।
हंसं परामृतरसज्ञमतिप्रसन्नम्
श्रीरामकृष्णमनिशं हृदि भावयामि ॥ ३ ॥

। अथ ग्रन्थारंभः ।

जन्म

आसीद्द्विजः परमसात्विकचित्तवृत्तिर -
गोषु भक्तिलोकः क्षुदिरामनामा ।
वीतस्पृहां गुणवर्ती सुकृतैरवाप
अद्वां स धर्म इव चन्द्रमणीं च पत्नीम् ॥ १ ॥
सत्यग्रहात् त्यक्तदेशौ कृच्छ्रात् कामारपुकुरे ।
सुतांस्त्रीन् द्वे सुते धर्ममात्मानं च ररक्षतुः ॥ २ ॥
अथ यात गयां विप्रमूचे स्वप्ने गदाधरः ।
वत्स, चन्द्रमणीगर्भे भविष्याम्यात्ममायया ॥ ३ ॥
धिया प्रमत्तया मेने नन्वात्मानं विडंबितम् ।
अन्नवर्त्नीं पुनः पत्नीं विवेद मुमुदे च सः ॥ ४ ॥
प्रासूताथ सुतं सती सुकृतिनामुत्तारक तारके
पूर्वप्रोष्ठपदे च कुम्भघटिते सूर्येऽद्रके मान्मथे ।
वर्धिष्णौ वसुधातलस्य सुकृतैस्साकं विधोर्मण्डले ।
सद्यो मोहतमोऽपहे समुचिते सूर्यागमे सूचिते ॥ ५ ॥
सौवर्णवर्णो द्यमानलोचनः सर्वाङ्गविस्पष्टविशिष्टलाञ्छनः ।
स्थाने शिशुः प्राप गदाधरामिधां व रामकृष्णं कामशो विशो चितुः ॥ ६ ॥

SRI RAMAKRISHNA CHARITAMRITAM

By LATE VATASERIKRISHNAN TAMPY

This short text in Sanskrit verse and song on the life of Sri Ramakrishna Paramahansa was written to serve the purpose of a text for a Harikatha performance. The performer is of course expected to be already acquainted with the details as well as the spirit of the Paramahansa's life and teachings. A few of the Master's sayings have also been translated. They may be made use of by the performer during exposition as occasion arises.—Ed.

INVOCATORY

May the Goddess of learning be so disposed towards me that by the rays of her smile the simple bud of my mind may blossom so that I may be correct in my exposition. (1)

Salutation to Paramahansa Ramakrishna, the Yogin, whose illumined words destroy the darkness of delusion. (2)

Always do I meditate in my heart on supremely gracious Sri Ramakrishna, the Hamsa¹ (Swan) who knows the taste of the Paramrita² (pure water), who is seated on the lotus of taintless devotion, bathed in the morning beauty of Satyayuga, shining with the sun of knowledge. (3)

NOW THE BOOK BEGINS

1. BIRTH

In Bengal there was a Brahmana Kshudirama by name, who was very sattvic³ by nature and a great devotee. By virtue of his meritorious deeds he got in Chandramani a wife who was free from worldly desires and endowed with excellence, even as Dharma got a wife in Sraddha. (1)

They, who had to quit their native place due to their steadfastness to truth, protected with difficulty at Kamarpukur their three sons, two daughters, their righteousness and themselves. (2)

Once when the Brahmana had gone to Gaya, Gadadhara⁴ told him in a dream : " My child, I shall be born in the womb of Chandramani through my inscrutable power. (3)

Delighted though at heart, he thought himself beguiled. Afterwards when he knew that his wife was in the family way, he rejoiced. (4)

In the year Manmatha, in the month of Kumbha under the asterism of early Proshthapada when the orb of the moon was waxing, the good deeds of the people on earth were increasing, and when the rising of the sun which destroys the darkness of illusion was rightly heralded, the virtuous lady gave birth to a son who is the redeemer of righteous people. (5)

It was in the fitness of things that the child who was of golden complexion, of compassionate looks and endowed with auspicious traits all over the body, was named Gadadhara. He afterwards came to be known to the world as Ramakrishna. (6)

(to be continued)

1. Meaning the Paramahansa, 2. The pectar of supreme reality, 3. Of righteous disposition. 4. Lord Vishnu, the presiding deity of the place.

MANDAKINI FLOWS ON

हिरण्यमेन पालेण सत्यस्यापिहितं सुखम् ।

तत् त्वं उपनपावृणु सत्यधर्माय दृष्टये ॥

Under the golden brilliance the face of Truth lies hidden. Do Thou, O Protector, withdraw this cover, that I, devoted to the Truth alone, may realise it.

THE RATIONALE OF THE MOVEMENT

FOR SANSKRIT

The question, 'Why this movement for Sanskrit?' is synonymous with the question, 'Why do we want to live?'. The simple answer to both the questions is—'Because we do not want to die.' Our heart lies there because our treasure lies there too. We just cannot help it. 'Then are not others, who have no Sanskrit, living?', the question will be put we know. Yes, others are living and living vigorously too. Again it is not that others have not died also.

May it be also pointed out that since the modern civilized nations came to know of Sanskrit and its content, they have stuck to it like a baby unto its mother's breast. The best brains of different nations have been consecrating their lives for the study and understanding of Sanskrit. They do not even anymore consider Sanskrit as something alien. When late Professor M. Winternitz, the famous German Indologist, came to deliver his Calcutta University Readership Lectures in 1923, an Indian lady asked him as to how he could come to be interested in Indian literature. Prof. Winternitz recorded his reaction to the question as follows:

"She seemed to think it strange and somewhat extraordinary that a European should take an interest in the literature of India. And it may indeed seem strange to some of you that I as a non-Indian should speak to you about your own literature. But there is nothing wonderful at all in the interest we take in the West in the literature of India. For the history of the literary treasure of ancient India appears to us only as part and parcel of the history of man. In this sense Indian literature is as much ours as it is yours. The ideas and thoughts of great men belong to mankind, and not to any one country or nation only. To us, therefore, the history of Indian literature, is nothing but one great chapter, one of the most brilliant and most important chapters in the history of the human mind."

Now we see there is another way of looking at the question also. If the world has been taking interest in Sanskrit and its content it has to be understood that Sanskrit is indispensable for the world. The law of necessity makes men (specially those who are of the best type of men) exert themselves in certain directions. Basically it is the question of survival that is the inarticulate and unconscious motive-force which motor the inclination for the study of Sanskrit in different lands. Therefore if today there is a lively movement in India for the revival of Sanskrit and its

culture, it is but a wave of the world movement for world culture that has been gathering its momentum since the Dutch preacher, Abraham Roger, published his "*Open Door to the Hidden Heathendom*". After that Sanskrit has known many devotees and martyrs (not in the gross sense) in foreign lands, if there is any foreign land for Sanskrit at all. India seems to have caught up the fire again. She seems to be eager to consciously own and evaluate her own treasure and to make a currency use of it.

There can never be too much of Sanskrit in India. This must be clearly understood. Some advanced thinkers,—who even profess to love Sanskrit and know the value of it,—sometimes resent anything like a conscious movement for Sanskrit. They hold the plea that too much of Sanskritism is backwardism, which can not be conducive to the future progress of India.

THE CRITICISM OF CRITICISM

Such a sentiment has been evinced even by Pandit Nehru very recently. Addressing the Constituent Assembly on Sept. 13, 1949, Pandit Nehru is reported to have said as follows:

"There is a tendency in this country today to look back far too much. There is no question of our cutting off from our past. It would be an absurdity and a disaster because all of us have been fashioned by the past and have our roots in the past. If we cut from the past, we will be rootless. But there is such a thing as having roots in the past and growing up into the sky above and not looking on the soil.....The nation no doubt must have a sound foundation of culture to rest itself. No amount of copying or imitation of the culture of others would enable anyone to have

a true culture because it would always be a copy of something else. In spite of every attack made upon it, inside and outside, in spite of failings and decay, Sanskrit the root of Indian culture, had sustained itself and obviously it must continue. Nevertheless when the country was on the threshold of a new age, to talk always of the past and the past ages was not probably conducive to entering that portal.....Whatever might have been the case in the past in the present today, there can be no doubt whatever that there is a powerful international culture dominating the world. It is because at a previous period of our history we cut ourselves off from the culture of the rest of the world—I include everything in this culture, including the art of war—that we became backward and we were overwhelmed by others who were not better than us, but who were more in step with the culture of the time. A handful of Britons came and swept us away and dominated us for so long. Why? Because in spite of all our ancient Sanskrit culture, they represented a higher culture of the day, not in those fundamental and basic things which may be considered eternal, if you like, but in other things, the culture of the day, they were superior to us. They have gone. Are we going to think of going back in mind and thought and again to that culture which has once brought us to slavery."

In these apparently reasonable words of Pandit Nehru, we are afraid, there seems to lie hidden some elusive misapprehension of things. Pandit Nehru ignores the fundamental fact that this tendency to look searchingly backward, (which Pandit Nehru likes to view 'as looking back far too much') for things essential for the preservation of the very life of humanity, is in itself a salient feature of the true world culture of the day. The disillusioned and bewildered humanity seeks lost values in the wilderness of ancient findings out of a very painful necessity. It is not for nothing that humanity

1. Vide; *Some Problems of Indian Literature* by Dr. M. Winternitz M.A., Ph. D., Calcutta University, Pp. 1-2.

looks back. The impregnable darkness in the front forces us to look back ; and it is not in vain that we look back. Light does come from the back. Let us at least be honest utilitarians. Boiled down to its elements, the message of the Mahatma, which is the most favourite theme of Pandit Nehru's life, is nothing more or less than a ray of light from the past, a word, a concept, an idea from the depths of Sanskrit—*ahimsa*. The rest we leave unsaid. Why do we look back ever far too much? It is because there is enough potential in Sanskrit, properly cultivated, to mould ever so many more Mahatmas in times to come. Do we want them? Do we need them? Do we want ourselves to be better than what we are? Do we want to see humanity salvaged? Then we need must look back searchingly whether somebody likes it or not.

Pandit Nehru speaks of the present day 'powerful international culture dominating the world.' This culture, in which he includes everything including the art of war, is hardly anything but a composite product of totalitarian aggressiveness, democratic chauvinism and obscurantist racialism. This is that great culture which has fathered two world wars within a generation and has been threatening us with another in near future! Let us have no illusion about that, though we do not seek to run away from it. In this monolithic world of the day there is no going away somewhere for any nation from humanity at large. No sensible Sanskritist ever demands that India should become a booby of the old with all the organs of perception shut to the outside world, that we must not have our transnational understandings and activities, our

UNO and UNESCO, our commerce and diplomacy, that we must not have our science and technology with all its blessings and curses, our army and navy with all their safety and danger, our flying to other planets and what not. Have all what you can, you need and dare, by all means. If a Sanskritist stands up it is just to say, "Let us have something more. Let us have Sanskrit also and in all its depth and fullness." Why? Because Sanskrit brings us a treasure which the 'powerful international culture dominating the world' does not know how to bring, but which the world itself requires ever so much for its very existence. It is only an inadequate and incorrect understanding of the utility necessity, merit and benefit of Sanskrit learning, that can make one characterise the enthusiasm for Sanskrit as 'going to think of going back in mind and thought and again to that type of culture which has once brought us to slavery.' Sanskrit learning is advocated because it will help guide humanity to have an inclination to go forward along the right path which it is capable of showing.

Even if such a question ever arises that we cannot have the blessed international culture without giving up Sanskrit totally, by all means we go whole hog for Sanskrit. Call me a fool if I am forced to give up your international culture for the sake of a single verse in Sanskrit:

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य सिद्धिर्धनम् ॥ ;

I prefer to be a fool. Let cleverness be yours.

Then Pandit Nehru says that Britons came

and dominated us in spite of our ancient Sanskrit culture because "they represented a higher culture of the day." Strangely enough this reads very much like Nazi interpretation of history. India went under, not 'in spite of our ancient Sanskrit culture' but because somehow the ancient culture came to be neglected and thus India was rendered weak internally. Then it is not what Pandit Nehru calls, 'the higher culture of the day' that makes a nation come, plunder and dominate another nation, but, in the ultimate analysis of things, it is the want of culture. This sort of interpretation of history does not lead us anywhere. Godse murdered Gandhiji. Have we to conclude that he had the 'higher culture of the day' than what the Mahatma had?

There is also no question of accepting without examination that composite thing which has been compendiously called the 'powerful international culture dominating the world'. This we can do only in the light of our own culture for the salvaging of which we have to bring about a thorough and planned revival of Sanskrit learning and culture. There is no justifiable reason why we should think that the revival of Sanskrit learning and culture is incompatible with what is called 'international culture'. It is also not that the world culture itself has not precious things to imbibe from Sanskrit and its content. It is not for the feasting of any ignoble national pride, but for the vital interest of the humanity at large that Sanskrit learning and culture are to be revived. This dismal, crazy and unhappy world requires the beneficent ministrations of translucent wisdom. We may be proud of it, or better we may be

sober enough not to take pride in it, but all the same, this much required wisdom is there in Sanskrit and its content.

THE ENDS AND ODDS OF SANSKRIT

How that wisdom can be brought to the use of humanity? There is only one way for doing this—by popularising thorough and vigorous Sanskrit learning. Without a perfect command over the language we cannot properly negotiate the content of Sanskrit. Understanding the purport of the Gita through reading Edwin Arnold's *Song Celestial* is one thing, and studying श्रीमद्भगवद्गीता, weighing the very words of the Lord on the tongue and understanding them is totally a different thing. The former is an academic study, the latter is a spiritual experience. The depth charge of that shiver which courses to the very bottom of your being as you chant with understanding,

क्लेशं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥

leaves somewhere in you a celestial leaven of transmuting power. The fortunate child who has learnt to pray in perfect intonation from its mother's lips, आत्मा मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासम् । अन्तरात्मा मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासम् । परमात्मा मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासम् ॥, will enter the arena of life like a conqueror, and when he goes out of it, he will leave the world enriched in 'sweetness and light'. In this one short slogan, उत्तिष्ठ जाग्रत प्राप्य वरान्निबोधत, there is enough fire to rouse the entire humanity for things that give meaning to the life human and save it from the miseries incidental to it.

To preserve for humanity the vast valueless treasures that lie embedded in Sanskrit, the cultivation of real Sanskrit learning and scholarship is indispensable. And one cannot learn Sanskrit while running. One has to sit up for it. The Vedas are the open books to all now. But how few are they who are really equipped for the understanding of them. 'Yaska frankly admits that the study of Nirukta derives its importance from the fact that the meaning of the Vedic texts are not otherwise comprehensible. अथापि दमन्तरेण मन्त्रेष्वर्थप्रत्ययो न विद्यते।—Nirukta). As a matter of fact Vedic hymns had ceased to be intelligible to a great extent even at so early a period, and, what is still more surprising, some teachers of respectable antiquity even pronounced in clear terms their verdict about the meaninglessness of the hymns. An ancient teacher like Yaska has recorded the conclusion of Kautsa,—(यदि मन्त्रार्थ-प्रत्ययायानर्थकं भवति तर्हि कौत्सोऽनर्थका हि मन्त्राः।—Nirukta) against the Vedas. The hymns, he contends are meaningless and as such not worthy of commanding respect. When an acknowledged teacher of such remote antiquity could have assailed the trustworthiness of the Vedas on grounds, hardly justifiable, it is not surprising that later teachers belonging to the atheist school of Sugata and Charvaka would come forward to demolish the glorious edifice of the Vedas'.¹

From this we can just form an idea how far more difficult it will be for us (who are so far removed from the ancient traditions, and preoccupied with thought-patterns so alien to the ancient culture) to salvage all what we need from our ancestral treasures. There is no other way of saving that ancient culture but through the thorough revival of Sanskrit learning. And in learning Sanskrit we have to walk the entire path in rather an orthodox fashion. There is no escaping from grammar and all its demands. रक्षार्थं वेदानामध्येयं व्याकरणम्— for the preservation of the Vedic text is grammar—that is how Patanjali views the paramount function of grammar. Bhartrihari goes a step further. He raises grammar to the dignity of Agama and Smriti. He even mentions that the study of grammar ultimately leads to salvation.[†] So we see the paramount importance of Sanskrit learning cannot be overemphasised if we are alive to the real demands of genuine world-culture.

The motives of the workers for *Sanskrita* must have to be characterised by true *Sanskriti*. They must not be motivated by any urge of what has come to be known as 'linguistic imperialism.' With Sanskrit there is no question of imperialism for it has been a supra-state-language being the mother-source of many languages and dialects. Therefore revival of Sanskrit can

¹ Vide. *Philosophy of Sanskrit Grammar* (p 9) by Dr. Prabhat Chakravarti, M.A., Ph.D., P.R.S., Calcutta University.

[†] "तत्त्वावबोधः शब्दानां नास्ति व्याकरणादृते"—

—*Valyapadiya*, 1, Kar, 13.

"तद्धारमपवर्गस्य" and तद्व्याकरणमागम्य परं ब्रह्माधिगम्यते

—*Valyapadiya*, I, Kar, 14 and 22.

only mean enriching the scion-languages.

VALUE-UTILITY AND UTILITY-VALUE

To be vigorously alive a language must have two qualities. It must have value-utility and utility-value.

In olden times Sanskrit fulfilled both these conditions to an astonishing degree. The history of Sanskrit literature begins far earlier than the history of writing.[‡] The early Hindus did not so much depend on writing on stones and papyri etc. as they relied on the faithful memory of the people for handing down their literary treasures. For this they had to do two things: firstly they had to evolve a marvellous precision of language and an exact phonetics; secondly they had to spiritualize the entire system of education. The vast revealed literature of the Vedas had to be kept in worthy receptacles. Our ancients found out that there was nothing more reliable in this world than immaculate human memory. But things changed afterwards and that high standard of the purity of life degenerated, men became weaker beings and things had to be put down. After that

regular system of writing began. We do not know how much is lost to us. But even what has been preserved is a marvel in the world. There is hardly any branch of human enquiry known to the ancients on which there is no literature in Sanskrit. And we must know that the modern range of human enquiry is not very far removed in items than what it was in olden times. Technique of course has changed beyond recognition. But as far as fundamentals are concerned Sanskrit literature is wonderfully comprehensive. Spiritual truths and philosophical findings, which we have called value-utility, are of course the dominating forte of the Sanskrit literature. Then the empirical literature also, which we have called utility-value, is so vast and varied that there are few literatures in this world comparable to it.

It is interesting to know on how many varied branches along with the Vedas our ancients used to study. A cursory list of the subjects will be as follows :^{*} 1. *Anusasana*, which, according to Sayana, is the name given to six Vedangas, viz, (a) Phonetics (*Siksha*), (b) Ritualistic knowledge (*Kalpa*) (c) Grammar (*Vyakarana*) (d) Exegetics

[‡] Prof. Max Muller holds that writing was unknown to India before Panini, who, according to him, lived in the middle of the fourth century B.C. Indian scholars have refuted this view. Some of them do not even believe in tracing the Brahmi lipi to any semitic script of 700 B.C. Dr. D. R. Bhandarkar writes in an article captioned 'Origin of Indian Alphabet,' "...what I emphatically assert is that when symbols of the prehistoric alphabet closely resembling some of the Brahmi lipi are actually noticeable on the most ancient remains of the primitive man of India, which cannot be later than 3000 B.C. and may be as early as 6000 B.C., it is now absurd to trace the Brahmi to any semitic script of 700 B.C."

Vide. *Sir Asutosh Silver Jubilee Volume*, vol III, Orientalia—Part-I, P 514. Calcutta University.

^{*} Vide. Dr. Radhakumud Mookerjee's paper captioned, "Ancient Hindu Education as Evidenced by the Brahmanas and Upanishads" in *Sir Asutosh Silver Jubilee Volume*—Vol-III—Orientalia, part-1, Calcutta University. P 237.

(*Nirukta*), (e) Metrics (*Chhandas*), and (f) Astronomy (*Jyotisha*), 2. *Vidya*, which according to Sayana means the philosophical systems of Nyaya and Mimamsa, 3. *Vakya*, some special theological discourse, 4. *Itihasa-Purana*. The distinction between the two is not clear. Sayana, as well as Sankara, understand by *Purana* the cosmological myths and accounts such as, 'In the beginning of the universe was nothing but water,' etc. and by *Itihasa* stories of old heroes and heroines, like the story of Pururavas and Urvasi. 5. *Akhyana*, stories, 6. *Anuvakhyana*, a species of writing which Sankara interprets as 'explanation of mantras', 7. *Vyakhyana* commentary or a 'narrative', 8. *Gatha* 'Song of verse', 9. *Narasamsi*, verses 'telling about men', 10. *Brahmana*, 'religious explanation', 11. *Ksatra-vidya*, the science of the ruling class, 12. *Rasi*, science of numbers, or arithmetic, 13. *Nakshtra-Vidya*, astronomy, 14. *Bhuta-vidya*, which is explained by Sankara as *bhuta-tantram*, literally, 'science of life', 15. *Sarpavidya*, the science of snakes, 16. *Daiva*, which Sankara explains as '*Utpata-jnana*,' the knowledge of portents, 17. *Nidhi*, which is probably some sort of science of divination, 18. *Sutra*, rules for the guidance of sacrifice and other rituals, 19. *Pitrya*, work regarding rituals concerning the worship of Manes, 20. *Upanishad*, as a class of literature, 21. The '*Veda of Vedas*', 'grammar of old Sanskrit,' 22. *Ekayana*, explained by Sankara as '*Niti-sastram*' or science of conduct, literally, 'the only correct path (of morality)', 23. *Deva-vidya*, which is taken by Sankara to mean exegetics, 24. *Devayana-Vidya*, which according to Sankara are the arts affected by lesser Gods such as the making of perfumes, dancing, singing, playing on musical instruments and

other fine arts (नृत्यगीतवाद्यशिल्पादिविज्ञानानि) etc.

We find the mention of most of these subjects in the *Chhandogya Upanishad* (VII. 1). When Narada approached Sanatkumara and sought to be taught, Sanatkumara said, "Tell me, what all you already know, then I shall teach you beyond that." Narada replied, "I have studied, most revered Sir, the Rigveda, the Yajurveda, the Samaveda, Atharvaveda as the fourth, the epic and mythological poems as the 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 (art of dancing, music, vocal and instrumental and other technical arts) etc....."

The mention of the above subjects of study we find in the Brahmana and the Upanishads. We need hardly add that later on still newer branches of study opened up and works were written on them.

Kautilya Arthashastra, though primarily a work on economics-politics, deals with various other subjects connected with administration which reveals that the author must have been acquainted with various works on architecture, agriculture, mining, mineralogy, chemistry and military science. There seems to have existed works even on the diseases of trees (*Gulma-vrikshayurveda*).

In the chapters on the education of princes mentions are to be found of the following branches of study: Vedas, Vedangas, epic narrative, didactic literature, *itihasa* (legendary and mythological lore), *itivrittam*—history, *akhyayika* (tales and stories), *Udaharana* (examples and fables), *Dharma-sastra*, *Arthashastra*, *Anvikshiki vidya*, the science of investigating which is defined as including the three systems of

Samkhya, *Yoga* and *Lokayata*. There is also proof in the work of the existence of a fully developed science of logic.

The traditional date of the *Kautilya Arthashastra* is 4th century B. C. But some scholars do not accept that date. Dr. M. Winternitz rationalizes the date down to 3rd century A. D.*. Even if we accept this date, there remain after that sixteen centuries during which time works in Sanskrit continued to be written on all sorts of subjects including highly technical ones, astronomy, astrology, medicine, mathematics, and other applied sciences.

Vatsyayana, who wrote his *Kama Sutra* most probably in the middle of the 3rd century, A. D., makes the mention about the sixty-four *Kalas* of his times.

The above incomplete list of the subjects of Sanskrit study will show to what an astonishing extent, Sanskrit fulfilled the demands of utility-value. What we seek to prove by mentioning all these is that in the face of these evidences no one can say without being unreasonable that Sanskrit cannot fulfil the demands of the modern necessities of this age of technocracy. Whatever crazy necessities the whirligig of time may throw up, Sanskrit as a language of the languages, has the efficiency and the power not only to cope with magnificently well but also to create new wonders of rare merits. Whether we will dare accept Sanskrit as a vehicle of thought and communication is totally a different question. But let it not be told that Sanskrit has not the equipments for any exigency in any point of time.

THE FORTE OF SANSKRIT

Whatever may be the dimension of the literature of what we have called utility-

value, which is traditionally known as *apara-vidya*, the forte of Sanskrit as we have mentioned previously, is its treasure of value-utility, the content of the Upanishads, which is traditionally known as *para-vidya*, the *sarva-vidya-pratishtha*, the highest knowledge through which the ultimate reality is known. It is the Vedanta, the final and the highest stage of the Vedic wisdom, the science of all sciences, wherein lies implicit the knowledge of everything, that is the crown of Sanskrit literature. In the words of Swami Vivekananda:

"The Upanishads are the greatest mine of strength. There lies the strength enough to invigorate the whole world; the whole world can be vivified, made strong and energised through them. They will call with trumpet voice upon the weak, the miserable and the down-trodden of all races, all creeds and all sects, to stand on their feet and be free; freedom, physical freedom, mental freedom, and spiritual freedom are the watch-words of the Upanishads."

It will not be, we hope, a piece of fanaticism to hold that there is hardly anything like the Upanishads in the whole of world-literature which the entire humanity requires for all times to come. If not for anything else, at least to save the Upanishads from any possible oblivion, to make it possible for men to read and understand the Upanishads in the original in the present and in the future, Sanskrit learning must be perpetuated at all costs, for it is in the Upanishads that humanity possesses its most urgent treasure, of highest value-utility.

A PLEA FOR AN EARNEST ATTITUDE

But Sanskrit learning cannot be effectively perpetuated in the commonalty at

* Vide: *Some Problems of Indian Literature*, by Dr. M. Winternitz. p—109

large unless Sanskrit can also be made to come once again to serve our day to day utility-values. In addition to the eternal content of moksha-shastra, Sanskrit must also supply our ephemeral needs, our utensils for day to day use, our daily bread, our dharma, artha and kama. We must beware against consigning to Sanskrit a mummy-existence in the lonely ivory tower of rarified seclusion of religious forbiddenness. Sanskrit must live in the sweating bustle and lively hurry of the vital living of the common people. It must be made possible for Sanskrit to live in the soil. How that can be done is the main problem before the lovers of Sanskrit.

The basic solution of the problem can begin with making Sanskrit a compulsory item of the new education of free India. It must not be said by the educationists that Sanskrit has to leave the curricula to make room for other more important items. No, it must not be said under any circumstances.

One simple truth has to be understood. If the world has a future, it is, as has been repeatedly told by the savants of the different nations, in the perennial message of India. If India has any message it is in Sanskrit. If India is living today as a vigorous nation notwithstanding what all has passed over this land during these centuries, it is because of Sanskrit and its culture. If Sanskrit had not held India

together by the inscrutable leaven of its motherly ministrations there was no power on earth which could have saved India from going to pieces. If Sanskrit has come down to us today in spite of our colossal callousness it has come of its own accord as an undeserved special blessings from the high. Let us shed all patronising attitudes. Let us not be light-hearted and supercilious. Let us be humble and grateful.

Essentially speaking, Sanskrit represents that vertical urge of human consciousness, which through the inscrutable aperture of physicality ever maintains a direct contact with the Divine.

Sanskrit is not merely a language, a literature and a culture. It is a sustaining, galvanizing and creative soul-force. It is an undying dynamic spiritual power. Nothing on the way can resist its sway. It is not for us to decide the destiny of Sanskrit, for is it not Sanskrit which has moulded our destiny? It is not for you and me to decide whether Sanskrit should remain or go, for does not Sanskrit belong to eternity?

Mandakini will ever flow on and on, singing her own songs to the vast ocean of unreckoned future, ever enriching her banks with the benedictions of new crops of vibrant verities and fragrant flowers of new beauties.

Brothers, come, let us be good cultivators.

"...the very sound of Sanskrit words gives a prestige and a power and a strength to the race."

SWAMI VIVEKANANDA

गैर्वाणी

ब्रह्मचारी कृष्णः

विदितमेवेत् समेषामपि जनानां यत्किंल भारतवर्षे अद्यापि, सुदीर्घकालपर्यन्तं न्यायान्तरमपि, विदेशीयानां विजातीयानां विभिन्नधर्माणां आक्रमणशक्तेभ्योऽनन्तरमपि, लालसीति कश्चिदाध्यात्मिकः संस्कारविशेषः सर्वेषामप्यव्याप्यमासीद्भूतः। क्षणप्रमाचञ्चलस्यापि ऐहिकसुखसम्प्राप्त्यवयवात् चेतस्वमाकर्षकस्य भौतिकसंस्कारस्य बाधुरायाभावद्वेषु समस्तेष्वपि जनेषु, स्वाधिकारावकाशस्थापनाय स्वोदरपूरणाय च निस्सङ्कोचं निमेषं अन्तराज्याताकमितुं तेषां सम्पत्समृद्धीरपहर्तुं च नानाविधैर्नशीकरणोपायैः अन्तरं अन्तरं प्रतिगच्छति तिष्ठस्वपि राष्ट्रेषु, लोके सर्वत्रापि समधिगत्यथार्थतत्त्वानां बुद्धिजीविनां चिन्तकवरेण्यानां आशयप्रवाहः सनातनतत्त्वविवरणसमर्थं आध्यात्मिकसंस्कारं अभिमुखीकृत्यैव प्रवहति। तथाविधस्य सर्वलोकसमादृतस्य सनातनशान्तिप्रदायकस्य संस्कारविशेषस्याकरभूता गैर्वाणी इत्यत एव सा सर्वैरप्याद्विष्यतेऽद्यापि।

न केवलं भारते, लोके सर्वत्रापि सर्वासां मूलभूतासु प्रथमं प्रधानं च स्थानमधि-रूढवर्तीयं भारती आदौ संस्कृतानां जनसमुदायानां आशयप्रकाशनोपाधिरासीदित्यस्या संस्कृताभिधा स्थान एव। समिश्रसुखदुःखसङ्कुलस्यास्य संसारस्य अन्तःसारशून्यतां समधिगम्य सनातनतत्त्वविज्ञानाय संप्राप्तवनान्तरेः पौराणिकैः ऋषिपुङ्गवैः लोकहितैष्या स्वोपज्ञातसम्प्राप्तप्रदर्शनायापि उपयुक्ता इयमेव वाणी। भारतस्य बुद्धिररेराध्यात्मिकैः साम्प्रतिकैश्च इतरेषामनुकरणीयैरादर्शविशेषैः अभिमानहेतुभूतस्य दीर्घपारम्पर्यस्य उपस्थापकैः, लोके संस्काराभावात् आदर्शविहीनेषु नरेषु वनान्तरेषु परिभ्रमत्सु सकलविधसुखसाधनसम्पन्नेन संस्कारविशेषेण अन्येषामसूयाजनकं मातृकाभूतं जीवितं नीतवद्भिः प्राचीनार्यैः दैनन्दिनोपयोगाय अन्योन्यव्यवहाराय च उपयुक्ता इयं अमरभारती अतिप्राचीनकालादारभ्यैव नानाविधासु शास्त्रसाहित्यशाखासु प्रवर्धितुमारेमे।

अत्यन्तगहनानां अतिनिगूढानां आध्यात्मिकतत्त्वानां उद्बोधनेन अविद्याकामकर्मवासनावासितान्तःकरणानां जनानां जीवितसाफल्यप्राप्त्यर्थं भौतिकविषयाणामन्तःसारशून्यतां वेदवेदान्तैः आचार्यभावेन विवृण्वती सा लौकिकविषयासक्तचेतसां जनानां पदे पदे प्रत्यक्षीभवद्भिः पराजयैः प्राप्तपरभ्रष्टाया निराशाया निवृत्त्यर्थं काव्यानाटकादिभिस्तान् विनोदकलितहृदयान् विस्मृतगराभवान् कर्तुमपि तत्तत्प्रेमसर्वस्वतुल्यं यथोचितं प्रयतते। पाणिनिरतञ्जलिप्रभृतिभिः संवद्धसर्वायवा अपि स्ववाणीवशीकृत-विश्वानां विख्यातनाम्नां वाल्मीकिव्यासादीनां निकटे स्वच्छन्दं विहरन्ती सा कस्य कस्याह्लादं न जनयति? स्वमेधावशीकृतवाणीनां सरलकोमलया कवितारित्या समाकृष्टसर्वलोकानां कविकुलतिलकानां कालिदासादीनां कविताशाखास्वारुह्य विज्ञानविनोदप्रदायकैः गद्यपद्यात्मकैः सरससल्लापैः मानुषहृदयानां ह्लादयन्ती सा सर्वापि अपहृतचित्तवृत्तीन् करोति।

अज्ञानान्धकारस्य विपाटने पर्याप्तान् विज्ञानकिरणान् उत्तरोत्तराभ्युदयस्य मूलभूतान् परम-सत्यस्य उल्लेखीजान् च सा अद्यापि परितो विकिरते। किन्तु प्रातरुदीयमानस्य स्वकिरणव्याप्त-

लोकान्तरस्य विभावसोः पुनः नेत्रान् निमील्य स्थित्वा 'सूर्यः प्रकाशहीन' इत्युच्यमानान् जनान् प्रति सूर्यः किं कुर्यात् ? न केवलं पौरस्त्यविज्ञानतत्पराणां विद्यार्थिनां प्राचीनचित्रकृतिकानां गवेषकानां च, किन्तु अभ्यस्तविद्यानां सर्वेषामपि संस्कृतसाहित्ये संभूतानि अन्तर्धानि तत्त्वज्ञानानि महतीं मन्दशान्तिं ददति । निरन्तरनिदिध्यासनान् रूपीकृत्यामत्यन्तानुभूतौ, ऐहिकसुखिककार्याणां सुसूक्ष्मविज्ञान-विवरणपरेषु शास्त्रेषु च स्थिरप्रतिष्ठेयं प्राचीनभाषा । अस्यां दृश्यमानाः प्राचीनपौरस्त्यानां वीक्षणगतयः न अव्यक्तरूपेण दृश्यमाना दिवास्वप्नाः, किन्तु पश्चात् पाश्चात्यचिन्तकैरपि मुक्तकण्ठे प्रशंसमानानां लोकोत्तराणां भावनातल्लज्जानां दपेणभूताः । अल्पैः पदैर्नल्लग्नस्य प्रकाशनसामर्थ्येऽपि इमामतिशयितुं न काचिदपि भाषा वर्ततेऽस्मिन् लोके ।

अधुना परिष्कृताभिमानिनः केचित् पण्डितमन्या अभिप्रयन्ति—'गैर्वाणी काचिन्मृतभाषा, तस्माद्वेद्यमादित्य' इति । अथ किम् । भारतस्य लोकोत्तरमाहात्म्यभाषादित्यतः स्वपारम्पर्यस्य भारतीयसंस्कारस्य च पुरतः मृततुल्यानां जनानां संस्कृतभाषापि मृता भवेदेषः नेतरेषाम् । पाश्चात्य-परिष्कारमदोन्मत्तानां एवंविधानां केषांचित् स्वमातृविस्मरणं स्वसंस्कारावगणनं चैव अमरभारतीं एतां दृशां निनाय । यत्पठने पाश्चात्याः पण्डितवरेण्या अपि महतः क्लेशानधिगणय्य यावज्जीवं प्रयतन्ते, तस्य आदरणे परिपोषणे च यतितव्याः तत्पुत्रा एव तां मृतासुयोगशून्यां चापलपन्ति इत्यहो शोचनीयता भारतमातुः । अद्य लोके भारतस्य यत्किञ्चिदपि स्थानमस्ति चेत् तस्य गैर्वाणी तत्सुप्रतिष्ठितसंस्कारश्च हेतुभूतावित्यत्र संशयलेशस्याव्यवकाशो नास्ति । यावत्कालं गैर्वाणी गंगा चात्र प्रचलतः तावत्कालं भारतस्य सर्वोत्तरं माहात्म्यमपि अन्यूनं शोभेत् । एतस्यां भाषायां एतस्मिन् संस्कारे वा अनवधानता आदराभावश्च भारतस्याधःपतनसूचकावेव । तस्मात् अज्ञताविजृम्भिताहङ्कारविलसितोऽयमभिप्रायः समस्तानपि लोकान् रजतद्रावकेनाप्लावयतः पूणेचन्द्रस्योदये कुङ्कुराणां भयणमिव निरर्थकं निष्फलं चैव भवेदित्याश्वसिम् ।

स्वतन्त्रेऽस्मिन् भारतवर्षे नवीनानां नानाविधानां परिष्काराणां व्यवस्थापने अधिश्रमं परिश्रमतां अधिकृतानां श्रद्धा गैर्वाणीपुनरुद्धारणकार्येऽव्यवश्यं पतितव्या । आर्यद्राविडगोत्रजानां भाषाणामभिवृद्धयेऽपि संस्कृतभाषापोषणमत्यावश्यकमेव । आसेतुहिमाचलं निवसतां धर्माचारभाषाभिः परस्पर-भिन्नानां नैकरूपाणां जनानां मध्ये ऐक्यबोधमुत्पादयितुमपि भारतीयसंस्कारप्रतिपादिका इयं भाषैव पर्याप्ता । तस्मात् यथा संस्कृतसागरस्यान्तः प्रशोभमानानाममूल्यरत्नानां माहात्म्यज्ञाने सामान्या जना शक्ता भवेयुः तथा शिक्षावृद्धतिसाहित्यसमाजादिषु संस्कृतस्य समुचितं स्थानं दत्वा तत्परिपोषणाय भारतीयैः वद्धादरैर्भूतव्यम् । संस्कृतविद्याभ्यासपुरोगमन एव अत्र भारते न केवलं सांस्कारिकं किन्तु व्यक्तिपरं सामुदायिकं वा पुरोगमनं समीचीनेन मार्गेण सुसाध्यं क्षिप्रफलकं च स्यात् । अतः यथा पाश्चात्या अद्यापि पौराणिकभाषाभ्यसने कृतादरा दत्तश्रद्धाश्च भवन्ति तथा भारतीयेरपि तेषां पितृ-पितामहादीनां परम्परागतां अनाद्यनन्तसंस्कारप्रतिपादिकां अमरभारतीमभ्यस्य तद्विज्ञानेन अन्यराष्ट्राणा-मत्यादरपात्रीभूतं अनादिकालप्रवर्तमानं पौरस्त्यसंस्कारं पुनरपि सुप्रतिष्ठितं कार्यम् । तदानीमेव ते कृतकृत्या भवेयुः ॥

SAMSKRITA BHARATI

By SWAMI VIMALANANDA

NEED OF SYNTHETIC OUTLOOK IN THE STUDY OF THE HUMANITIES

Analysis and synthesis are the two processes by which an observing and reflective mind acquires and disposes knowledge of things and events. By the first process objects of perception are critically examined and their component parts are distinguished in order to understand fully their true nature and manner of organization. Modern science owes its rapid evolution to the analytical genius of the advanced nations of the West, who have inherited it from the Greco-Roman civilization and developed with unique skill and excellence. On the other hand, the method of synthesis works by combining ideas and factors into a complex whole. In this the stress is on integration, on aggregate whole or sum. In the realm of ideas synthesis would lead to the highest generalization.

The progenitors of the Bharatiya civilization were great synthesists who made bold generalizations, though they did not always make great progress in analysis, dissection, and acute observation of minute and intricate factors of the physical phenomena. This attitude is indirectly illustrated in the teaching of Sri Krishna: Seeing one permanent truth in the variegated expressions of Nature is Sattvika knowledge; cognizing difference alone by resolution of things into separate parts is Rajasika mode of knowing; while irrationally getting engrossed in a part as if it were the whole,

through a visual distortion, is Tamasika knowledge which is the worst.¹ At a period of our history when resolution, division, and antagonism based on imagined differences seem to have gained ascendancy in the thoughts of some public men, it is necessary for the thoughtful patriots to call to mind this inborn synthetic bias, which is attested by our art, mythology, religion and philosophy, in order to appreciate correctly the gamut of our ancestral civilization. We shall then be able to adopt a beneficially realistic out-look in the study of the fountain-head of our speech, Samskrita Bharati, (abbreviated in the subsequent paragraphs as SB).

BHARATI, BRAHMI AND SARASVATI

History has crystallized in the above three sublime terms, occurring in ancient records of this hallowed land. The word Bharata (भरत) signifies at some places in the Veda² Fire worshipped as the symbol of the Divine Reality, and also the name of the Sun, the visible sign of God. This sub-continent of Bharataavarasha lies in the tropics exposed to the Sun, called भरत, and also is inhabited by an original stock of people who worshipped God in Fire (भरत). It is therefore probable the people chose for themselves and their land the name Bharata (भारत) and designated their speech as Bharati (भारती). Historically and physiographically therefore the name of the land is भारत and of the speech भारती. So despite Bernard Shaw's preference for 'India'

1. Cf. *Bhagavadgita* XVIII, 20-23.

2. *Rigveda*, X. 110. 8; *Yaska on Nirukta* 8. 13; *Taittiriya Samhita*, 2, 5, 9, 1

shorter by one letter, self-respecting sons of the land are right in calling their land Bharata and speech Bharati. The term ब्राह्मी is a synonym of Bharati and also by convention a name of the original script of the land of Bharata. Originally the Bharati speech in its standard form was preserved, in that body of literature called वेद or the Vedas. The same speech was also referred to as Sarasvati because the very motherly River Sarasvati which afforded fertility and inspiration to the early inhabitants of her banks, was deified as the goddess and muse of the literature of their sacred speech. SB is thus an inset in the great Bharati-Brahmi speech that has flowed from prehistoric times in an ever-deepening and progressively widening course diversified into several geographical dialects of literary, colloquial, and popular forms designated by linguists as Vedic, Epic, classic, Pali, Ardha-Magadhi, Prakrit, Sauraseni, Avanti, Kashmiri, Maharashtri, Bhojapuri, Maithili, Bengali, Hindi, Oriya and the rest, through the operation of various phonological, morphological and semasiological laws. No literary language can rise and grow unless it has its firm roots in the common speech which rise and sink with individual speakers. Therefore the appellation SB may be applied synacdochically to the entire Brahmi-Bharati Speech as SB is only one literary form of the latter preserved in the learned formations of the well-constructed and consecrated divine Samskrita. It is only the literary cream of the great original indigenous speech that underlies the Vedas and what philologists describe as Primary, Secondary and Tertiary Prakrits. Throughout our past history SB

has fed allied and neighbouring languages with elevated and elevating thoughts and powerfully impregnated them with its vocabulary and way of thinking. Even the Tamil language which is claimed to belong to an entirely separate family possesses many naturalized SB vocables, parallel semantic developments, and a scheme of inflection the same in outline as SB accidence. SB is thus vigorously living through its large vocabulary in the mouths of people from Cape Comorin to Kashmir, and also in its own right as the language of education for some people and an inter-provincial language of scholarship throughout our history.

RESEARCHES IN ETHNOLOGY AND PHILOLOGY

Investigators in the above fields included imperial functionaries and proselytizing missionaries "to whom an accurate knowledge" of the sacred Books of the East says good Max Muller, "is as indispensable as a knowledge of the enemy's country is to a general".³ The philologists were attracted to the SB because it preserved "a great number of supposed characteristics of the parent Indo-European than any other member of the family". On their guesses rests the theory that a Caucasian race called Aryans branched off to two groups at a prehistoric date, of which one occupied the Iranian Plateau and the other entering this land conquered and amalgamated with the primitive inhabitants.

This assumption of philologists about the existence of a prehistoric Aryan people is based on certain relationship of some European and Asiatic languages and the inferred common origin of them from the hypothetical Indo-European. Ethnologists

of high authority however contend that "whatever be the origin of Indo-European languages, not like origin is to be assigned to all the people speaking them". The theory of Aryan invasion of India and the introduction of a new civilization have no irrefutable documentary evidence. The Vedas, to which these guessers turn for documentary evidence, contain some passages which may be interpreted according to one's educational bias. The evidence for a conquering race and enslaved people is based on the dim conception of Varna met there. References⁴ are not wanting there stating that the Sudra and the Brahmana are limbs of the same being and not foes of each other. A solemn prayer⁵ like "If we have sinned against Arya or Sudra in whichever contingency, deign to save us from its effects," equating Arya and Sudra, could not have been made, if there was a great disparity between the two.

That the earliest inhabitants of India were autochthonous in the southern sub-Himalayan regions, and that some of the Vedic Hymns may be ascribed to a date as back as twenty millenniums, are maintained by one⁶ scholar with as much show of reason as his forerunners have done—now from geological and botanical evidences gleaned from the Vedas. That the Vedic Samhitas are the oldest known literature of the world and that the whole literature of India from the earliest times within the recollection of man may be traced to them in spirit, none would seriously question.

The Vaidika Samskrita comprising of about a hundred extant works dealing with ritual, mythology, philosophy, religions, exegesis, etymology, phonetics, and other allied subjects, and the Laukika Samskrita possessing tens of thousands of literary documents covering epic, lyric, drama, fine arts and various other sciences were the product of a vast nation extending over this whole continent. The provenances of MSS and other artistic pieces clearly attest to this. They are rich material not only for philological and archaeological research, but also contain a mine of precious, deep, original and sublime thoughts of past generations adequate to awaken, elevate and console not only the whole of India but all mankind. This great benefit can be reaped only if we disabuse our minds of narrow prejudices and cultivate our great literature deeply and expansively. The feelings based on dubious ethnology and suspicious philology must give way to a powerful synthetic outlook.

SAMSKRITA BHARATI: NOT PRIESTLY LORE OF THE BRAHMIN CASTE MERELY

The racial theories and philological analyses have biassed our education for the last few decades so much that some of us refuse to believe that SB belongs to the whole of India by its origin, development and spirit. Early historical propagandists of a particular bias coined the word "Brahminism" to denote the Vedic religion though nowhere in the vast religious

4. *Rigveda*, X. 90. 12.

5. यच्छूद्रे यदये यदेनश्चक्रमा वयम् ।

यदेकस्याधि धर्मणि तस्यावयजनमसि ॥

Yajurveda, V. S. 20. 17.

6. A. C. Das : *Rigvedic India*.

literature of India it is named so. This tactics, of course, helped to exaggerate and widen social rifts and weaken the common binding golden string of SB which was, till about a century and a half back, the literary and documentary language of the whole of India, in its purity, or in admixture with the regional tongues. Nor was it that SB was always the creditor; it has also borrowed words, adages and observations from all common languages and has made several learned restorations from Prakrits or vernaculars. Samskrita works produced in different regions of this land bear testimony to this. SB emphatically is not the product of one province alone or one of class. Even in the Vedic times there were Rishis who were not of Brahmin caste. There were authors and composers of Samskrita in other castes subsequently also. In all ages there were thousands who were not Brahmin in caste who became erudite in Samskrita, fascinated by the boundless store of moral and spiritual treasures and concepts of beauty and solace laid up in it. If SB were a narrow priestly lore, the culture that is mediated through it could not have saturated the whole of Asia, Eastern Europe and Northern Africa for several centuries—a fact proved by archaeology and linguistic science. Even if this great expansion of the cultural influences of SB is attributed to the spirit of Lord Buddha's Gospel behind it, the fact cannot be ignored that outstanding personalities of that splendid gospel like Mahakasyapa, Sariputra, Maudgalyayana, Asanga, Asvaghosha, Nagarjuna, Santarakshita, Kamalasila and Dharmakirti were all of Brahmin birth and culture who relinquished Vedic ritualism and caste restrictions and embraced the universal Law of Buddha. If the early creators and custodians of the Samskrita

were ungenerous and self-centred, a motto "To make the whole world Noble (Arya)" —*कृण्वन्तो विश्वमार्यम्*—could have hardly found its place in the Vedas. The best of them knew that nobility obligates and acted accordingly. That Samskrita is not a sacerdotal fabrication is clear to all who have some knowledge of the vast body of Buddhistic and Jain literature preserved in it. It may be that every word written in Samskrita is not equally great; it may be that owing to social and economic reasons the common Brahmin-caste man jealously guarded that learning which was the source of his livelihood from getting into the hands of others. The modern critic is perhaps more guilty of this secretive possessiveness than those simple folk of plain life and high thoughts. But no generation can be ungrateful to them for the torch of knowledge which they have preserved from extinguishment and handed on to future generations through the darkest periods of history.

It must be remembered here that civilization is not a synchronous efflorescence or an epidemic that affects all people of a community at the same time. Whether in Athens or Alexandria, Florence or Rome, Bagdad or Brahmavarta, seminal thoughts have always developed among a small group of people who have an instinct for intellectual and spiritual culture; and from them the results of their toils have spread to the rest, through a process of imitation, assimilation and gradual leavening. If this gradualness and gradation is ruled out, what we get is not culture, but mass-suggestion or propagandistic acquiescence mis-called so. This nucleating centre of culture in ancient Bharatavarsha was on the southern side of the Himalayas and the prominent among the families involved

were meaningfully designated Brahmana, who lived a life of absolute self-negation; and the whole society guarded them as its eyes. One who has a correct synthetic outlook can easily see that though blood is manufactured in the lungs it belongs to the whole body and that the lungs have no existence apart from the body; similarly the wise patriot will see that though Samskrita lore was first developed in Brahmavarta and by the few Rishis, it belongs to the entire Bharatavarsha of past, present, and future.

WAY TO HEAL THE WOUNDS OF MOTIVATED RACIAL PROPAGANDA

The Aryan theory has tickled the vanity of some and biased the outlook of many and indirectly contributed to political manipulations. Even if a few here and there may trace their descent to the Vedic or Caucasian Aryans through a suppositious Gotra, such a patrician pretence cannot stand scrutiny, because the ethnologists who originated that racial theory emphatically state that the entire populace of India is an admixture of Turko-Iranian, Scytho-Dravidian, Indo-Aryan, Aryo-Dravidian, Mongolo-Dravidian and Mongoloid blood in varying percentage. To analyse these will be like separating the elements of the body. If Aryan and Dravidian are separable, Sytho-Dravidian and Mongolo-Dravidian are also resolvable. It is high time our scholars ceased spending energy and funds for publicising these ideas of racial analysis. Division of society based on pigment of skin and shape of skull must cease. Superiority of North over South, Brahmin over the rest, has at the bottom, these racial vanities. The entire country is one, whatever might be the difference in the shade of intelligence,

skill or attractiveness of features; and the entire Bharati speech is one, built up by the ancestors of all as a coral-reef by the marine polyps, and Samskrita is the crown. A perfect amalgamation of the various groups and the evolving of a great Bharati speech of which all languages will be equally contributors, must be free India's goal.

This means sacrifice on the part of the present generation for the good of their descendants. Many of us may have received the best education and have outstanding achievements through English language, which has become natural to us as the air we breathe, and may go into rhapsodies about its excellences over Samskrita in any shape, which we know only second or third hand. It must be a discomfort and denial for us to take away our minds accustomed to old habits and switch on to new ways, for instance, to compute on metric system, to freshly master a single uniform national script, or to acquire a new language; but it should not be forgotten that our children whose minds are not encumbered with a previous stock of learning will find absolutely no difficulty in negotiating any of these. Let us not stand between them and the achievements of their great ancestors, and help to divide further this country already cut into minorities. We must be ever glad to assimilate all that is good in English or any other culture; but it cannot be anything but prejudice if we dub those who refuse to be transformed into English and insist on the preservation of the speech and culture lived and developed by the largest number of people of the land for the longest period in the past as narrow, ungenerous and orthodox. That culture, art and philosophy of the minority or majority which is helpful to make a strong united India will and

must have the fullest scope for protection and development. But a culture which constantly reminds a section of the people who are kith and kin with the rest and who are nourished and supported by the air, water, food and common life of this land, to consider Mecca or Rome dearer than their land of birth and watch opportunities to force their narrow interests by false cries or sly methods cannot be freely allowed to frustrate attempts to consolidate the spirit of Bharatavarsha through the unification of her past achievements and future assimilations. The glory of future Bharatavarsha will depend not on alienation of the minority through a narrowly considered Hindu Ideal or a furtive attempt at romanization and arabization on the plea of language and culture, but on the highest Vedic ideal of universal toleration on the part of the majority and readiness on the part of the rest to recognize a united culture of which theirs also will have its respective place and function.

STATE OF SB AT PRESENT

When Thomas Babington Macaulay and the court-going Indians of early 19th century declared that Samskrita had no science, poetry, art and culture and decided that India should take to English for liberal education, our national voyage took a new course which brought us colossal gains and vital deficiencies. As for Samskrita under British rule it gained by way of collection, preservation, and critical restoration of many precious MSS of old, and the whole field was rendered more generally accessible. But it was dethroned from the minds of men, and the primacy and parentalism it enjoyed were lost. Deep and intensive cultivation of it ceased for want of incentive and the general distaste for the

rigorous discipline, which such study demanded, engendered by the lucrative English study, which made people english-minded also. Regional languages which developed on English style began to act divorce with Samskrita which actually they could not effect. One who has learned Samskrita carefully and examined the regional language afterwards alone discovers the true relation subsisting between the two. Those who know only their own spoken tongue cannot recognize Samskrita vocables and influences in their own tongue; and some of them have begun to assert that Samskrita is obsolete, priestly, dead and to be replaced by the real language of the masses. These and various other wrong notions have resulted from the failure of the lovers of Samskrita to popularize it among all strata of society early enough.

After the Reformation, Latin was about to be brushed aside in Europe; then the universities came to its rescue and revived and popularised and strengthened its influence. Latin entered into the marrow of every educated European, developed the great European languages, and knit together the realm of modern science with its romanized technical vocabulary. The current Bharati speech is in a perpetual flux standing in need of recruit to supply the demand for new words and formations. Shall we turn to new Latin for this or to Samskrita with an output of literature four times bigger than Latin and Greek put together and a root system richer and morphology more flexible? Latin is Latin whether anteclassical, classical, or post-classical, which contains in its mediaeval form several non-Latin words and in the Low Latin form several barbarous coinages from French, German and other tongues. Nor has Patristic Latin made it a priest's language. So also Anglo-saxon, almost

a different language to the modern Englishman devoid of special training, is yet English. But our analysts are ready to dissect SB into Vedic, Epic, classic, Gatha etc., though they resemble each other more than old English and the modern form of it.

THE GREAT SYNTHESIS FOR FUTURE

Samskrita is the shrine of all-illuminating wisdom containing the trophies of our past; but if we are really devoted to it we shall find in it weapons for the conquest of the future also, in peace and harmony. For this great end, effort on many fronts is required, and a new impetus to its study must be given. Those who know the language must make it a vow to teach others irrespective of caste, creed and sex. More institutions for its study must be established and deep, intense, and scientific scholarship must be revived. All possible caution and action must be taken to enrich the regional languages with its thoughts and words, as of old, and the common man must be made to know that Samskrita words help him to adopt his words correctly and precisely to the thoughts he wants to convey and that it will help him to observe also acutely, get impressions vividly, and express exactly. It is the duty of thoughtful writers to promote this use of SB, and exorcise the fear that Samskrita is hard, complicate, and unfit for use.

The most ancient division of SB was into Veda and Loka or Chandas and Bhasha, the former term standing for the received religious lore and the latter the current tongue which we may call Bharati. The future Indian Language also will be Bharati, now called by some as Hindi; but the term Hindi must disappear as it has a local colour.

A large number of writers of other provinces will have to write in that language discarding its irrational grammatical gender and enriching its vocabulary from all the other languages including Tamil and other Southern languages and drawing freely from Samskrita. The Devanagari will have to be made more scientific and beautiful by adopting some of the features of Bengali and other scripts and must gradually be introduced as a secondary script of all Bharatiya tongues. A great Bharatiya Lexicon embodying all the words of the entire Indian speech past and present will form the foundation for the great linguistic unity. Such a monumental work besides recording Samskrita and Prakrita words found in their classical places with citations, will also record all the new meanings they have acquired in all the modern Indian languages. In this great Lexicon all the words of Tamil, Telugu, Punjabi etc., will be entered as dialects of the one Bharati speech. Pre-Paninian, Post-Paninian and Un-paninian Samskrita will be equally honoured. Such a work will be an inventory of all speech parts helping to filter the best for future use in entire India; helping future writers to select most appropriate words. Foreign words will have their own place in it but only where they have no exact Indian substitute.

Such an all-embracing scheme of reviving Bharati alone will serve our purpose; and sonorous divine Samskrita can live in and through it, as it has done all these centuries. Samskrita Bharati will be the best instrument to evolve the great Bharati or *Lingua Franca*—the one great tongue of consolidated Bharatavarsha of a brilliant future.

9-9-1949

SANSKRIT AND HINDI

By Dr. V. RAGHAVAN, M.A., PH. D.

It is indeed a great winover to the side of reason that both Maulana Azad and Pandit Nehru have accepted Devanagari as the national script of India. It is needless to rake up this question now and enlarge upon the merits in favour of this script as against the Urdu or the Roman.

By the time this article appears in print, the Constituent Assembly would have passed the motion that Hindi should be the national language of India. Over hundred scholars drawn from distant parts of India met in Delhi on the eve of the discussion on this question in the Congress Working Committee and the Constituent Assembly, and decided that Hindi should be the national language of India, thereby hoping to give a lead to the leaders in the field of politics. Whenever this name Hindi was mentioned, the language thought of was Sanskritised Hindi; while some scholars openly emphasised this, others took it for granted. If it was not mentioned in the resolution that Sanskritised Hindi should be the *Lingua Indica*, as many insisted, including the Muslim professor of Urdu, so familiar to the readers of the Vedanta Kesari, it was explained, that "there was no need to gild the lily, and that Sanskrit comes all the same by the Danda-apupika-nyaya."

It was thought that the specification "Sanskritised Hindi" might rub some leaders on the wrong side, especially when they were being slowly won over. It is this matter, the view of those who object to the expression Sanskritised Hindi, that requires careful and clear examination. It is well-known that to realise the vain hope of taking the Muslims with us, Mahatmaji and Congress started this slogan of Hindu-

sthani, the language which then came to be newly propagated through the official Hindi Prachar Sabhas. Hindusthani, as a dialect, differs from Hindi, in that it uses a larger percentage of Persian and Arabic words; as a kind of middle language which would be understood both in Delhi and Banaras, this officially sponsored language is claimed to maintain a balance between over-Persianisation and over-Sanskritisation; it is also claimed that such a language is the common man's language in the bazaars and streets, and forms the fit vehicle to approach the masses.

Those that advocate Hindusthani, from the revered Prime Minister downwards, do not see that those for whom they make this compromise and concession count less not only in numbers but also otherwise, than those regional peoples for whom this Hindusthani will be a hindrance in the way of the rapid spread of the national language. First this Hindusthani is in vogue only in a limited area i.e. the Punjab, Delhi, and Western U. P; and here too it is the Muslims, if any at all, that should endeavour to maintain a Persianised tongue; for the Hindu here, Sanskrit is more akin to his thoughts, imagination and culture, and a dialect based on Sanskrit should be the easiest language to be adopted. More than this is the problem of the vast masses of the Hindu peoples in the non-Hindi-speaking areas amongst whom primarily the national language should spread; they are by far the most important factor in this question. If, as Kaka Kalelkar once said, it is true that it is those whose mother tongue is neither Hindi nor Urdu that would be able to decide what form this national language should take, the linguistic

conditions of these areas should be carefully weighed and appreciated and allowed to decide the issue.

Such a decision is forced by the logic of circumstances. It will be a clear verdict in favour of Sanskritised Hindi. It is not a question between a U. P. man and a Delhi man whether the Sanskrit words of the former and the Persian words of the latter would be more widely understood mutually; it is a question what form will be more easily understood in Bengal and Maharashtra and more so in the region of the four languages of the Dravidian group in the South. There is no gainsaying the fact that the answer will be Sanskritised Hindi.

Sanskrit is the greatest common linguistic measure of India; of all the neo-Indo-Aryan languages prevalent in the North, East and Central India and parts of Dekhan, it is the mother; its influence over the Dravidian languages and literatures is considerable, these having imbibed its vocables and thought-patterns in a much purer form to such an extent that South India had become a stronghold of Sanskrit and its culture. While Telugu, and more so Malayalam, have gone Sanskrit whole-hog, Tamil which resists Sanskrit most, is still so premeated with Sanskrit that it is not impossible to speak simple Sanskrit with the aid of the Sanskrit words that have naturalised themselves in Tamil. Even a Tamilian, not schooled in Sanskrit, will understand Sanskrit sentences like रामस्य मुखं सुन्दरम् । भारतदेशस्य महिमा विश्वव्यापी । राष्ट्रस्य ऐक्यार्थं हिन्दीज्ञानमवश्यमपेक्षितम् ।

Words here are as much Tamil as Sanskrit or Hindi. When the gates are thus opened and the way is already well-prepared, it is easiest for Hindi to spread

itself over South India through a Sanskritised form. To cite some practical examples: *Siksha* or any derivative of the Sanskrit root *Path*, to read, will teach the Tamil much easier than *Talim*; *Vivaha* is absolutely common, never *Sadi*: one comes upon *Dina* daily, but never *Roj*; any Tamil will accost another *Dridha* and *Pushta*, but *Mazboot* will be very strange to him; there is much scope for *Avakasa*, little for *Fursat*; in every department of activity and thought, Sanskrit words in daily use in Tamil are found through which Hindi should be spread, rather than with the Persian equivalents¹, which are not only unknown but incongruous and outlandish in the pronunciation-effect. The Hindi that is spoken in Banaras would be more easily understood by the South Indian visitor than the Hindi which is spoken by a product of the Hindusthani Prachar Sabha. The latter organisation has of course done wonderful work in South India, but if they had pushed forward with a Sanskritised Hindi their result would have been many times more than what they have achieved by now.

A paramount consideration in favour of Sanskritised Hindi is that if Hindi should become all-Indian, it should have a standard form. As it is, from place to place, it varies, and any standardisation of it that can be achieved could be done through Sanskrit.

There are few scholars who agree to Hindi as the national language and do not believe in the high role that Sanskrit has to play in this task of making that tongue an all-India language, fit to cope with the future in all departments of modern activity and thought and make it a truly national language, and not one in a narrow

1. This point is illustrated at length citing similar lists of words with reference to all the Indian languages, of the Aryan and Dravidian group in a Hindi pamphlet on our national language and script by Pandit Dharmadeva Vidyavachaspati of Delhi.

sense only, by establishing the nation in its own ancient and indigenous culture. The consummation devoutly to be wished is the ultimate re-emergence of Sanskrit as the all-India language. A leading linguist like Dr. S. K. Chatterji says, "If it were the case of Hindu India only, then Sanskrit, as suggested by Dr. F. W. Thomas of Oxford, might be employed once again, as it has been for thirty centuries. A simplified Sanskrit would not be an impracticable thing....." (*Languages and Linguistic Problem*, Oxford Pamphlet, Aug. 25, 1945). But the practical considerations of the present would make us accept Sanskritised Hindi as the national language. It was a Sanskritised Hindi that once everybody from Mahatmaji downwards was advocating. Mahatmaji said (Bangalore, 1936):

"The reason why Hindi is so ridiculously easy is that all the languages, including even the four South Indian, spoken by the Hindus in India contain a large number of Sanskrit words." Kaka Kalelkar said (*National language for India-A symposium*. Kitabistan): "Sanskrit is frankly the religious language of the Hindusthan and may be regarded as the mother of all languages of Hindusthan. We must not forget that Sanskrit is the symbol *par excellence* of the unity of India." In the same publication, Sampurnanand says: "I am convinced that in a country like ours where Hindus preponderate and the number of those speaking languages derived from Sanskrit or containing a large number of Sanskrit words in their cultural vocabulary is very large, the literary form of the language will be rich in Tadbhava and Tatsama words (i.e. from Sanskrit). *This form alone will be easily intelligible to the people whose mother tongue is not Hindusthani.....*" "If we want Hindi to be learnt easily by our South Indian brethren, it is essential that

we should use a sufficient number of Sanskrit words in the Hindi language." Besides advocating Sanskritised Hindi at the recent Delhi convention on National Language, Pandit Amarnatha Jha wrote in the Hindusthan Times in the same week: (August 7th), "The national language must be (a) easily understood, (b) spoken over a relatively large tract of the country, (c) *not removed from the genius of the land and (d) akin to the major languages of the country in words and thought.....*" I have maintained for years that the language which has the best chances of acceptance as an all India language is Hindi with a large preponderance of Sanskrit words."

While the adoption of Sanskritised Hindi is thus made inevitable from the general point of view of the common vocabulary of all the Indian languages, there is one special aspect of this common vocabulary itself which also would re-inforce the case for further use of Sanskrit in the Rashtrabhasha. It is well known that a number of Sanskrit words are settled, by slow semantic shift, in different meanings in the different Indian languages; Vilasa, Upanyasa, Uccara etc. would mean different things in Tamil, Marathi and Hindi. The use of these by a provincial in his own local meaning, while appearing to be Sanskritic, would indeed rob such use of the advantage of universality that we have been so far emphasising for Sanskrit. The remedy lies only in more Sanskrit. To achieve semantic integration, Sanskrit vocables should be used in the new Rashtrabhasha only in their classical meanings, except in cases where an old Sanskrit word has been effectively adapted by a linguistic area for a modern concept and does not happen to be widely current in a different linguistic area in a totally different meaning.

The third factor in favour of Sanskrit in Hindi is the building up of a uniform

scientific terminology for all-India use. There is neither any controversy about this, nor lack of appreciation of the fact that it is Sanskrit that we should go to for this. Sanskrit has a varied and rich literature in all branches of science and social activity. Being a cognate of the classical languages of the West, the technical terms in the former can easily be converted into Sanskrit. Hindi is a borrowing language; Sanskrit is a building language.

Fourthly, higher university education and the enforcement of common standards and uniform syllabuses for all India require that the new text books on modern knowledge should be written in Sanskrit. Col. Chopra, as President of the Committee appointed by Government to go into the question of Indian medicine, has recommended that the new text-books on Ayurveda should be compiled only in Sanskrit.

Fifthly, a similar use of Sanskrit in the legal, judicial and legislative spheres is necessary; the laws and enactments, for the use of all India, should be laid down in Sanskrit. Sanskrit has a wonderfully developed Dharma and Artha Sastra literature that would help the drawing up of these documents in a form which would at once be precise and bear the dignity that should pertain to it.

Sixthly, Sanskrit is the language of our religion. Our new free state is something that should draw our ardent feeling as much as our religious institutions do. It is from this point of view that the Delhi Language Convention resolved that Sanskrit

should be employed, in its own full form, for all decorative purposes in the affairs of the state, such as mottos, anthems, titles and names of offices. The real intention of the movers of this resolution was that full Sanskrit should be used for all ceremonials such as the administration of oaths at courts, convocations and assumption of office.

Thus either in its own full form or through its vocabulary, Sanskrit is to sustain the future Rashtrabhasha of India; and though for the time being it appears that the introduction of Hindi is ousting Sanskrit from our Schools, there is a heavy responsibility on the shoulders of those who introduce Hindi to ensure the uninterrupted study of Sanskrit; not only the study of Sanskrit, but its intense cultivation by a fair percentage of people; for, if Sanskrit and its material are to be efficiently used, correct and complete knowledge of Sanskrit is necessary. Sanskrit is accepted by the Hindi-advocates as the grand reservoir; but one should know how to use that grand reservoir. In the view of some of our legislators, the responsibility of spreading Hindi in non-Hindi areas should be borne by the Central Government; in a greater measure is it necessary for the Central Government to maintain not only unimpaired but at a high level the learning in the language that preserves our culture and gives individuality to us as a nation. Not by the bread of secular politics alone does a country live. What doth it profit us if we gain स्वराज्य and lose our स्वराज्य!

"Community of language, government and, above all, religion has been the power of fusion.....A common language would be a great desideratum, but the same criticism applies to it, the destruction of the vitality of the various existing ones..... The only solution to be reached was the finding of a great sacred language of which all the others would be considered as manifestations, and that was found in Sanskrit".

SWAMI VIVEKANANDA.

SANSKRIT AND THE CHRISTIAN

THE ATTITUDE OF CHRISTIAN TO SANSKRIT

By P. CHENCHIAH, M.L.

This article has been written in response to our invitation to the writer to give candidly his personal views and thoughts on the following: What should be the attitude of a true Indian Christian towards Sanskrit and its culture; whether or not a true Indian Christian should look upon Sanskrit, which is admittedly the fountain-head of true Indian culture, as his own personal patrimony; if he considers Sanskrit as his patrimony, how should he assume it and be enriched by it?—Ed.

One's attitude to a language is determined by several factors of which religion, cultural affiliations, social environment and professional interests are among the more important. But these considerations yield to the supreme one whether the language is a living language used in the commerce of daily life or a dead tongue which merely preserves the wealth of tradition in literature. In the case of a Christian some of these factors are operative. This article, in accordance with the request of the Editor, endeavours to state the relation of a Christian living in the cultural tradition of his people to Sanskrit. The qualification has to be made because the Christian community consists mostly of men who are drawn from non-cultural classes and their contacts are invariably to the local language, Tamil, or Telugu and not to Sanskrit. There are in Christian community a fair number of educated men and women who are in the literary tradition of India and this article speaks of the outlook of such people on Sanskrit. Of late there have been in Christian community poets and literati of eminence and those do

adopt a rational as well as an emotional attitude to Sanskrit even though Sanskrit influences the vernacular in which they write, indirectly only.

Before I describe my attitude to Sanskrit, somewhat typical of persons in my position, namely, Indians who have accepted Christ, it would be better in the light of recent controversies about Sanskrit to state on which side I stand and in what respects I differ from the views of some advocates of Sanskrit culture in modern India. Firstly, I do not think it possible and if possible desirable, to make Sanskrit the State or Court language or the medium of our newspapers. If we are to become Indian we have to cease to think exclusively in terms of the Hindu. There can be no doubt that Sanskrit was the parent of, if not all, almost all the vernaculars. But when we think of India as one we cannot eliminate the Muslim or even those who have adopted English. The national language should be like our national cultural, representative of all sections of Indians. Fortunately for us we have in Hindusthani a composite language qualified to become the national tongue. It

Hindi should be our national language with half and half Urdu Persian and Sanskrit. All attempts to make it prominently Sanskritic or Urdu should be resisted as ill-advised. The questions of lipi presents difficulties. If we are prepared to be less sentimental and more business-like I don't see why Hindi, well infused with English terms and adopting Roman lipi or script should not be our national language. Then we can have a common language as well as a common lipi which will unite us with the world at large—a consideration worth keeping in mind.

Secondly, Sanskrit has reincarnated itself in Indian vernaculars. Indian vernaculars are the forms Sanskrit has taken in latter days. Any opposition or competition of Sanskrit with vernaculars can only lead to linguistic jihads, acrimonious and bitter. Sanskrit ceased to be living and creative in the sense of being current and operative on life because in the vernaculars it has assumed the form suitable for the purpose. In all vernaculars—I can speak of Telugu and with some knowledge—the trend has been not to be slavishly imitative of Sanskrit but run it in equal yoke with Dravidian vernaculars. The classic Telugu was ninety percent Sanskrit while modern Telugu as in Thyagaraja, makes a blend of fifty and fifty. Sanskrit must live in the vernaculars and any attempt to introduce it as a rival to vernaculars will be disastrous. Sanskrit preserves our cultural heritage while vernaculars create or express our present cultural life. The relative roles should not be reversed. Sanskrit should not enter the market place as a rival to her own children—vernaculars, nor should it be instrumental

for a Hindu as against an Indian language and culture.

My attitude to Sanskrit is determined by my being a Christian—by my cultural affiliation rather than by my religious faith.

Telugu literature in its classic formulation very often transliterated than translated Sanskrit Epics. We have a story current that when Srinatha, one of our Pancha Maha Kavis, took his translation of *Naishadha* to the boy-prodigy—Pillalamarri Pinaviriah—for his criticism he was asked how he translated a particular couplet in the original and when told he caustically remarked, 'Your contribution seems to be the addition of terminal 'du' to the original!' This brings out how our major poets imported original often *en masse*. Practically the whole of Telugu literature was a translation of Sanskrit Epics or built round Epic stories. Most of our Poets had '*ubhaya panditya*'—equally at home in Sanskrit and Telugu. No doubt the modern Telugu literature seeks to escape the vassalage of Sanskrit. But the Andhra has no resentment, hostility or animosity to Sanskrit language or culture. Our claim has always been that we imparted to the guttural harshness of Sanskrit a softening gloss by passing it through sibilant Telugu. In the classic period Telugu was the Ivy that clung to the Oak—Sanskrit. To day Telugu is the stock on which we graft Sanskrit. Thyagaraja, the musician represents the modern tendency. He mixed three-syllabled Sanskrit with one or two syllabled Telugu—never favoured long drawn *samasas*. The kriti '*Maru palukavemira*'—is all Telugu, in '*Santamu leka, soukhyamu ledu*'—simple Sanskrit mates

with simple Telugu—in 'Enduro Mahanubha-vulu-andariki' etc.—Sanskrit and Telugu—never more than three syllable alternate. My relation to Telugu fixes my emotional and sentimental response to Sanskrit. I have grown in its atmosphere—vibrant and stimulant. My ears were early tuned to the music of its grand swell and ring. The sentiments and ideas of Sanskrit Epics had been through Telugu literature my milk and food. I love its moods and passions, its stateliness and dignity—its turns of thought, its tropes of expression. An Andhra cannot but fall to the spell of Sanskrit. Even where I react adversely, I never cease to be charmed by its witcheries and lures. This may be taken to be my personal confession. I do not stand alone among Christians, I think, I represent.

A popular error has been the parent of many ill-instructed literary feuds in South India. Sanskrit is not the repository solely of Aryan culture. From the time of Brahmanas—inferably, from the time of Ramayana and Mahabharata—demonstrably, Sanskrit has been the sole medium of Dravidian culture also. The existent Tamil literature cannot by any extension be made as old as the Epics. Sanskrit ceased to be exclusively Aryan, became Aryo-Dravidian from the time Siva, Vishnu and Sakti displaced Indra and Varuna and temple worship supplanted Aryan sacrifice. The body was Dravidian and the spirit alone remained Aryan. The Dravidian strain in me therefore does not rebel against Sanskrit but goes to it in reverence as the vehicle of Dravidian culture for centuries. Modern Telugu however much it may be

revolutionised can never stray beyond the solar attraction of Sanskrit. Notwithstanding our vociferous demand to be allowed to stand on our own legs and be free, we do not like to stray away from the genial company of the venerable old man with white locks and wise tongue. We should like to sit and hear and laugh with him like grand-children playing with the grand-pa.

It may be asked, 'Does your Christian faith dictate any particular relation to Sanskrit?' It does but in a far different way than my culture does.

The Christian desires to transmit to his countrymen the message of Jesus and commend to them the example of His divine life—as an avatar of love—redeeming love. The task involves not merely preaching but also identifying oneself with the mind of the Hindu. The Hindu mind has been shaped on its religious side by Aryan and Dravidian influences, illuminations all of which have been embodied in Sanskrit literature. It may be the modern Hindu has become the vertex of many forces of which the ancestral heritage is only one among many. Nevertheless the ancient *vasanas* are powerfully operating subconsciously. If for no other reason than to be *en rapport* with the Hindu mind—an essential condition for passing life energies of Christianity, the Christian has to steep himself with the religious literature of India in Sanskrit.

I hold that understanding fully the meaning and purpose of Christian incarnation is in itself an evolutionary process. Man has yet no faculty to understand a fact in its fullness by any direct apprehension

of intuition. He has to make the full picture of an Avatar by assembling various profiles of the face. Hence the necessity for truth to pass through various racial minds before it could be fully apprehended. This doctrine applied to the incarnation of Jesus means that its meaning and significance cannot be realised until the Indian also brings to bear his mind on the fact. The shaping of the social mind in the growth of culture is an instrument of apprehension of truth. The Aryan mind as much as Semetic has to interpret the universal fact of Jesus to bring out its full content. Since Sanskrit and Sanskrit literature had been major factors in the fashioning of Indian mind a study of Sanskrit is necessary for Christians not only to gain an atmosphere of sympathy for transmission of Christ but also for bringing out the hidden meaning and purpose of Christ so far not elucidated in western Christianity.

Curiously enough Christianity has no language of nativity—no emotional ties to a birth-tongue. The life and saying of Jesus were written in Greek and not in Aramaic, the language Jesus spoke. Even the Old Testament, the scripture of the Jew, was written both in Hebrew and in Greek and the Greek translation gained wider currency, so much so the New Testament writers quote from

the Greek version of the Old Testament. Christians have no language of their own for the scriptures as the Aryans. They can love the New Testament in Sanskrit or Telugu as much as in Greek. They can afford to have an attitude of *naishkamya*—so far as religious language is concerned. They have no *Deva-bhasha*. God speaks to them in many languages—in the language of the bhaktas—however many they may be.

To sum up, I do not think the attempt to make Sanskrit a current medium of the State or the Press is well directed. No do I think that Sanskrit should ever endeavour to oust the outstanding vernaculars. Sanskrit is and should remain the repository of both Aryan and Dravidian religion and cultures and should be satisfied with the preservative role which History assigns to it. My emotional attitude to Sanskrit results from the fact that Andhra literature drew its inspiration and culture from Sanskrit and whatever revolution Telugu literature may undergo, Telugu will ever remain a friend and lover of Sanskrit. As a Christian, Sanskrit, embodying Hindu religion and culture enables me to talk of Christ and his universal significance in the speech of my people and in turn enables me to understand Jesus in consonance with the genius of my race.

"Sanskrit and prestige go together in India. As soon as you have that, none dares say anything against you. That is the one secret, take that up."

SWAMI VIVEKANANDA

LIFE OF SRI RAMANUJA

By SWAMI RAMAKRISHNANANDA

Translated from original Bengali

(Continued from the previous issue)

PART ONE

CHAPTER SEVEN

TIRUMANGAI ALVAR AND HIS FOUNDING THE TEMPLE OF SRI RANGANATHA

Tirumangai Alvar was born in the eighth century A. D.

कार्तिके कृत्तिकाजातं चतुर्कविश्रामणिम् ।

पद्मवन्धकृतं शार्ङ्गमूर्ति कालीयमाश्रये ॥

"I take refuge in Kaliyan (another name of Tirumangai) who was born under the influence of the third lunar mansion as a part-manifestation of Sri Vishnu's Saraga bow, and who was the crest jewel among the four accomplished sages and the writer of six Prabandhas

Tirumangai was a devotee *par excellence*. Even from his youth, going on pilgrimages, and visiting the shrines of gods and goddesses were very agreeable to him. It is no exaggeration to say that no greater poet than he lived in his times. During his pilgrimages, attracted by the loftiness of his personality, four *Siddhapurushas* accepted his discipleship and began to travel far and wide along with him. The name of the first disciple was 'Tola Vazhakkun' or 'The Polemic par excellence!' He came to have the name mentioned because none could defeat him in a wrangle. The name of the second disciple was 'Taludhuvan' which means 'The Opener of doors'. He could open any lock by a mere puff of his breath without the help of any key. The name of third one was 'Nizhalai Mithippan' meaning 'The Shadow-catcher'. Whose so ever shadow he would touch with his feet he would lose his power of movement. So his above name.

The name of the fourth disciple was 'Neermel Nadappan' or 'Walker on water!' He could stroll about on water just as he could on land and therefore his name.

After visiting many a place of pilgrimage, along with his four disciples Tirumangai, arrived at the temple of Sri Ranganatha situated on an islet in the Kaveri. At that time the temple—a very small one and a haunt of bats etc.—was in an almost dilapidated condition. Once by the day-end the priest would come there, offer some flowers and a little water to the deity and then fly away thence for fear of hyenas and jackals. The place was covered with thickets and forests. On seeing this plight of Sri Ranganatha, there arose in Tirumangai's mind a strong desire to build a suitable temple for the Lord. Once this desire arose in him, in no time the thought became an absorbing passion with him. Himself penniless, he knew not whence to get the necessary funds for the purpose. After consulting his four disciples, he resolved to procure money by begging from the rich of the different parts of the country. Wherever he heard the name of a rich man he would go there, narrate to him his purpose and beg money for the same. But none of these covetous rich men gave him a small coin and what is worse, they did not desist from revealing their puny-heartedness and godlessness by calling him a thief and the like.

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The great devotee that he was, Tirumangai was not aggrieved at the calumny of the rich. But the thought that due to the callousness of His children, the Father and the Lord of the Universe was going in this forest, so to say, without service and worship, and that surrounded by hyenas and jackals, He was lying there in such a pitiable condition, began to pierce his heart with a spear as it were, and cause him much suffering. As a soft earthen pot is hardened at the touch of fire, so his naturally tender heart being burnt in the fire of wrath became as relentless as a thunderbolt. Unable to be at rest any more, addressing his four disciples he said, "My boys, haven't you seen enough of rich men's devotion to God? Never will there flow in their hearts love towards Hari. Aye will they remain infidels and diabolical! Then what may be our duty now? Which is better, to lick the feet of these fiends, while keeping Sri Ranganatha in this plight or to trample those rogues under our feet by building one unforeseen, unequalled, and huge temple for the Lord of the universe, the Cause of creation, sustenance, and dissolution, and the refuge of all?" "By all means it is the service of the Lord that we should be about rather than that of these rogues" replied the disciples. "Then get prepared," said the Guru, "from today take pains to see that all the wealth of these cruel, avaricious rich men is spent in constructing the temple. To fatten their purse, these naturally cruel rich men have been robbing the indigent of their very sustenance of life. The poor are plodding their days through untold sufferings for want of food. Come, therefore, let us rob the rich of their wealth by force and spend it for the purpose of building the temple and feeding the poor." The disciples accorded, "We are ever ready to carry out the biddings of our Master".

Tola Vazhakkun said, "My lord, it is

not given to any one to defeat me in a wrangle. When I would enmesh a rich man and his attendants in the fetters of arguments and make them inadvertent of everything else about, then you can, with your men easily plunder the riches they have."

"Revered sir," said Taludhuvan, "I can open a door with a mere puff of my breath however securely it might have been closed. The treasury doors of the rich are always open to me. It will be possible for you with my help to collect as much money as you like."

Said Nizhalai Mithippan, "He, my lord, whose shadow I shall touch with my feet will lose his power of movement. So, from today, the wealth of the rich wayfarers comes to be yours."

"Revered Master," said Neermel Nadappan, "The royal castle with moats around are always open to me for I can easily walk over water. Therefore, from today, yours are all the treasures of the kings."

Tirumangai was much pleased to hear about these miraculous powers of his disciples. Ere long he became the leader of a big gang of robbers. And with the help of the four disciples he began to store up every day uncounted wealth in some secret place of the island.

At the expense of a huge amount of money, Tirumangai brought the best architects from the different parts of the land and laid the foundation stone of the temple. At some auspicious moment the work toward the construction of the temple began.

The *sanctum sanctorum* (in which the Lord Himself dwells) encircled by the first ring of walls and crowned with a high steeple was completed in two years. After the thousands of architects had finished the construction of the inner apartments working day and night for the two years mentioned, the work at the construction of the first ring of the outer apartments

began. Four years' labour of day and night brought the construction of the first ring of outer apartments to completion. In this way a band of more than a hundred thousand architects took six years for the construction of the second, eight years for the third, ten years for the fourth, twelve years for the fifth, and eighteen years for the sixth ring of apartments respectively. It took sixty years in all for the completion of the construction work of the temple. By now Tirumangai had stepped into to his eightieth year. And his four dear disciples were younger to him by one or two years only.

After the construction of the inner apartments was over, the kings of their own accord began to help him by sending money and lending him the services of their own architects. For, after seeing the construction of the temple they were convinced that Tirumangai was a genuine devotee and not a knave. Secondly, he was the ring leader of a gang of more than a thousand robbers. Such was his prowess that even the kings' hearts would beat nineteen to the dozen before it. Lest Tirumangai should one day come to plunder what all they possessed if they denied him pecuniary help, they of themselves began to help him with men and money. He always used to keep the architects satisfied with proper payments. Like those of the king of kings, his fame and glory fell diffused all around. He was, in fact, the paramount ruler of the time, other rulers being either his tributaries or allies. Unbounded though were his fame and honour, his habits and behaviour were like those of an ordinary beggar. He greatly relished taking once at the day-end the food cooked by his own hands out of the dole he got by begging. Probably there did not live in his times a second man who had achieved mastery over his senses to the extent he had. In and out of season would love of God make tears gush out of his eyes and flood his bosom over. None suffered

the pinch of poverty during the time of his reign. Only the rich used to be terror-stricken.

Now, the construction of the magnificent seven-walled structure was completed. Tirumangai pleased the architects with belittling remunerations. Not a coin was left over in his purse. Meanwhile, some other people who were his accomplices in robbery came to demand money of him. They were not less than a thousand in number. He thought and thought and did not know what was to be done with them. Suddenly, he took aside Neermel Nadappan and whispered something into his ears. Neermel soon got a huge boat brought into the northern branch of the Kaveri. In this boat they used to bring, during the time of the construction of the temple, huge blocks of stone from the hills of far off lands. The ship brought, Nadappan entered into it and remained there for two hours after which he reported himself to his Guru. Thinking that Tirumangai had turned an insolvent, the robbers had in the meantime conspired to kill him outright. Just when they were about to translate their resolution into action Neermel Nadappan stepped in and addressed them as follows:—"Dear brothers, somewhere on the other bank of the northern bank of the Kaveri, secreted there lies a huge amount of hidden treasure of our master; let us all go there and have that sum apportioned among ourselves. The ship is ready for sail there. I shall accompany you thither to show that treasure out to you. You will apportion it as you please. Whatever you will give us, we will be pleased to take. We have had been plundering over the land for sixty years, after which, now, there is hardly anything left with the people for a fresh exploit. Now, come, let us all pass our days happily with the treasures left in our hands." Very glad to hear this tidings, they all

quietly followed Nadappan abandoning their resolution of murdering their leader. All embarked the ship. It was the season of the rains; the deep waters of the Kaveri which had expanded herself over more than a mile, were flowing at torrential speed while spinning powerful eddies and making terrific roaring sounds. It was drizzling. The vesper hour had set in. The sky being deep laid with dark clouds, the evening impressed like the midnight. The ship now plied the middle of the Kaveri. Along with his three other disciples, Tirumangai had been gazing at the ship, which, through darkness, could be now discerned only very indistinctly. Quite suddenly there shot forth a horrible cry of distress from the middle of the river. And then it was all quiet. The ship could not be seen any more. In the high-waved, terribly roaring bosom of the Kaveri nothing else was noticed. After a short while, one man walking with steady and serious strides over the water was found advancing toward Tirumangai. Gradually the man drew near and bowed down at the feet of this hero of a devotee and the ring leader of the gang of robbers. The man was the fourth disciple Neermel Nadappan. Tirumangai heaved a sigh and said, "Get up my boy, assuredly has Sri Ranganatha taken His children to His lap. Do not feel concerned for that. Leaving this earth, all of them have repaired to Vaikuntha. Tell me, hasn't that been better than to have lived

the life of professional robbery? Come let us too pass the remaining days of our life exclusively in the service of Sri Ranganatha. That, for which we had been continuing in the profession of robbery, is now accomplished. We have no other duty now but the service of the Lord."

After passing the remaining days of their lives in the service of Sri Ranganatha Tirumangai and his so very dear four disciples attained refuge at the sanctuary of Vishnu's feet in the fulness of time.

The northern branch of the Kaveri, having been the cause of the death of the thousand robbers is still noted by the name 'Coleroon' i.e., 'The place of Murder.'

It is so said that, once going to plunder the palace of a king, Tirumangai had entered a temple therein. The image of Srimannarayana stood installed in the temple.* Finding the ornaments of the Deity, all studded with costly diamonds and jewels, Tirumangai removed all of them but one. He could take all the ornaments but the one diamond ring which sat so close around the Champaka-bud like finger that all his attempts with his own fingers to remove it failed. Then he sought the aid of his teeth, to take that out. No sooner had his teeth touched the finger of the Lord than flashed divine wisdom within him. Mad with the love of God, he hymned the Lord with a thousand slokas. Even today these hymns are reputed as 'Tirumozhi' or the sweet eulogium.

(to be continued)

* Here the author seems to be deviating from the traditional account according to which the Lord with His Divine consort assuming human forms walked on earth along a street within the sight of the Alvar. Both of them were loaded with costly jewels from head to foot. Seeing them Alvar stopped them by threats and forced them to part with all their jewels, which they did willingly. A ring in the toe of the Lord was so tight that that it had to be removed by the Alvar with the aid of his teeth. The Alvar made a bundle of all the jewels and proceeded to walk away with it, but lo! it was too heavy. Alvar suspected foul play on the part of his male prisoner and in a fit of rage addressed him, 'Have you kept me spell-bound with the aid of Mantras?' Thereupon the captive replied, 'Yes undoubtedly. But I shall teach you that Mantra of divine power,' and forthwith initiated the Alvar by giving him the sacred *Ashtakshara*. This initiation and the touch of the Lord instantaneously wrought a spiritual metamorphosis and Tirumangai the robber became Tirumangai Alvar.—Ed.

IN MEMORIAM

It is with a feeling of great loss and sadness that we announce to our readers the death of Mrs. Carrie Mead Wyckoff, on July 23rd, 1949.

Sister Lalita, as she was more familiarly known, was one of the "Mead Sisters" who entertained Swami Vivekananda for six weeks in their home, seven years after his triumphant appearance at the Chicago Parliament of Religions. Thousands of American men and women met this brilliant young Swami from India, and listened to the ancient—yet strangely new—philosophy he preached, and each understood and accepted him according to his own development. Of Christ, Tennyson said: "Thou seemest human and divine..."; of Vivekananda Sister Lalita said: "It was as if Christ himself had come in our midst." She recognized in him the human and the divine, and that flaming spirit of divinity she worshipped for the rest of her life.

Later she met Swami Turiyananda, another disciple of Sri Ramakrishna, and he became her *Guru*. It was he who foretold the "quiet work" she was destined later to do to help establish the Vedanta movement already started by Swami Vivekananda.

For almost thirty years after her personal contact with holiness, this widowed mother followed the even course of her life, rearing her only son to maturity, and, by her own example, instilling in him the living truths she had learned from the wise. "Be pure; be true; be strong!" How many times during those years he

must have heard this golden precept, until it became a very part of both their lives.

When, however, the time came that her work should begin, she could see no connection between the sudden loss of her son in 1925 and her meeting with Swami Prabhavananda in 1928. Yet later she understood that it could not have been otherwise. For, although she did not know it, she had a great service to render, and for that all personal ties had to be loosened. Therefore, when she met this young monk of the Ramakrishna Mission, newly arrived from India, her still grief-stricken heart went out to him, and immediately there sprang up between them a friendship which time only strengthened and which death cannot end.

Swami Prabhavananda had come from Portland to Los Angeles on a lecture tour, and when he was ready to return, he, half-jestingly, invited Sister Lalita to return to Portland with him. Shortly after his return she followed him, and lived with him there until, after more than a year, she herself suggested that he should go with her to Los Angeles and open a Vedanta Center in her home.

Thus it was that, in 1929, she offered her home and everything she owned to Swami Prabhavananda for the continuance of the work he had come to do. And she never looked back. She emptied her box of spikenard and then retired with such complete self-effacement and humility that very few casual visitors to "Vivekananda Home" ever knew of her presence.

When Swami Prabhavananda started his work in Hollywood, the household consisted of just the two of them, and together they cooked, kept house, and worked in the garden. Now, today, after twenty years, the household of the Vedanta Society of Southern California consists of more than 20 young men and women, divided between the Convent near Santa Barbara, the Monastery near Laguna, and the Center in Hollywood.

Although Sister Lalita took no active part in the public work of the Vedanta Society, its growth had not been possible without her utter selflessness and quiet encouragement. Yet, in this self-retirement there was no stagnation. She grew with the work, and every spiritual counsel she ever heard the Swami give to another, even to the latest comer, she applied to herself. The Swami gave her no personal spiritual instruction; she gleaned with the others and so attained the fulfilment of her life's purpose.

"Her eyes were homes of silent prayer," and shone with the lustre of the Spirit. But she never preached, and only unwittingly spoke out of her own wisdom. Invariably she would preface her answers to questions by saying, "Well, Swamiji used to say..." or, "I read in one of the books..." But her answers were always right and always helpful. Her two most oft-quoted precepts were: "Quit trying to rub out spots; keep your eye on the Goal," and, "Success is not in never falling, but in getting up each time." And certainly her life was a living example of these

precepts. She never gave up the struggle. Often she would say, "No one is too old if one is really sincere." As long as she was able, she went to the shrine room every morning and evening for meditation. Sometimes, before seating herself, she would remain prostrate before the shrine for a long time. One day the Swami questioned her about this practice; her explanation was that at times she had to wait longer for the Light which always came whenever she bowed down before the Lord. In her humility she attributed every delay to her own unworthiness.

Thus her life became daily more exalted, and her eyes grew brighter by their contact with that Light. It is not possible for one to remain long in the consciousness of God and still live, and soon it became evident to those who knew her well that the sands were running low and that the time had come when the eyes must lose their brightness. With her last conscious breath she called aloud the names of her beloved Swamiji and Swami Turiyananda, and then, in still more ringing tones, the name of Ramakrishna. Many a time in later years she had stressed the power of that Name to one who, hearing it from her dying lips, could not doubt its truth.

Truthfulness, selflessness, and humility belonged to her. Loyalty, obedience, and unquestioning faith she cultivated, more for the benefit of those she left behind, than for her own need. And the memory of these things in her is our heritage.

Sister Amiya

INDIA'S SPIRITUAL GLORY AND SRI RAMAKRISHNA

By MRS. CHIT THOUNG

From time immemorial, India has been the soil, whence have sprung life-giving thoughts as realized and expounded by her sages and seers. Hers have been the world that has given birth to men manifesting divinity, so clear, complete and entire, that in spite of itself the world has not failed to recognize them as the great prophets and teachers of mankind. We in Burma have always acknowledged that the Buddha or an enlightened soul can be born only in India! It may not be too much to say of this majestic country encrowned with the great Himalayas, that hers alone is the privilege to bear such great ones as has become the right to this benighted planet of ours.

So rich is her soil that she has always produced and is still producing countless sages and it is said in our scriptures that she will continue to do so endlessly, in order to save mankind from darkness. She is inexhaustible. It was in this blessed land that the Paramahansa Sri Ramakrishna was born. Blessed indeed am I that I have had the opportunity of meeting his children! How wonderful must have been his life that it should have drawn some of the best of mankind to himself and to his teachings! With him as their Ideal, I have seen the most beautiful flowers of humanity, so sweet and mellow and radiating such peace and love thereby leading me to have a faint glimpse of what the Master must have been like.

In our torment and mental dissatisfaction we are in need of a healing force to soothe our fevered brow; the fever of this worldly life can be assuaged only if we turn Godwards which means an introspective life. And it was at such a time, when spiritual forces were slowly receding and

materialism began to gain the upper hand, that this Great Soul came to this world, as has been the case with all divine incarnations. The life of one so great and at once so charming is not easy to understand or comprehend and to attempt to understand it is in itself a *sadhana*. By drawing ourselves closer and closer to him, by throwing ourselves completely in contemplating on him, shall we hear, be it ever so faintly, the beating of his heart. This beating of his heart, that beats with every sorrow and suffering of ours, has drawn him into the world to share our trials and tribulations and also to show us how we may put an end to them. How full of love must be his heart that he should come voluntarily to us, to suffer physical and mental agonies, only that we may be relieved of the miseries of worldly life by realizing how man with great effort ultimately manifests his divine nature—so covered by the veil of maya and so lost to him that it is difficult for him to even believe that he is really divine.

He has revealed to us that an introspective life brings us more harmony, till we come to the centre, when we shall find that we are really one. But before realizing our oneness, we quarrel and cannot see eye to eye with each other. Our egoism raises barriers and brings disharmony. Only by turning inwards we can proceed towards the centre until finally we become one with all. And such was the life lived by Sri Ramakrishna that he became one with the universe, whose heart-beat he was.

He was from birth unsullied by any thought of lust or greed. We can well imagine how he must have suffered when his mental anguish in not seeing God,

reached the limit of human endurance, so that he conceived of death as the only means of release. He could not and would not live if the veil separating him from God, were not to be torn away. He would not live a moment longer and would put an end to his life then and there! At that psychological moment, the veil was rent asunder and he found himself in the living presence of God whom he worshipped as Mother. She was pulsating with life. This reminds us of Lord Buddha who sat down under the Bodhi tree with the determination to allow the body to wither away if he could not realize God.

To Sri Ramakrishna, God was no myth, no legend but something real, living and vital. That is why he so patiently sought Her for many years through love, devotion and service. How acute and painful must have been the mental anguish of separation from God that he would rather not live without realizing the living presence of God! How many of us are willing to travel so far in the search? So we stand where we are and can hardly believe what they have to say, they who have travelled on this most difficult journey. But if we would only go a few steps forward and touch even the fringe of His garment, we would be assured that He lives, because of the contact with the garment. Even to touch His garment requires great effort.

In this our age, lust and love of lucre are rampant everywhere and in his relationship with the Holy Mother, Sri Ramakrishna brings to us a message of love, unsullied by carnal desires. Many of us may smile sceptically but are we so wise that we look upon such ideas as cranky? Did not Lord

Buddha himself live a chaste life for many years before he attained final illumination? Did not Christ also live an entirely chaste life? Did not Mohammed also spend his entire nights in solitude and in ceaseless prayer, though his home was filled with many ladies, to whom he gave physical and material protection, out of a boundless pity because they were war-widows? Is this not a lesson to us, that ordinary man can shield, protect and provide for woman and while yet in the married state outgrow his baser propensities?

Sri Ramakrishna's renunciation of gold was such that he evinced great pain even at the slightest touch of a coin. Is this not evident to us that he was completely a master of himself and could never be a slave to wealth?

Wealth certainly brings power, material power, but if we became slaves to material power how were we to proceed on the journey that needs every freedom of thought and dependence on nothing but Truth itself.

So if we are to hear his message and follow in his footsteps, infinite effort, guided by reason and love and faith as taught by all the teachers before him and by him now, alone will take us forward. Renunciation of lust and lucre is the basis of all the teachings of all the prophets and in the life of Sri Ramakrishna, this teaching, is stressed so very vividly and clearly.

Let us, no matter what stage of the journey we be in, make an effort to go forward and never remain still, for the more we advance towards the centre the more harmony will be ours. The more backward we remain, the more hatred and strife will be ours.

"The thing is one must love God. Through intense love one attains the vision of Him."

SRI RAMAKRISHNA

REVIEWS AND NOTICES

SANSKRIT

ISVARADARSANAM OR SRI THAPOVANA CHARITAM. (Second Volume) By SRI SWAMI THAPOVANAM. PAGES XVIII & 16 & 365. PRICE RS. 5.

The present volume is the second part of the autobiography of Sri Swami Thapovanam which he has written to fulfil the continuous requests of his devotees and admirers of the South and the North.

Sri Swami Thapovanam is a renowned scholar in eastern and western philosophy. He has spent many years in austerities and contemplation in the holy places of the North. After visiting all sacred shrines and tirthas he has made calm, quiet and pleasant Himalayan regions his abode. There he spends his time in discussing the intricacies of Vedanta with scholarly devotees and giving spiritual instructions to the ardent seekers of Truth.

The present work contains all his experiences in the pilgrimages. It is written in a simple, charming and refreshing language. The readers are reminded of the old Champu Kavyas of Sanskrit when they read the beautiful verse and prose of this book. The author's attractive and at the same time dignified style proves that Sanskrit is not a dead language but is living as vigorously as ever. The readers will be benefitted very much by his valuable instructions and viewpoints about Vedanta which he gives here and there in this volume.

This book is a valuable addition to the Sanskrit religious literature and we hope that independent India will welcome such books in the endeavours to revive her old culture and traditions.

B. K.

ENGLISH

THE KING-EMPEROR'S ENGLISH By MULK RAJ ANAND. HIND KITABS LTD., BOMAY, PP. 70, PRICE RE. 1/8..

The title of this little book indicates the nature of the hold which English has had so far on the system of education prevalent in India. The pre-

eminence of English in the Indian scheme of studies has been a reflection of the political domination of India by England symbolised by the King-Emperor. What is to be the future role of the English language in free India? To apply the "Quit India" slogan to the English language is a narrow chauvinism, cutting our nose to spite our face. But to persist in the Babu-producing educational system of our country under British rule is absurd and worse. English must enjoy the place of an important secondary instrument in our educational scheme. For those who seek a more advanced knowledge of the language and its intellectual freight we must found a school of European Studies on the model of the school of Oriental Studies in London and similar institutions in Paris and Leningrad. Such is the thesis of the book, set forth in good King's English (not the King-Emperor's) and reinforced by Moulana Azad's Convocation Address of 1947 at the Patna University, printed as an "Afterword."

K.S.J.

EDUCATION FOR INTERNATIONAL UNDERSTANDING By K. G. SAIYIDAIN, HIND KITABS LTD., BOMBAY, PP. 208. PRICE RS. 3-12.

Those who have so far had the destinies of the nations in their keeping have relied exclusively on military, political and economic solutions for the world's evils and have been actuated mostly by fear or temporary expediency. But Mr. Saiyidain agrees with Arthur Koestler that "Fascism (to take one example of the many evils which beset the world) cannot be defeated on the battle field alone; it has to be defeated inside peoples' brains, hearts and glands; for it is merely a new word for a very old state of mind." He has profound faith in the wisdom of the Chinese proverb:

If you are planning for one year, plant grain;

If you are planning for ten years, plant trees;

If you are planning for hundred years, plant men.

and looks upon education as the process of "planting men" for the good of the world, its continu-

peace and happiness. As proofs of what education can do he points to what it has done in the U.S.A. (Turkey, Russia and Germany.

The volume is divided into two parts; the first containing the speeches delivered by the author at the International Educational Conference in Australia in 1945 and the second, a few of the speeches made at the UNESCO Preparatory Conference in London in 1945 and its first General Conference in Paris in 1946, at which he was one of India's representatives. The appendices contain an account of his impressions of his visit to Australia.

While all the speeches bear witness to a cultured and ripe mind, one may point to the address on "Internationalism in the Educational Ideology of Islam," which is mostly about Iqbal, as the best in the whole book.

K.S.J.

THE ESSENTIALS OF INDIAN PHILOSOPHY: By M. HIRIYANNA. GEORGE ALLEN & UNWIN LTD., LONDON. PP-216; PRICE 12s. 6d.

Prof. M. Hiriyantha already known to us as the author of the brilliant work, *Outlines of Indian Philosophy*, places within the reach of English readers a systematic presentation of Indian philosophy with a historical perspective. A volume of this size and scope has been needed. There have been scrappy manuals on the one hand, and large volumes on the other, but no suitable exposition—corresponding to Durant's *Story of Philosophy*—for the benefit of the general reader of Indian philosophy. Though the subject-matter of the present book is identical with the *Outlines*, it leaves out many details of the earlier volume. There is also slight variation in the treatment of some topics. Many readers will be thankful to the author for the inclusion of Dvaita in the chapter on theistic Vedanta. The book is written in a

trenchant and pithy style, explaining abstruse conceptions with admirable clearness, and eschewing comparisons with Western philosophy.

Prof. Hiriyantha, following the views of some modern scholars, holds that early Vedic hymns inculcate a form of nature worship. Hence a good deal that is highly characteristic of Vedic philosophy as a whole does not receive full justice. Agni, Vayu, Surya, Ushas, etc. are personified powers of nature, whom it was man's duty to propitiate. Nature worship does not seem to provide an adequate hypothesis for the emergence of 'Atman-Brahman' conception in the Upanishads; or, for the supremacy of the two great gods, Vishnu and Siva in later Hinduism. Personification of powers of nature is common phenomenon in the religious and social history of humanity, not excluding the most primitive groups. But nowhere do we find an attempt to derive a non-dual, personal or impersonal conception of the supreme Deity from the relics of animism.

The chapter on 'Transition to the Systems' is very interesting. The Six Systems in general are well treated. Advaita on the whole is excellently discussed. The author's sympathy is with Advaita. Many readers will find the treatment of Visishtadvaita unsatisfactory. Dvaita is treated with comparative brevity. As the purpose of this book is to meet the requirement of the general reader, some more space could have been devoted for explaining the difficult conceptions of these living creeds. It is hoped that Prof. Hiriyantha will remove this want in a second edition of his book.

Prof. Hiriyantha has performed his task with an excellence and thoroughness which characterize his writings. To bring the entire history of Indian philosophy for thirty-five centuries into the compass of 216 pages requires strict brevity; but the learned author has not sacrificed clarity for the sake of brevity.

S. A.

"Religion is the innermost core of education. I do not mean my own or any one else's opinion about religion. The true eternal principles have to be held before the people. First of all, we have to introduce the worship of the great saints. Those great souled ones who have realized the eternal truths are to be presented before the people as the ideals to be followed....."

SWAMI VIVEKANANDA.

NEWS AND REPORTS

SRI RAMAKRISHNA ADVAITA
ASHRAMA, KALADY

THE EIGHTH ANNUAL REPORT FOR THE
YEAR 1948

The Ashrama was started with the idea of reviving the sacred traditions of Kalady, the land immortalised by the birth of Jagadguru Sri Adi Sankaracharya.

The propagation of spirituality and culture among the masses along with secular education on the ancient Gurukula model with necessary changes forms the main motive of the work. The salient features of the work during the period under report were: 1. Shifting the Ramakrishna Gurukul to the new building, constructed mainly for Harijan boys on the newly acquired plot, 2. Construction of the building for the proposed secular library and public reading room.

The orphanage run by the Ashrama had ten inmates during the year. Night schools, sanghs and bhajana parties were set up to carry on Harijan uplift work, in Kalady and other neighbouring villages.

The educational activities of the Ashrama were carried on with added impetus through the following institutions managed by the Ashrama: a. Brahmanandodayam English High School, Kalady, b. Brahmanandodayam Sanskrit High School, Kalady, c. Vivekodayam Sanskrit High School, Eravinaloor, d. Sri Ramakrishna Gurukulam.

A good number of religious classes were taken and lectures were delivered at different places for the propagation of spiritual ideas. The monthly Malayalam journal *Amritavani*, continued to be published by the Ashrama.

The immediate needs of the Ashrama: The completion of the school building, the construction of additional buildings for the Gurukula (Hostel), and the construction of a separate shrine room. Besides these the Ashrama has fallen into a heavy debt of Rs. 13,325-10-9 by the activities already undertaken.

Contributions in cash or kind may kindly be sent to the President, Sri Ramakrishna Advaita Ashrama, Kalady.

RAMAKRISHNA MISSION
9, NORRIS ROAD,
SINGAPORE

REPORT FOR THE YEAR 1948

This Branch of the Mission which had a membership of 212 last year, has been doing work in religious and educational spheres for the last fifteen years. Birthday anniversaries of Sri Ramakrishna, Holy Mother, Swami Vivekananda, Sri Krishna, Lord Buddha, Lord Jesus Christ, and all the direct disciples of Sri Ramakrishna were celebrated during the year under report. Durga Pooja, Saraswati Pooja, Deepavali and Thaipusam were also observed. Feeding of orphans and poor, and lectures and musical entertainment formed part of all these occasions. Swami Vamadevananda, the President of the Center gave religious discourses at various places. Swami Somananda conducted weekly Tirukkural classes in Tamil on Fridays. The Mission has a library and a reading room of its own. The orphanage had 77 inmates during the year, 1948.

The boys attend the Mission schools for elementary study of Tamil and English and others showing aptitude for secondary education were sent to Government and private English Schools. Attached to the Mission are the Vivekananda Boy's School, with 134 pupils, Saradamma Girls' School with 138 pupils and the Ramakrishna School. There are also an Industrial School and a night school. The existing temporary sheds having become very old, the need for the construction of a dormitory was felt and the building is now under construction due to the kind help of the generous public. For this purpose, His Excellency Sri C. Rajagopalachari was kind enough to sanction Rs. 15,000/- from the funds of the Government of India, besides Rs. 1000/- from his personal account for the maintenance of the orphans. A considerable sum of money is required for the employment of efficient staff, purchase of tools and equipment for the Industrial School and the completion of the dormitory now under construction. The authorities of the Mission appeal to the public to come forward to render all possible help. Contributions may be sent to the President, Ramakrishna Mission, 9, Norris Road, Singapore.

PHOTOS, PICTURES AND FOLDERS

PHOTOS:

SRI RAMAKRISHNA	...	Poses (1) Sitting, (2) Standing
THE HOLY MOTHER	...	(1) Sitting
SWAMI VIVEKANANDA	...	(1) Meditating
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BY

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MADRAS-4

CORRIGENDUM TO MAY, 1949, ISSUE OF THE VEDANTA KESARI

On page 52, 2nd para, lines 5 and 6.

In place of 'the seventh century A. D.,' please read 'the third century B. C.'

Ramakrishna-Vivekananda Literature

IN TELUGU

Sri Ramakrishna Bhodhamritamu	...	3	4	0
Sri Sarada Devi Charitra	...	1	12	0
Sri Vivekananda Jeevitha Charitra	...	2	8	0
Karma Yogamu	...	1	8	0
Bhakti Yogamu	...	1	4	0
Raja Yogamu	...	2	4	0
Vivekananda Lekhavali Part I.	1	8	0	
Do Do Do II.	1	8	0	
Chickago Nagaropanyasamulu...	9	8	0	
Na Gurudevudu	...	0	6	0
Na Samskarana Yuddhavidhanamu	...	0	6	0
Sarvam Vishnumayam Jagat	...	0	3	0
Naveena Bharatha Desamu	...	0	4	0
Paramahansa Jeevitha sangrahamu	...	0	4	0
Sarada Prasamgamulu	...	2	8	0
Paramahansa Neethikatharathnamulu	...	0	12	0
Bhakti Margamu	...	0	8	0
Gurupadesamulu	...	0	8	0
Bhagavad Gita	...	1	8	0

Ramakrishna-Vivekananda Literature

IN TAMIL

India prasangangal	...	4	0	0
Srimad Bhagavad Gita	...	3	8	0
Sri Ramakrishnarin Upadesamozhikal	...	3	4	0
Bhajanavali	...	2	8	0
Raja Yogam	...	2	0	0
Brahmanandarin Jnanopadesam.	1	12	0	
Karma Yogam	...	1	0	0
Namathu Tainadu	...	1	0	0
Sri Vivekanandir Charitram	...	1	0	0
Sri Sarada Devi Charitram	...	0	12	0
Sri Ramakrishna Charitam	...	0	12	0
Upakathakal	...	0	12	0
Bhakti Yogam	...	0	12	0
Bhakti Margam	...	0	8	0
Tatkala India	...	0	10	0
Gurudevar Vakayam	...	0	8	0
Enathu Gurudevar	...	0	6	0
America Prasangam	...	0	6	0
Veera Murusu	...	0	6	0
Enathu Pormurai	...	0	6	0
Ellavatrillum Eravanai kanal	...	0	5	0
Nataraja Vadivum	...	0	5	0
Nammavar Nattu Jnana Valkai.	0	4	0	
Aruthal Mozhikal	...	0	3	0
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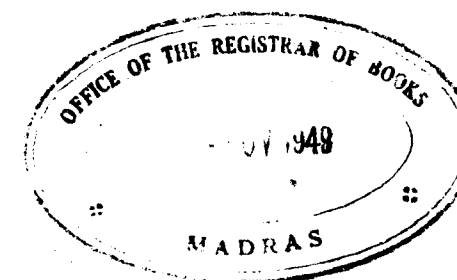
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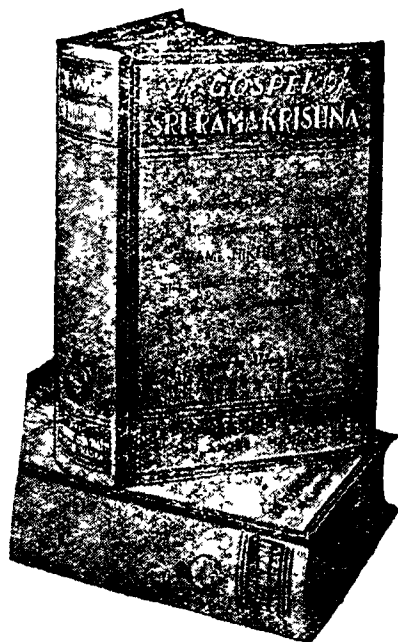
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Be bold, and face
The Truth! Be one with it! Let visions cease.
Or, if you cannot, dream but truer dreams,
Which are Eternal Love and Service Free."

Sri Sri Vivekananda

THE VEDANTA KESARI

VOL. XXXVI

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॥ शान्तिः ॥

ON PEACE

Peace is what all desire: but all care not for those things which appertain to true peace.

God's peace is with the humble and meek of heart; thy peace shall be in much patience.

What then shall I do, Lord?

In everything attend to thyself, what thou art doing, and what thou art saying.

As for saying or doings of others, judge of nothing rashly; neither busy thyself with things not committed to thy care; and so it will come to pass that thou shall be little or seldom disturbed.

But never to feel any disquietude at all, nor to suffer a trouble of heart or body, belongs not to this present life, but at the state of eternal rest.

Think not, therefore, that thou hast found true peace, if thou feelest no burden; nor that then all is well, if thou have no adversary; nor that perfection is attained if all things turn out according to thy liking.

Yet do not have a high esteem of thyself, or account thyself to be specially beloved, if thou enjoy great devotion and sweetness; because the true lover of virtue is not known by such things, nor does a man's spiritual progress and perfection consist in them.

In what then, O Lord?

In offering thyself with the whole heart to the will of God; not seeking the things that are thine either in little or great, either in time or eternity.

So that with the same equal countenance thou continue giving thanks both in prosperity and adversity, weighing all things in an equal balance.

Thomas A Kempis

॥ श्रीरामकृष्णचरितामृतम् ॥

(हरिकथा प्रबन्धम्)

अनन्तशयनस्थ श्री वि. कृष्णन् तम्पिविरचितम् ।

(पूर्वानुवृत्तम्)

बाललीला

गीतम् *

अतुला किल शिशुकैलिकला - खिल -
जनताविस्मयभूरतिविमला - अतुला -
कलयति परितो बालकदंबम्
रचयति स मृदा विविध विंबम्
गुफति मालाः कुसुमकलापैः
गायति नृत्यति चार्चति दीपैः - अतुला -
शृणोति सततं कथकैः कथितम्
मधुरिपुचरितं मधुरसमरितम्
कुरुते समुचितपात्रविधानम्
रूपयतेऽसौ सकलमधीनम् - अतुला - ॥ ७ ॥

स्वतन्त्रोऽस्यान्यदुस्साधसमाधिरभवत् किल ।
अन्तरानन्दधूतपीडो बहिस्तेजस्तरंगितः ॥ ८ ॥
नमस्थले नूतननीरदालीवितानिते सारसतोरणाढ्ये ।
दत्तेक्षणस्सप्तवयाः कुमारः समाधिमाश्चर्यमगात् किलैव ॥ ९ ॥

उपनयनं विद्याभ्यासश्च

उपनयने चोपनते निजधात्रीमयमुपास्त भिक्षार्थम् ।
नीचेति तु नाजगणन्निसर्गतो निहतमेददृष्टिरसौ ॥ १० ॥
उपनीतः पाठशालां सोदराध्यक्षितां गतः ।
बालः षोडशवर्षीयश्चिन्तामेतां ययौ स्वयम् ॥ ११ ॥

गीतम् †

विफलमिदं मम विभाति निखिलम्
विद्योपार्जनकुतूहलम् - विफलमिदम् -
निगमं परमपदं हि जनोऽयम्
निगदति कलयन्नर्थोपायम् - विफलमिदम् -
मननविधिं निदधानं शास्त्रम्
मुखरयते जनतामतिमात्रम् - विफलमिदम् -
गच्छतु कामं गृध्रो गगनम्
कुण्ठपान्वेषणनिपुणं नयनम् - विफलमिदम् - ॥ १२ ॥
विद्यामन्दिरतस्तथा हि सहसा निर्गत्य तत्त्वोत्सुको
हा धिक् तप्यतु कुत्र वा मतिरिति ध्यायन्धिरं बालकः ।
गंगां तु गतरंगिणीमपि दिवं ज्योतिःशतोद्भासिनी-
मुर्वी चैव चिदात्मतत्त्वमुखरां मेने प्रबन्धावलिम् ॥ १३ ॥ (क्रमशः)

SRI RAMAKRISHNA CHARITAMRITAM

By LATE V. KRISHNAN TAMPY

(continued from the previous issue)

THE CHILDHOOD PLAY

SONG

His incomparable and innocent childhood frolics are a source of wonderment to all people. He gathers a ring of boys around him, makes different images with clay, weaves garlands with flowers, sings, dances and worships with lights. He hears the honeyed stories of Vishnu that are narrated by the story-tellers. He impersonates and enacts properly the different rolls and brings all people under his spell. (7)

Samadhi¹ attainable with difficulty by others occurred with him without any efforts as a result of supreme joy caused in his heart by external beauty. (8)

When a boy of seven he went into a wonderful ecstasy at the sight of the sky enveloped with newly formed clouds spanned by a flight of cranes. (9)

At the time of the investiture of the sacred thread he went for alms to his own wet-nurse. He who naturally did not see any difference never considered her to be low-born. (10)

After² the investiture of the sacred thread, he went at the age of sixteen to school conducted by his brother and pondered within himself as follow : (11)

SONG

The entire anxiety to acquire learning seems fruitless to me. Men who are thinking of the devices of earning money say that the Shashtra is the supreme object. The Shastras which quicken the mental faculty only make men more talkative. The vulture may soar up in the sky yet its eyes will be searching after carrion. (12)

Thus (thinking) having left the school suddenly, the boy, anxious to know the truth continued to muse, 'Ah me! where shall my mind reach satisfaction!' And then he thought that the high-waved Ganga, star-spangled sky and the earth eloquently expressing the underlying principle of Chidatman, (Consciousness-Reality), were his books. (13)

(to be continued)

1. Ecstasy.
2. The sacred-thread ceremony took place at the age of nine.

WANTED A VICTORY THAT DEFEATS NONE

सं गच्छन् सं वदन् सं वो मनांसि जानताम् ।

समाजो मन्त्रः समितिः समानी समानं मनः सह चित्तमेवम् ।

समानी व आकृतिः समाना हृदयानि चः

समाजमस्तु वो मनो यथा चः सुसहसति ॥

Be united, be of one accord in speech, and be like-minded in your common pursuits. Common be your prayer; common be your end; common be your purpose; common be your deliberation. Common be your desires; unified be your hearts; united be your intentions; perfect be the union amongst you.

Rigveda, X, 191-2,3,4.

THE DEFEATED VICTORIES AND VICTORIOUS DEFEATS

The history of humanity is largely a story of defeated victories punctuated with very very rare victorious defeats. This is too patent a fact to require elucidation. Those blood-stained names of history from Alexander to Hitler, which are associated with vast conquests, are the symbols of abject defeats in either physical or spiritual sense. Whenever a conceited conqueror arose in history humanity lay low in sanguinary suffering. It was only when the victor tumbled down over the rock of his own conceit and fell over his bleeding face tasting his own blood that men raised their heads to look ahead.

If we seek an example of victorious defeat we may look upon Jesus, the Christ.

The one passion that dominated the psychology of the conquerors was the thirst for glory. The difference between an Alexander and a Hitler consists in the fact that while Alexander impersonated the very crude and primitive impulse of the passion, Hitler impersonated the advanced form of the conceit. It will appear there

has been an evolution of the concept of glory in the sense that Alexander fought for personal glory, while Hitler fought for his racial or national glory. Though Alexander somehow escaped physical defeat in the gross sense by dying too young, both his and Hitler's victories were foredoomed to be defeated victories. It could not be otherwise.

A realistic concept of history will make it plain to any observer that all plans for personal, racial or national victory which demand defeats of a rival person, race or a nation, even when successfully carried out, must by the logic of facts be, at best, defeated victories, because victories have in all cases to be qualified by defeats. And a defeat anywhere in the world must have to be ultimately owned by humanity at large. There is no escaping from it. There was a time when countries were separated by mountains and seas. Perhaps it was then possible for humanity to disown this realistic view of history and try to remain content in sectional security. But the world has been belittled fast and we are a monolithic humanity today. Any plan to inflict defeat

anywhere on the globe today is virtually a plan for total defeat of humanity, perhaps for all times to come. We rise together or fall together.

But this incredibly obscurantist world does not seem to understand this simple lesson. Since Hitler's abject defeat the concept of glory has undergone a further evolution. It has assumed a bigger conceit, of that of an ism. Now if this bias of an ism contemplates a victory which requires a defeat, it can be safely predicted that in the present context of the world it is nothing but a comprehensive scheme for total suicide. There does not seem to be any sane understanding of the true spirit of history behind the slogan 'expropriate the expropriators'! It may be a law of history that expropriators are expropriated. But to consciously plan to become expropriators of the expropriators is a violence to the process of history in the sense that the ancient sin is thus perpetuated and the much vaunted economic salvation remains an eternal chimera. In other words the ism that violently draws up a picture of total victory in the background of another's grim defeat is plainly a painting with a fading colour. Neither the defeat of the ism is alienable from the virtual defeat of humanity. Does not the situation seem absurd?

Today there is the terrific competition between two opposing dogmas for victory in the world. While both these dogmas swear by the good and happiness of humanity they continue to pile atom-bombs for the final good of humanity indeed!

Is there any way out from this absurd situation?

As long as these two rival forces do not get fused in each other's heat-pressure and there does not emerge a new urge for the

victory that defeats none, for the victory of one and all, for every individual human being everywhere in the world, we are bound to encounter only a colossal defeated victory, which under the present circumstances can only mean the annihilation of the human race.

You must look into my face, I must look into your face—we must see eye to eye, otherwise we are bound to be plunged in eternal darkness. The light that we seek flickers in the eyes of men. We must understand that the 'isms' and 'cracies' are for man and not man for 'isms' and 'cracies'. Unfortunately we look at things upside down, see things in improper proportions, invariably come to wrong judgments and go about with the idea of subjugating the world to our pet notions at the cost of the world itself! How truly has it been said that God has fooled us with our little intelligence!

THE DETERMINED INSANITY

Both democracy and communism as political institutions for human weal have failed, for both of these have willfully manufactured the atom-bomb which is a barbaric denial of even the basic right to live.

The poor atom-bomb is not to blame! It is we ourselves, our dear deadly brothers who have conceived, manufactured and piled the atom bombs that are to blame. The astounding human insanity displayed in this demoniac and monstrous work presents a very severely interesting problem before humanity. With all its baffling severity the problem is so funny because there is an absurd childishness about the entire affair. With all its liberal education, stream-lined art, advanced science and aggressive politics, humanity is a herd of babies. Otherwise how could we explain

the fact that even after knowing fully well the genius of an atom bomb we should be going on monkeying with it? Look at the determined insanity of our big brothers—they are stocking atom bombs! As if there could be a profit-making commerce out of them! This madness seems to be even contagious. It is not only U. S. A., and U. S. S. R., the two supposed dreamers of world-domination, that are manufacturing and stocking atom bombs; we are told that even Britain, who has been rendered seemingly sober of late, is going to manufacture them. They do not stop to think that in this puny world there are not things enough to be destroyed by those satanic improvisations. If we decide to use all those bombs we shall not have to bother about any further problems, for there will be end of the source of all problems—the humanity! Even if we can somehow reach the understanding for not using these bombs what a baffling problem these increasing piles of bombs offer to humanity! When we will have no use for them we shall have to destroy them. But where could we take these bombs for destroying? We have not yet known how to go to any other planet and create havoc there! The physical laws being what they are, we cannot explode them somewhere in the sky and escape the necessary consequences. Exploding them in the mid-ocean is not also a very covetable solution. It will appear that the waters of Bikini where the atomic experiment was conducted three years back, are still radio-active and the atoll is uninhabitable, and may remain so for unknown length of time. Not only that, the waters for miles around became so poisoned that all sea-weeds and fish died. Even the ships of the scientific expedition became so much contaminated that they

had to be destroyed. Mind you, this is all the genius of one bomb! The parties concerned only know how many hundreds of like bombs have been stocked in their secreted Abaddons.

IS THERE A WAY OUT?

The situation is really absurd. It is simply paralysing. But should we have on that account to moan and mope and thrust our heads in the sands of despair ostentatious fashion and not search for a way out? It is argued: what we ordinary people can do in this matter, we just can do nothing. It is for Truman and Stalin to decide in the matter. If it is really the fact then there could not be more horrible a fact. Then are we really living at the mercy of Truman and Stalin? Who made a Stalin or a Truman? It is the common man of the world. Those two names are more the symbols representing two thought-patterns than individuals. But for the tacit approval of the common man, whether he understands it or not, they could not have carried on the business of manufacturing these terrible weapons. If even at this late hour common men of the world should stand up and say in a united voice that they did not like this business at all, if they assert in a mighty voice that they refuse to be atomised, Truman and Stalin will have to hear.

Here we are faced with a vicious enigma. Though it is a fact that Truman and Stalin are the creations of common men, common men in their turn are to a large extent creations of Truman and Stalin. Through the powerful machinery of propaganda they control the patterns of thought that mould the minds of their masses. One will find thousands of men both in Russia and America who fervently believe that

Stalin and Truman were right in manufacturing atom bombs. It is well-nigh impossible to make the common man in Russia believe that Stalin could ever commit an error. Neither is it easy to make the common man in America understand that their President committed one of the biggest blunders in history by manufacturing, using and piling atom bombs.

THE CASE OF THE INTELLECTUALS

Then where does the hope lie? It has been said that the hope lies with the intellectuals of the world, who mould the minds of masses through their literature, speeches, arts and sciences. So they have an urgent duty to perform today. They have to bring about so to say a radical change in the very psyche of men who control human affairs through the instrumentality of their influence over the masses.

For that the intellectuals themselves

have first to shed their rambling indecision and vagueness of views. They must get over the 'psychology of blind fear' and their cynical attitude born of a sense of total frustration. What is more, they must get at the core of the problems and discover what we might call the true philosophy today's world-crisis. It is no time for drifting and desponding. It is the hour for confident, energetic, heroic and concerted brain and soul-work.

The psychological difficulties * our intellectuals have been feeling are no doubt very real, but that is no reason why they should give way. What is now necessary is fearlessness—real creative fearlessness, the vigorous valour of not submitting to evil.

These quotations in the footnote from the deliberations of the two eminent intellectuals give us a view of the two representative outlooks of the modern intellectual mind. Both these views are quite norma

* It is typically relevant here to quote from the report, published in *The Indian P. E. N.* 1st October 1949, of the celebrations of the 'World Peace Day' which took place at Bombay under the auspices of the P. E. N. All India Centre. The portion of the report germane to our point is as follows: "Dr. Mulk Raj Anand, in a long and forceful speech, said that it was with great misgivings that he had come to the meeting, because it would appear we were very near the day when other bombs of the kind that had been dropped on Hiroshima and Nagasaki might be thrown on other places in the same way. He was not sure that under existing circumstances, intellectuals could cut much ice. Any chance of world peace was, however, only possible if the frontiers that divided the minds of men were destroyed and the suspicions between the East and the West were liquidated. Unless racial equality and economic security were established, the threat of war would remain real.

"The last speaker, Mr. K. G. Saiyidain, emphasised that it was incumbent on intellectuals to work towards the establishment of world peace. If intellectuals could not cut any ice in this direction, who else could? The intellectuals should make their voice heard, although that voice might not be very powerful today. In an age of democracy like ours even war-mongers had to woo the approval of democracy for their nefarious purposes. They used all kinds of unholy methods for the purpose. It was necessary that we organise and mobilise all the engines of propaganda like the theatre, the cinema, the pulpit and the platform, newspapers and the radio, and other forms of educative agencies in the cause of peace and change the mind of the people. He concluded by saying that if there was any single alternative to the atom-bomb, it was in the lessons which Gandhiji had placed before man. The hatred and passions which festered in man's heart, often burst like a bomb in the crisis of war. Professor Radhakrishnan, the speaker said, had pointed out at the *Unesco* that, unless the intellectuals of the world were brought together, there would be no hope for the future of mankind."

and natural. Those who have not gone cynic and are prone to think creatively will find the echo of their hearts in the words of Mr. K. G. Saiyidain.

True, intellectuals have a very large part to play in bringing about a desired change in the human mind but the difficulty is that the intellectuals themselves do not belong to the same persuasion. And will it be far from truth to say that intellectuals themselves have contributed not a mean share in the chaos that we are experiencing today. How can we forget that it is some of the brightest intellectuals of the world that have invented the atom-bomb? Is it not a fact that some of the exalted intellectuals are right now engaged in the pursuit of things more diabolical? Indeed, it can be said with the sanction of historical testimony that more often the real dangers of the world arose from the intellectuals and not from the humble folk. Are not intellectuals in many cases bought and sold like any other commodity in the market? Except for small number of venerable cases there is hardly anything one cannot make many of them do in exchange of money. We wish what we have just said were untrue. But unfortunately ours is rotten world.

Then will it be impertinent to ask, 'Are the intellectuals themselves having the 'know-how'? And are they all agreed on the large issues at least? When we deeply and honestly analyse these questions we may perhaps feel inclined to conclude that the mere bringing of intellectuals together may not offer us the solution to the great problems with which we are all beset today. It may be said with due respect to all the intellectuals and also with their sanction that in most cases it is the question of groping in the darkness. Will it help us much to bring all the individual darkneses (if the phrase could be used) together? Will darkness dispel darkness? What is necessary

is the emergence of immaculate sanity, not phrases, phantasies and flourishes, not literary exuberances and unrealities. How many intellectuals are there in this world who can lay their hands on their hearts and say that they have the Truth? These are inconvenient but unavoidable and essential questions, which we have to pose to ourselves.

It is the practice nowadays to offer the patent solution of racial equality, economic security and non-violence as the panacea for the world problems. But does not a little deeper thinking reveal that we are somehow missing the core of all the problems? Do we not find that even within one race there are so many baffling home-problems? Take even an individual unaffected by racial inequality. Is he a man without baffling problems? What does economic security mean after all? With what maximum equal per capita income X., Y., and Z., are going to be simultaneously happy? It is often the case, the greater the income, the more the economic insecurity. Security often refuses to lie with money. Is America really a secure country? With atom-bomb in his armpit, suspiciously looking at the sky, well-dressed Uncle Sam lives on in unknown agony an uneasy life. Security means psychological stability, which is spiritual poise. As long as we are violent, non-violence is no doubt the solution of the problem. But when we do not bite one another, is life freed from all great problems?

It is good that collective intellectual apprehension has reached a level where we find representative voices agreeing with one another on the necessity of moulding human affairs on some basic ethical concepts. Even here most of the intellectuals are not free from their utilitarian bias. They believe in morality and ethics only when and as long as they are paying in a gross manner. If the experiments of

Mahatma Gandhi had totally failed, we highly doubt whether we could have sufficient number of intellectuals to count on our fingers who would call him great. It is this same bias which makes most intellectuals insusceptible to higher spiritual truths and dead to the call of the sovereign voice of the Ultimate. The gospel of non-violence after the experiments of the Mahatma is now a popular theme among the intellectuals whereas the gospel of renunciation does not find enough echo in their hearts. The reason is plain. Non-violence seems to pay, whereas renunciation robs one for all practical purposes of the goods things of life, for the safe enjoyment of which one condescendingly acquiesces to appear non-violent! But without renunciation there is no non-violence worth the name and without non-violence there is no start even towards solving the real problems.

The point that we seek to make out here is this: if the intellectuals are sincerely eager to be instrumental in bringing about a fundamental transformation in the very psyche of humanity which is an indispensable pre-requisite for bringing about a desired state of affairs in the world, intellectuals themselves should first seek to open themselves up to the transforming influences of higher and higher spiritual truths, the outcome of which should be manifest in their very day to day lives. The intellectual who hastens to claim to be a guide of humanity and at the same time runs after lust and lucre and all the enjoyments of life at the first snatchable opportunity, is a veritable danger to the world, for by the powers of his intelligence he creates a sort of illusion of higher and better life in the lesser minds, while in fact he drags them down to the regions of interminable confusion and conflict.

All told intellectualism is no way of life. It is only a sport of life. Like other sportsmen intellectuals can give a tempo-

rary excitement and perhaps a pleasant diversion, but after the show is over they leave the people in the grooves of the same problems and miseries. We may check up the truth of these deliberations in the light of our day to day experiences.

A REFERENCE TO AUTHORITY

Jesus Christ considered the pure in heart to be blessed for they shall see God and not the intellectuals. We have to understand this preference. While it is absurd to hold the opinion that all the intellectuals are of impure hearts, we can not ignore the fact that when we came to know about the purity of somebody's heart who may be at the same time a great intellectual, we stop designating him an intellectual. We call him a saint, a seer, a sage or a prophet. A typical example is Swami Vivekananda. A mighty intellectual though he is we do not call him an intellectual and to him go for light. It is illuminating and relevant to quote Swamiji's views on intellectualism here. He gives his opinion in the matter in an unequivocal manner:

"If you are not pure and you know all the sciences of the world, that will not help you at all; you may be buried in all the books you read, but that will not be of much use. It is the heart that reaches the goal. Follow the heart. A pure heart sees beyond the intellect; it gets inspired; it knows things that reason can never know and whenever there is conflict between the pure heart and the intellect, always side with the pure heart even if you think what your heart is doing is unreasonable. When it is desirous of doing good to others, your brain may tell you that it is not politic to do so, but follow your heart, and you will find that you make less mistakes, than by following your intellect. The pure heart is the best mirror for the reflection of truth..."

Intellect is no doubt a magnificent possession of man. With intellect man

has achieved many a wonder. A large share of what is known as human civilization is the creation of the intellect. But there is the other side of the show as well. To quote from Swami Vivekananda again:

"Intellect has been cultured with the result that hundreds of sciences have been discovered and their effect has been that the few have made slaves of the many—that is all the good that has been done. Artificial wants have been created; and every poor man, whether he has money or not desires to have those wants satisfied and when he cannot, he struggles and dies in the struggle. This is the result. Through the intellect is not the way to solve the problems of misery, but through the heart. If all this vast amount of effort had been spent in making men, purer, gentler, more forbearing, this world would have a thousandfold more happiness than it has today. Always cultivate the heart; through the heart the Lord speaks and through the intellect your yourself speak."

So we see in one sense what Dr. Mulkraj Anand said is true, intellectuals cannot cut much ice. But it is to be told that the intellectuals who are also genuine aspirants after essential goodness for its own sake in their personal lives can help do much spade work.

THE PHILOSOPHY OF THE WORLD-CRISIS

If we seek a philosophy of our present day world-crisis or any world crisis at any point of time we can find it in the *Isavasyopanishad*. It is clearly stated there how we could come to this darkness of our day and what is more, how we could go out of this darkness.

The verses relevant to our point have been rendered* in quite a popular manner as follows:

"To darkness are they doomed who devote themselves only to life in the world and to a greater darkness they who devote themselves only to meditation."

"Life in the world alone leads to one result, meditation alone leads to another. So have we heard from the wise.

"Those who devote themselves both to life in the world and to meditation, by life in the world overcome death, and by meditation achieve immortality.

"To darkness are they doomed who worship only the body, and to greater darkness they who worship only the spirit.

"Worship of the body alone leads to one result, worship of the spirit leads to another. So have we heard from the wise.

"They who worship both the body and the spirit by the body overcome death, and by the spirit achieve immortality."

Here we have not only an analysis of the reasons as to how we could have entered this darkness in which we find ourselves today but also definite guidance to the way out. Here is a call for striking a happy balance in this world between materialistic blindness and spiritualistic insensibility. If we do not know anything but matter ultimately we do not understand matter even; if we seek to know nothing but the spirit, the spring of spirituality within us dries up, for we have unconsciously tried to limit the unlimited and have exhausted ourselves in the vain effort. What is necessary is the emergence of sanity. The first verse of the *Isavasyopanishad* gives us the proper lead and the practical suggestion:

"In the heart of all things, of whatever there is in the universe, dwells the Lord. He alone is the reality. Wherefore renouncing vain appearances, rejoice in Him. Covet no man's wealth."

"Covet no man's wealth". These very unassuming four words are really a challenge to humanity. Could we take up this challenge? We must take it up, for there is no other way out of the impasse in which we have been caught up.

There is no true victory unless we seek it for one and all, for all is but One. This gospel of seeking the victory that defeats none has to be spread among the individuals, by intellectuals and leaders. The antique desire of defeating any person, colour, culture, nation, religion or ideal, anywhere in this world had to be shed. That does not mean that an individual will have to remain in a buffer stage. Only one will have to be really consciously ready for a high synthesis in all walks of life. Even if we seek to glorify ourselves we have to look for the glory of the Self which covers one and all simultaneously.

Not by hating and killing, robbing and subjugating but by renunciation and service, love and non-violence, shall we achieve victory, an unqualified victory that defeats none.

The intellectuals of the world are impertuned to seek know first how best they could be instrumental in popularising this cult of 'victory for all' in the commonalty at large, in all climes and under all skies.

THE HUMBLE FOLK CAN DO THE MIGHTY WORK

"Then what we humble folk, who do not claim to be intellectuals but overwhelmingly outnumber the intellectuals, have to do in our imperfect way towards solving

the world-problems with which we too are equally beset," may be asked.

Indeed the real work has always to be done by the humble folk. They will have to understand, imbibe and live one simple truth that Sri Ramakrishna taught—how to live in this world. 'Do your work with one hand and hold the feet of the Lord with the other. When you have no work in the world to do, hold His feet fast to your heart with both your hands.' One may wonder what this unassuming recipe has got to do with our present day world crises characterised by the threats of the 'absolute weapons' of destruction.

We shall presently show that in the understanding of the true import of this recipe there is really the solution of the world problems. Our difficulties arise from the fact that we do not know how to live in this world as we have seen in the analysis of the *Isavasyopanishad*. The holding of God's feet by one hand and the world by the other means that we are required to live a balanced and enlightened life. It is not possible for anyone to be in touch with the feet of God and not to be a possessor of enlightened intelligence, strength, fearlessness and the truth. One who is the recipient of such high gifts with one hand will naturally work for superior things in the world with the other. Such men will easily come to live for the victory that defeats none. Only very few can ever bring themselves to dare hold God's feet fast to their hearts with both the hands. But these few are God's special agents who occasionally come to volatilize the encircling gloom and thickening darkness. When such men are great in number, few men cannot work in an unenlightened way. The world is lifted to a higher plane. The problems are left where they belong.

* Vide *The Upanishads: Breath of the Eternal* by Swami Prabhavananda and Frederick Manchester, Pp. 4—5.

It is no use simply blaming the few big men here and there. There is unlimited scope for the humble individual to work towards solving the world problems. The atom-bomb is the symbol of the collective ignorance, avarice, jealousy and other mean propensities we have practised through ages. It lives by a very direct sanction of the individuals. Let us remove that sanction by consciously wiping out ignorance, fear, avarice, jealousy and violence from our hearts. The atom bomb will have to disappear.

How many of us have even for a single time ever wished the good of all sincerely or, even jestingly? Let us take ourselves into confidence to ask this simple question. We shall find that most of us have never done such a thing in our lives. How then could we imagine that our collective miseries could be dispelled?

How could the state of affairs be possibly better on our planet where we the

denizens as a rule practise incorrigible wrong thinking and primitive selfishness? It is on the sympathetic ground of our collective ignorance and selfishness that the powerful catastrophies are hatched. Unless we individually take sustained and sedulous pains to exorcise and purify that ground, we are doomed to have, and in all reasonableness, worse and still more worse catastrophies to stalk over our unfortunate planet.

The leaders who shape the affairs of the world are mere reflections of our faces. We cannot have better reflections of our faces unless we mend the originals. And we cannot mend our faces unless we change our minds. Minds can be changed through sincere personal sadhana. 'नान्यः पन्था विद्यतेऽन्यथा।' There is no other way.

The new crises of humanity may even bring men to the discovery of new soul-power.

Let everybody take up his cross and there will be no crucifixion. 9-10-49

SUCCESS OR FAILURE ?

By SWAMI PAVITRANANDA

We do not know real success in life until we have clearly failed in it. Usually man judges success in life by the standard of public opinion. But when he has achieved the desired goal, he finds it has got no real value to him. What does outward success profit a man, if he does not get peace or inner joy thereby? Such success is like a whitened sepulchre. It has got an outward glamour, but within it is full of putrid things. Judged by the standard of any permanent or semi-permanent happiness, how many of the so-called successful men

have attained success? The great French satirist Voltaire used to say, "I laugh because I do not like to weep." Yes, how much tears are hidden within the laughter and gaiety that we outwardly find in society? Bernard Shaw said, perhaps on his 90th birthday, to a friend who congratulated him on his long and successful life: "Had one known my sufferings one would not like to exchange one's life with mine". Such are the confessions of even those persons who have made their marks on the thought-forces of the world.

The first thing by which success in life is ordinarily judged is one's earning capacity or the power to accumulate riches. The greater the wealth, the greater is one's covetable position. So much so that, after a certain level, one toils to amass wealth simply for the joy of it. Sometimes it happens that one does not know what to do with riches, but still one works hard for increasing them. However you may try, you cannot convince him of the fruitless wastage of his energy in acquiring more and more wealth. It is like an act of gambling with him. He is in intoxication, as it were. He cannot stop himself.

But what value has money got in relation to one's happiness for which one longs? Money has got its material utility, no doubt; it is indeed essential to meet the physical needs of life. But how much of our wants are real, and how much are artificial and created? To meet the real necessities of life, one has not to exert oneself much, but to fulfil the artificial needs of life, which are ever expanding, one does not or cannot find rest. One toils and toils and drops down dead like the horse of a hackney carriage in the mid-street. To such an unfortunate person life does not give any real joy. He has only the vanity that his bank balance is heavier than that of many others.

Rather, greater the wealth, greater the unhappiness. For the possession of riches increases the complexities of life. Usually the richer the man, the more complex problems he has to face in life. Perhaps modern economists will ignore this fact. They will make schemes and devise plans for the increase of national wealth, in terms of money-value. But has not this undue emphasis on money-value brought about untold suffering to humanity and turned

the scale of civilization upside down? From such a mental attitude has originated the desire to exploit the weaker races or the countries in disadvantageous positions, and that, again, is the cause of war and turmoil in the world. Political upheaval is after all an economic question at bottom. Behind the political ambition of a nation often lurks the economic greed of the people in a collective form. And the greater tragedy is that when greed becomes disproportionate, it smothers all gentle feelings in a man or a nation, and pushes individuals or people to crush the lives of others.

Perhaps in India we should not utter these words beyond a whisper. For in this country there is appalling poverty, and yet there is not enough endeavour to remove it. People very often take poverty as inevitable, with a fatalistic mentality, and do not exert themselves sufficiently to improve their conditions. But these should be considered as cases of aberration and not normal. Normally everyone should try one's very best to meet the basic needs of physical existence, and there should be collective endeavour to remove the nationwide poverty.

But if we look to the ideal or to the effect of wealth and poverty on the lives of the individuals or nations, we find that whereas the result of extreme poverty is very chilling, that of enormous wealth is alarming. Let us look at America—the richest country in the world. Behind the outer veneer of apparent happiness, what is the real condition? A noted American writer says with reference to America:

"A civilization in which one out of every twenty persons may expect to spend some time in an institution, of mental illness is clearly failing in important respects, however impressive its achievements in terms of wealth and technology."

The foreign correspondent of an Indian daily sent the following news from New York in June, 1949:

"Every night six and a half million Americans take sleeping pills before retiring declared, the Rev. Norman Vincent Peale of Marble Collegiate Church, addressing 20,000 Rotarians holding their international convention. Every second hospital patient, he said, was suffering not from organic disease but from 'worry, resentment, and other emotional difficulties.' So widespread was fear, anxiety, and tension that he had six psychiatrists on his church staff to deal with parishioners' problems."

A dismal picture no doubt. A man covets wealth for personal happiness, for the satisfaction of wielding power and influence over others, but the history of the world shows that the greatest peace the human mind can conceive of was attained by some of those who rejected wealth or anything that smacked of personal possession. Their influence over others was tremendous, and with their passing away that influence not only not stopped but, on the contrary, increased in an astonishing degree. Think of the influence of Buddha, Christ, Saint Francis of Assisi, and other prophets of the world on the civilization and culture of the world: how they have transformed millions of lives and brought untold peace to the minds of many against all odds. That indicates that real peace and power are not based on wealth and possessions but on something else. Patanjali, the famous Indian psychologist, talks of *aparigraha*, non-possession, as the prerequisite for success in the practice of Yoga. *Aparigraha*, or non-possession, does not only mean that one should possess nothing, but it also means that one should not plan for the future. One should strip oneself of all material hankerings or desires, and then

one will reach the self. That is the idea. Where your treasure is, there will be your mind also. Give up all material wealth and possessions, do not depend on them even in the slightest degree, and you have access to infinite peace and power. It is said that fortune is like a flirt. You run after it, it will fly away from you. If you do not hanker after fortune, it will fall at your feet. But this non-hankering for wealth and material possession should be honest and sincere. The least insincerity or hypocrisy in this matter will bring about disastrous results.

Another thing which impresses common man much is the power of the intellect, based on book-learning. A learned man knows so many things! He wields extraordinary power! They say knowledge is power. It is true in one sense. But power for what? If that power is not directed in the right channels, it does a great havoc. Because man has not, at the present day, control over his power, because he cannot regulate and properly direct it, the world is in a condition of chaos. Power which man has acquired and inherited is applied more to destruction than to construction, more towards evil than towards good. And what is the effect of learning on one's personal life? Book-learning by itself does not ennoble a man unless it has been able to inspire him with at least some amount of idealism. It is said that an ass carries a burden on his head, but it does not know the value of the thing it is carrying. In the same way, a man of learning may know many things, he may carry in his head the knowledge of the whole Encyclopaedia, but in what way does it affect his life, if the wisdom acquired has not been put into practice? We find illustrations of so many scholars making a mess of their

lives, only because they have developed intellect, but have not cultivated any virtue. Even medical knowledge has no value to a doctor unless he applies that to medical cases and keeps his knowledge active, through constant application. Do we not see instances of many doctors whose academic careers were not very high, but who are very successful as medical practitioners—who diagnose and treat cases of illness correctly and successfully—much better than many brilliant medical scholars?

Those who cultivate virtue can stand the shocks of life better than those who have lop-sided development of the intellect. In life one has to pass through hundreds of shoals and thousands of pitfalls. To cross them successfully one requires a different training. For that one has to practise certain principles in life and develop particular outlooks, and thus acquire strength which grows through constant application and ceaseless efforts. It is therefore we find sometimes that a so-called uneducated man is much happier than a man of book-learning. The former is contented, and has got mental poise, whereas the latter is in the whirlpool of distractions, and gets his nerves shattered as he faces life.

A noted sociologist, Prof. P. Sorokin, writes:

"In our credulous age the most potent panacea for war is held by many to be education, in the sense of literacy, schooling, science, and technological inventions. The more rapidly they increase, the sooner will peace be assured. Such is the almost universal belief of contemporary humanity, from university presidents and professors, engineers and inventors, to the illiterate bushman dazzled by the miracles of science and technology."

But statistics show that with the increase of literary education and scientific know-

ledge man has become more criminally minded.

"Since the twelfth century A. D., the percentage of literacy, the number of schools, colleges, and universities and the volume of scientific discoveries and technological inventions have exhibited a fairly steady growth. Especially rapid has been the progress during the last two centuries. If these factors were genuine cures for war and revolution, we should expect that such conflicts would decline as we move from the illiterate, almost unscientific and technologically primitive twelfth century on towards the increasingly literate, scientific, and technological nineteenth and twentieth centuries. As a matter of fact, however, war and revolution have with some fluctuations, shown an upward trend. The highly literate scientific, and technological twentieth century has been thus far the bloodiest, the most turbulent, and the most belligerent of all the twenty-five centuries of the Western history since the rise of ancient Greece."

Further, a vast body of evidence "proves that with an increase in education, scientific discoveries, and inventions, crime has not decreased; that comparatively illiterate persons, nations, and groups are not more criminal than literary ones... That even the intellectual elite of the past four centuries, distinguished for their genius, have hardly been ethically superior to the rank and file."

And why should so much emphasis be given on book-learning? Even intellect does not always develop in proportion to book-learning. Some of the leaders of the world are found not to have any book-learning. Christ had no book-learning. But still the way in which he answered the questions of Pharisees indicated that he was more than a match for any of them. Sri Ramakrishna had no book-learning. But Swami Vivekananda who, apart from his saintliness, was an encyclopaedic scholar,

used to say with respect to Ramakrishna, "His is the greatest intellect I have met in my life". And Swami Vivekananda had met with some of the thought-leaders of the world. To Sri Ramakrishna at Dakshineswar would go brilliant men of the city of Calcutta—scholars, writers, poets and politicians—but every one of them would be silenced by his words. They would sit dumb before him to catch the words of wisdom that fell from his lips. Sri Ramakrishna used to say, "If a ray of light comes from the Source of all Lights, book-learning fades into nothing." Why should those who have got direct access to the fountainhead of all knowledge, care for secondhand or thirdhand knowledge that is represented by books? It is not, therefore, surprising that many of the saints of the world had no academic career. But still what they said, what they wrote, or sang have become the treasures of humanity.

St. Francis of Assisi was definitely suspicious of intellectual learning, because it very often breeds pride and egotism.

"The chief reason why St. Francis distrusted intellectuals, and refused to allow a brother to have a breviary, was because he wished his followers to 'live the life' and not merely to read about the exploits of past saints or to write books about them!"

If one tries to live the life, instead of theorising about the ideals and problems of life, one goes nearer to the depth of all knowledge and utters words of wisdom which are beyond the reach of all human intellect. Swami Vivekananda used to say that God has fooled us with a little intellect. With our book knowledge we live in pride though the real wisdom is far from us. Are we not befooled that way? A holy man rightly said that the greater our faith in

God, the keener is our intelligence. This is so true. With the development of one's spiritual life one automatically develops one's intellect too. For the whole includes the parts. Contrariwise, if we develop intellect and there is no evolution of our inner life, the value of that intellectual achievement is nil—a big cipher.

Another great illusion from which man generally suffers is to measure success more by quantity than by quality. We judge an organisation by the bigness of the number of its members, by its buildings and structures, by the money it handles and the files it works on. Why, in spite of all these outward shows an organisation may be all hollow within! An organisation which has got a few earnest, honest and sincere members is much more powerful than the one which is big in form but poor in action and spirit. A work is judged by the largeness of its size, but who knows, its largeness of size may be the very cause of its ruin! It is a human weakness that a man wants to see his work grow big and large, so that it may draw popular attention and bring in easy fame. But who knows that the dazzling size of its work has no greater value than the flash in a pan! The man to whose credit the work goes may have temporary satisfaction in the form of public praise, but his inner peace may be absent because he clearly sees the dark future of his work. Not that a work should not be big. If you want to do good to a large number of people, you must plan and work on a large scale. But one must be careful that quality does not suffer because of quantity. It is an inherent weakness in man to run after quantity even at the cost of quality. A preacher is widely admired if he can draw a large audience. But it might be that the religious

inspiration he gives is very small. He carries audience more by the power of oratory than by the force of any religious feeling. A prophet in his lifetime does not get a large number of disciples. Sometimes he is persecuted even. But his followers easily create a large number of disciples. Sometimes a false prophet has more adherents than an honest and sincere one.

A work should be judged by its quality as also by the inner reaction of the workers. A work which is done on a wrong basis, however big and showy it is from outer appearance, does not foster real peace and joy in the minds of the worker and organizers. A work based on name and fame, ambition and greed causes distraction and is bound to destroy the mental peace of the workers. Because name and fame are always unreliable, and there can be no limit to one's ambitions. Ambition feeds on success. Whereas the man who works not with an eye to the public applause but in a spirit of humility and self-effacement finds his inner peace never disturbed. There is an evolution of his life with the growth of his work. No one can be sure whether his work will be a material success. But everyone can be certain, if he applies himself to the work in the right spirit, that his work will help the growth of his inner life. Everyone does not get an opportunity to do a big thing, but everyone can do his

humble work in a way that will make him big. It is not what we do, but how we do that really counts. It is said that a man who sweeps a room in a spirit of adoration to God is happier than a king who rules a vast kingdom with pride and egotism. After all if one does not get inner joy and satisfaction, what is the value of work, however, big that may be outwardly?

It is not what we do and what we have done, but what we *are* and what we have *become*, that is the real point in life. The man who has evolved his inner life is an asset to humanity, though there may not be any dazzling achievement to his credit. He lives a silent, unostentatious life, but his influence spreads and widens till he is almost deified by posterity. The goal of life is not big action and achievement, but the quest of the Self through various experiences. Humanity has forgotten this simple truth, so it suffers.

Sri Sankaracharya in one of his famous hymns said:

"You may have a beautiful physique free from diseases, you may have wealth surpassing all human calculations; you may be versed in all the scriptures, your fame may have travelled far and wide; you may be ruling over a vast kingdom, you may have a large retinue at your service; but, then, if you have not attained the Self, what do they profit you? what do they profit you?"

"What is life but growth, i.e., expansion, i.e., *love*? Therefore all love is life, it is the only law of life, all selfishness is *death*, and this is true here and hereafter. It is life to do good, it is death not to do good to others. Feel, my children, feel; feel for the poor, the ignorant, the downtrodden, feel till the heart stops and the brain reels and you think you will go mad—then pour the soul out at the feet of the Lord and then will come power, help and indomitable energy."

SWAMI VIVEKANANDA.

"AMARNATH CALLING"

By SWAMI AVINASHANANDA

The Himalayas is one of the most bounteous gifts of Nature to humanity. Whatever is great and glorious in the history of the culture of our motherland, spread over thousands of years, draws inspiration from the Himalayas, even as the sacred Ganga and Jamuna and other rivers have their source in it. From the earliest times, all the innumerable Gods and Goddesses are described to be dwelling there. It is the most favourable spot for all *tapasya* (penance) and *yajnas* (sacrifices). In a word it is the birth-place of Uma (the daughter of the Himalayas.) The Lord Mahadeva is ever residing in the Mount Kailash. As the popular saying has it, every stone in the Himalayas is a manifestation of the Lord Himself (*Jitne kanker utne Shanker*). There is nothing in the Universe outside Shiva and Shakti. Hence, the Himalayas is the eternal fountain-head of inspiration to all the sages, poets and artists of our country. Lord Sri Krishna describes that He is Himself verily Himalayas among the mountains (*Sthavaranam Himalayah*). The sage Valmiki describes Shri Rama as "Brave as the Himalayas" (*Dhairyaena Himavaniva*). There is no end to such illustrations in our sacred literature.

In the Himalayas there are at least five sacred pilgrimages - Kailash, Kedarnath, Badrinath, Pashupatinath, (*Nepal*) and Amarnath (*Kashmir*). The pilgrimage to Amarnath has some special advantages and peculiarities. For one thing Kashmir itself is a most fascinating country. It is described as the 'Pleasure garden of Asia', 'the land of the Gandharvas and Apsarasas'. In short it is a veritable garden of Eden

or Paradise on earth. Its history is spread over thousands of years. It was once part of the great Ghandhara empire comprising the modern Afganistan, Baluchistan, NW F province, the Punjab and Kashmir. The achievements of this empire form one of the bright chapters in the ancient history of our motherland. All the Moghal Emperors from the great Akbar down to Aurangzeb, delighted to sport in this wonderful land and even today the famous gardens of Shalimar, Nishat, Cheshmashahi, Chinar Bagh, Nasin Bagh, Acchabal gardens with their springs, all testify to the fascination which this country exercised over their minds. Kashmir was their summer resort as well.

From very early times Chinese travellers visited Kashmir and have left on record their interesting experiences and impressions. Even in recent times, during the last hundred years or so visitors from all parts of the world have written books on Kashmir. I was very much delighted to handle a huge volume of the size 20" x 16" containing portraits of Kashmir and the Punjab printed in London in 1846 A. D. All these portraits are as clear and distinct as if they were done today. There are more than hundred books describing the beauties of Kashmir and giving hints and tips to all kinds of tourists, regarding the routes and facilities for hunting, trekking, fishing etc. If any more such side-issues are described we may not be able to catch the "Call of Amarnath" at all.

Sri Amarnath is undoubtedly the easiest of all Himalayan pilgrimages. One can

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fly to Srinagar and from Srinagar to Pahalgam is only sixty miles by a motor road and there is regular daily bus service during the season. Pahalgam itself is a summer health resort with an elevation of 7,200 ft. It is a little bit of a valley surrounded on all sides by high cliffs covered with deep pine forests. Wherever you cast your glance you can see the most lovely and extensive lawns, pine trees and above, snow-covered hill tops. Throughout the place there runs a beautiful stream of crystal clear and milk-white water continuously murmuring Harah, Harah, Harah! The waters of the stream, known as "Lambodari" contains calcium and the doctors recommend patients deficient in calcium to spend sometime there.

The pine forests and the bracing climate, produce substantial improvement in health for the T. B. patients. Two or three years ago (before the raids from Pakistan) during the season (April to September) a large and picturesque city of tents of various hues and sizes (thousands in number) will rise up as if by magic and disappear with the close of the season. There is a small but beautiful island containing lawns, flower gardens, tennis courts, swimming pools as also the Pahalgam Club. Pahalgam compares favourably with many hill stations in Hindusthan and many visitors confessed to me that they preferred Pahalgam to any other hill station. This place is not without sacred shrines and special mention must be made of Maha Malleshwara which has a fine spring (cool in summer and warm in winter).

Before we begin Amarnath pilgrimage, mention must be made of Anantnag thirty-two miles from Srinagar with its numerous springs and shrines and very ancient

associations. By the way, one will come across with several places in Kashmir with their names ending in *nag*, which literally means a spring. Six miles from Anantnag you have the famous Moghal garden of Acchabal, the favourite resort of Nur Jehan. It has a perennial natural spring. Part of these gardens is now converted into fish culture, especially trouts, including rainbow varieties, the delight of all anglers.

Verinag is another place of importance. It is the source of the river Jhelum and a pilgrimage centre. Its picturesque scenery attracts a large number of visitors.

A brief mention must be made about another place viz. Mattan or Martanda. This is one of the most sacred spots in Kashmir where there is a shrine for Martanda or the Sun God. There are Tirthas or bathing places where the pious and the orthodox, perform *shraddha* and make offerings to their departed ancestors. There is a Martanda Purana as well. In this village, live all the Pandas of Sri Amarnath. These Pandas are not behind others of their species in other pilgrimage centres of India. Perhaps they are a degree smarter and no tourist can escape their commendable vigilance, and their note-books tracing the geneology and consanguinity of the pilgrims can easily bear comparison with the records of the Scotland Yard.

There are innumerable Tirthas and Shrines in Kashmir. Unless one writes a fairly large book, it is impossible to do even bare justice to all of them.

Now, about the actual Amarnath pilgrimage. The pilgrimage is usually undertaken a few days before Srawan Purnima and on this day is performed the special puja of Sri Amarnathji in the cave bearing that

name. Some years ago even the pilgrim party used to start from Srinagar headed by the "Chari Sahib". What is this new thing you may wonder! "Chari Sahib" literally means a "Stick". The "Chari Sahib" is of course a "silver stick" which is decorated and worshipped with all due ceremony and formality. No one is permitted to go ahead of the "Chari Sahib". None dares to do so as it will tantamount to an insult to the "Chari Sahib". You are all familiar with the phenomenon of some attendants carrying long 'silver sticks' before Jagatguru Sri Sankracharyas. Even in the high courts as the judges come out of their chambers to go to the bench, a chaprasi with antique turbans etc. show the way or lead or conduct their Lordships to their seats on the Bench. I believe, "Chari Sahib" also originally meant or represented the symbol of such honour to Lord Amarnath. Of course there are various stories and versions regarding "Chari Sahib". Some say it is Rama and Lakshmana, others think it represents Krishna and Balarama and so on. A similar festival in Ceylon is the "Vel Festival". In all important shrines in South India some such procedure can be observed when on the final day of the annual Brahmotsava or festival the bathing ceremonies of the deity are performed.

The "Chari Sahib" used to be carried ahead of the pilgrim party from Srinagar itself starting from the Dashnami Akhra or monastery and the Mahant of this Akhra is known as the "Chari Mahant" and he has his "Gadi" in a corner of the Amarnath cave. The pilgrims pay to him, not only homage but money offerings and jewels as well.

Even the "Chari Sahib" has not escaped

the modernity and the reforming spirit of the twentieth century. Nowadays the "Chari Sahib" has a motor ride upto Pahalgam. The State Government makes elaborate arrangements for this pilgrimage, spending thousands of rupees annually to provide medical facilities, police protection to the pilgrims. There is a special Dharmartha Department which used to supply, once, to all Sadhus free blankets, food, firewood, tents for shelter, conveyances for the invalid or old sadhus. Even now the Dharmartha Department does all these though to a much less and limited extent owing to a heavy deficit in its income. This Dharmartha corresponds to the Religious Endowment Board of Madras or Devaswam Department of the Cochin-Travancore States. This Dharmartha derives its income from the rich and liberal endowments and gifts of the rulers of the State, especially the late His Highness Sri Ranbir-singhji from his privy fund.

After camping for a day or two in Pahalgam the "Chari Sahib" starts the procession or march, very early in the morning. Pilgrims are at liberty to go with the "Chari Sahib" or begin their journey according to their convenience or inclination any time afterwards. Most of them walk on foot, several ride on horse-back and a few are carried in "Dhandies" by six porters. Tents, camp cots, and other necessities are carried by coolies on pack ponies as in all other hill journeys. The total distance from Pahalgam to Amarnath cave is only twentyeight miles which is covered in three halts namely Chandanwadi, Sheshnag and Panchtarni each eight miles distant. On the fourth day Sri Amarnath only four miles away is visited and after darshan, puja etc. all return to Panchtarni and next day the

return journey of twentyfour miles is completed in two days. But some more adventurous people, finish the upward journey in two days and the return journey in a single day even.

Chandanwadi some 8000 ft. above the sea level is regarded as the flower garden (Ananda Kanan) of Parvati. There are no special shrines or springs or any sandal wood trees at the present day as its name would imply. The "Chari Sahib" and the pilgrims reach the first 'Padav' or stage in about three hours after they start from Pahalgam and rest here for the night. The place is thickly wooded with pine and other trees and the whole camp looks very picturesque with its numerable tents and camp-fires in the moon-lit night. Second halt in Vavjin i. e. "the wind demon" is a mile up above Sheshnag 12,000 ft. high. The second day's journey is a very stiff and arduous climb and in some places you have to walk on the frozen snow. All round there, you have high mountains covered with eternal snow presenting most enchanting views. There are no trees here, as it is above snow line and the place is very cold indeed. About Sheshnag a good deal could be written but I must contend myself with the brief or bare mention that it is a vast sheet of water forming a lake nearly a mile, in circumference, with great antiquity and sanctity and several legends. Pilgrims bathe here and make *tarpan* and *puja*. If the sky remains clear, the snow covered peaks all round in the moon-lit night is most thrilling. We start on the third morning towards Panchtarni "(Place of five streams)." This journey consists of three miles ascent and five miles descent. Panchtarni also is very cold and above the snow line. Here the night is spent by the pilgrims in vigils or

at least in the utmost eagerness or expectancy for the *darshan* of Sri Amarnathji. The remaining four miles to the cave consist of the usual ups and downs of hill journey and is not at all very difficult. At the foot of the cave some 100 ft below flows the Amar Ganga a dip in which purges all sins of the pilgrims and confers immortality.

After the purificatory bath, the pilgrim enters the Darbar Hall of the Lord Amarnath or Mahadeva. I shall make no attempt to describe this sublime presence. Words are utterly useless and powerless for the purpose. The Peacock-throne of Shah Jehan or any throne of any earthly ruler may possess monetary value on account of gold, diamonds and other precious stones, but these are all as mere clay before the sublime and natural grandeur of the Durbar Hall of Sri Amarnathji. His own presence and manifestation must be or could be felt or experienced only by the innermost soul in the pure heart of the devotees. Ganesha and Parvati are on either sides of the Lord. There is no image of stone or metal made by human hand. Everything is natural, self-created, pure, glorious and sublime. Several strange phenomena are reported while the inner portion of the cave is free from falling of water drops from above, on the outer regions such drops are constantly falling. In former years, two pigeons used to appear inside the cave on the day of the darshan. Pilgrims used to regard these as Shiva and Parvati and seeing them meant the actual darshan of the Lord Shiva and the Divine Mother. But this year there were several pigeons and one young friend told me that he counted as many as twenty four. A Sadhu who had lived in the cave for some months several years ago, told

me that these pigeons lived there during all the time of his stay. On one side from the walls of the cave small pieces are broken and taken home as *vibhuti*, *blasmam* or sacred ashes.

Pilgrims offer at the feet of the Lord besides water, flowers, fruits, sweets, costly clothes and sarces and gold and jewels and all sorts of ornaments. All these offerings are shared equally by three parties, namely the "Chari Mahant," the Amarnath Pandas and the members of a Muslim family by the name of Mullicks. One such Akram Mullick was my guide in a way. The cause of this strange partnership is said to be this. For some time, the route to the cave was lost, whether owing to excessive fall of snow or other reasons, the pilgrimage was discontinued for some time and the route consequently became unrecognisable and this Mullick family was able to show the route and act as a guide. Hence they are entitled to one third share even upto this day. I noticed a remarkable faith and submission to Lord Amarnath on the part of every one of the Muslim coolies and horsemen and the vast majority of these and other servants are Muslims. One Muslim told me that Amarnath is their *own* and 'Allah' alone is there. I heard several coolies shouting "Amarnath Swami Ki Jai" and I used to add my own favourite "Allah ho Akbar." On one occasion they found the Hindus not responding to their "Amarnath Ki Jai" and they drew my attention to this strange apathy and lack of faith on the part of some Hindus.

You know 'Bel leaves' are a favourite of Shiva. You can have these only from Jammu. But Kashmiris have found a substitute which they call 'Patri' meaning leaves. This is very fragrant and I was

told musk deer eats these leaves. Hence the scent or odour of the musk.

I could not remember what boons I prayed for at the cave. Perhaps for the boon of Hindu Muslim unity and for amity and love amongst all races, classes and peoples of the entire world. If and when we hear in our heart of hearts "Amarnath Calling" we will at once realise that all are His children and as a matter of fact every jeeva (man) is Shiva and the most pleasing form of worship to Him is sincere and selfless service of Man as His own veritable manifestation.

In Srinagar itself you have the Sankaracharya Hill, Durganag, Hari Parbat, Dharamdass Mandir, Rambagh Mandir, and other shrines. In Kashmir there are the famous shrines of Sarda, Khir Bhawani, the Sangam, Ganga and a host of other pilgrimages. It is a pity that neither the Dharmartha Department nor the Visitors Bureau have so far thought it fit to publish a cultural history or account of the shrines and pilgrimages of Kashmir. There are enough materials for a very handy and interesting volume on these lines. May the authorities hear "Amarnath Calling" and move in this direction.

About Khir Bhawani I must say a few words. Regarding its antiquity, origin and the legends one shall have to write volumes.

You reach this shrine from Srinagar travelling by a good motor road some seventeen miles, passing through Nasimbagh (seven miles) Ganderbal (sixteen miles) and from Ganderbal the Khir Bhawani is only two miles or so. Both the Nasim bag and Ganderbal are the favourite spots for camping.

The shrine is surrounded by a little stream and a large paved courtyard some hundreds yards square with huge and

spreading *chenars* scattered in the courtyard. There is a perennial spring which is built like a small tank and in the middle of this tank is the small temple of Khir Bhawani. There are other temples like Hanuman, Durga and Ganesh but the Khir Bhawani is the presiding deity. Ashtami (eighth day of the fortnight) and new and full moon days are special days when large number of visitors are attracted. The Jaishtha and Ashada Ashtami are very special and on these days tens of thousands of pilgrims visit. Every evening at the *arati* all the pilgrims have in their hands lighted ghee lamps and wave them at the

same time standing all round the railings and the front presenting most thrilling and inspiring spectacle. Still more striking is the phenomena of thousands singing in chorus in perfect harmony, shlokas and bhajans in Sanskrit, Hindi and Kashmiri languages. Every child—girl, boy, ladies and gentlemen, young and old all can sing these and in perfect harmony even like national anthems. The fervour and devotion of all classes of pilgrims are very remarkable. It is to be devoutly wished for that even in all shrines in Hindusthan such harmonious and chorus songs and bhajanas will be possible and become popular.

VEDANTIC HUMANISM

By ANTHONY ELENJIMITTAM

Two young Americans, friends of Aldous Huxley and Gerald Heard, fresh from the paradise of dollars, stand absorbed in redemptive thought on the banks of the flowing Ganga, facing the Dakshineswar temple where the great seer-prophet of the twentieth century Sri Ramakrishna Paramahansa, stamped his image, imprinted his character, on the young Narendranath who later on assumed the name of Vivekananda, the St. Paul of Neo-Vedantism. These two young Americans had traversed the five continents and the seven seas in quest of that living gospel which gave them meaning to their earthly existence, re-orientation and re-integration to their disintegrated beings, that unfading optimism, inner poise and power, even while confronting the hardest trials of this Atomic Age. Those two young Americans set forth in quest of the philosopher's stone

and they found it. Those two young minds knocked at the door with persistence and perseverance and the door was opened unto them at last; they asked, sighed and sobbed for the manna of life, and it was given unto them at last "to know the mysteries of the Kingdom of God". Now, those two Americans whom the present writer had the pleasure to meet on the banks of the Ganga are but the representative types of those men and women who are struggling hard to reach the yonder shore of existence amidst the encircling gloom of power-politics on the one side and dead religions on the other.

We are losing the hold on the positive side of life. Priests and parsons, politicians and diplomats, the commissars and the yogis, journalists and orators, often lead us to the gloomier side of life. But man is not born to weep. Not despair, but hope,

not hatred, but love, not death, but life, is the last word for those who are prepared to break open the hard shell and reach the kernel, journeying along from appearance to Reality, from shadow to Substance, from the relative to the Absolute. The glad tidings which bring salvation, redemptive power, is the gospel of the Positive. The current affairs in the national and international politics do not touch even the fringe of the outer rind of the real tree of life. The trees of life and death are planted in the garden of Eden. The Absolute is the tree of life, the relative is the tree of death; the positive is the rose, the negative is the weed; the Substance is the light, the shadow is the darkness. In the hylomorphic system of Aristotle, the matter does not exist without the form, nor the form without matter; Plato, the Eagle of Greek idealism, soared so high as to glimpse into the forms existing by themselves. In Plato's intellectual world, ideas are self-subsistent entities, pure forms, set up in the hierarchy of ideas, as they near the Pure Act. But when Pure Act is reached—or realized through pure Consciousness—matter and spirit, good and evil, relative and absolute, are viewed as a whole, all harmoniously blended into the Life-Whole, into the Tree of Life. Synthesis has no opposition between thesis and anti-thesis. The opposition is seen by those who are standing on the planes, not by those who have reached the mountain-top.

The eternal problem of the whence and whither of human life which tormented the brains and hearts of the noblest specimens of humanity at all times, under all skies, cannot be screened off by the modern sky-scrapers, and silenced by atom-bombs. The seeds of infinity and eternity

are already sown within us; we may cover them up from the open air and bright sunshine and obstruct them from germinating and growing for the time being; but they cannot be destroyed; for the world of becoming exists only because of the world of Being, the negative exists only because of the positive. Evil in itself is non-entity and as such does not exist; but good, the positive exists, and what is deficient in that which exists as good, is the real evil. Evil is not real, but the good in which deficiency exists is real. Evil is privation of good; good is the relative positive. Good and evil are transcended in the Absolute, which is neither being nor non-being, good nor evil, but the Supreme, Permanent Reality, the Ground of the entire world in becoming, the support of the cosmos in its evolving and revolving process.

Existence, or the Ground of all existing beings, is to be sought and found in the realm of consciousness. The Cartesian "I think, therefore I am" (*Cogito, ergo sum*), is not only the basis of all intellectual certainty, but it is also the only way found by seekers towards Self-realisation or God-consciousness. It is the deepening and widening of consciousness that solves the intellectual opposition in the relative universe, that enables the bird eating the sweet and bitter fruits from the tree of good and evil planted in the garden of Eden, to see the other "Self-contented Lord", the witness, to get enthralled by His glory, tear the bonds of the heart asunder, become free, glorious, immortal, spending the rest of the days in the fulfilment of the "Heavenly Father's will", breathing underneath the sun only to help others to reach the Goal, to be the raft of salvation to cross the sea of life, on, on to the growing infinity of the mental world.

The splitting of atom, the present-day politics and diplomacy in both the East and the West, do not help us even an inch to get nearer the understanding of Man, the little *homo sapiens* (although in most cases the species is to be termed *homo insipiens*) and the *Homo universus* or God. Erudition, scholarship, literary fame, front page newspaper applause, nothing is of any avail to know the real Universal Man implanted in the hearts of the human beings. It is essentially a question of realisation; to be That. When the flash of illumination, *buddhi* or enlightened consciousness, dawns, the old man, the old Adam, drops away; scriptures, temples, canons, all fall. The old Adam who was the helpless victim of social conventions, human respect, academic snobbery and self-centered egotism is gone; the new Adam is reborn. New Adam is Christ. Christ is not only the historical Jesus of Palestine, but every man and woman born in this world are incarnations of the divine *Logos*. All humans are potentially Christs; all Christs are potentially Gods; all Gods are potentially the Absolute. Christs and Buddhas are, at the most, mountain-high waves on the Ocean of Existence. The outside cosmos is but the reflection or objectification of the inner "I AM" consciousness. The "I and my Father are one" consciousness is identical with the Vedantic "Thou art That," *Tattvamasi*.

At a time when nations are ready to offer mass-holocausts to certain economic-political abstractions, when the organised churches are still clinging to certain outdated, outworn sloughs of religions, it becomes all the more necessary to look back to man and seek in his heart and mind the solution to many problems of life and death, war and peace, communism and capitalism,

in the life of individuals and nations. Humanism, the study and understanding of man as man and making man the centre and circumference of all problems, has often proved in times past the panacea of many evils in the society. The Italian Humanists and the revival of classical literature gave the first awakening needed for the Protestant Reform. Protestantism, whether the Lutheran, Anglican, Non-Conformist, Fundamentalist or the so-called Free Christian, excepting the Unitarians, did not follow the logic of individualism to its full implications. Hence they had neither the religion of authority nor the religion freedom. But that Humanism which heralded the advent of the Modern Age did not fail in its mission; its fruits grew sweeter and richer as the thoughtful men and nations adhered to the psychological laws and truths of a humanistic religion or philosophy of life. The modernistic movement, whether in the Roman Catholic Church, Anglican, or any other Christian denomination owes its immediate genesis to the humanistic movement of the fourteenth and fifteenth centuries in Europe.

In India the intellectualistic Humanism of the Raja Ram Mohan Roy heralded the advent of Indian Renaissance. The intellect is less than half truth in life; it needs fulfilment and integration from the spiritual, emotional and aesthetic aspects as well. Such a spiritual and all-sided catholic humanism in modern India dates from the Ramakrishna—Vivekananda movement. The various renaissance streams in modern India take their origin, inspiration and firm stand on the rock of Vedanta. Strangely enough, even the Indian National Congress, once a mighty force under Mahatma Gandhi's leadership, owes its

humanistic foundation to Vedanta, the *philosophia perennis* of India. Philosophy, literature, poetry, art, social reforms and political life in India are today so saturated with Vedantic Humanism that we can rightly hope that India will fulfil her specific mission towards her own people and to mankind at large.

Vedanta is the Everest peak of idealistic philosophy that is embodied in the four Vedas, the Upanishads and the Bhagavad-gita. Of the various interpretations of Vedanta, the *Advaita* or non-dualistic system of Sankara is by far the most influential, representative and deep in the life of India throughout the centuries. The *Vedanta Sūtras* or aphorisms are still the backbone of Indian thought and life. From the time of Ram Mohan Roy (1772—1833), the founder of the Brahmo Samaj, the Unitarianism of modern India, down to the days of modern mystics and philosophers, Vedanta was revived, dynamised and modernised to suit the changing needs of the unchanging Man, the Universal, the Eternal, the Divine. But none in modern India is a more powerful, eloquent and inspired exponent of Neo-Vedantic philosophy than the great Swami Vivekananda.

The core and cream of Vedantic humanism is contained in the Upanishads. The canon of the Upanishadic literature has never been authoritatively imposed nor critically established as in the case of the books of the Old and New Testaments. Indian scholars are inclined to fix the number of the Upanishads to 108. Max Muller enumerates 170 books in the Upanishadic literature. Some others count as many as 235. But making a broad division of the

universally acknowledged Upanishads in the neighbourhood of 180 and quite a few apochryphal Upanishads outside the "canon," let us hasten to feel the humanistic warmth of some of the best known Upanishads. The Upanishads lose much of their humanistic freshness when read in translations as it happened with the first translation of the Upanishads from Sanskrit into Persian done by Dara Shakoh, completed by the year 1657. The European savants, orientalist and Truth-seekers had their first contact with the Upanishads translated into Latin from Persian by Anquetil du Perron in the beginning of the nineteenth century. But naturally the original surpasses even the best translations made later on by German, British and American orientalist directly from Sanskrit as far as that subtle humanistic touch and beauty, that creative grace and inspiration are concerned.

The Upanishads are the Vedanta; the Vedanta is the Upanishads. The greatest Vedantists in the history of Indian philosophy were, at their best, compilers, systematizers and interpreters of the Upanishadic texts. That golden thread that ties all the Upanishads together, that gives them all that freshness, ever-green character, creativity and perennial vitality is humanistic mysticism, mystical humanism. Neither Freud, Jung, nor Adler—and for that matter none of the most towering psychologists, psychiatrists and psychoanalysts—fathomed the psychic and spiritual depths of humanity so much as the seers of the Upanishads. Even the most abstract ontological problems are brought to flesh-blood level. Not even the slightest trace of academic pedantry, snobbishness nor quibble are

found in the major Upanishads. Man is stripped naked of his artificial super-impositions and his consciousness is laid bare. His pretensions and assumptions are set aside; man is brought face to face with his own Self. When the mirror is broken the reflection of the One, "image of God in man", also breaks. When all the looking glasses and reflections are gone, Self, or the Absolute remains. This Self or the real Man is neither the one nor the other of the relative opposites, such as being and non-being, life and death, small and great etc, but transcending all oppositions and contradictions; immanently transcendental, transcendently immanent.

"The Self smaller than the smallest, greater than the greatest, is hidden in the heart of creatures. A man who has left all grief behind, sees the Majesty, the Lord, the passionless by the grace of the Creator. Grasping without hands, hastening without feet, seeing without eyes is the Self. He hears without ears; he knows what can be known, but none knows Him"—(*Svetasvatara Upanishad*. III. 19—20)

None knows the Father but the Son; none knows the Son but the Father, because the Father and the Son are consubstantial. Man, potentially the Father, Son and the Holy Ghost, becomes one with Reality when through consciousness he has rent the veil of the vague and many, has reached the sanctuary of the Most High. Man in his empirical self is the veil; in his neonatal self is both the sanctuary and the Most High, the Creator and the Creation, the Substance and the shadow. This is the thorough-going pantheism of the Upanishadic humanism.

The Divine Person in the human is

being forgotten and the individuals and nations are reaping the just nemesis consequent upon such a deviation from the normal, natural, God-shown track. Evils, woes, miseries are real to him who has lost hold on the Real. For, evil, metaphysically and mystically speaking, is non-existent. "Evil", says Eckhart, "is nothing but a privation of being, not an effect, but a defect". In the Vedantic system of thought, whether it is considered as the *philosophia perennis* or the *sanatana dharma* (Perennial Philosophy or Eternal Religion), all that is sought after is to lead man to the fulness of his being as Man. The basic assumption is that Man in his fulness is himself the Real; he is himself the Ground of all existence. The Vedantic "*Tattvamasi*"—Thou art That, joined hands with the Islamic mysticism and we have the Sufi dictum—"I am that Truth." The creed of the Mahayana Buddhism of Lamaist Tibet, Zen Buddhist Japan and Lao-tzeism China was rooted on the formula: "I am all-in-all". In the West, the best idealistic monistic traditions found a common ground to meet and mate with the Oriental humanistic mysticism in the Alexandrian School, specially during the Neo-Platonic adventures from the time of Ammonius Saccas, Plotinus and Proclus. The Greek *gnosis* and the Vedantic *Jnana* were the peaks of idealistic Humanism, where redemption is sought in knowledge, in enlightenment. Even Buddhist concept of *Bhuddhi* springs from the same root. The problem of creation is solved only in the state of perfect mental enlightenment, where the Universal Man is realised as all-in-all; nothing outside Him

nothing without Him, nothing beyond Him, nothing below Him. The concept of creation as "*productio rei ex nihilo sui et subjecti*" of the Semitic and dualistic theologians, is not found any more antagonistic to the Vedantic position that the entire creation is just nothing, *maya*, when man has reached, realised, his Real Self. Creatures are creatures only to created minds, to limited thinking. But to God creatures are nothing, I mean God, the Absolute, the Thing in Itself of Kant. But for all the practical purposes a relative God exists, not purely as a "gaseous Vertebrate," as Earnest Heckel sarcastically called the personal God of the theologians, of the semitic religions, but also as "The Father in Heaven", the Ideal Person, the Providential Father, the Redeeming God, the Sanctifying God, whom limited minds, His children, can love, adore, pray to and seek consolation and enlightenment from. But in that ecstasy of the "Beatific vision," which Plotinus says he had thrice in life, there is no more "I and Thou," but only the ocean of "I AM" consciousness left, the conscious identity-experience of the subject with the object, with the One who is without a second. The Universe which is the second, dissolves when one becomes one with that One which is without a second.

"As the flowing rivers that go towards the ocean, when they have reached the ocean sink into it, their names and forms are broken, and people speak of the ocean only, exactly thus the sixteen parts of the spectator that go towards the Person—*Purusha*—sink into him, their names and forms are broken and people speak of the Person only and he becomes without parts and immortal"—
(*Prasnopanishad*, VI, Question)

But the Vedantic Humanism does not restrict itself to the Impersonal Absolute

aspect of the Real Self in man. Its humanism is also the flesh-blood-reality of the Universe as well and not merely the ecstatic *nirvikalpa samadhi* (ecstatic perception of the Real transcending the limitations of time and space). In other words, the conscious realisation of the Real within the heart of man, does not lead him to any life-denying aspect of morbid religions. On the contrary, it makes him ever active, dynamic and realistic in meeting and solving the most trying tangles in our individual and collective life, even in the economico-political and socio-cultural world. By knowing the Real Man in men, one knows everything else in a far more realistic way than the positivists and pragmatists and the induction-scientists.

"All terms (of the human speech) are but the names of His acts. He who regards Him as the one or the other (of the relative terms), does not know Him; for He is apart from this (when qualified) by the one or the other (predicate). Let men worship Him as the Self, for in the Self all these are one; this Self is the footstep of everything, for through it one knows everything. And as one can find again by footsteps what one has lost, thus he who knows this finds glory, praise and immortality."

(*Brihadaranyakopanishad*. I. IV. 7)

The Pseudo-Dionysian writing, "*De Divinis nominibus*", may be considered to be the best commentary to the above text. What is however so unique to the Vedantic Humanism is the insistence that the Real, whether the Absolute, or the personal God, or in various levels of God's manifestation or creation, has man and human consciousness as its centre and circumference. Herein lies the vitality, realism and freshness of even the most subtle ontological speculations on Being and

Becoming; the One and Many, Essence and Existence, the Absolute and the Relative, Time and Eternity, are all dealt with the flesh-blood realism of living human beings, whose ground is Man the Universal, Immortal, Eternal. The birth of the Universal Man, the twice-born, the Resurrection of the Son of Man takes place when the sex-born ego is crucified, obliterated, for "there is one virtue, to forget oneself as a person, one vice, to remember oneself," as says Fichte.

The Vedantic Humanism is the mightiest force that is working along the constructive side of nation-building in India today. It is the real force from within to face the problems of life and death, more of life than of death. To the dead there is no more problem left but to the living all are problems. Death is easy; but life is becoming more trying, taxing, straining.

The prophets, saints, seers, philosophers leaders and great men of modern India, drank deep from the Humanism of Vedanta, in its dualistic or non-dualistic systems or both. India today is busy with industrialisation-fever, diplomacy and politics, getting her thus in line with the rest of the "advanced countries." Of course, the logic is irrefutable. India cannot afford to lag behind in the armament-race in a world divided into two hostile power-blocks and India cannot afford to isolate herself from among the nations suspicious of each other. So, then the problem of growing inhumanity is then not an Indian, American or Russian problem; it is a world-wide problem, the problem of that world that is growingly becoming a little bigger than a small town. The saviour of man is man himself. The key to the problems of war and peace are all in our hands. There is war and

hatred outside, because the majority of citizens in every state are to-day consumed with violence, deceit, insincerity and hatred. We have lost sight of our own selves, although Hiroshimas and Nagasakis could be so cleverly pulverised almost instantaneously, thanks to the superior scientific achievements. The sky-scrappers have roots only on shaky sand or cold rock, but not on the solid rock of Humanity, on the gospel of the Son of Man, crucified day by day, hour by hour by our clever diplomats and power-politicians. Not godliness, but worldliness—sex, money, power—, not humanity but inhumanity, flooding of lies and hatred through cheap journalism and hypocritical mammon-worshippers, not inner peace and poise, serenity and enlightenment, but darkness, violence, intrigues, stupid prostitution of human intelligence and spirit to serve filthy designs of filthier bosses at the top, not realisation of the real Self through inner discipline, thought and prayerful efforts, but drowning of all values and human personality in the ocean of unnatural sensuality are what we see all around in the East and the West, in the North and the South of this planet.

Vedantic Humanism is not an isolated Everest Peak only to be found in India. It is but the Indian version or expression of the universal Logos probing and unfolding the depths of Humanity in men. To discover Man in men is a long and difficult journey. The old Adam must die so that the new Adam may be born. But that is a pleasant death as that is the only way to enter Life Eternal. "O burn that burns to heal; O more thou pleasant wound", exclaims St. John of the Cross. Unless the grain falls and dies in the ground, it remains but a consumptive good and not productive, giving birth to many of its kind. The spring

smile does not come but after a cold, heavy winter hail storm. Humanity or God does not replace our animalish nature until after the needed purge and purification. What is born of flesh is flesh; what is born of spirit is spirit. Real man must come, not the seeming man, the shadowy and potential man of the Real.

Religious organisations, thoughtful minds, those who are conscious of the rich human heritage of the entire human family are to day called upon to unite to work for the

preservation or re-acquisition of Humanity. Man is one, although men are many; Religion is one, although religions are many; Perennial philosophy is one, although philosophic systems are many, all are One and One without a second, although all are or seem to be many. In this struggle for the rediscovery, preservation and growth of Humanity, the Vedantic Humanism will be an important factor not only in India, but also throughout the world.

LIFE OF SRI RAMANUJA

By SWAMI RAMAKRISHNANANDA

Translated from original Bengali

(Continued from the previous issue)

PART ONE

CHAPTER EIGHT

NATHAMUNI AND YAMUNACHARYA

At about 908 A. D. the stream of Sri Vaishnava-sadhana (as narrated in the sixth chapter) flowed with great force into the heart of a great devotee, Sri Nathamuni by name, and indicated the promise of a great deluge in the future.

ज्येष्ठेऽनुराधासंभूतं वीरनारायणे पुरे ।

गजवक्त्रांशमाचार्यमायं नाथमुनि भजे ॥

"I adore the Acharya Nathamuni, the greatest among the preceptors, who was born at Viranarayana in the month of Jaishtha under the influence of the seventeenth lunar mansion as the partial manifestation of Gajavadana, the courtier of Vishvakshena."

Nathamuni was born of a good Brahmin family. When he was a householder, a

son was born to him. His name was Isvaramuni. This son was a man of unique beauty and brilliant brain. After the attainment of youth, Isvaramuni married and enjoyed the happiness of this world for some time. But ere long, he had to wind up his play in the world. Inordinate was Nathamuni's love for his son at whose premature death he was sorely grieved. But through the strength of his wisdom he could get rid of this mental agony very soon.

A son was born of the newly married wife of Isvaramuni. It was this child who afterwards became famous by the name Yamunacharya.

It is said that Nathamuni was once travelling with a view to visit the places of

pilgrimage of Aryavarta along with his wife, son and the son's wife. Because his daughter-in-law had conceived on the banks of the Yamuna near Sri Vrindavan, he named his grandson Yamunacharya. Nathamuni was the foremost among the contemporary scholars. None equalled him in merit and intellect at that time.

After the demise of his son, he renounced the life of the householder and became a Sannyasin. People conferred on him the title 'Muni' because he used to lead as pure a life as the Munis of yore used to do. So his name Nathamuni. Again, as he attained perfection in Yoga men used to call him 'Yogindra.' He wrote two books and systematised his own views there. These two books became invaluable gems and things of great love for the Vaishnavas for ever.

YAMUNACHARYA

Yamunacharya lost his father at the age of ten. His grandfather Nathamuni being averse to the life of a householder had become a Sannyasin. So Yamunacharya was brought up in great difficulty by his old grandmother and his own mother. But through the influence of his boundless powers of intellect, he was soon able to propitiate the goddess of fortune. At the age of

twelve he secured half the throne of the kingdom of Pandya!

आषाढे चोत्तराषाढासंभूतं तत्र वै पुरे ।

सिंहासनांशं विख्यातं श्रीयामुनमुनि भजे ॥

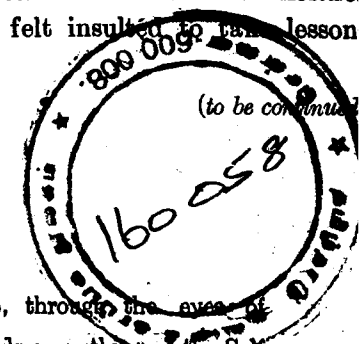
"I worship that Yamunamuni who was born at Viranarayana in the month of Ashadha under the influence of the twenty-first of the lunar mansions and who was reputed to be born as a partial incarnation of the throne of Sri Vishnu."

Because Sri Vishnu alone was to be seated there in his heart, Yamunamuni was like His throne. So the Vaishnavas worship him as the manifestation of Sri Vishnu's throne. He was born in Madura the capital of the kingdom of Pandya in about 953 A. D. At the beginning of his boyhood, his father died; but the power of his intellect was so keen that in all branches of study he proved himself the best among his fellow-students. The name of his preceptor was Srimat Bhashyacharya. Bhashyacharya used to hold him in very great affection because of his proficiency in all the Shastras. His sweet nature captivated the heart of all his fellow-students who neither hesitated nor felt insulted to take lesson from him.

"The yogi endowed with complete enlightenment sees, through the eyes of Knowledge, the entire universe in his own Self and regards everything as the Self and nothing else.

"The tangible universe is verily Atman; nothing whatsoever exists that is other than Atman. As pots and jars are verily clay and cannot be anything but clay, so, to the enlightened, all that is perceived is the Self."

(From Atmabodha of Sri Sankara)



OUR ANCIENT INSTITUTIONS

By 'DHURVA'

Antiquarianism are at variance as to the nascent seat of the civilization of the *homo-sapiens*. Some say Egypt, others claim Babylonia, and some others proclaim India as the original home of human civilization. Whichever might have been the earliest, all others except India are now only names. The pyramids proclaim a period of past glory; ancient Athens shines only in its name now. But through all kinds of historical and political cataclysms, India still lives on healthy and strong. Our ancient and yet young land holds her hallowed head aloft in the comity of nations.

What, we may ask ourselves, was the elen vital that enabled her to survive all the past vicissitudes, sustains her, and carries her along? She never aspired for foreign domination; excepting for short periods, she had not even a centralized government within her borders. But what was the common bond that held the heterogeneous mass of people inhabiting this vast land extending from Kashmir to the Cape, Assam to Sindh?

Without much ado we may say it is our religion, our philosophy of life that supplied the necessary vitality to meet the combined challenges of antagonistic forces. By accident or by divine design, India's field of search and study lay in the realms of the soul. Other nations built their structures on sands with perishable materials. We built on the only stable and sure foundation of the Self or the Soul and the same thing as material and hence, when the pyramidal phenomena of other civilizations

have come to a dolorous denouement, ours stand firm and eternal.

Within the borders of this land that is sheltered by the icy peaks of the roof of the world on one side and laved by the waves of the brine on the other sides, we have all kinds of climates and conditions of life. And the variety of tongues and human temperaments is also equally vast. But running through all these diverse systems and tastes, we found out long ago the binding chord of one eternal Reality. Vestments may vary; but the substance is the same and hence we can accommodate and assimilate all and assign proper places for each.

Having settled our goal, we set about adjusting our means to subserve the aim. And we did it systematically and thoroughly. If there is a God, what does the world matter, and if there is no God what is the world worth, we asked. With our eye on God, we lay out our passage and equipped our life for the journey. God is no God if He could be attained without godliness, we knew. We squared our lives on three groups of four institutional approaches each.

One of these is the much abused caste, the second, the four *ashramas*, and the third is the four *arthas* or ends of life.

Man, whether of Brahmin birth or of Pariah parents, start life as a Sudra—dull, ignorant, and miserable. He begins to study and learns the lessons of life; serves his elders, lives the life of restraints and rules and the Sudra Brahmachari learns the basic structure, Dharma. After

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OUR ANCIENT INSTITUTIONS

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acquiring the knowledge of the means, he sets about earning the worldly wherewithal to maintain himself, and accepts the assistance of helpmate as sanctioned by society. The Vaisya becomes a householder and acquires Artha. But in these days no one is allowed to carry on his avocations peacefully. Danger to his hearth and wealth pours in from various directions. The young man is not allowed to enjoy his righteous life in peace. He is called upon to protect his person and property from insidious invaders from within and without. The fighting young hero combines in himself the earner and the defender of wealth and virtue; and as circumstances permit prepares himself for the rigours and privations of superannuation, though enjoying the assigned share of life's pleasures.

After the war is over, he is poor in health and wealth, but rich in wisdom and experience. He coolly and with resignation prepares for the final stage of life. The wise one leads a simple life of service and contemplation and gets rid of his binding possessions of body and mind and gets ready for the final exit calmly and courageously.

Thus every man has to pass through all the castes, practising the various professions through the various Ashramas arranging his life in graded stages of virtuous living.

The Sudra leads the life of a Brahmachari and acquires Dharma. The Vaisya marries and earns wealth for a righteous living and for charity. In the present state of society with compulsory military service and training, every Vaisya has to be a Kshatriya and when he retires should lead the life of a Vanaprastha. After fulfilling all his obligations to society the wise Brahmin embraces the life of the Sannyasin in order to devote the eve of his life solely for the contemplation of the soul. This was our ancient colour system, devised through different stages to serve the final goal freedom from all fleshy shackles.

It has become a fashion nowadays to abuse caste and Ashrama in season and out of season for all the ills of the society. It is a fact, it must be admitted that those who were the custodians of learning utilised it for selfish greed when they lost their spiritual eminence. Consequently our society suffered and the blame is put upon our ancient institutions. The institutions were great and good and have stood the test of time. Selfishness entered and upset everything.

Whatever name we may choose to give, unless we begin ordering our life on the solid foundations of Dharmic institutions, we will lose our uniqueness of character and the capacity to contribute the assigned quota of our share to the wisdom of the world.

"Close your lips and let your hearts open. Work out the salvation of this land and of the whole world, each one thinking that the entire burden is on your shoulders. Carry the light and the life of Vedanta to every door, and rouse up the divinity that is hidden within every soul. Then whatever may be the measure of your success, you will have this satisfaction, that you have lived, worked and died for a great Cause. In the success of this cause, howsoever brought about, is centred the salvation of humanity here and hereafter—"

SWAMI VIVEKANANDA

HIMALAYAN SAGES

By SRAMANERA SANGHARAKSHIT

Those who have hid themselves on heights of snow,
Face to face with the stars and the silver moon,
Shall read upon the rocks the Ancient Rune,
And thus decipher secrets. They shall know
(Far from the lips of any earthly lover)
What the mists hide and what the winds discover.

And, with grave eyes of wisdom, they shall scan
(Pitting terrific wills against th' Unknown,
Wringing its secret out of every stone),
The origin and destiny of man;
Shall see a hundred thousand ages roll
Through one brief instant of the human soul.

They shall know utter peace. They shall not feel
(Immersed, upon those constellated peaks,
In that deep Joy whereof no language speaks)
The bitterness and bite of brandished steel.
The tumult of the world rolls on and on:
They shall not hear or heed it. They have gone

Afar upon that Path which no man knoweth,
Save who can frailties and passions tread,
Underfoot, leave the living and the dead,
For lofty heights whereon no green grass groweth,
And, meditating there, intensify,
Th' electric urge to thrust beyond the 'I'.

REVIEWS AND NOTICES

INCIDENTS OF GANDHI'S LIFE BY
FIFTYFOUR CONTRIBUTORS: EDITED BY
CHANDRASHANKER SHUKLA: PUBLISHED
BY VORA & CO., PUBLISHERS LTD, 3,
ROUND BUILDING, KALHADEVI ROAD,
BOMBAY 2. PRICE RS. 10-8.

Not long before his assassination, once pressed hard for a message, Gandhiji wrote in his newly acquired Bengali, '*Amar jeevan, amar Vani*', 'My life, my message.'

So according to Gandhiji himself we have to seek his message in his life. But where could we seek his life when he is no more? We have to seek it in the history of the last quarter of a century of India, in his own writings and other documentary collections associated with his life. Is that all? There is yet another great source left. Thanks to the able editor of the book, this outstanding addition to growing Gandhi literature, is the result of successful tapping of that source.

The book is dependable and valuable because, 'The collection of articles, brought together in this volume, contains a record of the incidents of Gandhiji's life by a cross-section of his friends and co-workers in India and abroad, who were eye-witnesses of those events and have tried to narrate them in as objective a manner as possible, though pure objectivity is impossible to attain in the world of relativity'.

The book is readable because, 'It was a part of the plan that estimates, eulogies, appreciations and panegyrics were to be deliberately avoided; and the contributors have been kind enough to accept the limitation which.....has added to the usefulness of the book.'

No collection on Gandhi-literature should be considered complete without this book.

We only hope that the second edition of the book will appear in far larger a size because the

able editor of the book will have been successful in the meantime to patiently and carefully tap the yet-unexplored regions of the same source.

UNIVERSITY ADDRESSES. By C. RAJA-GOPALACHARI. PUBLISHED BY HIND KITABS, BOMBAY. PP. 112. PRICE RS. 2 8-0; LIBRARY EDITION RS. 3-8-0.

This book contains twelve addresses, most of them delivered as convocation speeches. Many and varied are the subjects dealt with in them. It is spread out over a period of 12 years. Though they were addressed to passing graduates, one can see in these pages the nation's history and political growth through the mind of a deep thinker and practical politician.

In 1937, he said in Waltair: 'The greatest burden of the poor man in India today is that added to his own ignorance and indebtedness, he has to bear the burden of corruption among people all around him, some of whom are also armed with power to inflict injustice upon him'. We are painfully conscious of the same state of affairs even today. In 1944, he said, in Nagpur quoting Dadabhai Naoroji: 'Good government is no substitute for self-government'. We only add that one must begin with the governing of the self; otherwise it will turn out to be a selfish government.

Speaking at a convocation of the Delhi University he said: 'It follows that in schools and colleges we should have men and women whose daily lives inspire and infuse enlightened thought and action in the impressionable minds of the boys and girls brought into contact with them. As much care and caution should be taken over the habits of thought and action of the persons recruited for holding teachers' posts and other positions of authority in educational institutions as over their expert qualifications in the realm of knowledge'.

It is a thought-provoking book.

S. S. Puri.

The birthday of Sri Saradamani Devi, the Holy Mother, falls on December 12, Monday, 1949.

several sisters from the Montecito convent. With melodic voices pitched in minor keys, the yellow-clad nuns and novices chanted alternately in English and Sanskrit.

Following the chapel services, the company adjourned to the monastery's common room for dedication ceremonies. Prabhavananda, after thanking the trustees of Trabuco College and Mr. Heard for their gift of the monastery, outlined its aims: "The goal is to be a man of God, whether you are a Hindu, Christian, Jew or Moslem...My prayer is that we may hold before us the idea of true renunciation in this monastery...The world needs enlightened men". He introduced Mr. Heard.

The bearded writer, speaking intense, incisive prose, added further light on the Vedanta and his own ideas for a world upside down. Pointing out that men cannot serve two masters, he said: "We do not find God today because we do not wish to. We attempt to kill time before time kills us...We distract and entertain ourselves. If you have right knowledge (of God) and don't go on to the second step, right action, your knowledge will tear you apart...Human nature can be changed but at a high price...It is we who are unready; He is always ready."

With a brief Sanskrit incantation, the yellow-robed Swami pronounced the Vedanta benediction: "Peace, peace peace."

TEMPLE AT SRI RAMAKRISHNA'S BIRTHPLACE

AN APPEAL

The village of Kamarpukur in the Hooghly district, West Bengal, is hallowed by the birth of Sri Ramakrishna, the Prophet of the modern age. It draws numerous pilgrims not only from all over India but also from abroad. In this village at the exact spot where Sri Ramakrishna was born a very modest memorial temple is being constructed. Sri Nandalal Bose, one of the most eminent artists of India drew up the plan of this temple in keeping with the rural environment and the parental cottage of the prophet which are being preserved as they were. The temple in chunar stone has come up to the lintel level and already a sum of rupees forty-thousand has been spent. The work now suspended will be resumed from December. In order to

complete the work a further sum of rupees forty-thousand is immediately required.

Moreover to give proper expression to the Prophet's message a dispensary building, a school building and a guest house will have to be constructed at a cost of at least rupees thirty-thousand.

Thus a sum of rupees seventy-thousand is required immediately to work out the scheme. Considering its importance and urgency we earnestly appeal to the general public and especially the admirers and followers of Sri Ramakrishna to come forward and donate liberally so that these works can be successfully carried out.

Contributions will be thankfully accepted by the General Secretary, Ramakrishna Mission and Math, P. O. Belur Math, Dt. Howrah, W. Bengal.

Swami Viresvarananda

GENERAL SECRETARY

RAMAKRISHNA MISSION AND MATH

THE RAMAKRISHNA MISSION ASHRAMA

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REPORT FOR 1948

This Ashrama was started in July 1943, by the munificence of the late Babu Rashbehari Mullick of Pathuriaghata, who had made over a newly built three-storeyed building with an endowment of Rs. 45,000. Affiliated to the Calcutta University, this Ashrama is a Home for poor and promising students where they get all the necessary help, material as well as spiritual to enable them to get higher education. The special feature of the Ashrama is the care taken of each student to help towards the full growth of his personality against a religious background. The students are treated with love and goodwill in the Ashrama, taking steps at the same time to maintain strict discipline and to ensure that they are not drawn into habits and activities detrimental to their education. An attempt is made to make the students follow as far as possible a simple standard of living with a sense of high-thinking. Care is taken

to foster fellow-feeling and comradeship among the students. They are also made to take some physical exercises every day to remain fit and grow stronger. Excursions to places of interest are also arranged from time to time. Daily prayers are held both in the mornings and in the evenings at the shrine maintained at the Ashrama, and the attendance is compulsory. Birthdays of saints are also observed at which their lives and teachings are discussed for the benefit of the students. Debates and discourses are also conducted in order that the students may acquire the habit of reasoned thinking and clear expression. Students are encouraged to read extensively outside the range of text books with constant guidance given by the authorities in charge of the Ashrama. The students conduct a handwritten magazine, 'Udayachala' and the best pieces of articles appearing in the various issues during the year are specially printed and presented to the public. With so much of all round care taken in all aspects of the students' life, the students of the Ashrama obtain, every year, brilliant results at the University examinations.

The scheme to build two or more floors to the present building of the Ashrama meant specially for the refugee-students at an estimated cost of Rs. 32,000/- still leaves the Ashrama short of the required amount by several thousands of rupees in spite of Rs. 22,130 having been donated by the Government of West Bengal, beside donations from some other benevolent people. Another six thousand rupees is needed for the completion of the building work and an increase of Rs. 300 in the monthly income either by endowments or by subscriptions is also necessary. The sinking of a tube-well is another need with an estimated expenditure of nearly Rs. 4000/, not to speak of other recurring expenditure for the library, furniture, textbooks, medicines etc. The authorities of the Ashrama earnestly appeal to the public to contribute generously to enable a speedy completion of the building scheme and also towards other items of expenditure to be incurred. They also thank all their friends and sympathisers for their kind help rendered during the previous year which was full of difficulties.

THE RAMAKRISHNA MISSION, DACCA

REPORT FOR THE YEARS 1947 AND 1948

Originally started in 1899, this centre was affiliated to the Central Body of the Ramakrishna Mission at Belur Math in 1916. It is maintaining a Homeopathic charitable dispensary where during the years under report, 7018 patients (1910 new cases and 5108 repeated cases) of the city and the suburbs were treated. Monthly and temporary doles in cash and also in kind, as clothings, rice, atta, etc. were given to 1049 distressed persons. A sum of Rs. 500 was spent for running a free canteen for the poor people. During the unfortunate riot at Noakhali and Tipperah (Bengal) this branch centre also sent necessary help to the afflicted people of those places out of the collections made in cash and kind for the purpose. On the educational side four free schools for boys and girls were conducted in 1947 and in 1948 two of the schools had to be closed for want of attendance. Two public libraries and a reading room are also being maintained. The missionary activities of the centre consisted in conducting weekly religious classes and discourses in different parts of the town and celebrating the birth-day anniversaries of Sri Ramakrishna, Swami Vivekananda and other great prophets and saints of different religions and creeds. The needs of this centre being many as in the case of other centres, the authorities wish to impress on the generous public that they are almost on the point of financial collapse owing to the evacuation of a large number of sympathisers consequent on the partition of the country. Hence they appeal to the people of both the Dominion to kindly extend to them sufficient help to carry on the various charitable activities of the Mission. The Mission authorities thank all the subscribers, donors and sympathisers for all their kind help in the previous years.

THE RAMAKRISHNA MISSION HOME OF SERVICE, BANARAS.

THE ANNUAL REPORT, 1948.

During this forty-eighth year of its career the activities of this centre of the Mission fell under the following heads:

(A) INDOOR WORK

(1) *Indoor General Hospital*:—The total number of cases admitted during the year was 2269. Of these 1888 were cured and discharged, 48 were relieved and discharged, 67 were discharged otherwise, 150 died and 116 remained under treatment at the end of the year. The daily average under treatment at the end of the year. The daily average of cases was 84.6. The total number of surgical cases in the Indoor Hospital was 272 of which 158 were major cases. The total number of ghat and road-side cases admitted was 138. (2) *Refuge for Aged and Invalid men*: This refuge is meant for poor invalids stranded in the city of Banaras. Though it has a capacity to accommodate 25 invalids, it was possible to keep only 3 permanent inmates during the year, for want of funds. (3) *Refuge for Aged and Invalid Women*: In this refuge there were 13 inmates during the year. Many deserving cases had to be refused admission for want of sufficient funds. (4) *Chandri Bibi Dharmasala Fund*:—Under this head 467 men and women were given food and shelter. The income of Rs. 234/- per annum accruing from this fund is insufficient to meet the demands on the Home in this direction.

(B) OUTDOOR WORK.

(1) *Outdoor Dispensaries*:—The total number of new patients treated at the Outdoor Dispensaries of the Home of Service was 1,04,332 and the total number of repeated cases was 2,35,829. These include the patients who were treated at the Outdoor Dispensary of the Home at Shivala, where the total number of new cases was 43,787 and that of repeated cases was 64,435. Taking together the figures of both the dispensaries the daily average attendance was 934.5. The total number of surgical cases during the year was 1844. These include 586 operation cases at the Shivala Dispensary. (2) *Outdoor help to poor invalids and helpless ladies of respectable families*:—Under this head 89 persons received monthly outdoor relief and total expenditure incurred was Rs. 1,553-15-0 in each (including Rs. 150/- the yearly

interest derived from the Adhar Chandra Das Charity fund specially constituted for money relief) and 2 maunds, 27 seers of rice, Dal, and Atta, besides blankets and clothing. The recipients were generally helpless men and women of respectable families. (3) *Special and Occasional Relief*:—Under this head 128 persons were given help in the shape of either books for students, food for stranded travellers of similar relief as occasion demanded, and the total expenditure incurred in cash was Rs. 393-7-0.

IMMEDIATE NEEDS OF THE HOME.

(a) *Endowment for beds in the Indoor Hospital and Invalid Home*:—There are altogether 190 beds in the Home. Of these 115 beds are in the Indoor Hospital, including 16 in the Surgical Ward, while 25 beds for men invalids and 50 for women invalids are in the two invalid Homes. A great many of these beds are not endowed. The cost of endowing a bed for the surgical Ward is Rs. 6,000/-, for the General Ward Rs. 5,000/- and for the invalid Home Rs. 4,500/-. Donors may avail themselves of this opportunity to perpetuate the memory of their departed beloved ones. (b) *Bedding and clothing*:—There is constant need of these articles. (c) *A building for the Outdoor Dispensary*: A separate block for the outdoor dispensary together with its various departments is an urgent need. The estimated cost of it is Rs. 60,000/. (d) *Septic Surgical Ward*:—A Building for septic surgical cases in male Dept. and a Building for septic surgical cases in the female Dept. are indispensable. The estimated costs are Rs. 50,000 and Rs. 45,000/- respectively. (e) *An X-Ray plant is the most urgent need of the Sevashram, for which Rs. 40,000/- are required.* (f) *General Fund*:—The General Fund of the Home also needs substantial improvement.

Contributions, however small, for any of the activities of the Home of service will be thankfully received and acknowledged by: (1) The Assistant Secretary, Ramakrishna Mission Home of Service, Banaras. (2) The General Secretary, Ramakrishna Mission, P. O. Belur Math, District Howrah, Bengal.

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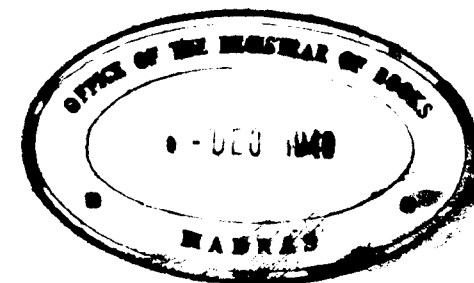
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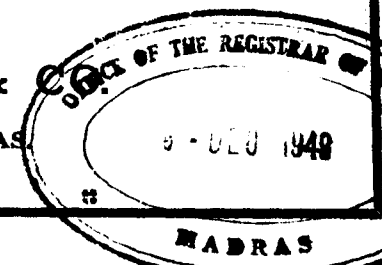
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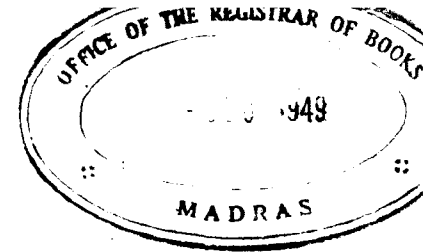
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VOL. XXXVI

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॥ शान्तिः ॥

THE PEACEABLE MAN

A peaceable man does more good than one that is very learned. A passionate man turns every good into evil, and easily believes evil. A good peaceable man turns all things to good.

He that is perfect in peace, suspects no man; but he that is discontented and disturbed, is tossed about with a variety of suspicions; he is neither at rest himself, nor does he suffer others to be at rest.

He often says what he should not say, and omits what it would be better for him to do. He considers what is the duty of other people, his own duty he neglects. Exercise therefore, first, a zeal over thyself, and then thou mayest rightly exercise it towards thy neighbour.

** ** *

It is no great thing to associate with the good and meek, for this is naturally pleasing to all. And every one would willingly have peace, and is most partial to those that agree with him. But to be able to live peaceably with those that are harsh and perverse or disorderly, or such as oppose us, is a great grace and a highly commendable and manly thing.

Some there are that keep themselves in peace, and have peace also with others. And there are some that are neither at peace within themselves, nor suffer others to be in peace; they are troublesome to themselves. And some there are who keep themselves in peace, and study to restore peace to others.

Yet all our peace in this miserable life is rather to be placed in humble suffering, than in being insensible to adversities. He who knows how to suffer will enjoy much peace. Such an one is conqueror of himself, and lord of the world.

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Katha	...	...	1	8	0
Prasna	...	...	1	0	0
Mundaka	...	...	1	0	0
Mandukya	...	...	0	12	0
Aitreya	...	...	1	0	0
Svetasvatara	...	...	1	8	0
Taittiriya	...	...	2	0	0

MISCELLANEOUS

Atma Bodha	...	...	4	0	0
Universal Prayers	...	...	1	12	0
Divine Life	...	...	2	4	0

Each volume contains introduction, text in Devanagari, word-for-word rendering, running translation and copious notes.

SRI RAMAKRISHNA MATH

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MADRAS-4

॥ श्रीरामकृष्णचरितामृतम् ॥

(हरिकथा प्रबन्धम्)

अनन्तशयनस्थ श्री वि. कृष्णन् तम्पिविरचितम् ।

(पूर्वानुवृत्तम्)

दक्षिणेश्वरे पूजकस्थानप्राप्तिः

तस्मा ह्यचिरप्रतिष्ठिते गिरिजासद्मनि दक्षिणेश्वरे ।
अकृताऽधिकृताथ पूजकं तममुं रासमणिः सतीमणिः ॥ १४ ॥
सान्द्रचैतन्यसारेण देव्यास्त्रिधिरञ्जसा ।
सानुग्रहो विग्रहश्च तस्य पूजाविधौ बभौ ॥ १५ ॥

गीतम्

आरभते गिरिजाया नूतनम्
आराधनविधिमसमानम् ।
प्रलपति विलपति मत्त इवासौ
भ्राम्यति पतितो मुग्ध इवासौ ।
रोदिति शिशुरिव जननीचरणं
रात्रिदिवमपि मनुते शरणम् - आरभते - ॥ १६ ॥

विवाहः

उन्मत्तमेनं जननी विशङ्क्य तच्छान्त्यै विवाहो वरमित्यमन्यत ।
स चानुमेने च शशंस यन्निजा पत्नी भवेत् काचन शारदामिधा ॥ १७ ॥

इदं प्रथममंवाददर्शनम्

पञ्चवयस्कां बालां परिणीयासौ पुनश्च गिरिजायाः ।
पदसेवापरमोऽभूत् प्रतिदिनमेव च याति हृदि चिन्ताम् ॥ १८ ॥

गीतम्

अपरमगादिदं - वृथा दिनम्
अथ विना तव दर्शनम् - अपरमगादिदम् -
किङ्करयामि मामनितरशरणम्
किं न विलोकयसे - अपरमगादिदम् -
किं करवाणि - कृपावति यदि मयि
कदापि न दयसे - अपरमगादिदम् - ॥ १९ ॥
यातेषु दिवसेष्वेवं दर्शनेऽस्याश्च दुर्लभे ।
पादौ गृह्णन् पतन् भूमौ स तामाहैकदा रुदन् ॥ २० ॥

गीतम्

जननि शपामि ते चरणेन भीकरतरसंसारसुदुस्तर -
सागरतारणनिपुणेन - जननि शपामि -
अधुना नेक्षे यदि भवतीमह - मद्युना मोक्षये नधिरेण - जननि शपामि - ॥ २१ ॥

SRI RAMAKRISHNACHARITAMRITAM

By LATE V. KRISHNAN TAMPY

(continued from the previous issue)

BECOMING THE PRIEST AT DAKSHINESWAR

Pious Rashamani, the owner of the newly-built temple of the Divine Mother, afterwards made him (Sri Ramakrishna) the worshipper there. (14)

During the course of his worship of the Divine Mother, the gracious image as well as its vicinity became shining with the concentrated brilliance of consciousness (Chaitanya) (15)

SONG

He begins his unparalleled new method of worship of the Divine Mother. He wails and prattles even as one intoxicated. He wanders like one bewildered and lays himself on the ground. He cries like a child. Day and night he thinks that the feet of the Mother are his refuge. (16)

MARRIAGE

Suspecting that he was insane, his mother thought that marriage would be proper for the allayment of it. He also agreed and said that one by the name Sarada¹ would be his wife. (17)

THE FIRST VISION OF THE MOTHER

After marrying the girl of five, he again became absorbed in the service of the feet of the Divine Mother. Everyday he used to think like this: (18)

“O Mother, another day is gone in vain without Your vision. I make a servant of myself (to You); why are You not casting Your glance on me, who has no other refuge? If You be never kind to me, O gracious Mother, what shall I do?” (19)

As days passed on like this and the vision of the Mother remained unattainable, once clasping Her feet he fell on the ground, wept and told Her like this: (20)

SONG

“Mother, by Your feet, which is capable of ferrying (all people) across the ocean of frightful *samsara*, which is difficult to cross, I swear that if I do not see You now, ere long I shall breathe my last.” (21)

तावन्मार्तण्डकोटिशुतियुतपरिवेपान्तरत्युग्रवेणं
सासृङ्मोक्षैः कपालैः कलितरणरणतकुण्डलस्त्रिवभूपाम् ।
कल्पान्तोद्भ्रान्तवान्तोज्ज्वलदनलशिखोत्क्षेपिरूक्षाक्षिजिह्वां
धृष्टोत्सृष्टाट्टहासां त्रिभुवनजननीमूर्तिमग्रे ददर्श ॥ २२ ॥

अनन्तरं सौम्यदृगन्तवीक्षणा ववर्ष सा स्मेरमुखी वचस्सुधाम् ।
दिवो विकारस्तिमितार्द्रसङ्कुलस्तमोवृतो वृष्ट्यवशेष एव हि ॥ २३ ॥
भद्रं वत्स भयं मा गाः मामेव शरणं ब्रज ।
दृष्ट्वा मां सर्वभूतेषु जन्मनामाप्नुयाः फलम् ॥ २४ ॥

द्वादशवार्षिकस्य तपसः प्रारंभः

ततः प्रचक्रमे तीव्रं तपो द्वादशवार्षिकम् ।
वश्यतां शुचितां दाक्ष्यं येनाप करणत्रयम् ॥ २५ ॥

विकल्पशतविह्वला क्वचिदपारनेराश्यभू -
विमुह्यदखिलेन्द्रिया क्वचिदसह्यतापोद्वहा ।
क्वचित् परमपावनी त्रिभुवनेश्वरीदर्शना -
दभून्निविडसङ्कटा परमसाधनीपद्धतिः ॥ २६ ॥

अन्तर्बहिश्च विवशो बहून्यनैषीद्दिनानि गतनिद्रः ।
शरणितचरणाम्बुजया जगदे जगदेकनाथयाऽथ तया ॥ २७ ॥

गीतम्

भवतु सुखी नु कथं - नरो भुवि - भवतु सुखी नु कथम् ?
भूसुरपञ्चमपण्डितपामरभेदविचारपरो - नरो भुवि - भवतु सुखी -
काये कलयन् घनमभिमानं क्लेशशताकुलितो - नरो भुवि - भवतु सुखी -
स्त्रैण जननीं द्रविणं च तृणं यो मनुते न सदा - नरो भुवि - भवतु सुखी - ॥ २८ ॥

विकरणशुष्यार्थं प्रयत्नः

कस्को यत्नो नास्थितोऽनेन चित्तम्
नेतुं स्थेयं मन्युलोभप्रवृत्तम् ।
दास्यं हास्यं शिथिले पञ्चमानाम्
चेतोवृत्तिं लब्धुकामस्तमानाम् ।
गङ्गातोये निष्कजालं च पङ्कजम्
क्षेपक्षेपं सोऽगदीदस्तशङ्कम् ॥ २९ ॥

भूगर्भे भुवनहिताय गुप्तपूर्वं भग्नाभं तदनु विमोच्य हन्त सुरधैः ।
जाने त्वां कलितगुणं सुवर्णं गाहस्वान्तर्धिं पुनरपि पङ्कनिर्दिशेत् ॥ ३० ॥ (क्रमशः)

Inside, the disc of the concentrated lustre of millions of suns, he saw before him the frightening form of the Mother of the three worlds, bedecked with a garland of bleeding heads with ear-rings, Her fearful eyes and tongue tossing like flames of fire blazed up by the typhoon of the end of a cycle and laughing terribly.¹ (22)

With a gentle look and a smiling face She afterwards poured the ambrosial words like the drizzle falling from the calm moist sky overcast with dark clouds. (23)

"Good betide you my child; be not afraid. Take refuge in Me alone; seeing Me in all beings attain the ends of life". (24)

THE BEGINNING OF TWELVE YEARS' PENANCE

Then began the severe twelve years' penance, by which he attained controlling power, purity and integrity in his thoughts, words and deeds (*Karanatraya*). (25)

The most difficult process of his *sadhana* (penance) was sometimes perturbed by various doubts, sometimes assailed by acute despair. Again sometimes (due to his severe *sadhana*) his senses were benumbed and sometimes unbearable heat was produced (in his body). Sometimes it (*sadhana*) was supremely blessed with the vision of the Mother of the three worlds. (26)

Sleepless he spent many days in outward and inward restlessness. Then She (the Divine Mother) the only refuge of the Universe under whose lotus feet he had taken shelter told him thus: (27)

SONG

"How can man become happy in this world? He is after differentiating between Brahmana and Pariah, the learned and the ignorant. He is troubled by hundred difficulties because of his complete identification with the body. He who considers all women as mothers and all wealth as mere straw will never be troubled."¹ (28)

EFFORTS FOR THE PURIFICATION OF THE THREE KARANAS— THOUGHT, WORD AND DEED

What all efforts had he not done to steady the mind which (generally) functions in anger and avarice. He adopted laughable servitude to the Pariah with a view to attain equal vision. While throwing golden¹ coin and mud in the waters of the Ganga he told without any doubt: (29)

"O you gold, that are equal to mud, I know that you were first hidden inside the earth for the good of the world, unshining; then you were taken out by ignorant people and endowed with virtues (or values). You do enter again inside (the earth)."¹ (30)

(to be continued)

¹ At all these places the author takes the liberty of slightly deviating from the authentic version of the incidents of the life of Sri Ramakrishna.

THE LAST MESSAGE OF THE HOLY MOTHER

THE PREFACE

There is an obdurate impersonality about the world-problems which affronts an individual at every turn. Life flings a mighty challenge. Those who do not know how to take up that challenge are smothered remorselessly under the shining steel-wheel of events. Millions and millions go under like moths. Problems go ahead of time as it were and get more and more tangled in the process. World-problems are the most dynamic part of the patrimony which humanity inherits every moment. Not that problems are not taken up for solution. But almost invariably new problems are fashioned while the old ones are tried. Thus we are delivered from the last lap of a simple one to the first lap of a complex process. Evolution of human problems in history is really an engaging study.

A few days more and we are going to inhale 1950. The problems which will be outstanding in the zero hour of the midnight, 31st December, 1949, will be duly carried over to the first shy moments of the 1st January, 1950. It is interesting to stand aside mentally and look on the impetuous march of events. Even if we take the objective reality of these events for granted, one great question remains to be considered: how an individual affects these problems and is affected by them? Without going far too deep in metaphysical subtleties we may say, as far as we accept the reality of the relative world, so far the individual, as a social unit, is a construct of the events of the world, whereas the events themselves are the constructs of the individual. Events are rooted in the individual and the individual is circumscribed by the events. Extraordinary

cases are quite possible where an individual can totally outgrow all events and whatever import and importance they may have. Such individuals are very very rare. Their influence over events are profound and abiding.

Though it is a fact that we meet the world at international, national and society levels, essentially in all these cases the fundamental approach is subjective and personal. To take an example: U. N. O. is no doubt an international organization. The U. N. Secretary General is an impersonality, an office, while Mr. Trygve Lie is a personality and a character. Such is the case with all its members. The events which will be moulded here will bear the unmistakable imprint of the collective personality of the members of the organisation. The organisation is surely greater than each individual member. But to expect that the greatness of the organisation will be greater than the total greatness of the members taken together is a sort of wishful but excusable transcendentalism. The proper and effective functioning of the U.N.O. very much depends upon the purity of the aspiration of each of its individual members, who again in their turns are guided by respective governments manned ultimately by individuals. Now we see fundamental approach to all world-problems concerns the individual man in a very practical sense. So the real constructive worker addresses himself to the individual which is ultimately the self. Therefore self-culture (which may take many forms of personal sadhana) is vitally related with all true efforts for solving world-problems. Mahatma Gandhi was given to considering his leadership in the national struggle of

India as a personal sadhana for attaining *moksha*. Therefore his was a life of incessant spiritual practices. And to the extent he attained spirituality he helped his nation and humanity.

The mystic who apparently keeps himself rather aloof from the thick of the world-struggle has always a better understanding of the real difficulties than the so-called big few of the world. Right kind of guidance can very often come from him. The mystic as a rule prefers to address the individual. In our impatience and ignorance we often think that the mystic's is an unpractical way of doing the thing; there should be something on a mass-scale. Yes, mass-scale things are often necessary and unavoidable. But the attempts will be successful only as much as and to the extent the individuals have been touched severally. When we bring our passions to our problems we are likely to treat them only adversely. Therefore the mystic primarily concerns himself with the individual and his mind.

In quite an alive address M. Torres Bodet of *Unesco* said the following words:

"But with due respect to Socrates and the encyclopaedists of the Age of Reason we no longer cherish the illusion that progress in education is bound automatically to bring us nearer to peace. Education has all too often been misused by man. There is a motto used on the frontispiece of many school text books or—carved on the facade of many institutions of learning—a very good motto upto a point, but I feel it reflects the ideas of a bygone age which still believed that nations each represent a supreme, isolated and absolute value. This motto, in its simple, naive eloquence reads: 'Education makes nations great.'

Gentlemen, I do not believe this to be

education's greatest blessing. I prefer to think that education will not be a genuine instrument of peace until we can inscribe on our books and on our school building: "Education makes men great". I agree that patriotism is one of the most honourable and legitimate human feelings, but its worth must be judged by the calibre of the citizens it inspires. *Unesco* is concerned with the development of man, is inspired by an ideal of humanity. Its influence will not prevail in the hush schools unless it guides the deliberations of chanceries. That is the deep significance of *Unesco's* work to enable man to use the resources of education, science and culture to make the resources of all nations available to all men."

The thoughtful speaker has raised here a very important issue and has viewed it with a vision. To the extent he has travelled he is heartening. But yet there are horizons beyond. And that beyond is embedded in the heart of a man. "Education makes men great". Whence and how that greatness comes? It comes in the same way as a huge Banyan tree comes from a tiny seed. At his journey's end towards which the speaker seems to lead, he will discover that in the history of human thought there has not been a better definition of education than what was given by Swami Vivekananda: "Education is the manifestation of the perfection already in man". The definition of this perfection is *Tattvamasi*. Here is the ultimate solution of all problems. To the extent we pattern our ideas in the light of this truth we will be helping humanity in solving its problems. We have to understand that man cannot be made greater than himself for he indeed is the greatest. Only man must be helped to know and manifest it. That is Education.

¹ To the American Club in Paris, on 27 October, 1949.

It is claimed 'Unesco is concerned with the development of man'. What is meant by this 'development of man' is not made clear here. Real development of man is possible only in the line of his inherent divinity. If the world-problems have objective reality they cannot be destroyed. It is only by making man bigger than his problems that problems can be defeated. If the problems have only subjective reality then also it is only by improving the subject that problems can be tackled effectively. In any case true cultivation of genuine manhood in man, which is his essential divinity, comes to be the real task. The deeper Unesco drives its roots into the conception of divinity of man it will serve its noble purpose better. This tantamounts to saying, Unesco should consciously make Vedanta its philosophy.

THE MESSAGE

All what we have said upto now is only by way of preface to an interpretation we shall venture to make of the last message of the Holy Mother, the Divine Consort of Sri Ramakrishna. As we understand it, this message notwithstanding its homeliness is of supreme importance to humanity today, for it precisely speaks on the problem of peace.

Her biographer writes: "Five days before her passing away a lady devotee known as 'mother of Annapurna' came to see her. As no one was then allowed to enter the Holy Mother's room she sat at the door way. The Mother caught sight of her and beckoned to her to come near. She bowed down and sobbed out, 'Mother, what will happen to us hereafter?' The Mother consoled her in a low, almost inaudible voice, 'Why do you fear? You have seen the Master'. After a pause she added, 'But I tell

you one thing—if you want peace of mind, do not find fault with others. Rather see your own faults. Learn to make the whole world your own. No one is a stranger my child: the whole world is your own!' Perhaps this embodies her last message to the world also."

In these very unassuming words of one of the greatest mystics the world has ever produced, we have here a message the faithful application of which in personal, social, national and international life can save the world from the tension of fear and insecurity and bring abiding peace instead. As such, it is profitable for everyone in any station of life to try to understand the real import of this message as deeply and comprehensively as possible. As one tries to meditate deeper into the significance of this simple message one is surprised with the discovery that herein lies compact a scheme for the regeneration for mankind of which peace will be but a by-product.

It is said, 'If you want peace of mind do not find fault with others. Rather see your own faults.' If everybody would see his own faults will there be any fault left to be seen? We acquire faults by seeing faults. So to see faults in others is a subversive act against oneself. Moreover when I sincerely take up the *sadhana* to see my own faults I will find very little time to see others' faults, for my own faults are by no means small in number. Seeing my own faults also means being headlong busy in a regular fight, for when I really understand that it is a genuine fault of mine I cannot be at rest before getting rid of it. And those who have experience know how difficult it is to get rid of even one single fault. Sometimes it takes years of sedulous *sadhana*. When fortunately I have, by the grace of God, learned to see my own faults

I cannot but develop genuine sympathy for one who is suffering from the same faults; that means, to that extent I shall become less self-righteous and arrogant; that means, to that extent I shall not be offensive to others and disturb peace. The coloured man cannot hate a coloured man! After all white or black or somewhere in between we are all coloured people! If a man is not thoroughly unfortunate it is not very difficult for him to discover his own faults. But how is it possible not to find fault with others? It is one of the severest austerities one could take upon oneself. At the outset it seems to be an absurd task even. But as one sticks to the aspiration with grit, ways open up. This can be attempted in two ways: by self-projection and *vichara* (discrimination). In the ultimate analysis self-projection is of course a misnomer. Because Self that pervades everything cannot conceivably be projected. Yet what we mean by self-projection in a relative sense is the discovery of the perennial affinity and even identity. As one advances in this *sadhana* one discovers that the very conception of 'others' is another name for illusion. Once one can get grounded at least in the conceptual understanding of this truth, one gradually learns to see that ultimately there is nothing as 'others.' When 'others' cease to exist their faults also have to go with them. What remains is a vast ocean of being, of Self, nomenclatured diversely—a pleasant fair of the duplications of the self. When I have learnt to own others' faults as mine, I cannot be at war with others. The secret of the oceanic love, the mystics develop, is that they realize the self in all that exists. Therefore they are always the fountain-source of abiding peace. It may be that from the *vyavaharika* standpoint,

the individual and his faults exist for all practical purposes. But the realization of self-identity with the 'others' who have faults, works a real and vital transformation in the quality of the seeing of the seer. He learns to see the virtues and vices with equal eye, he becomes *sama-darsin* (one with equal vision). He does not even see any vital difference between a man and an animal. Sri Krishna vouches for this:

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शनः ।

The knowers of the Self looks with equal eye on a brahmana endowed with learning and humility, a cow, an elephant, a dog and a pariah.

Bhagavadgita: V, 18.

Such a man can never be a cause of any suffering for anybody in the world. Contrariwise he is a peace-generating institution by himself.

This is perfectly achievable, but achievable at the cost of much austerity and *sadhana*. The Holy Mother herself is an object lesson in the matter. We shall recount some incidents of her life to show how uniquely she exemplified her own teachings in her own life.

One of the disciples of the Holy Mother used to live an immoral life and at the same time kept on visiting the Mother. Master Mahashaya requested Sarat Maharaj to see that the man's visiting the Holy Mother was stopped. He perhaps thought that such a wicked man should not have the privilege of such a holy company. Sarat Maharaj replied, "He is Mother's disciple. How can I prevent him from visiting his Guru?" Then Master Mahashaya petitioned to the Holy Mother herself through some other agency. The reply

that came is wonderfully illustrative of equal vision in actuality. She said, 'If my children smear themselves with dust it remains for me, their mother, to remove that dust from their person and take them on my lap.'

A certain lady devotee who had ill-repute used to visit the Holy Mother. The sadhus and the lady devotees used to get annoyed at this. But the mother would not take any note of it. One day Balaram Babu's wife informed the Holy Mother through Golap-Ma that if the particular woman continued visiting her, it would become difficult for them to keep on coming to her. The Holy Mother replied: "Those who have taken refuge in me will come here. If one does not come because of another's coming what could I do to that?" Previously others would not partake of the food served by the lady. But when the Holy Mother continued to accept food from her hands and her services too, others also learnt to follow her example.

"When a woman who had led a bad life went to her in a mood of sincere repentance and made an unreserved confession of her sins, she embraced her with great warmth of feeling uttering these words of assurance: 'Don't despair for all that you have done. You will get over all your sinful tendencies.' She also gave initiation to that lady."

Several such incidents could be quoted. But now we shall quote here two slightly different illustrations to show what a unique way of looking at things she developed on account of her perfect mastery in equal vision.

One morning some one was sweeping the courtyard. After the work was done the person threw the broomstick aside. On seeing this the mother said, "What is this?

You have thrown away the broomstick when the work is done! It takes the same length of time to put it gently in a corner as it does to throw it aside. One should not trifle with a thing though it may be very insignificant. If you respect a thing the thing also respects you. Will you not again need that broomstick? Besides it is also a part of this family. From that standpoint also it deserves to be treated with respect. Even a broomstick should be treated with respect. "One should perform even an insignificant work with respect."

The other incident. "One day Mini the pet cat of Radhu, was lying on one side of the courtyard. A lady devotee was caressing it with her foot. Gradually she placed her foot on its head. At this the mother said to her, "O my child, what are you doing? The head is the place of the Guru. One should not touch the head with the foot. Salute the cat."

Do you know, salvation of man is in saluting the cat! In this small strange commandment, 'Salute the cat', which may seem outlandish to many, lies compact, a scheme of facing life in a way which can not only bring peace here and hereafter for an individual, but can also transmute him into a peace-generating power.

The second part of the message which follows as a natural sequence of the first one is, "Learn to make the whole world your own. No one is a stranger my child, this whole world is your own."

Yes, here is a definite imperative for world conquest. But it is a conquest which is achievable only through self-mastery and never through self-aggrandisement.

When a man has thoroughly imbibed the virtue of not seeing faults in others in the way we have discussed above, he has

already unconsciously learned to make the whole world his own, for he has already discovered his perennial affinity, nay identity with all. It does not strike strange and unreal to him to hear that no one was a stranger and that the world was his own. It is a part of his experience. Whatever the work of such a man it can only conduce good to humanity.

It will be illuminating to know how the Holy Mother exemplified this truth in her personal life. To quote her biographer again: "Once during the Durga puja she asked a disciple to purchase some cloth for the children of her brothers. He purchased only cloth of Indian make, but the women of the family did not approve of it and made suggestion as to what they wanted. The disciple out of patriotic feeling replied in an excited voice, 'But what you want are all foreign clothes! How can I buy them?' The Holy Mother was present there. She said with a smile, 'My child, they (the western people) too are my children. I must accommodate everyone. Can I ever be exclusive*? Buy the things they want'."

THE APPLICATION

The path of peace is through sanity. One cannot reach sanity without deliberate self-criticism, self-analysis and self-introspection. No nation can reach sanity without practising these on a national scale. Our international gatherings often shamefully manifest our insanity. With what

heroic diligence and scientific precision we see and show others' faults and often those ones which are even non-existent! But invariably we fail to see our own faults. But that is not the way for peace to come.

Peace can come only peacefully. While agitation for peace is a contradiction in terms, objective peace is a misnomer. Fundamentally peace is a subjective attainment. In the ultimate analysis when we hold any object or condition extraneous to ourselves responsible for disturbing our peace, we merely take recourse to an inverse process of self criticism. Those who shoot down may be the positive killers. But those who cannot prevent shooting are at least the negative killers. Every atrocity that is committed on the face of the earth is ultimately an action of humanity. And humanity cannot disinherit the necessary consequences. Artificial barriers of time, space or race cannot hold them back. Self-righteousness is an aberration. It is high time we give up compartmental study of history and geography. Humanity is a heterogeneous homogeneity, seemingly heterogeneous. Therefore no real solution of any human problem can ever be based on a sense and scheme of differentiation. We do not even understand self-interest when we arrogantly feel that an erstwhile sinner has to be made to pay. We rather commit a greater sin in piously supposing that we have no share in that sin. While every suffering is justified (because they are our own making), no oppression is justifiable

* Later on this disciple noticed that whenever she wanted foreign goods, she would not ask him to procure them, for she always respected others' sentiments. Besides this shows that she approved of the nationalistic spirit, only it was too narrow for her, the mother of all

For the information of those who prefer extensive use of home-made cloth, we may also mention here that she wanted some disciples to start a weaving factory instead of merely crying out patriotic slogans

If we have the necessary patience to analyse and classify all the recorded and unrecorded events of history, it is possible to reach at the conclusion that every nation has either directly or indirectly contributed to the world-problems. Once we understand this in all poignant sincerity, we can hope to get at a helpful frame of mind, which is a prerequisite for a clear understanding of the nature of the world-problems. We cannot hate and yet help. We cannot be supercilious and yet be constructive.

One cannot understand the world-problems in their proper perspective before one has got rid of self-love through self-discipline. When self-love is eradicated one attains the capacity of feeling an ardent sense of personal responsibility in all what concerns humanity. But mere feeling of personal responsibility is only the beginning of the end.

An unregenerate man, and we are mostly unregenerate men, cannot help the world in solving its problems unless in an adverse way. To the extent one helps oneself in regenerating oneself through self-culture one really helps the world. It may seem to be a very slow process of doing the thing. Perhaps it is so. But one who smashes the seed to find the fruit goes without it for ever.

The intense centralization of the sense of responsibility which is the outcome of the modern form of leadership is forging new patterns of slavery in different lands. It is not that there should not be leaders. It is not even practical not to have leaders. But when the teeming millions are made to feel a sort of psychological slavery in the form of national and international irresponsibility, it is a ruinous misleadership. Leaders should not only learn to

feel themselves dispensable for their own spiritual advancement but also should make feel others that nothing is going to happen if X, Y, or Z passes away this moment. Things will go on and not necessarily in a worse way. The real greatness is in drawing out the maximum greatness from each individual. It is bad taste to become too tall in a realm of pigmies. An elephant is incongruous in the land of ants.

He is really great who helps others to discover their greatness. True homage to greatness is paid only when we thoroughly inbibe that greatness for ourselves. Other things are mere futile genuflections.

Those who seek to lead will necessarily mislead. There is something primitive about the psychology which drives them to seek and hanker after leadership. As long as there is seeking for leadership by a man, he cannot be competent to become a true leader. A high sense of superiority can prevail only in a genuinely inferior person. And such a man will have a passionate desire for leadership. How vain and odd it is to allow oneself to ruminate the idea, 'If these fellows make me their leader I am going to give them good days!' In every country there is so much of rivalry, jealousy and competition among political parties for leadership. Every party thinks itself superior to the other. Not only that they go out to educate humanity regarding the inferiority of the other party men. They do not also feel at all shy to declare as loudly as they can their exalted superiority. What is popularly known as election campaign is very largely an act of telling the people, firstly, that the wickedness of the rival party men could not be adequately described in words, and that once saddled in power, the first thing they would do was to ruin the country totally

once for all; secondly, that his own party-men were (as is well-known!) heaven's first-borns and so the first thing they naturally would do after being saddled in power was to take them all straight to heaven (the topography of which is well-known to them) or as an alternative bring the heaven down on earth; as all knew they were all incorruptible! Now here is something fundamentally wrong. Instead of persistently trying to see one's own faults here one consistently sees and shows others' faults and seeks to cover one's own ones with all the skill one can invent. In the light of the Holy Mother's message this is definite wrong-doing to one self and humanity. So when such people come to power they necessarily become powerful wrong-doers. They may even sincerely wish to do good to the people, but their *samskaras* (inborn tendencies) which they have not known how to control, make them act contrariwise. The correct attitude is to seek to serve in all humility and prayerfulness.

Be it a democratic form of government or any other when the leadership has come to a party through competitive seeking it is going to deliver the nation from one problem to another until it is ousted out of power by another party which in its turn will meet the same fate. In this way the vicious circle wheels on and on.

The competition for leadership in the international sphere in the present context of the world has not only effectively prevented solving the outstanding international problems; it has been also creating one problem after another.

It must have been therefore so refreshing for every thinking man to hear Pandit Nehru declaring in very definite terms before his American audience that India was

neither seeker of leadership nor the shirker of responsibility withal. This is really a very noble sentiment worthy of a nation of a very high culture. Only Pandit Nehru must be sure that this may not prove to be a deliberate indirect attack to the target. That will be a horrible hypocrisy which cannot be good for the nation. It is but natural for a nation which has been in slavery for several centuries to develop a psychology of lording over others. It is only because, even in slavery India did not lose her soul, Pandit Nehru could with confidence make such a significant declaration. Whoever claims himself to be an Indian is duty-bound to help their leader in fulfilling the pledge he has taken before the world in the name of India, by improving their individual personal lives. Severe and sustained national penance is necessary to keep the psychology of the nation tuned to this high note of sublimated aspiration.

What form that penance can take but 'renunciation and service'? Our leaders should try to understand more intensely what exactly Swami Vivekananda meant by saying "The national ideals of India are renunciation and service. Intensify her in those channels, and the rest will take care of itself. The banner of spirituality cannot be raised too high in this country. In it alone is salvation." As time will bring in more of experience and maturity our leaders will discover that in these inspired words of Swamiji there was not only a genuine national planning for India but also a scheme for regeneration of mankind, which begins with seeing one's own faults only, courses through respecting the broomstick conscientiously and ends in saluting the cat in all humility.

14-11-49.

JESUS THE CHRIST IN THE ATOMIC AGE

By ANTHONY ELENJIMITTAM

The counter-blast of the atomic bombs from behind the 'iron curtain' has made the western block a bit more cautious in their foreign diplomacy.

America, Russia and Europe claim to be Christian countries and yet where is Christ and Christianity today? How much of verbal Christianity and yet what a deplorable lack of that spirit which made the personality of Jesus a mighty force in the spiritual evolution of mankind! Caught up, as we usually are, in power-politics and economic exploitation of other countries, we fail to see the very rudimentary elements of an honest, sincere and pure life. Our reason and subtlest fibres of heart have all been blunted to such an extent that we continue to look upon that scientific, thorough mass-murder of peoples—what they call 'war'—as holy crusades!

Just imagine the ecclesiastical dignitaries in Italy blessing the bayonets of Fascist soldiers going to plunder, shoot, gas-bomb, kill and rape the poor Abyssinians in the year 1936! Just imagine the Church of England praying to make their king "victorious over his enemies!" Just imagine many a Christian missionary in the vast regions of China, India and Japan still trying to uproot the indigenous culture and civilisation by enthroning their own respective versions of Churchianity! The memories of the second world war were soon effaced and peoples and governments are getting ready to wage a deadlier war, this time an atomic and chemical warfare!

Our civilised man has lost his moorings. He has no hold on Mother Nature. The Man in men is continually being desecrated

and killed by mechanical superimpositions of dead dogmas and outdated creeds on the one side and the unlimited power-thirst of the imperialist powers on the other. Many of the outer churches do not any longer convey the idea of the Inner Temple of Man, the Holy of Holies within the heart of man, where lie deep buried God and His kingdom. In our industrial and atomic civilisation we have now reached a stage when we need say a halt to this blind march to the doomsday, to ponder over in a detached way and ask ourselves in all seriousness: Oh Man, whither? We have reached a stage when the reversal of spiritual values has to take place so that on the unshakable rock of humanity, on the perennial philosophy of humanism, we may anchor our tiny barges while sailing along this tempestuous sea of life.

The Western countries that claim to follow the footsteps of Jesus must now have the courage and sincerity to go once again back to the feet of that Master who lived and taught in Palestine. Time is come for those who seek a way out of the tangled world situation today to go back to Jesus, the man, the prophet, the teacher, the inspirer, the saviour, exactly as he lived and taught. Crystallized traditions, the chasuble of stereotyped dogmas and immutable creeds must be removed so that we may go straight to the personality.

To detect the living personality, to reconstruct the life and gospel of Jesus, we need absolutely set aside all the theological and dogmatic frontiers of the various churches, the learned, but stone-dry commentaries and official interpretations of the

scriptures and with a purified, prayerful and devoted heart we need seek, seek until we find. In the words of Jesus himself, to those who abide by his gospel truths, who lead a Christ-like life, pure, fearless, God-centred, loving, compassionate, forgiving, suffering, being killed without killing, to them he manifests himself; into their hearts come he and his "Heavenly Father" as in their own tabernacles. As the Gautama of the Sakya race, while seeking enlightenment or *buddhahood*, let nothing to be interposed between the unredeemed seeker and the redeeming Truth, so did Jesus in his preparatory stage to undertake his great mission.

From the wilderness, after days of fasting, prayer, yogic practices and meditation, the man-Jesus returns the God-Christ, the flesh-and-blood manifestation of the *Logos*, comes to this world to crown and fulfil all that are true, beautiful and noble in Judaism, in the world, to teach man that self-sacrifice or the Cross is the pathway towards Self-realisation or resurrection into spiritual life of the twice-borns. That bubble, that creates an apparent distinction between and separation from the ego and the ocean of "I AM", from the cosmic consciousness, from Universal Love, from Reality the Supreme and the Ultimate, is to burst; the ego that is interposed between the ephemeral self and the Real Self is to be killed, sublimated or regenerated before God-consciousness dawns and one can really be one's own Self. "If any man will come after me, let him deny himself, take up his Cross and follow me", says the Master. Jesus who had become one with Reality, which he called "Our Father who art in heaven",—which Sri Ramakrishna called the "Mother of the Universe"—could now say in all truth and

authority: "I am the light of the world; he who follows me will not walk in darkness".

Now in a boat near the Salt Lake, now upon the mountain, now amidst the crowds, now in the temple, now in the solitary mountain-top, now with his disciples, the Master went about doing good, announcing the glad tidings of salvation, now in parables, now denouncing the stereotyped priestcraft, now sobbing and weeping over the fate of his Motherland, now using familiar and poetic expressions, Jesus, who is now the Christ of this Age, still whispers into the heart of hearts of his sheep saying as in days of yore beside the lake: "Come and follow me". "You shall know Truth and Truth will set you free". No learned commentaries, no ecclesiastical pomp and authority are needed to understand the simple, clear, lofty, divine teachings of Jesus. The youngest among the greatest Masters and Prophets of history—for according to the most authoritative sources of information Jesus was crucified at the tender age of early thirties dying younger than Sankaracharya—, the most life-affirming spiritual dynamite, Jesus shines resplendent anew, towering far above the petty political quarrels and ecclesiastical divisions and bigotry even as a tall cliff that rises high up, soaring into the infinite expanse of the sky, far above the reach of raging waves of the blue ocean, above the dash of monsoon clouds and lightning flash. Plato in the West and Lao-tze in the East philosophize; but Buddhas and Christs redeem. A philosopher thinks and usually gets imprisoned within the mental categories of his own thought; but the prophet, the saviour, goes all the way in quest of the poor, lonely and the lost and lead them all to the Kingdom of God, to *nirvana*, to liberation, *mukti*.

Buddhas and Christs, though historically distant waves far behind our times, are, however eternally new and young messengers of salvation, the towering personalities who have taught the quintessence of the *philosophia perennis*, the Eternal Religion of Man. They need no apologetic polemics nor ecclesiastical fences to protect and defend them. They are their own best apologies and defences and their evidence is their life transfused into the veins and arteries of those who have the courage, freedom and honesty to live up to their heights and to their own sincere convictions. Religion is not for the cowardly, the hypocrite, the double-faced, the opportunist and the weak. Religion is nothing if it is not unbounded inner freedom, canalised to the service of man. It is this inner freedom that vibrates through every word Jesus spoke, through every versicle that is in the pages of the *New Testament*. Jesus speaks; but his words were his life; his life was the clear, crystal-clear manifestation of the Supreme God-head. At a time when Judaism of the Mosaic Law, the mishna and unwritten Talmud traditions were at the lowest ebb, the purity of an ethical and spiritual religion was camouflaged and traded with by the ecclesiastical pharisaism and materialistic Sadducees, there came the ideal living embodiment of divine perfections and spiritual religion, the religion of selfless service of God and Humanity in the person of the historical Jesus, the super-historical Christ. A similar phenomenon took place in ancient Greece five centuries before Christ. The popular religions were emptied out of their moral content and hence Socrates came and inveighed against the self-indulging weakness of superstition. He taught a refined ethical philosophy that

had power to transform the first-born man of flesh and blood into the twice-born god of spirit and truth. Socrates was accused of atheism by the high priests of vulgar and cheap superstitions. Socrates was imprisoned and was killed; but the hemlock that broke the mortal frame of Socrates released his immortal spirit, the common treasure and legacy to entire mankind. Similarly Jesus was accused of blasphemy by the priests and was condemned to death. But the innocent blood that was shed became the price of redemption, the vicarious atonement for those who through life have become Christ-like. A similar parallel could be traced to the time of Buddha when the original purity of Indo-Aryan culture and their social fabric were adulterated by heavy mechanical burdens of the then prevalent Brahminical priesthood. Then came the pure crystal of an ethical religion which is the basis of both transcendental mysticism and historic institutionalism in religions. How true, eternally true is the teachings in the Gita!

"Whenever, O descendant of Bharata, there is decline of Dharma, and rise of Adharma, then I body Myself forth.

"For the protection of the good, for the destruction of the wicked, and for the establishment of Dharma, I come into being in every age."

Srimad Bhagavadgita IV, 7-8.

This great truth of history is again proved in our own century when the illiterate sage of Dakshineswar, the Prophet of religious harmony and universalist gospel, came to show the mankind the path they should pursue if through religion man wants to develop the perfection that is already in man, to manifest the divinity that is already within us.

It is a great life that is the best commentary and revelation of another great life. It is the elephant that understands the strength of the lion, not an ant or a rat. It is the lives of men like Sri Ramakrishna in our century, of a St. Francis of Assisi in the thirteenth century that are the best commentaries to and revelations of, the lives of Christs and Buddhas. The lives they lead are more powerful than the whole dogmatic paraphernalia, the ecclesiastical pomp and authority. Religion is essentially life; Truth impregnating Humanity, Humanity incarnating Truth. It is this life that once sanctified Jerusalem, that still resounds, inspires, encourages, enlightens, enlivens despondent hearts, dejected society, a desperate world. This is the life of Jesus who purposely called himself "the son of Man", the greatest humanist among the fighter-mystics, the supreme focus of history towering up in the skies in the history of the nations of the earth.

Harmony not disharmony, union not division, integration not disintegration that is the keynote of the redemptive gospels of the world. Jesus was supereminently the Divine Messenger who taught to love all without distinction of caste, creed or race, so that we may be the children of the Father who is in Heaven: for He sendeth his rain on the just and on the unjust and maketh His sun rise on the evil and on the good. There stands Jesus in the open with an unbounded heart of love, owning nothing save God. "The fowls of the air have their nests, the foxes have their holes, but the Son of Man has nowhere to lay his head", says Jesus to his followers. The arching sky was his roof, to do the will of Him who sent him was his bread; he came to this world not to be served but to serve and lay down his

life for the sake of his beloved ones. "None has a greater love than that of laying down one's life for the sake of one's friends." There he stands at the entrance of every heart, throwing the permanent challenge of the supremacy of Moral Law, the invincibility of a God-conscious life of service of the poor and the lost. The reversal of values which Jesus brought about was the most revolutionary. The pride of the Greek of his literary and cultural achievements Jesus contrasts to the simplicity, naturalness and unostentatious grandeur of a God-fearing, pure and conscientious living. To the Roman citizen who was proud of having almost the then whole world under his sceptre Jesus says: "What does it profit a man if he gains the whole world, but suffereth the loss of his own soul"?

To the rich and wealthy who gave lip-service to God and religion but denied the substance thereof he gave the challenge of his own life of voluntary poverty, of non-possessiveness and said: "It is easier for a camel to pass through a needle's eye than for the rich to enter the kingdom of God". To the self-righteousness of the priests who condemned the sinner and the stray sheep Jesus said: "The harlots and the sinners will enter the Kingdom of God, but not ye hypocrites". The prodigal son who has squandered the paternal wealth on wine and prostitutes is received back with open arms by the loving Father. Not a word of condemnation, resentment or criticism. Sinners are forgiven *gratis* with no arguing, calculating on the part of God, whose freedom, life-breath, flesh-blood-manifestation was historical Jesus, the Eternal Christ, one with Reality.

Is this Jesus alive or dead in this century when Atlantic Pacts, Pacific Unions and

Atomic Control Commissions are busy with their work, when the churches are excommunicating the communists and the communists are pressing hard upon their opponents? Is Jesus just a name in the history, a mere subject of dogmatisation and shielding for the churches or is he still a shining star in human consciousness, a power for the good, a living God that still redeems and saves one and all? No, in spite of the betrayal of Christ by the power of gold, worship of machine and power in the west, the gospel of the Cross is alive. The spirit of Jesus, the mystical reality behind the evanescent flux of the historical in him, is an omnipresent consciousness, still alive, still whispering, still speaking, still operating in the hearts and minds of those few who have the courage to live the sort of life Jesus lived, to think the thoughts he thought, to do the deeds which Jesus did. This living spirit of Jesus is studied in the blood of the early martyrs, the seed and cement of the early Church. This spirit is better studied in the lowly, narrow, entombed shrines and rooms of the catacombs, in the mental vibrations and heart-beats of the saints and mystics, in the love and faith of those few who go all the way following Christ to the bitter end of crucifixion, which is but the winter-gloom heralding the advent of the spring-smile of resurrection. The last word in life is the supreme OM, an eternal YES, the life and identity with *Sat-Chit-Ananda*. Being-Thought-Bliss, the greatest word ever found in the various systems of philosophies, theologies and religions of history.

The industrialised, scientifically-advanced and dogmatically enslaved churches must once again turn to Palestine, to the heart of Asia, to India, to re-discover the perennial philosophy of the gospel of

Christ, seen and realised by the esoteric schools of the mystics, philosophers and saints of the West, but obscured by the political power of the Churches, their sectarian walls and superiority-complex. There is the great systems of Yoga and Vedanta, the Mount Everests in the history of human thought, culture and auto-redemptive philosophy of the world, which throw much light for a true understanding of the living Christ, to feel and realise his psychological impulses and mystic union with Reality, the Father in Heaven, with whom Jesus was one and identical. The superfine heights of *brahmacharya* or purity of Jesus, his conscious communion with the personal God, his absolute control over the forces and laws of Nature through psychic and yogic *siddhis*, his mystic identification with the Supreme Reality, his religion of service and deeds, the esoteric mysteries connected with the life of Jesus are best illumined through the floodlight coming from Vedanta, specially the neo-Vedantic renaissance as was lived and expounded by prophets of modern India. Mere breathing of the Indian philosophical air will help one to understand the pages of the *New Testament*, the martyrdom and message of those Fathers and pillar-stones who built up the Church in the West more than many years of Theology and neo-Thomistic philosophy, the great ornate pageantry of the palatial buildings of the Vatican, the whole ritualistic and canonical codes of the church officials.

It must be stated as emphatically as one can that Jesus is not an alien in India, as undoubtedly are the Christian missionaries from Europe and their Indian satellites, who are busy buying victims of poverty and illiteracy to increase their numerical

strength by relabelling them into their respective prison-walls. The India of the Vedas and the Upanishads have still got that fluidity, creativity and organic capacity to enfold and embrace the specific message of Jesus and accept the great ethical, moral and spiritual teachings that form the backbone of his gospel, one of the corner-stones in building up Free India. In these troubled times when man

is more a machine than a living spirit, the Christ-like life of individuals and groups in both the West and the East can still neutralise and outweigh the forces of greed, lust, power-politics and destruction raging wild in the world. May that hour come! May thy kingdom come; Thy kingdom of Truth, Righteousness, of Purity, Sincerity and Freedom of Universal Brotherhood of all peoples and cultures!

FREEDOM AS ENVISAGED BY THE VEDANTA*

By MRS C. K. HANDOO

Mukti or freedom is known to be the highest goal of human life, and that it is attainable to man while living in the world is the special claim of the philosophy of the Vedanta. Most religions believe in salvation after death, but the attainment of an ideal for which one has to wait beyond life, does not seem to be worth striving for in this age of commonsense and rationalism. We are interested in life rather than death and in proof and practice rather than faith and theory; thus this point of view finds no response in the heart of the somewhat impatient and very much sceptical mind of the modern man. But the wisdom of India is in keeping with the spirit of our times when it declares:

यदा सर्वे प्रमुच्यन्ते कामा येस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यस्य ब्रह्म समश्नुते ।

"When all the desires in the heart are destroyed then the mortal becomes immortal"

and he attains Brahman even here"

Kathopanishad VI, 14.

If freedom is not realised in this physical existence to expect it after death is but a futile wish of the pious.

In the first instance life expresses itself through free movement. Mere machines however powerful have neither the initiative nor choice, and in this respect may be considered inferior to the smallest microbe which is not visible to the naked eye of man. This unmistakable urge to freedom is co-existent with life from its lowest forms to the highest. We all know how birds and beasts chafe in bondage and sometimes languish to death in their well looked after cages, and even the tiniest insect and crawling worm resist and retaliate when any attempt is made to thwart their freedom of movement. The higher we rise in the scale of life the larger the choice and scope for movement. Its highest manifestation is to be found in the activities of

* Adapted from the paper read at the Conference on Religion, Culture and Morals held at Lucknow.

man who has innumerable ways at his disposal for the outlet of his mental and physical energy. This love of freedom is the driving force in life and the strongest desire of the human heart; from it spring all activities that impel man to love or hate, renounce or possess, and to conquer or die. It gives us no rest and turns smaller ambition into dust, thus forcing the embodied soul to progress from life to life until it finds its resting place in its own inner purity and inherent Divinity.

In the beginning the main struggle is felt to be against the bondage of nature. The lower consciousness seeks only physical gratification and tries to overcome all obstacles that prevent the satisfaction of his animal propensities. In the West where nature is not bountiful and the struggle for existence is keenly felt, the conquest of the outer world is felt to be the greatest need of man, and towards this end the Western genius has naturally directed all its energies. Man has measured the depths of the seas, scaled the heights of the mountains and studied the stars and planets. He is able to fly in the air, swim over oceans, and traverse land with a rapidity that is amazing. Labour-saving devices have been invented, and the comforts of physical existence multiplied a hundred-fold, but there is a dissatisfaction more poignant and widespread than the world has ever known before. In spite of its struggle and success science has not gained the freedom it sought for, and the modern man affected the world over by the brilliance of scientific achievement, is seized with a greater restlessness. Though he keeps himself engaged in a round of feverish activities, they are an indication more of nervous strain than a poised and balanced mind. Genuine dis-

ress is felt as the heart is empty and its longings not easily stifled. A great cry for freedom has thus arisen and has become the distinguishing mark of our age. We seek for it in all spheres of life—freedom of politically enslaved nations against foreign domination, freedom of the individual against society convention and tradition, and freedom of thought and action. The temper of the people is such that they wish to throw overboard even those laws and institutions without which society cannot function and exist.

An axiom of ancient Indian thought lays down that subtle and metaphysical truths are differently understood by individuals according to their mental make up. In this way though the desire for freedom is universal, it has come to have different shades of meaning, and its appeal to men depends upon the acquired tendencies of their past lives, modified by present education and environment. Psychologically and historically speaking the desire for freedom may be divided into two broad divisions. One is the Greek method of approach now represented by modern European and Western thought which is interested in man and nature, while the other method concerns itself with the inner life of man and is represented by religions in general and Indian thought in particular; and it is this freedom as enunciated in Indian philosophy that I wish to discuss here. The former seeks to conquer gross physical matter in order to free itself from the caprice of nature, and the latter wishes to control the flowing current of thought, feeling and desire in order to free itself from the caprice and vagaries of the mind. While Western thought emphasises and encourages efficiency, reason power and a will to

thought are endurance, suffering, tolerance and understanding.

The Greeks laid down the foundation of Western scientific thought but they were essentially humanist thinkers. To them religion was not a matter of experience or a "being and becoming" as it was to the Indian, but simply a human convention at best. Socrates said that "to know man is the end and aim of all knowledge" but the Vedantist insists upon a knowledge of God, without which he says it is not possible to know man.

It must not also be forgotten that all the great religions of the world originated in the East, and are the typical products of a point of view which is peculiarly Eastern. But even in the East it was given to India more than to any other nation to preserve this vision of life for the good of mankind. A mild climate and an abundant supply of food and water, gave her leisure and freedom from physical wants and thus she was able to dedicate her long life that "dates itself from the Vedas and remembers itself in the Upanishads" on seeking the reality behind the changing phenomena and the unifying principle amidst diversity which her sages call Brahman in the cosmic sense, and atman in the individual sense. The courage of these bold and fearless thinkers has no parallel in the history of human thought and Maxmuller pays great and deserving tribute to them when he says that "they climbed up to heights where their lungs could only breathe, and where those of other beings would have burst."

In the past, even in the field of objective sciences India's contribution was considerable, but a thousand years of political subjugation has killed a great deal of her enterprise and talent. While she has been

thus petrified tremendous strides have been taken by the West, in the expansion of man's knowledge of himself and the world, and the advance made in industrial development and mechanical invention have been beyond his greatest dreams. But, India keeps even now within herself her philosophical principles and religious ideals, which are the central core of her being, and for the dissemination of which she still survives. In the building up of all mental sciences and eternal verities she can supply to the world what it needs most at the moment—a vision of life that will act as a corrective to the lop-sided civilisation of our times.

Though we are passing through the most tragic period in history, yet in a sense it is a moment of importance and is fraught with great possibilities for the future. Two streams of thought that flowed so far in more or less isolated splendour—the West making for brilliant display and India for life and stability—are now drawing together, and it is the privilege of the present generation to stand aside and take an impartial view of the whole. What is more,—it is for us to bring them together and make them flow in one stream for the enrichment and unification of human life. From the point of view of absolute and enduring values we are constrained to say that the quest for freedom in the West will occupy a position much lower than the ideology of India. At the same time we in India must honour the West for their humanitarian efforts to fight death and disease and to reduce the drudgery of labour with the aid of science. But the Vedantic view of life is the only system of thought which recognises that behind the thing itself which seems to be the object of our striving the real thirst is for freedom.

Sister Nivedita an ardent votary of Hinduism has well said that "Hinduism is not...an idolatry of the fugitive" nor is it "a gospel of success." The able writer continues by saying "seeking for triumph to the utmost of our power, we are not therefore enslaved by it, striving with all our might to reverse our defeat we are nevertheless not bowed down by it. In conquering as in conquered we stand serene in the power of religion conscious of a sovereign self-restraint within that yields to none of the circumstances of life whether these be good or ill".

Being an impartial witness to the spectacle of victory or defeat, does not lead Hinduism to the negation of life or the world. It would only lessen the emphasis that the West lays upon the development of life or body and give them the correct place in the scheme of things from the standpoint of Reality. It would ask the world to extend its vision beyond economic and physical values to those vast unexplored fields of the mind of which modern psychology has but the vaguest inkling. Through infinite gradations of thought it would show the way to that freedom of the spirit attainable in the life of man and known to Vedanta as *Jivanmukti* where all doubts are dispelled, the longings of the heart satisfied and the summit of human endeavour attained.

Freedom, declares the Vedanta, is not to be found in the perishable goods of the world, nor is it to be found in nature which is liable to change and subject to the laws of cause and effect. Its field is beyond the senses, where the limits of the gross and physical are transcended. When the lower consciousness grows and broadens then a longing for the freedom of the spirit sets in. This is known as *mumuksha*

and one who seeks for it is known to be a *mumukshu*. According to the Vedanta this freedom of the spirit is a fundamental necessity of the human mind, but its quest becomes elusive owing to a pre-occupation with the objective world which misleads man for the time being as it were. Vivekananda who has resuscitated the truths of the Vedanta in modern times says on this subject, "The search for God, even in its crudest form is the idea of freedom, and the idea of freedom and unchangeability is one and the same. It is the free alone which never changes and the unchangeable alone is free".

Reason holds supreme sway over the mind of the modern man and doubt, criticism and argument and all rational modes of thought are considered superior to the old fashioned virtues of faith, purity and forbearance, but Vedanta says that the light of reason—specially the impure and undisciplined reason—is not sufficient to take us to the land of our journey. Though the ultimate idea of freedom is beyond sense perception and intellectual conception, it is not anti-rational. Reason guides us in the phenomenal world of time, space and causation. It works adequately in the realm of conceptual thought but this the Vedanta considers to be a lower plane of Reality. While it recognises the limitations of reason its help is not discarded but only supplemented. It is the heart when enlightened that takes us to the highest plane, and therefore it is in religion and the inner life of the mind that freedom must be sought for. India more than any other country has always practised and advocated that peculiar form of mind culture known as meditation. It gives to the mind what secular education is unable to give—a widening and deepening of the qualities of the

heart, and a strength of mind that brings forth peace, calm and steadfastness as its natural fruit. To be at the mercy of outward forces is slavery and the more unstable the condition of the mind the further we are from freedom. Power and knowledge without holiness according to the Vedanta make human beings into devils. It has been said that "the aim and effort of civilisation is always to maintain the supremacy of the moral faculty."

But reason is the instrument of knowledge and not the instrument of inspiration. It is only the heart that can be inspired but we have cultivated reason at the expense of the heart and for this neglect we are paying a heavy price. Morality has become a mockery, and self interest the law of individuals as well as nations; therefore in the midst of our increased learning, and arrogant boast of the conquest of nature we cannot escape from the verdict that posterity will pronounce on us, and which our conscience has already declared that in this manner we have ourselves defeated the end and aim of civilisation.

What the Vedanta wants to preach is that the reality of the external world, and the reality of the internal world is one and the same, and on this unity of existence this philosophy takes its stand. The theory of evolution covers only half the field and is the gross and physical explanation of the law of life. Only a partial view is presented by science when it says that life evolves from the amoeba, the higher and subtle truth being that God is also involved in it. This explains the appearance and development of the mind with all its higher faculties of conceptual thought, reason and moral conscience culminating in the perfection of character as expressed by Rama or

Krishna, Buddha or Chaitanya. Thus the evolution of life is in a circle. It arises from God and goes back to God and this divinity of man as well as the world is its true reality. Freedom consists in seeing nothing but the Atman in every thing—all thoughts of duality, the barriers that are created between man and man are bondage. In a homely fashion we say—"I and you, mine and yours, this is maya"—maya being the primeval ignorance attached to the mind and the source of all bondage. But as maya is unreal, so the bondage it creates is in no way the essence of our self. It is freedom that is truly an inherent part of our divine nature, so much so, that it is not to be attained but only discovered. So in spite of man's bondage to karma the fire of this divinity is always ready for ignition and this freedom is always attainable to him at all times and moments. The Upanishads say:

पराञ्चि खानि व्यतृण्व स्वयम्भूतस्मात् पराङ् पश्यति
नान्तरात्मन् ।

कश्चिद् धीरः प्रत्यगात्मानमैश्वर्यवृत्तचक्षुरमृतत्वमिच्छन् ॥

Owing to an inherent defect the senses have an outgoing tendency and they see the external and not the internal self, only the wise who desire immortality turn their eyes inward and behold the inner Atman.

Kathopanishad IV. 1.

It is this replacing of the outer vision by the inner that is the greatest need of our age, and must come as a turning point in the world's great march to freedom. In this age of burning loyalties to class, country and ideologies, this vision of unity is the greatest gift of Vedanta to humanity. It will give us a broader and saner outlook on life. Professor Radhakrishnan said in his Kamala lectures (Cal. University 1942), "Our present problems are inward and

382 spiritual. The next evolution is not in man's physique but in his psyche, in his mind and spirit." India alone can supply the philosophy on which this urgently needed structure of thought can be raised, and this gift that multiplies to with giving, she is ready to give to the world. The future must find an outlet for all temperaments and talents in construction rather than destruction. The purity of man's morals and not the accumulation of wealth must be the measure of his progress, the expansion of the heart and not the armament of nations the approach to freedom, and the finding of God in the forgetfulness of "me and mine" the highest ideal known to man. On all activities that further these ends the Vedanta will continue to shed its beneficent light, for it blesses all cults and creeds and believes in no nation but the human race. Even in its conception of humanity it goes far beyond all systems of thought for it considers all that lives and breathes to be a temple of the soul.

When this Unity is rightly apprehended there will be a fusion of the Vedantic and Western point of view without loss or destruction to either; the conquest of the outer and inner world will be assigned their

proper place in the scale of human values, and a harmony established between the two. The spirit of the Vedanta will come down from the mountain and the cave and pervade the field and the workshop, the school and factory; then only will the future and the past, the East and West unite in singing with the ancient poet:

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।

Thou art woman Thou art man, Thou art the youth and the maidens too.

त्वं जीर्णो दण्डेन वज्रसि त्वं जातो भवसि विश्वतोमुखः ॥

Thou art the old man who totters along, leaning on the staff. Thou art born having faces turned in all directions.

नीलः पद्मो हरितो लोहिताक्षस्तडिर्भ्रं ऋतवः समुद्राः ।

Thou art the dark blue butterfly and the green parrot with red eyes. Thou art the thunder-cloud the seasons and the oceans.

अनादिमत् त्वं विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥

Thou art without beginning and beyond all time and space. Thou art He from whom all the worlds are born.

Svetasvatropanishad, IV, 3-4.

"All that we see in the universe has for its basis this one struggle towards freedom; it is under the impulse of this tendency that the saint prays and the robber robs. When the line of action is not a proper one we call it evil, and when the manifestation of it is proper and high we call it good. But the impulse is the same, the struggle towards freedom."

SWAMI VIVEKANANDA.

GAUTAMA THE BUDDHA, THE LIGHT OF ASIA

By DR. P. NAGARAJA RAO, M.A. PH. D.

In the spiritual history of the world the sixth century B. C. is a period of great significance. We had Gautama the Buddha in India, Confucius in China, and Pythagoras in Greece. Gautama and his religion has a world outlook and world following. It has enjoyed a unique vogue with the rationalists, positivists, and humanists, and each claim him as their own prophet. "The men who declare that we cannot know Reality and those who affirm that there is no Reality alike use his name." Buddhism is described as the rational religion of the world. India exported Buddhism to the rest of the world and a section of the orthodox India treated it as a heresy at home. Buddha lived for eighty years and preached for forty years. Like all the great religious teachers Socrates, Jesus, Confucius, he never wrote but spoke in parables the message of his life. Buddha is a continuator as well as a renovator of Indian tradition. Orthodox interpreters hold the view that Buddha represents a rival view inimical to the great revealed scriptures of India, the Upanishads. They argue that there are two traditions in Indian philosophy. The Upanishadic which declares the Reality of the Atman and its realisation as the ground and goal of existence; the *Un-Atman* tradition represented by Buddha, based on rational reflection and not revelation which preaches the extinction of the self and the composite and destructible nature of the Atman and the momentary nature of the flux of existence. These two are erected into two ineluctable anti-thesis by traditionalists.

This is far from the truth. A close examination of the early canonical scriptures of Buddhism and the incidents of the life of Gautama the Buddha reveals to us that Buddha's gospel is not negative and opposed to the Upanishadic tradition. Buddha was no alien, uprooted from the racial past of India's culture. A careful study of the Madhyamika metaphysics, a powerful school of Buddhism, as set forth by Nagarjuna in his Sutras, reveals, that Buddhism did not stand for nihilism or Sunyavada. He did not stress the metaphysical aspect of Reality as the Upanishad. He was interested not in denying it but in making enough ethical activity possible to reach it. Utter selflessness is the doctrine and the message of the entire field of Indian philosophy. Buddha carried it to the most extreme extent. The self which he denied and which he asked us to get rid of, is the unregenerate self of man. Like all the systems of Indian philosophy he did differentiate the empirical ego from the transcendental self. He knew that man is a creature on the borderland with an immortal soul and perishing body. He stressed the 'glassy essence in man.' He asked us to strive to get rid of the thick layers of unreality that covered it. He held the view that all the suffering of man is the result of man's lusts, desires, and implacable self-will. He was out to destroy this unregenerate self and build the real self. He did not want to perpetuate the naive view of the physical personality of man which consists of desires that haunt us and the passions we brood over, and the

spites and envies and tantrums that animate us.

He exhorted his disciples to put an end to all of them by ceaseless striving and un-remitting moral life. The noble eight fold path is the discipline. The path of Dharma leads to Brahma. Dwelling in Dharma and Brahma he uses alternately. He was opposed to dogmatism of any time and did not give credence to affirmative theologies which claimed exclusive disclosure of truth to them. He did not hold the view that man attains salvation through supernatural gift or grace but by striving hard and relying on the real self. He said "Be ye as those who have the self as their light. Be ye as those who have the self as the refuge. Betake yourself to no external refuge. Hold fast to truth as to a refuge." This exhortation indicates his affinity to the perennial philosophy of India.

An examination of the historical times in which Buddha lived, the sixth century B. C. rules out the attraction and the possibility for a glorification of the doctrine of nihilism. An arid rationalism would have had very little value to the men of the sixth century B. C., and hardly would Buddha have had such a large following, not to speak of royal patronage. Further to convict Buddha, of agnosticism as the late Prof. Keith did, is to mistake his stature. If Buddha did not know the ultimate Reality and still continued to preach to the ignorant masses it only makes of him a master-crook and not a master-mind. Much is made out of the silence of Buddha and his refusal to be drawn into any metaphysical discussions about the nature of ultimate Reality. To him religion was active strife. He preached after a deep abiding spiritual experience, not in the

manner of a professor finding a solution for a problem in his erudition. Buddha's intellectual statements and ethical teachings are the transcripts of the experience central to his being. They are not the results of his speculative flight or intellectual calibre. If he could have had them through intellect, there is no significance in his great renunciation and ceaseless striving. The supremacy of the ethical is the urgent need of the hour. Hence Buddha's appeal to us. Buddha's silence about the ultimate nature of Reality is in line with all the great statements of ultimate truth. Sankara held that silence was Brahman when pestered to describe it. The highest truths are beyond the reach of mind and words declare the Upanishads. Further ultimate Reality is described as the truth which is conveyed in a wordless speech. All this indicate the ineffable and the indescribable nature of spiritual experience in terms of intellectual concepts.

The grand life of Buddha indicates to us the proper measure of things. He explained the dangers of extremes and stuck to the middle path. He inveighed against gross indulgence as well as total abstemiousness. He knew that men are unregenerate in their desires and imbecile in their minds and so exhorted them to overcome every mean desire, base passion and humiliating weakness. He founded organisations and admitted women too very reluctantly to the Order. Buddhist culture and influence, art and architecture, have considerably influenced Indian thought and are a part of it. Hinduism drove Buddhism out of India because it assimilated all that is best in it.

On political matters Gautama the Buddha was not without his ageless message to us. King Ajatasatru wanted to invade the

Vajjin states and asked the Tathagata whether he could do so. Buddha turned to his favourite disciple Ananda and asked him whether the Vajjins meet frequently to discuss political matters, whether they reverence age, tradition, experience and precedent and whether they transact their business in concord and harmony. To all these queries, Ananda answered in the positive. So long as these are observed Buddha said, the Vajjins are unconquerable. We do not know whether any of our modern political charters can afford to be indifferent to those elements and hope to endure. The charm and the personality of Buddha has touched a world wider than wars and the revolutions. He represents the true East. To him religion is compassion and social welfare. He declared that "He is prepared to be born any number of times on Mother earth to save mankind from trouble and incarnate himself in any form

of existence." He stood for universal salvation. This is the strain of perennial philosophy. Pascal declared that, "Christ continues to hang on the cross until the last atom of dust is divinised." Our beloved Gandhiji declared that "There cannot be happiness until it is won for all".

The great agnostic Anatole France went up to Musse of Guimet on 1st May 1890 in Paris and there in the silence and simplicity of Gods of Asia reflected on the aim of existence, on the meaning of life and the values which people and governments are in search of. Then his eyes fell on the statue of Buddha. Anatole France felt like kneeling down and praying to him as to a God the Buddha eternally young, clad in ascetic robes, seated on the lotus of purity with his two fingers upright admonishing all humanity to develop comprehension and charity, wisdom and love, *prajna* and *karuna*.

LIFE OF SRI RAMANUJA

By SWAMI RAMAKRISHNANANDA

Translated from original Bengali

(continued from the previous issue)

PART ONE

CHAPTER NINE

YAMUNACHARYA ATTAINS KINGDOM

When at the age of twelve Yamunacharya was studying under Bhashyacharya, one court pundit of the king of Pandya was making all the scholars of South India look very pale before him by the lustre of his learning. In whatever assembly the all-conquering pundit would appear, he would create a great noise among the groups of scholars by defeating them all. So he came to have the name 'Vidvajjanakolahala' which literally means 'One who throws the learned ones in convulsions'. The king of Pandya who had great devotion and regard for hi

used to deem him to be the invaluable ornament of his court. The invincible Vidvajjanakolahala used to extract, by order of the king, an amount of yearly tax from the scholars who were defeated by him in wrangle. Yamunacharya's Guru too had been paying him tax accordingly. But due to want of money his two or three years' tax had fallen into arrears. So one day a disciple of Kolahala appeared before the *Chatushpathi* (school) of Bhashyacharya in order to realise the arrears of tax. On that day Bhashyacharya had gone out on some business leaving Yamunacharya in charge of the school. All the other students too had gone home after their daily lessons. Yamunacharya was there alone seated on his mat. As soon as he appeared at the place the disciple of Kolahala asked Yamunacharya in a churlish manner, "Where is your preceptor?" At this, Yamunacharya enquired in a steady and calm manner, "May I know, revered sir, wherefrom you are coming?" Kolahala's disciple replied in a ruder manner still, "Don't you know whence I am? If not, hearken! I am the most fortunate disciple of that large-hearted and noble-minded one, the lustre of whose learning has illumined the entire southern India, who is like a Garuda unto the serpents—who are the learned ones,—who is well versed in all the sastras, whose most obedient servant is the king of Pandya, who is the smasher of the pride of pedants, who by establishing his sovereignty over all the learned scholars, has kept each one of them as his tax-payer, to whom, if one did not pay his tax, one couldn't hope to be spared at the hands of the king of Pandya. Methinks, your preceptor has lost his head and so he has kept two or three years' tax in arrears. What does

he mean? Does he want to face my invincible preceptor in a wrangle again? Is that the disposition of your Guru in which a moth foolishly sacrifices itself into fire?"

Thrusting his fingers into his ears for fear of hearing any more calumny of his preceptor, Yamunacharya told the disciple of Kolahala in extreme hatred: "Fie! For shame! How stupid you are! Or how else could the disciple of a stupid one be? As by seeing the fruit we can judge the quality of the tree, so by seeing you hardly have I yet to know the extent of the learning of your preceptor. Scarcely can one doubt the fact that the preceptor who infuses pride into the minds of his disciples instead of cleansing them, and makes it all the more dirty, is perfectly hollow within. What else should I call him but an overwhelming idiot who seeks the help of a tremendous hurricane to blow a blade of grass? By challenging my blessed preceptor to defeat Vidvajjanakolahala in a wrangle, you have acted even as an impossible idiot would. Should a lion go to scare away a fox? Go you and tell your pedantic preceptor that one of the most insignificant of the disciples of the noble and adorned Bhashyacharya, who is well versed in all the Sastras, wants to argue with him. If there is strength and courage enough in him, let him send me word after getting himself ready without delay. I am here quite ready for that." Kolahala's disciple was upset with wrath; he knew not which was what and felt too indignant to give any reply. Eyes red and the body trembling in rage, he appeared before his preceptor to narrate the incident exactly as it took place. Kolahala could not help laughing when he heard about the age of his rival. All present in the court of the king said that the disciple of Bhashyacharya had

only shown his fickleness so natural in a boy of his age and that it was proper to admonish him for that. In order to ascertain if the boy did really mean to argue and if he was a normal or an insane creature, the king of Pandya sent another man with the words, "If he really wants to argue, get him here without delay. It is not reasonable to allow indulgence to the silliness of the stupid urchins. He should be reprimanded without delay".

When the messenger of the king communicated the royal behest to Yamunacharya he replied, "By all means I am anxious to obey the order of His Majesty the king. But as I am going to argue with a pundit of Kolahala's eminence, you please go and tell His Majesty the king to escort me from here after offering the honour due to a scholar, that is to say, he may either send the palanquin etc., here to take me there or send Kolahala here. Let us have our wrangle here itself".

The messenger apprised the king and his courtiers of this. After much discussion, it was settled that it was but meet to send the palanquin etc.. Accordingly a very precious palanquin was sent along with a hundred footmen.

When returning home, Bhashyacharya heard that his disciple had kicked the deadly serpent that was Vidvajjanakolahala he then almost swooned as he had no more hope of life, for, he knew, notwithstanding the fact the king of Pandya was generous, he treated those who perchance insulted his very dear court pundit, with the utmost cruelty amounting even to capital punishment. But Yamunacharya, the disciple began to console him again and again saying: "There's no reason whatever, revered sir, for you to be alarmed. You may know it for certain that

by your grace I will smash all the pride that Kolahala possesses". At that time, the sentries appeared before the *Pathasala* with the palanquin. The boy Yamunacharya assumed very serious disposition of a great scholar and after worshipping the lotus feet of his Guru, mounted the palanquin. A great crowd had assembled on the way.

It was an unprecedented incident for a boy to go to combat the chief pundit of the royal court on the Sastras. So, all including children, old men, and women hastened to have a glance of this wonderful lad. The Brahmin pundits blessed him from the depths of their hearts, "Even as Vishnu dethroned and displaced Bali by assuming the form of a dwarf, so through our blessings you too may return after pulverising the peak of pride of the insolent pedant, Vidvajjanakolahala". In this way thousands of men and women followed his palanquin upto the palace gate.

In the meantime, the king and the queen at the court, began to differ in their opinion about Yamunacharya. The king said, "As a cat destroys a rat, even so will Kolahala defeat, insult and calcine the boy". In reply to that the queen said, "As a single spark of fire, burns down a mountain of cotton into ashes, so this little boy will raise Kolahala's mansion of pride to the ground". The king jeered, "You are a mere woman of puny intellect, my dear, and so you cannot fathom the depth of learning of Kolahala. This is why the boy has attracted your affection". The queen smiled, "Whatever thou might say, my Lord, the sun of glory of Vidvajjanakolahala will set for ever today. And in its stead, I have no misgivings whatsoever that the entire horizon will be illuminated by the beams of the newly risen sun to the great delight

of all men and women". The king shot forth angrily, "What's your wager if it does not happen so?" The queen confirmed, "I will become the slave of your bond-slave". Exclaimed the king, "Ye fond woman, forsooth a terrible pledge you have taken! I too promise that if the boy defeats Kolahala, I will give away half my kingdom to him".

When the royal couple were thus engaged in the controversy, Yamunacharya alighted from the palanquin and saluted the king, the queen and the courtiers after which, being asked by them he sat on a seat opposite to Vidvajjanakolahala. Seeing his short stature, and tender age, Kolahala gestured slightly to the queen, "*Ala Vandra?* - Is it the boy who has come to conquer me?" She replied, "*Ala Vandra* - yes, it is he who has come to conquer you".

Taking him to be a mere boy, Kolahala began to put to him easy and simple questions on grammar and from books like the *Amarakosa* etc., When he found that Yamunacharya was answering those questions with ease, he began to put stiff questions gradually. Yamunacharya while replying to them playfully told Kolahala, "A boy as I am, you are slighting me. By this alone I can weigh your intellect. The great sage Ashtavakra defeated Vandi at the court of Janaka, was he then a boy or an old man like you? Do you measure the learning of a person by seeing his appearance? Then, according to your contention, a bullock is a greater scholar than you are. I had an impression that you were a very wise man; but seeing the worthlessness of your conclusions, now my impressions have been reversed".

Though Kolahala was sorely grieved at this ironical and scurrilous language, he

kept his heart-felt feelings suppressed and told laughingly, "Capital! You have given an apt answer. Now you put questions and I shall answer". The boy said, "You are giving me up out of pity as it were! When after putting questions to your utmost capacity you saw that the lad was not to be vanquished, then alone you are giving me the chance to put questions to you. All right, as you yourself wish, I will place before you three views of mine; I will acknowledge my defeat at your hands on your merely being able to refute these three opinions." Kolahala said, "Go on, no use delaying." Boy Yamunacharya said, "The first question is this - I say, that your mother is not a barren woman: you please refute that".

Kolahala thought, "Had my mother been barren, then my birth were an impossibility. Again, it is a great shame to be unable to refute the boy. What am I to do now? I dare say, this naughty imp has put this unfair and impossible question only to beguile me. Be what that might be, it is prudent to keep munn now".

Knowing not what to do, Kolahala kept quiet like a dumb man; all the courtiers were astounded at this.

How is it that the rankest of the blustering pedants, who brought the entire circle of the erudite under his sway by spreading the meshes of grandiloquence, is today so enervated like a sun-burnt creeper, silenced by the question of a mere lad? Though Kolahala was trying his level best to conceal the state of his mind, yet his flushed cheeks and drooping face were giving the clearest expression of his acute mental agony. After some time had thus elapsed, Yamunacharya introduced his second question with the following words: "Sir, please refute my first opinion, b-

dint of your all-conquering intelligence; then I shall tell you my second proposition, which is this: 'I say that the king of Pandya is supremely righteous.' Please refute this contention."

At the boy's dexterity of speech, Kolahala began to see darkness all around. He was at his wit's end. If he says, "The king is unrighteous, then the king, who is seated right in front of them, will forthwith settle his hash. Then again, could he ever, as an ungrateful wretch call the king who is so devoted and respectful to him, unrighteous?" He mused, "The boy had come only to bring about my ruin." At this thought, his countenance turned pale. He could not conceal the feelings of his heart any longer. Symptoms of anger marked his face. At such a moment Yamunacharya released his third contention, "O the scarer of the scholars, my third question is this: 'I say that the great queen who is seated in front of us and who is the glory of the entire womanhood is as chaste as Savitri. You please refute this.'"

Kolahala became overwhelmed with anger, and shame. Giving vent to his rage he blurted out, "You boy, the sole motive of all the questions you have asked is to muzzle my mouth. Can any one loyal to the king ever say that the king and the queen are unrighteous and unchaste? So, though it may be a fact that my mouth has been gagged, it does not mean that I am defeated. Now you yourself have to refute these sinister contentions of yours. If you cannot do that, you should, by the order of His Majesty the king lose your life, for, you have, through your irony and indirect insinuation cast aspersions on both the king and the queen in your last proposition." When, being overwhelmed with anger, the

red-eyed Kolahala shouted aloud like this, men on his side exclaimed, "Bravo! Bravo!" And the people on the side of Yamunacharya began to say, "Kolalahala has already been beaten, for, when the questions were put to him he had committed himself by the promise that he would refute all the contentions of Yamunacharya; being unable to do which, the poor man has fallen into anger! Wrath is a token of defeat, never of victory." When Kolahala had roused clamours on all sides, Yamunacharya with a smile on his lips said: "Pray, be quiet, all of you. I am going to refute all the contentions one by one. Please listen to me. Ah! pedant Kolahala, you couldn't refute these three simple assertions; yet you run away conceited with the idea that you are the foremost among the host of scholars! Today that pride of yours has fallen to pieces. One by one, I am refuting each of the contents; please lend me your ears."

"In the first place, though your mother gave birth to a son, she is barren so to say, for, she has only one son. It is said in our Sastras that the woman who has but only one offspring is to be considered childless or barren. So, according to our Sastras, your mother who gave birth to a son of such great merits as you, is nonetheless considered to be barren.

‘अपुत्र एकपुत्र इति शिष्टप्रवादात्’”

—मनु, ९ अ ६१, श्लोक, मेधातिथिभाष्य ।

"Secondly, in the Kaliyuga, *Dharma* is one footed while *Adharma* is three footed. In our holy texts we read:—

सर्वतो धर्मषड्भागो राज्ञो भवति रक्षतः ।

अधर्मादपि षड्भागो भवत्यस्य हरक्षतः ॥ मनु ८, अ ३०४ ।

A king protecting his subjects properly gets a sixth of their virtues; and when

incapable to protect them he has to bear a sixth of their sins as well. As we have mentioned previously, in the Kaliyuga irreligion predominates and so, however able an administrator the king might be, he can never make all his subjects thoroughly religious. Due to the influence of Kali the subjects are naturally irreligious. Necessarily, the king has to receive one sixth of the sins committed by his subjects. So the king has got to bear the greatest burden of sins - the Sastras themselves hold.

In the third place, Manu says:—

सोऽक्षिर्भवति वायुश्च सोऽर्कः सोमः स धर्मराट् ।

स कुबेरः स वरुणः स महेंद्रः प्रभावतः ॥ मनु, ७ अ ७ ।

“That is to say, the king is the veritable manifestation of Fire, Air, the Sun, the Moon, Yama, Kubera, Varuna, and Indra. The truth is revealed in his regal prowess. Therefore, it is not a fact that the queen is wedded to the individual, the king. But, along with that she becomes the spouse of those eight regents of the various quarters as well. So, how can it be said that she is chaste?”

The courtiers and the people assembled at the court were all amazed and thrilled at Yamunacharya's skill of refutation. While breathing joyously, the queen exclaimed sweetly, ‘Alavandar, Alavandar!’ that is to say, ‘Kolahal, the boy has come really to conquer you.’ From that time Yamunacharya became famous as Alavandar.

Then the queen drew Yamuna to her lap and began to kiss his face repeatedly. The

king too addressed him very respectfully and said:—“O Alavandar, today you have captivated every one by your erudition and ingenuity of speech. After suffering a total defeat, proud Kolahala is now trying to hide himself in the courtyard of this vast assembly, even as a star does in the fade of the sun. Infatuated by the pride of learning, Kolahala grew to be the cause of the mental sufferings of many a good-hearted scholar, whose sighs are burning away his heart today. I surrender to you that fond pedant who sought to see the capital punishment meted out to you a while ago. You may deal with him as you please. Along with it you please relieve me of a pledge by accepting half of my kingdom as a prize for your victory.” So saying, the king took him from the lap of the queen and seated him on one part of his own throne. The courtiers raised a tumultuous uproar of victory.

It is superfluous to say Alavandar excused the ‘all-conqueror’. After getting half of the kingdom of Pandya, he, though a mere boy, began to rule it with competence. Taking him to be a mere boy, some of the neighbouring rulers were planning an invasion upon his kingdom. Coming to know of their intentions from his secret service men, Alavandar, all on a sudden invaded them into their homelands with such strategic skill that before they could enter his kingdom with their armed forces, they found themselves besieged and therefore acknowledged defeat and thought themselves fortunate to be counted as his tributaries or allies.

“It is good to devote a little time each day to God. The only way to control the mind and find peace is to chant the name of God and meditate on Him.”

SWAMI BRAHMANANDA.

REVIEWS AND NOTICES

A HISTORY OF INDIAN PHILOSOPHY:
BY DR. SURENDRANATH DASGUPTA, VOL.
IV (INDIAN PLURALISM). CAMBRIDGE UNIVERSITY PRESS. PP. XIII+483. PRICE
50 S. NET.

The studies of the chief systems of Indian Philosophy have been accessible to readers in the works of Doctors Radhakrishnan, Dasgupta (vols. I to III) and Prof. Hiriyantha. But unfortunately nothing so far has appeared concerning Indian Pluralism, especially, about the philosophy of the great controversialists of the Madhva school such as Jayatirtha and Vyasa-tirtha. The fault is not entirely on the side of the old Anglo-Indian scholarship which failed to appreciate the contribution of Indian Realism in the scheme of Vedanta. Recently a few works have appeared which contend on more or less equal terms with idealistic Vedanta. But they have failed to give a comprehensive historical account of the bold speculations of the logicians and philosophers of the realistic school with their perfect logical terminology and almost mathematical consistency.

Dr. Dasgupta's is the first attempt at a comprehensive exposition of Indian Pluralism. The important work of Helmuth von Glasenapp on Madhva philosophy is a sealed book to many English readers. Prof. Nagaraja Sarma's *Reign of Realism* is the work of a sound scholar at home in Madhva literature and logical thinking. But Dr. Dasgupta's work is much ampler in conception than any of these. The present volume is based on published and unpublished materials in Sanskrit. The author has devoted 50 pages to the philosophy of the *Bhagavatapurana*. He is of the opinion that the work must have been composed by a Southerner, as it makes references to the devotees of Narayana (Alvars?) who are to be found in large numbers in the Dravida country ‘where flow the rivers Tamraparni, Kaveri, etc.’ Dr. Dasgupta thinks (p. viii) that the *Bhagavatapurana* is ambiguous as regards the position of God and his relation to the world. Does not the opening verse of the *Bhagavata* reveal the nature of God and his relation to the world? The accounts of Madhva's interpretation of *Brahmasutras* and general review of the

philosophy of Madhva are excellent. He gives a good outline of the controversy between the Dualists and the Monists, with the views of Vyasa-tirtha, Madhusudana and Ramacharya on the falsity of the world, nature of knowledge, the definition of avidya, nature of Brahman, etc. The epistemological conclusion of Dvaita may claim a special interest at the present time by reason of its resemblance with certain forms of modern realism. The philosophy of Vallabha in general is well treated though it may not be reasonable to hold that it presents a new aspect of monism. The treatment of the Gaudiya school of Vaishnavism gives a brief exposition of the views of Rupagosvamin, Jivagosvamin and Baladevavidya-bhushana. What is meant by the ‘pathological symptoms of devotion’ (p. 389) we cannot understand. It is absurd to analyse the mystic ecstasies of Sri Chaitanya as ‘pathological’. There is no element of truth in the statement, ‘but without the life of Chaitanya our storehouse of pathological experience (sic) would have been wanting in one of the most fruitful harvests of pure emotionalism in religion’. Apart from the *Bhagavatapurana* version of Gopis' love for Sri Krishna, there is ample evidence to believe that bhakti was understood and practised as intense love of God from the time of Alvars. It is interesting, in this connection, to note that Nammalvar and Andal entertained madhurabhava towards the Supreme.

The present work possesses two qualities. One is the sheer range of the author's scholarship in the philosophical literature of the various systems. The other quality is the manner in which he has contrived to combine the polemical and constructive aspects of each system in turn.

The book is attractively produced and there is an index. S. A.

SRI ANJANEYA BY N. CHANDRASEKHARA
AIYAR; PP 39.

This is a pamphlet of 39 pages treating of the life and exploits of the great devotee of Sri Ramachandra. The author has made almost an exhaustive collection of the portraiture of Hanuman by Valmiki and arranged them under different

aspects of the great character. We are presented with the pictures of Anjaneya as a minister, ambassador, warrior, devotee and a god. The devotee subsumes all other aspects. It is a profitable pleasure to peruse this devout offering of a learned man to a prince of God's servants.

There is no mention of price in the book. Neither it is told wherefrom the pamphlet could be had.

S. S. P.

KALYANA KALPATARU — MANASA
NUMBER I AND THE GITA-TATTVA
NUMBER III. THE GITA PRESS,
GORAKHPUR.

These are the two special issues of the *Kalyana Kalpataru* brought out in August 1949 and August 1948 respectively. These are the fruits of the endeavours of the Sri Gita-Ramayana-Prachar Sangha, a society 'for popularizing the study of the Gita and the Ramayana'. Proper understanding of the scriptures, the editors think, alone can find ways out of this spiritual and cultural crisis prevalent in the world especially in India and thus fight the battle against the modern faithless aggressive materialism. The fact that this noble task is ably borne will be evident from these special issues.

MANASA NUMBER I (Pp—292) gives the text and the English rendering of the Balakanda of the famous *Ramacharitamansa* of Sri Tulasidas. This is the first of the three volumes to cover the whole of the Hindi Ramayana. The volume begins with some tributes to this Ramayana from some admirers both ancient and modern. Tulasid's Ramayana holds the same position with the Hindi speaking Indians as the Bible does with the Christians.

It is an essential book not only to religious people but also to those who are willing to enter into the mystery of the life of the people because the teachings of this book have entered into the very texture of their life.

GITA—TATTVA NUMBER III (Pp—248) which is the third of the series deals with the last six chapters of the Gita giving the text, the word for word meaning, the translation and a commentary made in *Kalyana* by the founder of the Gita Press.

Both the editions are very neatly brought out. Many decent pictures adorn the volumes.

THE SPECIAL ISSUES OF THE KALYANA, The Hindi Magazine of the Gita Press is equally

commendable. The NARI-ANKA (Pp—800) deals with almost all the famous women of the Vedic and the medieval age. Many lives of the illustrious mothers and ladies of the modern age are also included in the series of lives treated. As many as 253 pictures and sketches are presented to give a better interpretation of the lives. This alone is a stupendous task. This volume, over and above the lives, contains many essays and poems written by eminent philosophers, essayists, poets, scholars and religious men, which deal with the various aspects of the lives and problems of women here as well as in the west. Suitable passages from the scriptures presented give a dignity to the volume. This volume will have great educative value to the growing generation of Indian womanhood.

THE UPANISHADA ANKA (Pp—776) deals with as many as fifty four Upanishads including the common ones. The text, word for word meaning, and the commentaries are given. Many essays deal with the various aspects of the Upanishads from Dvaita, Visishtadvaita and Advaita standpoints giving an additional value to the volume. Some poems giving the Hindi rendering of the mantras are also included.

All these volumes are quite in keeping with the traditional high standard of the Gita Press.

The sustained noble work of this famous institution deserves abiding gratitude of the religious public in India.

V. B.

BANKING, PLANNING AND CONSTITUTION MAKING BY PROF. K. T. SHAH;
PUBLISHED BY VORA AND CO., PUBLISHERS
LTD., 3, ROUND BUILDING, BOMBAY 2;
Pp 113: PRICE Rs 4-8-0.

The book contains three lectures delivered on the above subjects by Prof. K. T. Shah. Like his other works, this is also packed with ideas and information. The author is well-known to readers as an outstanding economist and a fearless critic. He has been doing much good work in various bodies, particularly in the National Planning Committee and now in the Constituent Assembly.

In the first lecture the author makes a close scrutiny of the Banking organisation and legislation in India. His main criticism is that banks here

have not functioned in the direction of mobilising and employing capital for expanding production and industrial developments. The absence of institutions providing finance to industries is another serious defect. Recently the Industrial Finance Corporation has been started to finance industries. But it has yet to evolve its own policy and justify itself. The author tried to give effect to his views in his several radical amendments which he proposed on the Consolidating Banking Bill in the Legislative Assembly. There is no facility in the proposed legislation to extend bank branches or multiply unit banks. His view is that banking should be a public utility service intended to promote the material prosperity of the country. Under present conditions this seems to be a distant goal which can be reached only after many years of progress.

The second lecture was delivered by the author at a college gathering in Calcutta. The nature, aim and contents of a planned economy for India have been explained with great lucidity and convincing logic. Reference is made to the work of the National Planning Committee and its 26 volumes that have been issued under the author's guidance. There is a very informing section in this address on the gaps in Planning, left in the National Planning series of 26 volumes. These omissions should be made good before the national plan takes its final form. But even after the attainment of independence, no serious attempt has been made to work out any plan in practice in our country. There is yet no noticeable change and progress in the direction of planning even though the Chairman of the National Planning Committee is also the Head of the National Government.

Real planning in practice is still a distant vision hazy and fading under the might of the vested interests in the country.

In the third lecture, the author X-rays the Draft Constitution of India and also reviews incidentally the working of the Constituent Assembly, its leadership, personnel and procedure. His survey of the draft constitution is not exhaustive but suggestive. He warns us against the dangers that may result from the dominance of a single party with a mechanical majority in the assembly. He has gone to the extent of forming an Opposition in the assembly. Moreover, the Draft contains 309 articles and nine schedules and now a number of amendments have also been passed. Whenever any intricacies of the Draft come up for discussion in the assembly, the legal practitioner dominates. It is feared that the constitution may become 'a paradise for lawyers'. According to the author, "a constitution is an instrument to achieve the basic aim of freedom, security and happiness of the individual. A constitution must be built to last; not to bend before the lightest breeze of passing sentiment. It must be elastic, no doubt; but on the ground of elasticity no room should be left for distortion or persuasion. And above all it must be sound at the foundation." These words of the author should command respect and serious attention.

Messrs Vora and Co. Ltd. Bombay deserve to be congratulated for the good printing and attractive get up of the book. This eminently readable book of 113 pages is well worth the attention of every right thinking citizen of India.

N. N. NATARAJAN.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION

(REPORT IN BRIEF FOR THE YEAR 1948)

The 40th Annual General Meeting of the Ramakrishna Mission was held at the Belur Math premises on the 6th November, 1949. The following is a brief report of the work done by the Mission during the year 1948.

Centres: There were altogether 66 Mission centres and 12 sub-centres, which served all with-

out distinction of caste, creed or colour and preached non-sectarian religious principles.

Relief Work: The Riot Relief started in October, 1946 in Noakhali and Tippera districts was closed in December, 1948. A sum of Rs. 54,876-3-6 was spent during the year. The total receipts since October, 1946 were Rs. 3,32,108-15-11 and the total expenditure Rs. 2,35,402-6-4, leaving a balance of Rs. 96,706-9-7. About half of the balance has

been reserved for the maintenance of 77 riot-affected students (52 boys and 25 girls), mostly orphans, for 1949-50 as also for 18 helpless families requiring pecuniary help for some time. And the remaining half of the balance is being utilised for establishing a colony for the riot-affected refugees near Agartala (Tripura State.)

At the request of the West Bengal Government the Mission conducted relief work from two centres, viz. Behur and Rahara, for East Bengal refugees from the 17th May, 1948 to the 16th March, 1949. A sum of Rs. 8,59,285-4-9 was distributed among the refugees, the maximum number of weekly recipients being 10,386. Besides 12,895 Saris and Dhotis, 12,328 garments and 6,044 blankets were given to 30,219 persons. 4 200 mds. 15 srs. of rice and Atta, 979 mds. 23 srs. Dal, and 265 lbs. of milk and 25 lbs. of barley were also distributed.

The Malda, Tamluk, Shillong and Sonargaon centres conducted relief works in small scale.

Medical Work: The Mission conducted 5 general and 1 maternity Hospitals with a total of 515 beds, which treated in all 11,321 cases. Altogether 16,46,979 patients were treated during the year by the 49 outdoor Dispensaries including the T.B. Clinic at Delhi which treated 12,203 patients.

Help to the Poor: Under this head about 250 mds. of foodstuffs and 750 blankets, Dhotis, etc. were distributed among the poor and deserving people. Besides, a sum of Rs. 29,378-5-4 was spent for regular and occasional help to 1,121 individuals and families, more than 100 of whom were students.

Educational Work: Work under this head included two colleges, 14 High Schools including 2 residential Schools, and 7 Orphanages with a total of 4,948 boys and 1,941 girls; 68 Primary Schools with 5,400 boys and 3,668 girls; 13 Night Schools with 518 students; 2 Industrial Schools with 180 students. The Mission had 43 Students' Homes which accommodated 2,414 students.

Work for Women: The Mission conducted under this head the Women's Department of the Banares Home of Service, the Maternity Hospital with its training section in Calcutta, the Domiciliary Maternity Clinic at Jalpaiguri, the Invalid Women's Home at Banares, the Sarada Vidyalaya

at Madras, the Sister Nivedita Girls' School at Calcutta, etc..

Work outside India: In Mauritius, Singapore, Burma and Ceylon the Mission carried on its educational and cultural activities.

SWAMI VIRESWARANANDA

General Secretary, Ramakrishna Mission

Belur Math (Howrah), Bengal.

November 14, 1949.

RAMAKRISHNA ANNIVERSARY BANQUET, CHICAGO.

The Ramakrishna Anniversary banquet was held on June 1, at Hotel Maryland. The guest speakers on this occasion were Swami Akhilananda, leader of the Vedanta Society of Boston; Dr. Joachim Wach, professor of Comparative Religions of the University of Chicago; Dr. Charles Morris, professor of Philosophy of the University of Chicago; Dr. Benoy Sarkar of the University of Calcutta.

The proceedings began with Hindu music by Mr. Bhatodekar of Poona. Swami Vishwananda cordially welcomed the guests and said, "Year after year we invite you to the banquet hall of a hotel to celebrate the birthday of a great sage and seer, an illumined teacher, whom Romain Rolland calls the Prophet of New India. A few millenniums back a great sage of ancient India proclaimed the Supreme Being is One. He is called by many names. Ramakrishna proved the validity of this statement in our age by direct experience and his own realisations. Unknown to the world, Ramakrishna had gone through various spiritual practices and was living a secluded life on the bank of the Ganga until Keshub Sen, leader of the Brahmo movement began to speak about him from the pulpit. The fragrance of that holy life is being felt to day in many countries outside India. It was Swami Vivekananda who carried the message of the divinity of man and harmony of religions to lands beyond the seas like the disciples of Buddha."

Introduced by Swami Vishwananda, Swami Akhilananda expressed his happiness in again visiting Chicago and referred first to Swami Vishwananda's remarks complimenting Chicago. "This city has a vital impetus" the Swami Akhilananda said. "Swami Vivekananda's coming was indeed not accidental, but a part of the divine plan."

"A very serious situation exists all over the world," continued Swami Akhilananda, "and requires careful handling and careful study for its solution. Modern science has disclosed many truths, but the greatest problems remain to be solved. Psychology, Marxism, sociology,—political leaders find these cures cannot solve the problems of the modern world today.

"These problems are more or less symptomatic of a chronic internal disease. Swami Vivekananda said that ordinary physicians, using drugs and ointments, drive the disease from one place to another. The disease can be cured only by a thorough physician who finds and removes the cause, and then the patient is cured and not otherwise. Superficial physicians can never find the cause.

"The real remedy that can remove the cause of the disease was proved by Ramakrishna. Scientists demand proof. Ramakrishna demonstrated every truth. He experimented, following different systems, different religions, all leading to the same goal. Personality can be changed by the direct realisation of God, not by doctrine or dogma. A man must himself realise and discover God and the solutions follow."

Dr. Joachim Wach spoke of the profound influence which a life of true contemplation exercises in the lives of persons who are unaware of the saint's existence. "It is a satisfaction to speak again in honour of Ramakrishna," he said, "that saint and leader who has contributed more than any other to make modern India."

"One characteristic of Indian civilisation is balance, the mention in one breath of the infinite and the finite. Indian culture blends the two elements, the inner, spiritual, and the physical, material—yet not a dualism, but a spirit that can enliven and ennoble matter."

"Many persons cannot understand the function of the ascetic life. Too many of these would doubt the startling effect of Ramakrishna's influence in only half a century. The harvest is the justification. His contribution is greater than that of his contemporaries. Even in the west there is a revival of the contemplative life, as shown by Merton's "Seven Storey Mountain."

Dr. Charles Morris described his recent visit to India, where he saw something of the work

of the Ramakrishna Mission. "I saw the Banyan tree under which Ramakrishna sat in meditation and attained the state of super-consciousness. I visited the Belurmath, the headquarters of the Ramakrishna Mission. I saw wonderful sculpture in India—Greek sculpture appears anaemic. "We have no appreciation of the scope of this group" he said, with its hospitals, colleges, and large scale educational work. The Ramakrishna Mission is an important link of communication between East and West." Dr. Morris gave as his greatest impression of India the enormous vitality and diversity of the peoples and their cultures.

Dr. Benoy Sarkar paid an eloquent tribute to Chicago as a symbol of tolerance and understanding among many and varied groups. "The first explorers," he said, "when they came to America were seeking Eldorado, looking for gold. Swami Vivekananda, a spiritual explorer, also was seeking his Eldorado and gold, but golden minds, golden hearts, and golden souls. In Chicago first he found these minds, hearts and souls". The Vedanta movement which he inaugurated here has spread more and more since his passing. There are ten Vedanta centers now in this country. The American people appreciate his message and support these centres.

SRI RAMAKRISHNA ASHRAMA, TRIVANDRUM.

REPORT FOR 1948.

In Trivandrum, this Centre has been functioning for several years past. The main Ashrama is housed in an imposing stone building situated in a spot ideally suited for a retreat and it has got its town branch in Trivandrum city proper. Besides the teaching of religion, its work consists in medical relief, welfare work among Hajians and rural reconstruction work. During the year under reports the Ashrama conducted a number of bhajans, held discourses and religious classes and celebrated all the important Hindu religious festivals, and birthday of Sri Ramakrishna. The year marks the development of the medical institution from an outpatient dispensary into an in-patient hospital, by the munificent donation by the late Capt. V. P. Tampi supplemented by that of several other sympathisers, completing the hospital ward

for women and children with 14 beds, an operation theatre, a labour room and the necessary out-houses. The hospital was opened by the Countess Mountbatten of Burma, on the evening of the 25th March, 48, when she spoke in a very fitting manner with her personal experience of the service the Ramakrishna Mission has been doing in various places. A Child Welfare Centre with special reference to pre-natal work, was added to the hospital during the year. Besides milk-feeding of children every day, a weekly pre-natal clinic has been organised. The total number of patients treated in the outpatient department during 1948 was 41,204, and the total number of in-patients admitted during the few months since the in-patient section has been working was 82. In the pre-natal clinic the total number of expectant mothers registered during the few months of its working was 102. The authorities take this opportunity to thank all who helped the institution with money, services and materials. The Institution is in need for much more funds for its maintenance, specially with the opening of the in-patient section. A monthly income of Rs. 750 will be required to run the in-patient and the outpatient departments. The authorities appeal to the generous public to help the institution with liberal donations and monthly subscriptions.

THE RAMAKRISHNA MISSION ASHRAMA, PATNA.

REPORT FOR THE YEAR 1948.

This Ashrama which has developed from humble beginnings into a centre of manifold humanitarian activities, was originally started in June 1922 in a small rented house and in December 1930 was removed to its present site at Langertoly. The Ashrama runs a Homeopathic charitable Dispensary, a Students' Home for college boys, a Public Library and a Reading Room and also a free Upper Primary School. The dispensary was started in July 1938 and the number of patients treated during the year under report was 31,458. The Upper Primary School has been imparting free education to a number of indigent boys belonging mostly to backward and Harijan communities, the number of boys on the roll being 122 in 1948. The strength of the school has increased considerably in 1942 and for want of accommodation,

the authorities have been compelled to refuse admission to a number of students. The Nursery School teaching up to the Lower Primary Standard had to be discontinued from the beginning of 1949 for want of funds and accommodation. The Students' Home has been in existence since July 1927, playing a great part in moulding the life and character of the young inmates. Regular scriptural classes and religious discourses were held in and outside the the Ashrama.

The following are the needs of the Ashrama:—

- (1) Addition of an allopathic section to the existing Homeopathic Department for which a sum of Rs. 6000/- is needed towards the annual recurring expenses; (2) Extension of the School building to provide for the increasing number of indigent boys; construction of latrine, purchase of furniture teaching appliances, equipment for vocational training, sports goods and other accessories, besides a thorough repair of the present school building; A sum of Rs. 7200/- is required to meet the expenses in connection with the proposed extension of the school building. (3) Rs. 5000/- will be needed for effecting improvements to the Library. (4) A separate block with accommodation for atleast 25 boys is essential for the Students' Home, involving an expenditure of Rs. 20,000/- (5) Sanitary arrangements to prevent the drain water from entering into the Ashrama ground, by erecting a protective wall; improvement of the approach road, arrangement for the supply of drinking water and thorough repair and in some cases replacement of the residential quarters of monastic workers, all requiring an expenditure of Rs. 40,000/- and (7) The Ashrama, had a debt of Rs. 6317/-, which has to be paid off at an early date. The authorities appeal to the large hearted public to extend their financial help to the various humanitarian work that are carried on by it. Any contribution, however small, will be thankfully received and acknowledged by, The Secretary, Ramakrishna Mission Ashrama, P.O. Bankipore, Patna.

THE RAMAKRISHNA MISSION, KHAR, BOMBAY.

REPORT FOR THE YEARS 1947 AND 1948.

The activities of this Centre, fall under the following headings; (i) Missionary, (ii) Educational

and (iii) Charitable Dispensary. Ever since the starting of this centre in May 1923 the Swamis have been popularising the principles of the Universal Religion of Vedanta by holding classes and lectures in the City and suburbs.

There are a Public Free Reading Room and Library of the Mission with valuable collections of books. The students' Home admitted 19 students in 1947 and 21 in 1948. The Charitable Dispensary which was opened in May 1923 has developed into a well-equipped Dispensary, carrying on both Homeopathic and Allopathic treatment.

With all its present equipment the Mission Centre is badly in need of extensions in several directions to make it more serviceable to the people of this part. The Dispensary Building requires extensions and the expenditure is estimated to be 1,25,000/-. The proposed plot of land has been acquired by the local government and construction work has been started. The Students' Home also requires extension at an estimated expenditure of Rs. 1,50,000/- towards which a sum of about Rs. 83,000/- has already been received by the President of the Ashram from some generous friends of Bombay. A sum of Rs. 15,000/- for the extension of the Library building and Rs. 5000/- for the purchase of latest books and meeting other wants, are required. The authorities, while thanking all their friends and sympathisers for all their help during these years, appeal to them for extending their similar help to fulfil the above wants.

THE RAMAKRISHNA MISSION SEVASHRAMA KANKHAL, HARDWAR

REPORT FOR 1948

Moved by the sufferings and hardships of the pilgrims who visited the holy Hardwar for a sanctifying bath in the sacred Ganga, Swami Vivekananda sent one of his disciples to serve and nurse the helpless victims of manifold diseases and thus the seed of this Ashrama was sown in 1901. Beginning in a little hut, it has now grown into a fullfledged hospital with 50 beds. The chief activities of the Ashrama are, maintenance of charitable hospital and dispensary and carrying on educational work among the masses especially the Harijans through night schools.

During the year under report there was a heavy rush of patients, 50% of them being mostly refugees.

The total number of cases treated during 1948 was 88,857 as against 75,621 in 1947. Medical Relief work for refugees was started in May 1947 and continued in 1948. 138 indoor patients and 54,712 outdoor patients were treated. Barley powder, woollen blankets and help in cash were given to many deserving cases besides medical help, with the timely and substantial help by the Refugee Department of the Provincial Government. The Refugee Relief work has still to be continued, since more than 30,000 refugees are still living in the neighbourhood of the locality. The night school for Harijans functioned as usual but it was decided to close it from 1st April '49 in view of the Provincial Government's decision to make primary education compulsory. During the birthday anniversary of Swami Vivekananda fifteen to sixteen hundred persons, mostly Harijans were fed.

The authorities of the Sevashrama hereby thank all the donors, subscribers and friends for their valuable help during the year.

The Sevashrama feels the immediate necessity of funds for its day to day expenses. Due to the soaring prices of foodstuffs and hospital requisites and also increase in wages and salaries the cost of maintenance of the Ashrama is shooting up and therefore at least Rs. 50,000/- is needed to carry the normal activities. Besides this, the following are the other needs of the Ashrama towards permanent investments:

- | | |
|---|------------|
| (1) Underground drainage with improved sanitary arrangements. | Rs. 85,000 |
| (2) One cowshed (Goshala) estimated at Rs. 22,000/- | „ 10,000 |
| (3) A kitchen block with store room and dining hall. | „ 15,000 |
| (4) Doctor's quarters. | „ 15,000 |
| (5) Electric motor pump with overhead tank for the main well. | „ 12,000 |
| (6) 20 additional beds with necessary equipments. | „ 6,000 |
| (7) Pantry, Bedding and Linen Room for patients. | „ 5,000 |
| (8) 33 beds in the Indoor hospital are yet to be endowed and the cost of endowing a bed is Rs. 8,000/-. | |

The authorities appeal to the generous public to help them with funds for all these.

AN APPEAL
PURANA KUMBHA MELA
AT HARDWAR IN 1950

The famous religious fair, the Purna Kumbha Mela, held once in twelve years, will take place in the months of February, March and April, 1950, on the banks of the sacred Ganga at Hardwar. The important dates for 'Snan' are 15th February, 18th March and 13th April 1950. Pilgrims and Sadhus from all parts of India come for the Mela for a sanctifying bath in the holy Ganga and their number usually swells to ten or twelve lacs.

Special arrangements have to be made for the medical care of the pilgrims, many of whom fall victims to epidemics and other diseases during this period. The local branch of the Ramakrishna Mission usually organises Medical Relief Work on these occasions with its Indoor hospital for fifty beds as the main Relief Centre. In view of the coming Mela, we have chalked out the following programme of service on the basis of our previous experience of such occasions:—

1. A Permanent Relief Centre in the Sevashrama with arrangements for extra beds aggregating 100 beds in the Indoor Hospital.
2. Three Temporary Relief Centres (Dispensaries) in three different parts of Hardwar where large congregations of pilgrims are expected.
3. A Touring Relief Squad to visit various camps and treat patients who are unable to attend the Sevashrama or other Relief Centres.
4. A Boarding and Lodging Section to provide food and shelter for about one thousand Sadhus, Brahmacharis and pilgrims within the premises of the Sevashrama.

Qualified Doctors, male nurses, compounders and volunteers will be necessary to man the work, and medicines, dressings and foodstuffs will have to be purchased for the purpose. It has been estimated that a sum of Rs. 25,000/- will be needed to conduct this Relief Work.

We, therefore, earnestly appeal to the generous public to favour us with their kind and valuable

help for this noble and humanitarian cause. Contributions in cash or kind will be thankfully received and acknowledged by:—

1. The Secretary,
RAMAKRISHNA MISSION SEVASHRAMA
Kankhal P. O., Saharanpur Dist., U. P.
2. The President,
RAMAKRISHNA MISSION,
Belur Math, P. O., Howrah Dist., W. Bengal.
3. The Manager,
ADVAITA ASHRAMA
4, Wellington Lane, Calcutta—13.

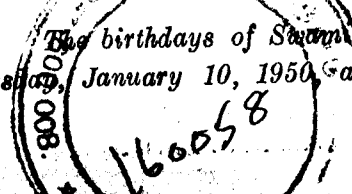
N. B.—Persons willing to offer honorary service during the Mela are requested to apply to the Secretary, before 31st January 1950, stating their age and qualifications.

MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1948.

The Advaita Ashrama at Mayavati was started by Swami Vivekananda to be a suitable centre for practising and disseminating the highest Truth in life. The Mayavati Charitable Hospital which is within the precincts of this Ashrama was opened in 1903 in fulfilment of the needs of the local poor villagers. A great endeavour is made to keep a high standard of efficiency in this institution even though situated in such a distant corner of the Himalayas. There are 13 regular beds and there is a great rush for admission. With the operation room fitted with up-to-date equipments and also a small clinical laboratory almost all kinds of medical help that one can expect in a city are available. There is arrangement for the amusement and recreation of the patients through a gramophone. The total number of patients treated during the year in the indoor department was 262 and 9546 in the outdoor department. The authorities cordially thank all their donors for their continued support enabling them to carry on this humanitarian work in such an out-of-the-way place and hope that they will receive the same support and help from them in future also. All contributions will be thankfully received and acknowledged by Swami Yogeshwarananda, President, Advaita Ashrama, P. O. Mayavati District. Almora, U. P.

The birthdays of Swami Vivekananda and Swami Brahmananda fall on Tuesday, January 10, 1950, and on Friday, January 20, 1950, respectively.



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Illusion by Gaganendranath Tagore: Facing Page 9.

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NEWS AND REPORTS

OBITUARY

MISS JOSEPHINE MACLEOD A DISCIPLE OF SWAMI VIVEKANANDA

Miss Josephine MacLeod—to many known as Tantine—one of the foremost Western disciples of Swami Vivekananda, passed away on Friday the 14th October last, at Los Angeles, America. At the time of death she was 91. But she herself counted her age from the time she met Swami Vivekananda in America in 1895. She belonged to a very influential family of New York. At the very first time she met Swamiji she was struck with his extraordinary personality and soon became one of his faithful followers. Her great love for Swamiji cannot be described in words. She lived, moved and had her being in Swamiji, as it were, always talking—and that with unabating enthusiasm—of her Master. And how much vigour and strength were in those talks! Anyone who even casually listened to her words, would catch through them a glimpse of the Fire that was Swami Vivekananda.

The Master also had a very high opinion of the disciple. Once he said of Joe—the name by which he would address her—that she was “good as gold and as kind as ever.” At another time he wrote with reference to her:

“She is a feminine statesman or woman. She can wield a kingdom. I have seldom seen such strong yet good common sense in human being.”

She was a tower of strength to Swamiji in managing the organizational side of preaching work in a strange and foreign land. Her contribution to the Indian work of Swamiji was also by no means

small. When she became a follower of Swami Vivekananda, she once asked him “What should I do now, Swamiji?” “Love India” came the spontaneous reply from that great patriot saint of India. Since then her life was dedicated to God and to the service of India. When she wanted to visit India for the first time, Swamiji said: “Come, only if you have genuine love and sympathy for India. Otherwise not. For we cannot afford to bear one single more word of criticism from the Westerner against India.” And she came.

She helped not only the Ramakrishna Mission work, but any activity, organised by anyone, likely to conduce to the good of India received her joyous support. Sometimes she would go out of her way to serve the cause of India.

She was a much travelled person. Many times she had moved round the three continents of America, Europe and Asia unconsciously preaching the gospel of her Master. But her spiritual home was India. She had visited India times out of number and often stayed pretty long in the land of her love—specially at the Belur Math. For the last few years she lived in New York. But she was pining to come to the land of her supreme love. Alas, destiny willed otherwise!

Whoever had met ‘Tantine’ will remember her as a powerful personality, full of strength, one who could inspire courage and enthusiasm even to a drooping spirit, a great lover of India, and, above all, an ardent disciple of Swami Vivekananda.

VEDANTA SOCIETY OPENS MONASTERY*

AMERICAN YOUTHS BEGIN MYSTIC EAST STUDIES IN SECLUDED TRABUCO CANYON

By WILLIAM A. MOSES, *Times Religion Editor*

RAMAKRISHNA MONASTERY, Sept., 24—Within these sun-drenched walls overlooking the straw-coloured coastal range that shrouds Laguna Beach 20 miles away, six young Americans have embarked on a journey into the monastic life.

Here in Trabuco Canyon, western youth meet the mystic East as they seek religious light and universal truth as taught by the Vedanta Philosophy, code of the Hindu renunciate. Although Vedanta is termed a philosophy, it has three religious bases; that the real nature of man is

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divine; that the aim of human life is to realize this divine nature; that all religions are essentially in agreement. Many Indians regard philosophy and religion as one.

FIVE-YEAR STUDY

As probationers and preprobationers the youths are studying for an initial five-year period at the end of which they may receive their first vows as monks. But to all practical purposes their life of renunciation has begun.

The Vedanta Society of Southern California acquired the rambling, spacious, Italian-style monastery and nearly 400 acres of hilly terrain southwest of lofty Mt. San Diego from Trabuco College which had occupied the property since 1942. The acquisition actually was a gift voted by the college trustees through the efforts of Gerald Heard, the writer. He is one of several intellectuals who have accepted the tutelage of Swami Prabhavananda, head of the society since December, 1929.

The kindly, slightly built Swami is a monk of the Ramakrishna Order. It was founded upon the death in 1886 of Sri Ramakrishna, said to be Vedanta's “greatest human exemplar” and believed by Vedantists to be a divine incarnation. The Vedanta movement stems from the Vedas, earliest Indian Scriptures.

LITERARY SUPPORT

Swami Prabhavananda was invited to establish the society here 20 years ago by the late Mrs. Carrie Mead Wyckoff, a Vedanta student, who donated her home, 1946 N Ivar Ave., Hollywood, as head-quarters. She later became known as Sister Lalita. Since 1929 the society has enjoyed gradual progress that has been high lighted in recent years by the support of Literati Aldous Huxley, Christopher Isherwood, John Van Druten and Heard. The first two writers were brought into the society by Heard, who became a disciple of Prabhavananda in 1941.

Before these eloquent exponents of Vedanta discovered and embraced it, the Swami had put in years of preaching and teaching in the Hollywood centre. Often his congregation was less than a dozen people.

But now an active, eager group consisting of

men, women and children of all faiths have justified establishment of a convent in Montecito and the new monastery. Both are ventures in faith, requiring vows of poverty, chastity and obedience.

DEVOTIONAL STUDIES

Although the future monks wear the garb of any college youth, their monastic life consists of regular study and devotions. Prabhavananda spends three days a week in the monastery furnishing spiritual guidance. Within a year he will have chosen a Hindu monk in India—another member of the Ramakrishna Order—to assist at the monastery.

The palatial structure possesses an excellent library whose shelves are filled with the best religious and metaphysical volumes. They number Catholic, Protestant and Jewish authors. Hindu and Buddhist. Lives and writings of great Mystics, men who have attained “mystic union”—Vedantists call it “samadhi”—with their Creator beckon the youths. Rich in intellectual and spiritual warmth, the monastery was designed to be cold physically. Two fireplaces one in the library, offer the only creature comfort during the cold winter days when winds up to 75 m. p. h. lash the thick brick walls. Summer climate offers scorching sun and blazing winds up from heat-baked desert slopes. The future monks' cells are unheated.

LIMITED WATER SUPPLY

Until a water shortage is overcome and orchards and gardens can be brought to verdant life, the monastery's 300 acres will provide little sustenance. Present wells give enough good water for domestic uses, enough alkaline-water in others to be unusable on crops.

What of Vedanta's religious practices? (They are fairly similar to Christian or Jewish services in pattern).

At recent dedication ceremonies here, the society's members first met in the monastery's domed chapel whose seats are circular steps rising in concentric circles. A small shrine facing the one double door held Ramakrishna's photograph flanked by two candles. Sandal incense breathed gently from a single joss stick.

Facing one another, the congregation was led in chants and prayers by Swami Prabhavananda and

* Reproduced from *Los Angeles Times*, Sunday, Sept 25, 1949. Part I.