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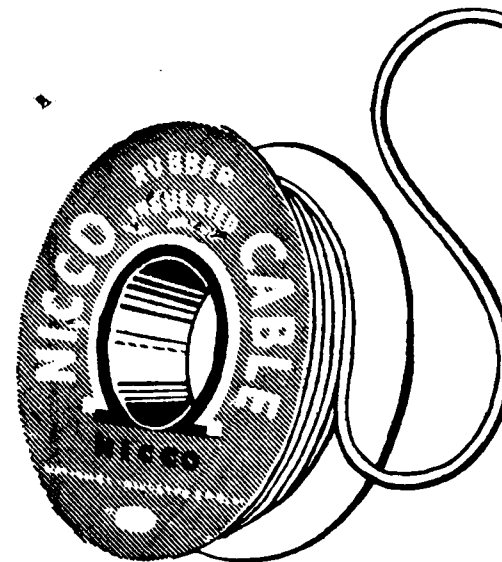
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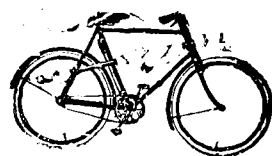
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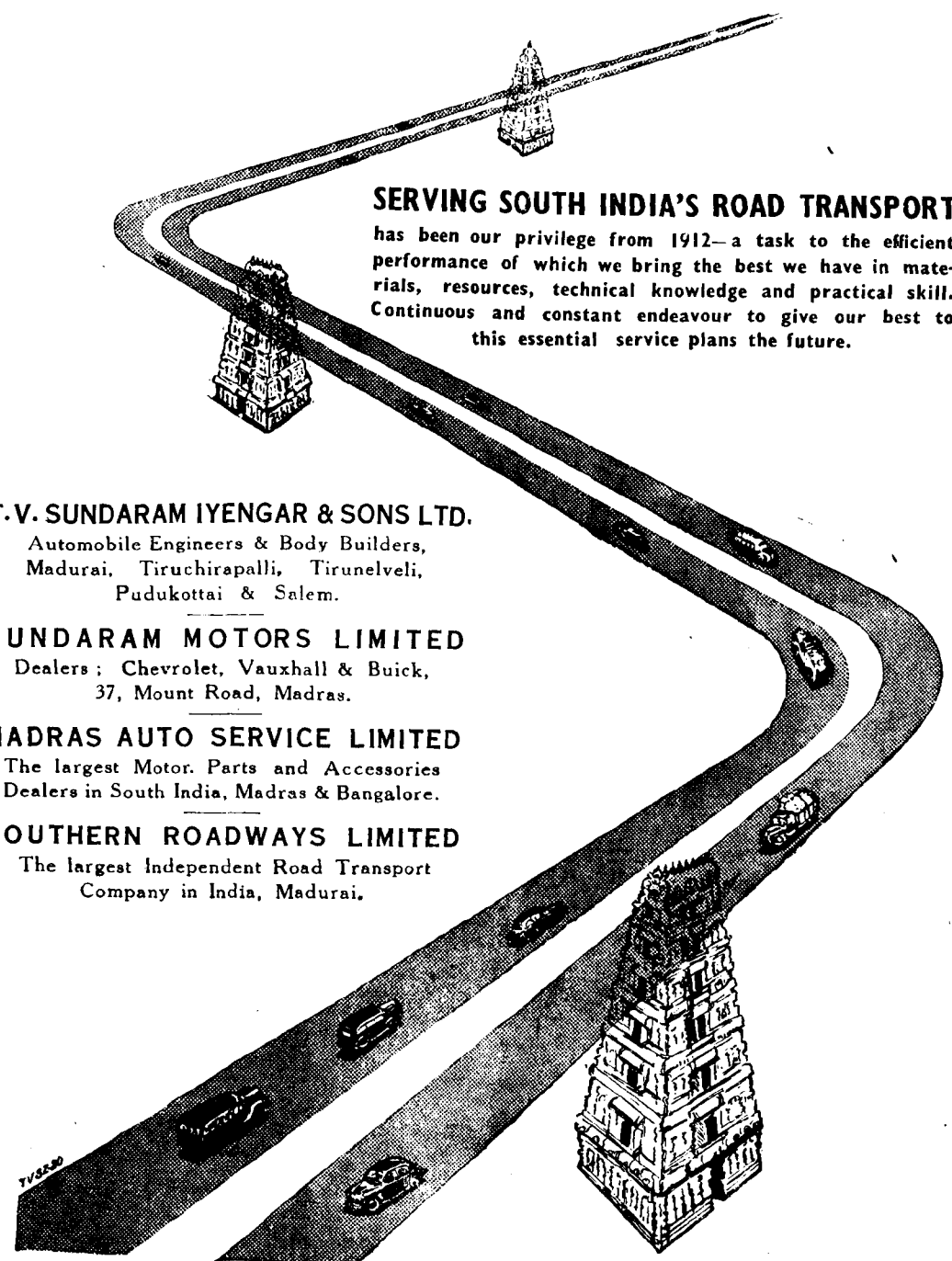
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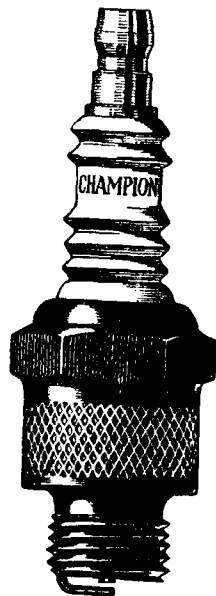
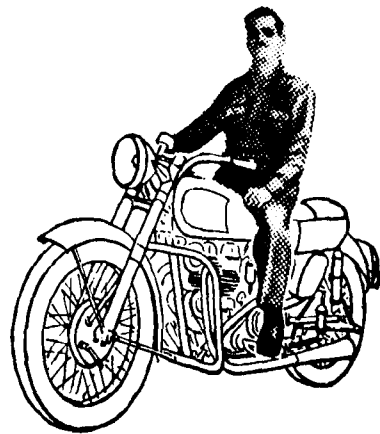
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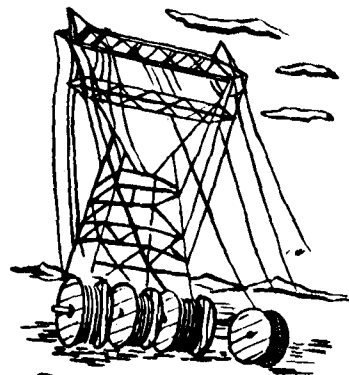
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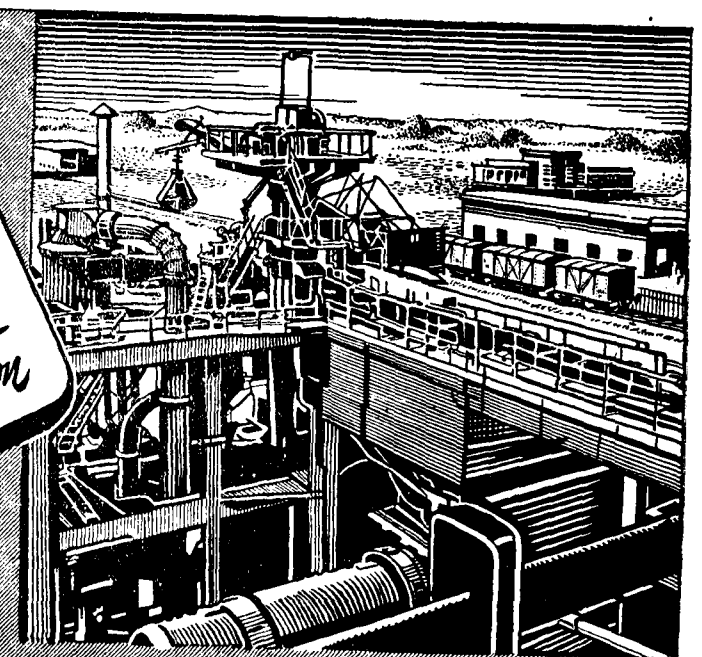


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... Be bold, and face
The Truth! Be one with it! Let visions cease,
Or, if you cannot, dream but truer dreams,
Which are Eternal Love and Service Free.'

Swami Vivekananda

THE VEDANTA KESARI

VOL. XXXVIII

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No. 9

A LETTER OF SWAMI TURIYANANDA

(Translated from Original Bengali)

ALMORA

26-10-15

MY DEAR—

I am glad to receive your Vijaya letter. My Vijaya blessings to you. I am happy to learn that you performed the Durga Puja in your village and that the *Davidru-narayanas* were also fed during the celebrations. You did very well to take good care of them. The more you exert yourself in auspicious work the better for you.

Your personal information has pleased me greatly. You have yourself directly experienced that the visions you had, have done you good; where is the room for further question here? There is no doubt about the fact that, if one prays from the very core of one's heart, the Paramatman listens to it and ordains too fittingly. What you have intuited is so beautiful. Both *Rupa* (formful) and *Arupa* (formless) are true. A snake is a snake whether it remains unmoving or it moves; an ocean, whether it is wavy or calm, is an ocean and nothing else. Likewise, formful or formless, Paramatman is that One. There is no difference in the Thing itself. One's own attitude is best for oneself. That one *Satchidananda* is beginningless and endless spiritual presence.

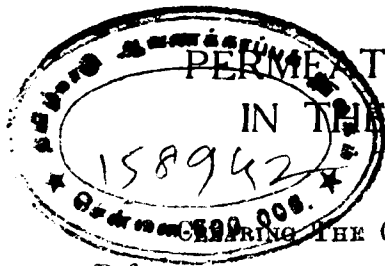
Keep up the habit of meditation and spiritual practices correctly. Do not indulge in any dilatoriness in that regard. By the grace of the Lord all the veils will be removed. Why should you take service as work at all? Consider it as His worship:

'Who loves all beings without distinction
He indeed is worshipping best his God.'

Work in this attitude and you will never feel disgusted. You have done well in writing to me. Instead of being annoyed, I am rather pleased. My health continues so-so. Everything goes on well here.

Ever praying for your welfare. My love and good wishes.

SRI TURIYANANDA



PERMEATION OF THE IDEAL OF SERVICE IN THE HINDU SCHEME OF LIFE (B)

(continued from the previous issue)

Before we can go to show in the light of the Dharmasastras and other sacred books how the ideal of 'service' permeated the Varnashrama scheme of life, we require to clear much grounds for, of all the Hindu institutions, Varnashrama scheme, despite

exceptions⁴, has been greatly misunderstood and mis-interpreted by a host of European scholars and by their uncritical Indian students too.

We make it absolutely clear that we are not out to,—and we do not simply care to—justify a single evil which our forbears

⁴ Sidney Low in his *Vision of India*, (pp. 262-263, 2nd ed., 1907) speaks of the beneficent aspect of the caste system in the following eloquent passage: There is no doubt that it is the main cause of the fundamental stability and contentment by which Indian society has been braced up for centuries against the shocks of politics and the cataclysms of nature. It provides every man with his place, his career, his occupation, his circle of friends. It makes him at the outset a member of a corporate body, it protects him through life from the canker of social jealousy and unfulfilled aspirations; it ensures him companionship and a sense of community with others in like cause with himself. The caste organization is to the Hindu, his club, his trade union, his benefit society, his philanthropic society. There are no work-houses in India and none are yet needed."

'Abbe Dubois, who wrote about 130 years ago after being in close touch with Hindus of all castes for 15 years as a missionary, remarks (in his work on the character, manners and customs of the people of India, translated into English and published in London in 1817), "I consider the institution of caste among the Hindu nations as the happiest effort of their legislation; and I am well convinced that, if the people of India never sunk into a state of barbarism, and if, when almost all Europe was plunged in that dreary gulf, India kept up her head, preserved and extended the sciences, the arts and civilization, it is wholly to the distinction of castes that she is indebted for that high celebrity." (p.14) and he devotes several pages to the justification of this remark.'

'Meridith Townshend in *Europe and Asia* (Edition of 1901 p. 72) wrote: "I firmly believe caste to be a marvellous discovery, a form of socialism which through ages protected Hindu society from anarchy and from the worst evils of industrial and competitive life - it is an automatic poor law to begin with and the strongest form known of Trade Unions."

(Quoted by P. V. Kane in the *History of Dharmasastras* Vol. II. Part I. Ed. 1941. p. 20)

Sister Nivedita's enlightening interpretation of Caste will be helpful even to the sceptic modern Hindus in understanding one of most important of their own institutions. 'It is an institution that makes Hindu society the most eclectic with regard to the ideas of the world. In India all religions have taken refuge - the Parsi before the tide of Mussalman conquest; the Christians of Syria, the Jews. And they have received more than shelter - they have had the hospitality of a world that had nothing to fear from the foreigner who came in the name of freedom of conscience. Caste made this possible, for in one sense it is the social formulation of defence minus all elements of aggression. Again, surely it is, something that in a country conquered for thousand years, the door keeper of a Viceroy's palace would feel his race too good to share a cup of water with the ruler of all India. We do not easily measure the moral strength that is here involved, for the habit of guarding the treasure of his birth for an unborn posterity feed a deep undying faith in destiny in the Hindu heart. "Today here tomorrow gone", says the most ignorant *sotto voce* as he looks at the foreigner, and the unspoken refrain of his thought is, "I and mine abide for ever." Caste is race-continuity; it is the historic sense, it is the dignity of tradition and purpose for the future. It is even more: it is the familiarity of a whole people in all its grades with one supreme motive-the notion of *noblesse oblige*. For though it is true that all men are influenced by this principle, it is all probably true that only the privileged are very conscious of the fact. Is caste, then, simply a burden to be thrown off lightly, as a thing irksome and of little moment?' ('Vide: *The Web of Indian Life*, First Indian Edition, 1950, Advaita Ashrama, Mayavati, Almora, Himalayas, p. 157-8. First ed. May 1904.)

might have practised. We all know, and acknowledge that not unlike the ancestors of other nations, our ancestors too did many wrong and revolting things in the name of religion and caste. Every right-thinking Hindu must be bold enough to see and say this.

But one warning that should be sounded is this: the ideals of Varnashrama dharma should never be confused with the lapses of the people in their application. Much of social inhumanity has been practised in India. We are certainly regretful and ashamed of this and also condemn this in the strongest terms. But we equally strongly say that the Varnashrama dharma in its superb ideality and theory, stands even today, as an unexcelled social-scheme.

Julius Eggeling, the translator of the *Satapatha Brahmana* in the 'Sacred Books Of the East' series, makes, in the Introduction of his translation, some rather unwarranted remarks regarding the origin of the caste-system in India:

'In the *Rig-veda* there is, with the single exception of the Purusha-sukta, no clear indication of the existence of caste in the proper, Brahminical sense of the word. That institution, we may assume, was only introduced after the Brahmanas had finally established their claims to the highest rank in the body politic; when they sought to perpetuate their social ascendancy by strictly defining the privileges and duties of the several classes, and assigning to them their respective places in the graded scale of Brahminical community. ...As the conquered districts were no doubt mainly occupied by the aboriginal tribes, which had either to retire before their Aryan conquerors, or else to submit to them as Sudras, or serfs, it seems not unnatural to suppose that it was from a sense of the danger with which the purity of Brahminical faith was threatened from the idolatrous practices

of the aboriginal subjects, that the necessity of raising an insurmountable barrier between the Aryan freeman and the man of the servile class first suggested itself to the Brahmanas. As religious interest would be largely involved in this kind of class legislation it would naturally call into play the ingenuity of the priestly order; and would create among them that tendency towards regulating the mutual relations of all classes of the community which ultimately found its legal expression, towards the close of this period, in the Dharmasutras, the prototype of the Hindu code of law.'⁵

Maine in his *Ancient Law* (new edition of 1930 p. 17) views the caste-system, as

'the most disastrous and blighting of all human institutions.'⁶

Sherring (in *Hindu Tribes and Castes*, vol III, p. 293) opines:

'...it is the most baneful, hard-hearted and cruel social system that could possibly be invented for damning the human race.'⁷

These interpretations of the caste-system, if not tendentious are certainly fallacious. No one, can, in all probability, ever prove from the testimony of the vast store of Sanskrit literature that one ominous night a band of Brahmins sat in a satanic clique to invent the engine of tyranny that was caste and that having invented it successfully, they remorselessly imposed it on the millions, who in all obedience said, 'Amen!!' These critics of caste-system might be all good men. But many of them could not help their minds which had grown under the spell of a civilization, the key-note of which down the centuries have been competition, conquest and strife. Scholarship did not necessarily mean understanding. They could not easily find out the spiritual foundations of this Hindu institution. It has been said, perhaps not wrongly, that 'The Western society rests purely upon economic

⁵ S.B.E., vol. XII. Ed. 1882, p. XII ff.

⁶ & ⁷ Quoted in the *History of Dharmasastras*, vol II. part I. 1941, p. 21

foundations; its division is regulated by the consideration of money. Status in the West is determined by the measure of what a man has, status of man in the East is determined by what a man is.⁸

Those, who grow up in a society dominated by the 'has'-complex would naturally think that, those who arranged the Indian society in the varna-type graded fashion, must have found it paying to do so. Yes, it was found paying. But not in the western economic sense but in the essential spiritual sense. Without going by the blind and rough path of unredeeming competition, Indo-Aryans chose the ideal of mutuality of social gradations according to the psycho-physical endowments, capacities and necessities. Spiritual perfection being the undisputed *summum bonum* of life which every individual was destined to reach,—incidentally, it must be stressed that spiritual perfection could not be attained through scrambling for pelf, power and position; it was to be attained through a lonely process of subjective de-grossification, if we may say so, of the inner being of the individual—the task before the social scientists of ancient India was to invent a dynamic way of life, consistent with the psycho-physical levels of men and conducive to the fundamental purpose of life. The discipline that was prescribed in the form of the *ashramas-cum-purusharthas* was a systole-diastole process of man's using and giving up the goods of this world for higher and higher self-development through a straining process as it were. This is Varnashrama dharma in its superb ideality. To be a Brahmana was no doubt to be a god of earth, but it should be remembered, not a drinking, feasting revelling god, but a restrained, sublimated, refined, renouncing and serving being. To be a

Brahmana, worth the name, was not a joke. Those who were to go ahead, had to travel light, until they become the Light itself. And they had to walk on razor's edge. Those who wanted to wallow clumsily in the heavy mire of the world for the sake of it, were given their time, but were gradually helped to grow from within towards the spiritual fulfilment of life. The aspiration was gradual social raising up. Swami Vivekananda's exposition of the caste-ideal will be helpful to any honest enquirer who seeks to find out the truth of this unique and complex institution. His thoughts on caste are indeed many-faceted. We shall quote only some of those passages which will impart to us an insight into the ideal of varna-dharma:

'The Brahmanhood is the ideal of humanity in India. This Brahmana, the man of God, he who has known Brahman, the ideal man, the perfect man, must remain; he must not go. The ideal at one end is the Brahmana and the ideal at the other end is the Chandala and the whole work is to raise the Chandala upto the Brahmana.

The aim of the Aryans is to raise all up to their own level, nay, even to a higher level than themselves. This means, the division into different varnas. This system of varnas is the stepping stone to civilization, making one rise higher and higher in proportion to one's learning and culture. In the land of Bharatavarsha, every social rule is for the protection of the weak.

It (the caste) put, theoretically at least, the whole of India under the guidance—not of wealth, nor of the sword—but of intellect, the intellect chastened and controlled by spirituality. The leading caste in India is the highest of the Aryans, the Brahmanas.

Though apparently different from the social methods of other nations, on close inspection, the Aryan method of caste will not be found so very different except on two points. The first is, in every other country the highest honour belongs to the Kshatriya—the man of the sword. ...In India the highest honour belongs to the man of peace, shramana, the Brahmana, the man of God.

⁸ Vide. *The Principles of Hindu Ethics* By M.A. Buch, M.A., Hathi Pole, Baroda, 1921, p. 408

The second point is the difference of Unit. The law of caste in every other country takes the individual man or woman as the sufficient unit. Wealth, power, intellect or beauty suffices for the individual to leave the status of birth and scramble up to anywhere he can.

Here the unit is all the members of a caste-community.

Here too one has every chance of rising from a low caste to a higher or the highest: only in this birth land of altruism, one is compelled to take his whole caste along with him.

In India you cannot on account of your wealth, power or any merit, leave your fellows behind and make common cause with your superiors;—you cannot deprive those who helped you in acquiring the excellence of any benefit therefrom, and give them in return only contempt. If you want to rise to a higher caste in India you have to elevate all your caste first, and then there is nothing in your onward path to hold you back. This is the Indian method of fusion, and this has been going on from time immemorial.⁹

Western critics of caste generally commit the mistake of viewing the ideal of Varnashrama dharma, propounded by the ancient social scientists of India, through the coloured glass of modern degenerate caste-confusion. They also do not seem to remember that social and religious institutions of any civilization do not come to exist suddenly like a finished machine. They are called to existence by social and spiritual necessities of the times and they gradually grow often under the guidance and inspiration of the chosen and accredited leaders of a particular society.

Varnashrama dharma did not grow as a design of some power-seekers, who wanted

to keep all other people under their feet. The Purusha-sukta (*Rig-Veda*, X. 90), though speaking in a language of symbol, does not leave any doubt as to the common spiritual basis of all the Varnas.¹⁰ In fact power has always been decentralized in the Hindu social scheme. The Brahmana had the power of spirit. The power of sword and politics was with the Kshatriyas, of wealth with the Vaishyas and that of labour with the Sudras. Even then, if there was a particular special power of the Brahmana over the entire society, it was because society needed it, wanted it; it was because what ultimately counted was spiritual liberation. The power that comes through renunciation and essential spiritual culture cannot possibly be helped even by the greatest of democrats. Our modern democratic bias tends to angle-set our sight in such a peculiar way that we do not see the difference merit makes between man and man. The Indo-Aryans were worshippers of excellence, and if a Sudra excelled, he was worshipped. Hanuman, who physically belongs to the species of monkey, has been worshipped by the millions in India, from long before the birth of Christ. Why? Because his spiritual excellence was worthy of emulation. Most of the boyhood friends of Sri Krishna were Sudras. Vidura, of the *Mahabharata* fame, though of inferior social status was recognised as the teacher of the society, in those very days when the ink of the just-composed rules of

⁹ Collected from the *Complete works of Swami Vivekananda*, Advaita Ashrama, Mayavati, Himalayas.

¹⁰ The Hindu conception of *svadharma*, which prescribes different duties to different men according to one's Varna or caste and ashrama or stage of life, stands firmly on the code of *samanya-dharma* (which prescribes certain common duties to all the varnas and ashramas). Cf. 'Forbearance veracity, restraint, purity, liberality, self-control, abstention from injury to any living creature, obedience to one's Gurus, visiting places of pilgrimage, sympathy with the afflicted, straight-forwardness, reverence towards gods and brahmanas (godly characters), and freedom from anger, are duties common (to all the castes) *Vishnu Dharmasastras* II, 16-17. This *samanya-dharma* was the common spiritual platform on which all the varnas stood in equal position.

the Dharmasastras was not yet dry. Buddha who is popularly thought to be caste-breaker, ceaselessly stressed upon the ideal of Brahman-hood. Sri Chaitanya drew most of his followers from the ranks of the Sudras, some of whom became saints. Sri Ramakrishna wiped the dirt of a pariah's

lavatory with his locks. One of his direct disciples, who is now worshipped by all the followers of the Master, came from a Sudra family. All these examples of the Prophets of India, who were the real upholders and exponents of Dharma, only revealed the inner import of the Dharmasastras.

(to be continued)

What Vivekananda Would Speak to India of Today

By SWAMI MAITHILYANANDA

Swami Vivekananda wrote to a disciple from Chicago in 1894, to the effect that India has to be saved by the Indians themselves. No power on earth can really save a nation unless the nation itself can manage to stand on its own legs. In this connection he asked his countrymen to mix with all the races of the earth. He used to say that every Hindu that went out to travel in foreign parts, rendered more benefit to his country than hundreds of men who were merely superstitious and selfish, and whose only concern in life seemed to be like that of the dog in the manger. He suggested to his countrymen to take up the law of give and take, i. e., India has to bring out her treasures and throw them broadcast among the nations of earth, and in return she has to be ready to receive what others have to give her. This suggestion seems to be worth more attention today than at the time of his utterance.

Considering that the vast majority of the Indian population are sunk in starvation, India need not, according to Swamiji, talk against material civilization. He wanted more bread and more opportunity for everybody in the Indian society. The Indians require more material civilization on this account and the Westerners just in contrast, more spiritual civilization. Material civiliza-

tion, nay, even luxury, Swamiji said, is necessary to create work for the poor in India. For this end, social tyranny has to be severely fought against. The problem has to be solved by insisting on religion, the spread of liberty to all people irrespective of caste and creed.

'Root out priestcraft from the old religion,' said he, 'and you get the best religion in the world. Do you understand me? Can you make a European society with India's religion? I believe it is possible and must be.'

Fifty Seven years have passed since Swamiji uttered this memorable advice to his countrymen. Does it not seem to hold good even to-day? In this connection, he wanted to say to the Indian people that the present caste is not the real *Jati*, but a hindrance to progress. It really has prevented the free action of caste or variation. According to him,

'India fell because you prevented and abolished caste. Every frozen aristocracy or privileged class is a blow to caste and is not caste. Let *Jati* have its sway; break down every barrier in the way of caste and we shall rise.'

The Indian people should give scope to their countrymen to develop real *Jati* which means the individuality of a man. Then only India can rise by producing immense variety which does not mean inequality or privilege.

The ancient institutions of caste were based on the substitution of co-operation for competition. They have now been seriously affected by the competitive principle of the modern age and so they have ceased to serve the useful purposes that they did before. It is now the duty of the Indians to reform and adapt them to their present-day needs. The reformation of the institutions is only possible if the people of India can give up their age-long attitude of drift and despair and seriously organize themselves in the work of regenerating their good and noble institutions. Social drawbacks can hardly be removed by the efforts of a few individuals. It is foolish to think that things will right themselves without concerted action and adventure.

'Therefore to make a great future India,' said Swamiji, 'the whole secret is in organization, accumulation of power, co-ordination of wills. Already before our mind rises one of the marvellous verses of the *Atharva-Veda Samhita* which says, "Be thou all of one mind, be thou all of one thought, for, in the days of yore, the gods being of one mind were enabled to receive oblations. That the gods can be worshipped by men is because they are of one mind." Being of one mind is the secret of society. And the more you go on fighting and quarrelling about all trivialities such as 'Dravidian' and 'Aryan' and the question of Brahmans and non-Brahmans and all that, the further you are off from that accumulation of energy and power which is going to make the future of India. For, mark you, the future of India depends entirely upon that. This is the secret—accumulation of will-power, co-ordination, bringing them all, as it were, into one focus.'

The real progress of society does not consist in the political advancement alone. Nor can we say that a particular society is happy simply because its members do not suffer from starvation or poverty. Political and economic conditions have, of course,

much bearing on the life and character of a people. But, are there no other great considerations which make a people really happy and progressive? Material comforts alone cannot bring a people so many other factors of happiness. Political status too cannot, under all circumstances, make a people secure against economic wants and competition. That society can be said to be really happy, in which men not only live comfortably, but in close amity with one another. We can imagine a society to be progressive, in which the greatest number of men live in conformity not only with law and order, but with justice and righteousness also. Apart from political and economic freedom, every society needs some higher ideal for its inner strength and integrity. The ideal must be no less than the realization of Truth. The duty of the members of a society should be to make society square with Truth. According to Swami Vivekananda:

'That society is the greatest, where the highest truths become practical. If a society fails to adjust itself to the noblest aspirations of human life, it degenerates into a state where men would only have creature-comforts and never rise above them.'

The main current in the life of India as a nation is to secure collective good with the universal inspiration of every human soul. The ideal is very clearly set forth in the very popular saying of the Indian people:

One has to sacrifice the individual for the family, the family for the community, the community for the country, and the whole world for the soul.

Our social and economic systems cannot march towards better days unless it is inspired by things of the spirit. The divine spark does not lie in agreements, in organizations, in institutions, in masses, or in

groups. It can be fostered and increased by each individual's own part and effort. In proportion as each individual increases his own store of spirituality, in that proportion increases the idealism of a society. Swamiji laid a special emphasis on this point, so far as India's main current in life is concerned. This is the lesson which is to be remembered even today when India is free from political slavery.

In 1900 Swamiji wrote to a Bengali lady, regarding the part of preachers which educated women of India should take up ere long :

'In the west, women rule; all influence and power are theirs. If bold and talented women like yourself, versed in Vedanta, go to England to preach, I am sure that every year hundreds of men and women will become blessed by adopting the religion of the land of Bharata.'

Nothing has been accomplished in this direction since Swamiji spoke fifty years ago.

In 1894, Swamiji wrote from Chicago to H. H. the Maharajah of Mysore about the deplorable condition of the Indian masses, to the effect that life is short, the vanities of the world are transient, but they alone live who live for the others, the rest are more dead than alive. In this connection, he said :

'The one thing that is at the root of all evils in India is the condition of the poor. The poor in the west are devils; compared to them ours are angels, and it is therefore so much the easier to raise our poor. The only service to be done for our lower classes is, to give them education, to develop their lost individuality. That is the great task between our people and princes. Up to now nothing has been done in that direction.'

Fiftyseven years have passed since Swamiji made this memorable utterance. Let us imagine what he would speak today on this very point particularly in as much

as he did not feel anything more painfully than the condition of the poor people in India.

The conflict of ideals is faced by modern men, almost in every sphere of life. It is more to be noticed among educated Indians, because while they have their own ideals of life traditionally, they meet with new isms and ideals on account of the fusion of various cultures in India. All the men and women, in any society, are not of the same mind or capacity, so they must have different ideals to be followed in life. In India, people often miss the point that there are gradations of duty and of morality—that the ideal of one state of life, in one set of circumstances will not and cannot be that of another. Swami Vivekananda said :

'All great teachers have taught, "Resist not evil", that non-resistance is the highest moral ideal. We all know that, if a certain number of us attempted to put that maxim fully into practice, the whole social fabric would fall to pieces, the wicked would take possession of our properties and our lives, and would do whatever they liked with us. Even if only one day of such non-resistance were practised it would lead to disaster. Yet, intuitively, in our heart of hearts we feel the truth of the teaching, "Resist not evil".'

The man who resists evil is not always doing wrong, for it may be his duty to do so according to the circumstances in which he is placed. It is only when one has the power to resist evil that non-resistance will be a great act of love. But if one has not this power to resist, to him non-resistance has no meaning. It then becomes a source of weakness. So what is called resistance to evil is but a step towards the manifestation of this highest power, namely non-resistance. When one gains the power of resistance, then will non-resistance be a virtue. Till then one will have to fight and resist evil. That is a surer way to

progress than taking up others' ideals which may not be fit and so can never be accomplished. This is why the Lord says in the Gita :

'Better is one's own Dharma, though imperfect, than the Dharma of another well performed. Better is death in one's Dharma. The Dharma of another is fraught with fear'.

For, however much we may conform to the highest ideal externally, inside it will be all canker, and it is the mind that is the prime factor in human progress. Sri Krishna points out to Arjuna that his desire to desist from fight and to take to the life of an anchorite is not due to his mental growth but due to the common desire of man to shun what is disagreeable to the senses and accept what is agreeable. This is a sure sign of weakness and a weak man can never hope to reach any ideal. This is a point upon which

Swamiji would lay particular stress and would speak to India of to-day, because India stands to-day on the cross-roads of ideals both indigenous and foreign.

To save India Swamiji wanted strong pillars of character, and unless India can produce numbers of such, it is useless to fret and fume against this or that. He thoroughly believed that no power on earth could withhold from any nation anything that it really deserved. Lastly, he may speak to India of to-day that the past of India was no doubt great and the future will undoubtedly be greater. His parting words may be something like this :

'When it was all dark I used to say, struggle; when light is breaking in, I still say, struggle. Be not afraid, my children. Look not up in that attitude of fear towards that infinite starry vault as if it would crush you. Wait! In a few hours the whole of it will be under your feet.'

SOME PROBLEMS OF RELIGIOUS TENSION IN INDIA

By DR. P. T. RAJU

Dr. P. T. Raju—Dalmia Professor of Philosophy, University of Rajasthan, Jaipur; Tata Visiting Professor of Philosophy, The Asia Institute, New York; and Visiting Professor of Philosophy, University of California, Berkeley, California—who has been a valued contributor to the VEDANTA KESARI for many years, does not require any fresh introduction to our readers.

We present here his thoughtful analysis of an exacting problem of India, which has been exploited by a legion of unscrupulous politicians—the resultant of which is by now a grotesque chapter of Indian history—and made worse by a host of well-meaning but visionless reformers, religionists and social upheavalists. The learned Professor does not here stop with analysing the problem, he also suggests remedies.

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—Eds.

Indian religion was formed as a result of interfusion of two kinds of religion, the inward and the outward, the former working with the belief that God or the Divine was to be discovered within the mind of man and the latter based on the belief that it was to be discovered outside man. The inward religion had an essentially psychological technique and the outward developed various forms of external worship.

But in course of time, it was thought that the inward was the truer of the two, and the outward was interpreted as only symbolic of the two. Thus every form of external cult, the cult of sacrifice, the worship of natural forces and certain kinds of worship of the mother goddess were given a spiritual interpretation, and a meaningful and rational kind of toleration and accommodation was fostered. Different kinds of tribes and races were given different positions in the social organisation as castes and sub-castes, and a peculiar kind of social unity was achieved. Political unity had little to do with social unity. Wars were treated as the concern of the warrior caste, and social life was undisturbed during wars. Villages were the units of social life, which paid their taxes to whichever king ruled over them. So long as this state of affairs was allowed to continue by political circumstances, the life of the Indian society ran smoothly. Such a life was in accordance with the plan of life advocated by the so-called early Hinduism.

The word Hindu was not a word of the early Hindus. It is not to be found in the Sanskrit vocabulary at all. The word used to mean the way of life or religion of the early Aryans was 'Arya Dharma', which is often translated as 'Noble Life or Law' but which means 'The Law of Life of the Aryans'. Not only the early Vedic Aryans, but also the Buddhists and the Jains used the word to mean their respective teachings, just as all Christian sects claim to be Christians. In India, even by the time of Buddha, it lost all its racial associations and was accepted first by Dravidians and later by the Chinese, Tibetans, Japanese, Burmese and a number of other races and nations, that accepted Buddhism. So the usual difference drawn between Buddhism,

Hinduism and Jainism is the making of non-Indians. The fact that each called itself by the same name 'Arya Dharma' shows that each considered itself to be the true Arya Dharma; and Buddhism and Jainism claim to be opposed not to Arya Dharma but to Brahmanism, which was not again the religion of the Brahmin caste, but religion according to the texts called *Brahmanas*, which are part of the *Vedas*.

The word Hinduism has primarily a geographical significance. Hind is a corrupt form of Sind, which was originally the name of the river Indus, now flowing in Sindh, which is part of Western Pakistan. And the people living round about the river and their religion were called Hindus and Hinduism. However, all religions born in India are now included in Hinduism; and, actually they are reform movements within Hinduism. A true perspective of the development of Hinduism cannot but give such a picture. The main religious sects born in India are Brahmanism, Buddhism, Jainism and Sikhism. Zoroastrianism, though born in Persia, has now practically no place outside India. There is no serious religious tension among these sects. The most serious religious conflict is to be noticed between all the Indian-born religious sects on the one side and Islam on the other. Muslim invasions began from about the 8th century A.D.; but serious religious conflicts started from about the 11th. Christianity entered India along with the Portuguese. But on the whole, the conflict between Hinduism and Christianity is comparatively mild.

Though we now belong to a century of scientific culture and civilization, the problem of religious tension and conflict is still vital for India. The reason for this tension should, therefore, be of living interest for

us. The Hindu religion was intensely spiritual and inward, particularly in many forms of Buddhism and Jainism. Never was the religious head the secular ruler also. Hinduism permitted the incorporation of all tribes and races into its social structure by assigning them the various functions of castes and sub-castes. America is often spoken of as the melting pot. The unity of races and nationalities produced by it is a political unity, not a social one. But in India, the unity achieved was a peculiar social unity. Social and political unities did not coincide. But in Islam, particularly as it appeared in India, the two were often one. During the Hindu period of the history of India, when two states fought with each other, the people of both states regarded the war as a concern of the warrior caste only. But when a Muslim state and a Hindu state fought, the Muslims regarded the war as a war of the peoples also, while the Hindus regarded it as a war only of the kings. The Muslims entered India with zeal for conversion, iconoclasm and extermination of the unbelievers. But the Hindus fought the Muslims with the aim of defeating the latter and providing them a place in their own society as a new group. Accustomed for centuries to the practice of spiritualising innumerable cults and interpreting them as symbolic of spiritual inwardisation, the Hindu developed a tolerance little appreciated by the Muslim. The Hindu would regard Islam as one of the possible spiritual paths; but the Muslim believes that Islam alone is the true religion and sees in Hinduism nothing but idolatry, which he mistook for nothing more than the pre-Mohammadan idolatry of Arabia. He had little patience to understand its spiritual meaning and little

realised that the Hindu did not treat the stone idol as the true divinity.

However, the Hindu-Muslim conflict was disastrous to Hinduism, and shows the defects of the techniques adopted by it for social unification. It should not be thought that there was at first a religion called Hinduism, which thought of a plan for social organisation and then executed it. Castes and sub-castes were formed spontaneously as wave after wave of invaders poured into India and settled down. Religious conflict was avoided by treating every form of external worship and ritual as symbolic. But the social unity became loose-knit. The solidarity which the Muslim community exhibited towards the non-Muslims was not found in the Hindu. It took centuries for the Hindus to realise that the conflicts between states were conflicts between religious communities and not merely between kings. In war, there would be no non-belligerents for the Muslim; but for the Hindu, all but the kings and their soldiers were non-belligerents.

The Hindu-Muslim conflicts give rise to a number of problems for the student of religion and society, which can be generalised and made universally applicable.

Every religion claims to be universal. Then how is this universality to be established? One way is to force the whole of human society to come under it. But this may amount to making a religion of particularity the only religion. The universality of such a religion would not be a true universality, it would at the most be a physical universality. This is what Islam attempted to achieve. Islam claims to be universal by throwing its ranks open to all races and allowing all to be members of its community. Christianity also does the

same; but it has not succeeded to the same degree as Islam in abolishing colour prejudices. The universality of both is the same as their programme of proselytising. Hinduism, though for a long time not a proselytising religion, was so in the beginning. But even then it admitted groups of all colours by permitting them to form castes and sub-castes within its own fold. But proselytisation itself does not confer universality on any religion. True universality is spiritual, rational, psychological; what is found universally in every man is truly universal. Hinduism recognised this truth to a great extent, but Buddhism laid the greatest emphasis on it. The universality attained simply by proselytisation can only be physical or social, not spiritual.

The second method of establishing universality is that of convincing the followers of other religions rationally of any religious truth. In India, Christianity generally followed this method. But its dogma that salvation is possible only through Christ makes it a particularist religion, for it cannot be rationalised and a completely universal religion would recognise the same spiritual truth in every human being. Thus though Christianity has done great service to Hinduism by broadening its social outlook, it has little new to offer to the spiritual needs of the Indians. In the third place, a religion may recognise the same spiritual element in each man and treat every cult as symbolic technique adopted by man in order to realise it; and may improve every cult in such a way as to make it a path leading to the inner spirit. This is the method adopted by Hinduism which was utilised unfortunately for the perpetuation of cultural differences as castes and sub-castes within the Hindu fold. In the fourth place,

early Buddhism rejected all symbolic forms of cult and adopted a direct psychological technique. But it was completely indifferent to social forms. It was thoroughly universal, proclaiming the same truth for all—irrespective of caste, creed, race and sex. But by being so thoroughly universal, it lost all hold on society, that is, it lost its social basis and support.

Thus Buddhism, though pure spiritually, was weak socially. While Hinduism works for tolerance and accommodation and keeps some hold on society, the unity of society under it cannot be compact, as the life of each group under it is governed by its own cult and exhibits an attitude of some indifference towards that of the others, when in conflict with an aggressive cult from outside. And the problem for essentially tolerant religious institutions like Hinduism is: How are we to turn this loose-knit unity into effective solidarity? The solution seems to lie in working out and applying principles of social solidarity, without losing sight of the essential spiritual principle, the conditions of which they are to satisfy; and in this process to allow for modification and progress of social patterns. A particularist religion like Islam can exhibit an amazing strength of social solidarity. But as every religion claims to be universal, a particularist religion can be universal only by exterminating other religions. And the problem for us then would be whether in this century any religion can be allowed to interfere with other religions openly and aggressively and make such interference part of its creed.

We have here an important problem of inter-cultural relationship. Undoubtedly, religions should respect each other mutually. But if it is an essential creed of any religion to interfere with others, by force,

it creates a serious problem. If other religions demand that part of the creed should be abandoned by the religion in question, it would protest that others are interfering with its own life. The world has progressed so far as to fight only for political ideologies in the name of humanism and laugh at any fight for religious dogmas in the name of God. Though the phenomenon may be amusing to progressive countries, the recent events in India before and after partition show that men are still prepared to destroy each other in the name of Heaven.

Again, is religion to be identified with social and political order? For instance, is monogamy or polygamy moral because of religion and is it essential for religion? We read that the enforcement of monogamy by pious missionaries on the inhabitants of some Pacific islands, where the number of women was too large proportionately to men, wrought havoc on that society. Buddhism, for instance, suited itself to every social order in Asian countries. It was able to do so, because it was a thoroughly spiritual religion, trying to have hold on man's inner being and remaining indifferent to social forms. Buddhism therefore never led to religious conflicts and tensions.

If spiritual life is really distinct from social life, is it advantageous to separate the two? Buddhism separated them completely. Hinduism tried to do the same by conferring spiritual meaning on the cult of each group within its fold and thus made all the groups realise a sort of social unity. Christianity identified spiritual and social life and carried its own social code wherever it went. Islam went farther and identified spiritual, social and political life.

Its secular head was also its spiritual head. Thereby it obtained a degree of social solidarity which other religions did not. In actual religious conflicts, Buddhism suffered the worst. Its great spiritual depth was its greatest and weakest point.

Now, if religions are not to be permitted to interfere with one another, how is religious progress possible? Again, is any religious progress necessary and how is it to be effected? Rightly or wrongly, religions have identified themselves with some external forms, forms of worship like the different kinds of ritual and idolatry, forms of religious expansion like baptism and iconoclasm, social forms like caste system, monogamy and polygamy, legal forms like inheritance, and political forms like an Islamic Caliphate and Buddhist Lamaism in Tibet. Any change in these forms is regarded as irreligious, so that religion has become a hindrance to social progress and welfare and outlived its conservative usefulness. Religious progress is possible when the essence of religion is disentangled from its external accidents. It therefore seems to be in the interests of both religion and society that they are freed from each other.

Does religion then become empty? Buddhism performed the experiment of this separation and purified spiritual life. Its religion was purely spiritual, a religion of reason and inner life. But in conflict with less pure religions, it suffered a heavy defeat in India. Had the other religions been equally pure, it could have withstood their onslaught. But had they been equally pure, there would have been no conflict even. So in order to avoid conflicts, it is necessary to purify all religions, free the spiritual element in them from entanglement with social and other forms. Then, we have to ask, will not religion disembody

itself and disappear? But if religion is essentially concerned with the spiritual inner life of man, it should not over-emphasize any form of embodiment. Embodiments are its unessentials. It should accommodate itself to all embodiments and enrich and complete them. Embodiments may change, but spiritual life would be the same. It is not the prerogative of any embodiment to control the spiritual, but *vice versa*. As we, finite beings, cannot determine the nature of the spiritual in terms of any embodiment, which belongs to a lower order, we can only recognise that the forms of embodiment should not be fixed once for all, but should be allowed to contain some fluidity, which permits future modification and progress. The spiritual thus does not become empty but always possesses some embodiment, though plastic.

How is the purification of the spiritual to be effected without conflict with other religions that really need purification, but protest against any attempt by others to purify them? Further, if those religions contain elements in their creed that interfere with the peaceful progress of other religions, is force to be used for purifying them, when persuasion fails? This is a difficult problem for contemporary humanity, when races and nations find themselves to be culturally, economically and politically interdependent.

Again, taking the example of Buddhism, we may ask: Will spiritual life really become extinct if it loses all hold on society? The name of Buddhism disappeared as religion from India; but the spirituality it preached is still a living force. It may be that we should be prepared to give up, if necessary, our old names and slogans, retain the spiritual truth contained in our

religions and treat religion and its cult as the technique of spiritual life.

We may ask ourselves this question to understand the importance of the point raised: Supposing all the social programme of Christianity is taken care of by the state; then will Christianity as a religion lose all justification for existence? Or does it still have a residue in its teachings that satisfies some essential need of men? Christianity did not die out when it was proved that the world was not created in 4004 B.C., and that it took immensely longer than seven days for the world to be created. If there is anything essentially true in what religions preach, they will still have something important for man, even though it is proved that their teachings about nature and society are false. Religions that teach indifference to man and society are indeed defective; but those that teach nothing more, offer only a programme for the social uplift of man, not his spiritual uplift, and are bound to vanish when their work is taken over by a secular institution.

If the spiritual element in religion is to be liberated and religion is to be treated as the technique of spiritual life, a rational understanding of religion is unavoidable. Religion will not be and should not be a mere set of dogmas, but a spiritual life with a theory. If religion has any truth in it and if we are to avoid unnecessary religious tensions, it is incumbent on us to develop a rational theory of the spiritual as we are developing rational theories of the material, the biological and the mental. An unbiased philosophical approach to religion is therefore inevitable. Religion should concede that spirituality is rational and universal, not the monopoly of a few prophets or individuals. Religion need not

and should not be dogmatic; otherwise, man, unable to bear any longer the avoidable misery of religious conflicts, may, in despair, abolish all religion. Nor is such a result desirable, as the severance of man from his spiritual bearings would make his life shallow and meaningless. And he may be tempted to do the same again if religion proves an impediment to social progress. Material sciences were liberated from religious dogmas; but social forms are not yet so liberated. Religion itself will be purified when it frees itself from social forms as it was from the material. We need not be afraid that social forms would then become chaotic. For religion, becoming a theory and technique of spiritual life, completely controls man's passions and conduct. Social life would be oriented towards spiritual life, but the two will not be equated. The technique of spiritual life controls us from within and strengthens morality, which is a form of self-control or controlled social activity. The aim of religion, from the social standpoint, is to control man's social and emotional nature from within and so to control his social activity from within by making him enjoy the pleasure of peace, love and compassion. Peace is not emptiness of emotional life, the peace of the grave, but the inward emotional enjoyment or joy of fulness of being and absence of want. Peace is a positive emotional state, according to Indian aesthetics, which is the matrix of other aesthetic emotional satisfactions. It is love and compassion that liquefy and

dissolve the hard knot of egoism and selfishness, purify the individual's mind and make it reflect the bliss of the Divine within. The liquefaction of the ego is, therefore, joyful and blissful. Peace, love and compassion are the spiritual ideals for emotional enjoyment, held before the Indians by Jainism, Hinduism and Buddhism, the three important religions born in India, all of which recognised the possibility of different methods of realisation and thought of other religions as following one or more of the possible methods.

The solution of religious tensions either in India or outside seems to be this: a sincere psychological and rational approach to the study of religion as a spiritual phenomenon with the courage and willingness to modify one's own religious ideas in the light of such study. The study of comparative religion has over-burdened itself with externals, because it depended too much upon external inductive observation. But religion is essentially an inner spiritual phenomenon, however crude and primitive its expression may be. It is needless to say that the study should not be undertaken with the tacit or sole desire to justify one's own religion and its institutions and prove their superiority to others. Otherwise, we are bound to fail in achieving our object of removing religious tensions. The courage of open-minded convictions should be the index of our moral strength and of our earnestness about religious progress.

Never quarrel about religion. All quarrels and disputations concerning religion simply show that spirituality is not present. Religious quarrels are always over the husks. When purity, when spirituality goes leaving the soul dry, quarrels begin, and not before,

SWAMI VIVEKANANDA

By DR. V. RAGHAVAN

अहल्या द्रौपदी कुन्ती तारा मण्डोदरी तथा ।

पञ्चकन्याः स्मरेन्नित्यं महापातकनाशनम् ॥ 1

Immemorial custom enjoins the constant memory of these five great women of our ancient annals. A naughty Tamil proverb would however pass only the last two of these. Indeed, the last mentioned, Mandodari is foremost as the impeccable Pativrata. The ideal of Pativrata is assigned the highest place in our culture, and in the South, Pattini is a கடவுள், divinity. Mandodari is a shining exemplar of this great ideal of Indian womanhood.

Chastity is an integral part of the main argument of Valmiki's epic, the salvaging of the purity, dignity and uniqueness of the relation of man to woman being one of the chief purposes for which the Lord incarnated as Rama, exemplified the virtue of Eka-patni-vrata, and put an end to Ravana. In giving us this moral of the epic, sage Valmiki makes remarkable use of Mandodari. Like the moral of the poet, Mandodari too is in the background, and comes out only at the very end. In fact, it is through her mouth the sage prefers to sum up the saga.

Mandodari is so wellknown but so little seen. It was evidently part of Valmiki's high conception of her that reserved her appearance to the climax which crowns the epic-theme. Succeeding poets, truly and fully alive to her greatness, have attempted obviously to do her greater justice by providing more opportunities for her role. But all such extra occasions devised either

for her laments or moral exhortations do not excel or exhaust the poignancy and profundity, the depth and sweep of the single situation in Valmiki where Mandodari laments over the body of fallen Ravana and reflects on the tragedy of the life and character of her husband.

Even if we ignore the early history given in the Uttarakanda, this last scene of Ravana's death is comprehensive enough to give a picture of Mandodari's married life. She was the daughter of Maya, the eminent architect of the Danavas. When she was young, the world was resounding with the glories of the most glamorous personality of the times, Ravana, who had gathered miraculous powers by severe penances, shaken the three worlds, and in his terrible devotion to Siva, made capital offerings with his own heads.

त्रैलोक्यवसुभोक्तारं त्रैलोक्योद्भवां महत् ।

जेतारं लोकपालानां क्षेतारं शंकरस्य च ॥ 2

Gifted with powers of assuming forms as he pleased he was as lovable in sport as formidable in battle.

कान्तं विहारेष्वधिकं दीप्तं संगमभूमिषु । 3

Mandodari, as her name signified, was one of exceptional beauty, not less striking than any of the artistic marvels created by Maya. मयतनुजा मन्दोदरीनामा परमसुन्दरी नारि-ललासा as says Tulasi who transfers the whole account from the Uttara to the Bala kanda. Speeding across the skies in her husband's Vimana, mother of a son who was Indra's victor, and wife of one

who had boons of security from death, Mandodari was enjoying the pride of being Ravana's chief queen.

विमानेनानुरूपेण या याम्यतुलया श्रिया ।

पर्यन्ती विविधान् देशान् तांस्तान् चित्ररङ्गम्बरा ॥

पिता दानवराजो मे भर्ता मे राक्षसेश्वरः ।

पुत्रो मे शक्रनिजेता इत्येवं गर्विता मृशम् ॥ 4

The first glimpse that Valmiki gives us of Mandodari is of the passive picture of her beautiful form, asleep on a couch on one side, away from Ravana, appearing to adorn the whole chamber with her splendour.

तासामेकान्तविन्यस्ते शयानां शयने शुभे ।

विभूषयन्तीमिव तत् स्त्रिया भवनोत्तमम् ॥

இன்னதன்மைமின் எரி மலர் விராகக்கங்கள் எழில் கெடப் பொலிகின்ற

தன்னதின் கொளி தழைப்புநத்துழல்வரு

தையலை—5

Kambar retains this scene, but Tulasi omits it. Hanuman, being Tulasi's Guru in a special way, Tulasi probably could not bring himself to make Hanuman gaze thro' Ravana's harem. By making Hanuman mistake Mandodari for Sita, Mandodari's claim to equal rank in beauty is emphasised by the poet. If the Lord of Lanka was after beauty, it was folly for him to have sought another. Mandodari herself asks in her lament: 'By pedigree or beauty or consideration for you, Sita is no patch on me; only in your delusion, you lost your sense.'

न कुलेन न रूपेण न दाक्षिण्येन मैथिली ।

मयाधिका वा तुल्या वा त्वं तु मोहान् न बुध्यसे ॥

As soon as he gets up from bed, Ravana goes to the Asokavana and threatens Sita; here Valmiki says that a beloved of

Ravana intercedes and tries to turn Ravana's attention away from Sita. While the South Indian text mentions this lady as Dhanyamalini, mother of Atikaya, the Bengal recension, the Adhyatma Ramayana and Tulasi make this Mandodari herself; and while Hanuman recapitulates the scene before his companions, he too names Mandodari. Commentator Govindaraja takes the discrepancy as only apparent and explains that while really both Dhanyamalini and Mandodari spoke, Hanuman noted only the latter. Kambar passes over the incident. As it is incongruous for one in Mandodari's status to have accompanied Ravana, like the lesser members of the harem, to Sita's presence, we should take it that it was Dhanyamalini that spoke here, and Mandodari, according to Valmiki's idea, was reserved for the final scene.

Kambar takes two occasions before Ravana's fall to bring Mandodari on the scene; on both the occasions, he lets us see the mother in her. The latter of these is met with in Tulasi too. In the Sundarakanda, Kambar makes a brief reference to her sorrow at the death of young Aksha Kumara who evoked the admiration of even Hanuman. The greater calamity of Indrajit's fall makes Kambar devote ten stanzas to the mother's grief. Mandodari fell on his body, swooned and wailed:

வாய்திறந்து அந்நஞ்ஞற்றான், ஐயனே அழுகனே என் அரும் பெறலமிழ்தே.

மன்தோடரி உடன் கரிமாரி. உரதாடன் வது மீதி புகாரி.

In motherly tenderness she recalls his

¹ Ahalya, Draupadi, Kunti, Tara, Mandodari—these five women, one should bear in mind everyday; thereby great sins are destroyed.

² Enjoyer of the treasures of the three worlds, great tormentor of the three worlds, the victor of the divine guardians of the world and one who shook Siva Himself.

³ Exceedingly pleasant in sport, and blazing forth on the field of battle.

⁴ In incomparable splendour, I who go forth in a befitting aerial car, dressing myself in manifold garland and garment, and seeing diverse countries. 'My father is the king of the Danavas; my husband is the lord of the Rakshasas; my son is Indra's Victor'—so did I highly pride myself.

⁵ Thus, the consort who was sleeping in her superior splendour which put out the brilliance of the jewel-lamps that were burning.

juvenile play, but more important is the note on which Kambar ends this wail. The great killing of the Rakshasas that had gone on and the fall of Indrajit gave her a foreboding of the lord of Lanka, her husband, falling ere long a victim to that poison-mixed nectar called Sita:

அஞ்சினேன் அஞ்சினேன் அச்சிதையென்ற
அமிழ்திற் தோய்ந்த
கஞ்சினால் இலங்கை வேந்து நாளை இத்
தகையான்னேரு.

In the *Adhyatma-Ramayana*, of the same textual and devotional tradition which gave birth to Tulasī's *Rama-charita-Manasa*, there is in the beginning of the Yuddha, an episode of Ravana performing a secret black rite, and Angada who had proceeded there, to set it at naught, dragging Mandodari by the tresses and teasing her. This episode has some ancient roots, having been featured in a now lost important *Ramayana* play called *Kṛitya Ravana*. A sense of poetic justice was also perhaps responsible for this retaliation on Mandodari for what Ravana had done to Sita. Tulasī does not have it, nor does Kambar; but the latter could not evidently give up the idea of a retaliation to Mandodari; he no doubt makes no incident of it; but among the many fancies that cross the mind of indignant Hanuman, while he was witness to Ravana threatening Sita in the Asokavana, we find this desire to pull Mandodari by hair even as the mighty Ravana was seeing:

தின்னதில் அரக்கனு மிருக்க ஓர்நிறத்தின்
மண்டவதாதவன் மலர்குழல் பிடித்துக்
கொண்டுசிறை வைத்திடுதலிற் குறைவ
துண்டே.

It might occur foremost to us if, the high-minded Pativrata that she was, Mandodari did not act as a restraint on

Ravana in his game of lust. Mandodari tried her best, but was of no avail. In her last lament, she says 'I asked you to befriend Rama; you never heeded; you have reaped the fruit now.'

क्रियतामविरोधश्च राघवेणेति यन्मया ।
उच्यमानो न गृह्णासि तस्येयं व्यष्टिरागता ॥

What is suggested here has been laid hold of by other poets who have created occasions for Mandodari's entreaties and advice to Ravana. In Valmiki itself, at the juncture at which Prahasta's fall was reported, a couple of interpolated cantos are to be seen on this theme. Tulasī especially finds this handy, for his concentration is on devotion to Rama, Rama's divinity and the saving of every character by the grace and glory of Rama.

In the *Sundara* itself, no sooner than news reaches Lanka of Rama's arrival with an army on the other shore, Mandodari rushes to Ravana and appeals to him to befriend Rama and give back Sita. Again, (in Lanka) when the sea is bridged and crossed, she falls at Ravana's feet, and then boldly tells him 'You are a glowworm before that Sun of Rama; he is God supreme, the slayer of demons and evil kings. Offer Sita to him, the kingdom to your son, retire to the forest and worship Raghunatha'.

तुंहि रघुपतिहि अन्तर कैसा । खल खयोत
दिनकरहि जैसा ॥

अतिबल मधुकंदम जेहि मारे । महावीर दिति सुत संहारे ॥

रामहि स पिय जानकी ** सुत कहँ राखु समर्वि वन जाइ
भजिइ रघुनाथ ॥

Referring to Rama's boundless compassion, she concludes that while sages have to seek him with effort, he had himself come in search of Ravana to save him.

मुनिवर जतन करहि जेहि लागी ** सोइ ** आयउ
करन तोहि पर दया ।

From Suvēla's top, Rama sends a shaft at Ravana sitting in court; Mandodari's ear-ornament falls; the ill-omen makes her anxious and with tearful eyes, she asks Ravana not to take Rama anymore as a man, and describes his Viswarupa. According to Tulasī's conviction, everybody was saved: Indrajit died with the names of Rama and Lakshmana on his lips, and towards Ravana, Mandodari says that Rama had been so gracious that he gave Ravana the supreme state that was difficult even for sages to attain.

अहं नाथ रघुनाथसम कृपासिन्धु नहि आन ।
मुनिदुर्लभ जो परमगति तोहि दीन्ह भगवान ॥

In Valmiki Mandodari's lament is not a mere expression of the poignant grief of the wife of a king and hero whose life, however brilliant, is always insecure—
धिक् राज्ञं चखलाः श्रियः—but is a comprehensive review, a complete chorus to the whole epic, a sum-up of the life, rise and fall of the great anti-hero, a revelation of the divine plan and incarnation of the hero and the pronouncement of the moral of the epic. She first recounts her husband's extraordinary powers and boons; this makes her reflect on the unbelievable miracle of the end of 14000 Rakshasas at Janasthana and of her own lord at the hands of a mere man, the devastation of Lanka by a mere monkey and the damming of the sea; and these leave no doubt

in her mind that Rama was no mortal: तदैव हृदयेनाहं शङ्के राममानुषम् । She sees clearly the hand of God in the destruction. None but the Supreme Lord had come on a mission.

व्यक्तमेष महायोगी परमात्मा सनातनः ।
अनादिमध्यनिधनः महतः परमो महान् ॥
मानुष वपुरास्थाय विष्णुः सत्यपराक्रमः ।
सर्वैः परिवृतो देवैः वानरत्वमुपागतैः ॥
सर्वलोकेश्वरः साक्षात्लोकानां हितकाम्यया ।
सराक्षसपरीवारं हतवांस्त्वं महायुतिः ॥ 8

ஆராவமுதாய் அலைகடலிற்கண்வளரும்
நாராயணனைன்றிருப்பேன் இராமனை நான். 9

The most heinous of Ravana's sins being the violation of Pativratas, Mandodari says 'never did a Pativrata's tears fall in vain; it was the blaze of Sita's penance that has reduced Ravana to ashes.'

पतिव्रताया नाकस्मात्पतन्त्यश्रूणि भूतले ।
पतिव्रतायास्तपसा नूनं दग्धोऽसि मे प्रभो ॥

Kambar makes her say that Rama's arrow pierced Ravana's heart as if to search out the unholy lust for Sita lying therein.

கள்ளிருக்கு மலர்கூந்தற் சானகியை
மனச்சிறைமில் கார்த காதல்
உள்ளிருக்கு மெனக்கருதியுடல் புகுந்து
தடையதோ ஒருவன் வாளி

'Lust, Anger' that is the epitaph that Mandodari wrote on the Rakshasas:

सोऽयं राक्षसमुख्यानां विनाशः पर्युपस्थितः ।
कामक्रोधसमुत्थेन व्यसनेन प्रसज्जिता ॥ 10

It is by the senses that Ravana rose and fell. Conquering the senses, he conquered

* It is clear this is the Supreme *yogin*, the Supreme Lord, the Eternal Being, He who is bereft of beginning, middle or end, the Great Spirit beyond primordial matter; Vishnu, of unfailing prowess, taking human form and surrounded by all the gods who had become monkeys, that resplendent Master of all the worlds Himself, for doing good to the worlds, has killed you along with your Rakshasa followers.

† I understand Rama as the Narayana, the unstaling nectar, sleeping on the billowing sea.

‡ Here this end has come for the Rakshasa chiefs by reason of ceaseless addiction to vice caused by lust and anger.

the world; as if in vengeance, they brought him down. Mandodari declares:

इन्द्रियाणि पुरा जित्वा जितं त्रिभुवनं त्वया ।

स्मरद्भिरिव तद्वैरमिन्द्रियैरेव निजितः ॥

After delivering this message, what more appropriate course could this great pativrata take than the one that Kambar gives her: She called her lord aloud, embraced him, heaved and breathed her last.

என்றழைத்தனள் ; ஏங்கி எழுந்து அவன்
பொன் தழைத்த பொருவரு மார்பினைத்
தன் தழைக்கைகளால் தழுவித்தனி
நின்று அழைத்து உயிர்த்தாள், உயிர்
நீங்கினாள்.

No wonder the women of the three worlds, and the entire world of Pativratas applauded her:

வான் மங்கையர் விஞ்சையர் மீற்றுமத்
தான் மங்கையரும் தவாராவலர்
ஆன மங்கையரும் மருங்குந் தழை
மான மங்கையர்தாமும் வருத்தினர்.

BRAHMAN IN THE BHAGAVAD-GITA

By DR. MOHAN SINGH M. A., Ph. D., D. LITT.,

Chap. II, 46. *Brāhmaṇasya Vijñātūh*

a) Knower of Brahman—Brahman is, therefore, something to be known through *vijñāna*.

b) It is a state of peace and stabilization and *nir-vṛṇata* (of highest swelling, of non-rolling, and of highest, final separation from all external and empirical outgrowth or ingrowth).

II, 72/1. *Brāhmī-Sthitih* = *Sthitiprajñā*
= *Sānti*
= *Nirvṇa*

In this state or status there is no *vimuhyati* - no illusion.

One can establish oneself in that state now here or at the time of death.

II, 72/2.....goes to Brahman-nirvāṇa. Brahman is *Nirvṇa*.

From a state or status it becomes That Power which that status typifies or betokens. But it remains a neutral, does not become a masculine. The State of finding oneself as all peace, all stability, all changelessness, non-delusion.

We had *Cit* and *Sat*; now we'll have *Ānanda*, bliss, as Brahman's Self or content.

In III, 2, Arjuna says Thou only confusest my understanding, *Buddhi*; tell me the one way by which I may reach bliss - *S'reya*.

In III, 15, for the first time *Brahma* comes, *Akṣara* comes, and *Karma* comes; also comes Brahman as *Pratiṣṭhā* of *Yajña*. Here another name is found for Brahman - (*Udbhava*) - *Akṣara*. From the *Akṣara* arises Brahman, from *Brahma*, *Karma*. The *Sarvagatam Brahman* is ever *Pratiṣṭhitam* in *Yajña*. The omnipresence of Brahman is asserted and also its being the backbone, support as sheer *caitanya* of all consecrated, representational and phenomenal activity, godly and human.

III, 19, talks about the *Param* as the highest attainment; this is another equivalent of Brahman who is *Param Brahman*, who as *Prajñā* is *Parā-Vidyā*, who as *Sānti* is *Param Sānti*, who as *Nirvāṇa* is *Param Nirvṇa*.

III, 22. I mingle (*Varte*) in action - via *Brahmā* and *Yajña-Pratiṣṭhā*. My mingling is without attachment, *āsakti*; therefore Brahman is the source of action, unattached, non-doing.

In IV, 6, I, the *Aja* and *Avyaya Ātman*, is stated to be the *Īsvara* of *Bhūtas* also, the *Svāmin* of *Prakṛiti*.

IV, 10, Filled with Me, *manmayīh*, refuted in Me, purified in the *Tapas* of *Jñāna*, many have entered (*Gatīh*) into my *Bhūva*-Being. Whether he has a Personality or not, He has a Being. *Brahma* is a particular status of that Being. He is the *Tattva* (essence) of that Brahman, as He tells us later.

IV, 24, Brahman *Akṣara* in respect of action or, better, consecrated action, representative phenomenal action, without attachment and desire for fruit is spoken of as the *arpanam*, the *Havir*, the *Agni*, the *Hutam*; Brahman is what is attained, gone to, by *Samādhi* on Brahman in action. Brahman is thus the Goal reached by meditation (during action - *yajña*) on the Brahman. Thus Brahman is meditable, contemplatable actively and, through contemplation, is it achievable. It is like or is *Agni*; we acquire *Agni* by *Agni* in *Agni* through *Agni*. Brahman is representable, by *Agni* and is, phenomenally, *Agni*, as a natural Form and a human Symbol. *Agni* is elsewhere equated with *Jñāna*; thus Brahman equates with both *Jñāna* and *Agni*. *Jñāna* includes contemplation, effort to unite with That, the means, and the attainment, what is achieved by the means.

For we have in IV, 27, *Ātmasamyama-yogagnau* - and *jñānadipite*: The fire of the *yoga* of self-control, kindled by knowledge.

Jñāna, *yoga* and *yajña* are here conlated, equated as means and as end.

IV, 31. The Brahman is attainable by the eaters of the life-giving remains of the sacrifice. That Brahman status, knowledge, *Sānti*, etc. is *Sanātanam*, changeless, ever old.

In IV, 32, The Brahman - utmost swollen, grown or finally detached, abstracted, drawn out, is related as end to various *yajñas* as means. The *Yajñas* swell the Self or separate It; they conlate us to the whole, and separate the essence from the appearance. The *Yajñas* are activity, human, godly and natural duly conlated, contemplated, without attachment, for the good of the world and the Self. Such activity equates with wisdom, the inductions and deductions from action, properly integrated.

In IV, 35, is the equation of the Self, *Ātman* and Me.

In IV, 39, *S'raddhā*, mastery of senses (*Yoga*) and *Jñāna* are all interrelated, equated. Arjuna had asked for the one goal to Bliss, *S'reyas*, in III, 2. The Lord in V, 2 says, Both *Sannyāsa* and *Karmayoga* lead to the highest bliss (*nis'reyasa-karāvubhau*). You see the perfect continuity and unity of the Song, the Discourse, the Secret - instruction. III, 2 is answered in essence, in summary, in V, 2. The equation of relinquishing and of attaining is established.

V, 6. The Brahman is attained by the *Yoga-yukta Muni*.

V, 10. The Brahman is attained by him, who, abandoning attachment, acteth, placing all actions in the Brahman, reposing (or founding) his works on the Brahman (who is the source of all actions, vide III, 15, *Akṣara-Brahmā-Actions*).

In V, 17, Thinking on That, merging (Sinking) in That, sole devotion to That are equated. This equation is again and again repeated before and after; here, too, is the clear affirmation of the empirical truth of sin, whatever its origin, and its removal or reprieve through or by *Jñāna*, wisdom; there is also the affirmation of

no-return, and contrarily or negatively, affirmation of transmigration. The *S'loka* reads: Thinking on That, merged in That, established in That, solely devoted to That, they go where there is no turning from or veiling or transformation (*punarāvṛtti*). They go whence there is no return, their sins, *kalmaṣāḥ*, (the nature and origin of sin is verified, duly analysed) dispelled (*nir-dhūta*, a negative act is the removal, negation, reprieve of sins as coverings, soilings, attachments) by Jñāna. If you substitute I or Brahman for That then we have as four means the following supremely important, significant, compounds—all used elsewhere in the Song itself:

1 2 3

Tadbuddhayah, Madbuddhayah, Brahmabuddayah
Tadātmānah, Madātmānah, Brahmātmānah
Tannisthah, Mannisthah, Brahmanisthah
Tatparayanah, Madparayanah, Brahma-parayanah

One might add the fourth Atman and form four similar compounds with Atma as prefix: *Ātmabuddhayah, Svātmānah, Ātmanisthah, Ātmaparāyanah*

In V, 19, we have a new equation of Brahman; it is *Sūmya*, equipoise, transcendence, super-balancedness, super-equanimity. The Brahman is *Nir-doṣam* and *Samam*. This is the character of the Goal we have to reach; what we have to think on, get merged in, get established in, devote to, as our final place of rest, and of the removal of sin and attainment of infinite wisdom. How shall we reach it? What are the means? The character of the Goal or End prescribes, denotes, connotes the means: the balancing of mind makes it established in the Balanced; the incorruptibility, *nir-doṣatū*, of the mind establishes it in the *Nir-doṣa*. Previously we had the means leading to the end; here the end bespeaks, bewrays, connotes the

means. By V, 19, the Lord confirms the equation of *yoga, Sambodha* and *prajñā* of Vedanta: *Nirvāṇa = Samam = Brahman = Sthiti-prajñā = Ātma-Yoga = Samādhi = Sūn-yatā = Entrance into Me = Nir-doṣatū = Sānti = Param*.

In V, 20, we are told indirectly that the Brahman can be known (*vid*), can be established in (*sthita*) and the knowledge of establishment in the Brahman means, transcendence of both pleasant and unpleasant, means *sthira-buddhitū* and *asam-mūḍhatū*, balanced, stable intelligence and unbewilderedness (both positive and negative achievements). V, 21. Arjuna's question was about bliss, *S'reyas*, the one road to That. Here is the final answer, gradually led up to: First, Bliss is not pleasure, delight contacts-born; it should be independent of things and contacts; second, Bliss is or should be something imperishable, not evanescent; third, it should be found within us, so that it is always nearest, always ours. These three conditions (should be) are fulfilled in *Sukham* (= *Anandam*, which is attainable on three conditions: no attachment to external contacts; discovery of joy within, through inward search and self-harmonization with the real, swollen, separated from all else, singlized, Self or Brahman (achieved through *Yoga*). (V, 21, *Bāhyasparśeṣvaskātūm*) The important words are *Asparśa, Bāhya Asakta, Ātman, Vindati, Sukham, Brahman, Yoga, Yuktātūm, Akṣayya, Sukham* and *as'nute*. The most important idea is that of the possibility of *yoga* with Brahman; Brahman is not only knowable, establishable in, but also unitable; next in importance comes the simultaneity of finding joy in the Ātman, getting united with the Brahman, and being in possession, enjoyment of Imperishable Bliss (*Sukham*

contrasted with *S'reyas*—desirable and so pleasant, just pleasure). Next in turn comes the union, or equation of unattachment to externals (*Sannyāsa*) and attachment to Self (in which the Joy is to be found, for finding that joy—*Yoga*) resulting in self-harmonization or union with the Brahman.

V, 24, gives us the complete, fully elaborated reply as to how is the Brahman—*Ātman*—to be known, if that State or Status be knowable (*vid*), establishable, unitable? The *Kaṭha Upaniṣad*, and another *Upaniṣad*, have *āvṛtta-cakṣu*, turning the sight, having the averted eye; the *Gītā* puts it as gazing inwards for light and joy, for union—co-efficiency, for peace. This is the second time that Brahman is equated with or qualifies *Nirvāṇa*. The first use occurs in II, 72. The way of inversion to the Brahman or *Brahma-nirvāṇa* is the technique called *Yoga*. There is no other way. All others are technicalized by and through this technique. One has to become *Antah-Sukhī, Antarārāma, Antara-jyotiḥ*; one should seek joy within, find joy within, be one's own light. This leads to one's re-becoming the Brahman; this means going to Brahman *Nirvāṇa*, wherein our going ceaseth or terminateth. Mark the new affirmations:

One can re-become Brahman—*Brahma-bhūto Brahma-Nirvāṇam adhigacchati*. (becoming Brahman, gains absolute freedom)

V, 25, adds: All perfected Yogis are Rishis and all Rishis are perfected Yogis. What characterizes those Yogis—Rishis, who have become Brahman, who have attained to *Nirvāṇa*? We can only talk of their qualities just before they became Brahman, qualities which made their going change, possible. Firstly, their sins are gone, washed away, dropped off. The same term *Kalmaṣāḥ* for sins is used here in

V, 25, as in V, 17; but we have for removal or destruction another equivalent; we have *Kṣiṇa* for *nir-dhūta*. The Christian Mystics and Philosophers must take due notice of this first result of *Yogahood* and *Rishihood*, this first qualification which entitles one to release, union, perfect beatitude. Next to the destruction, removal, dropping off of sins, is the removal of the basis of all sinfulness, duality. When there is none outside to control, to fight with, one turns upon one's own self, controls, conquers the enemy within, which is distraction, abandonment, dissipation. With sinfulness gone, duality removed, self controlled, one acts—only for the welfare of all beings, out of an awareness of supreme virtuousness, out of the joy of unity with All, out of the Power of Self-conquest. And the welfare of all beings is furthered to the utmost—so far as this particular Yogi's or Rishi's duty or share is concerned.

Mark the words, *Chinna-dvaidhī yatāt-mānah sarve-bhūta-hite ratāḥ*. (doubts dispelled, senses controlled, engaged in the good of all beings)

There is always the reversal also of the statements, affirmations, to establish their supreme rightness, truthfulness, validity. We had—'They go to the Brahman', now we have (in V, 26) 'The Brahman as it comes to those who...'

V, 26. The Brahman or *Nirvāṇa* or the Fullest, *Kaivalya*, purest *Nirvāṇa* lies near to those who know themselves, who are disjoined from lust and anger, who are self-subdued (subdued in nature), who are of subdued thoughts. There is no distance between the seeker and the sought to be covered. The Brahman is nearest to us when we turn inwards, it is just there and when we touch it, lo! we touch our own inmost Self.

(to be continued)

PUNTANAM'S JNANAPPANA OR SONG OF WISDOM

By K. R. PISHAROTI, M.A.

INTRODUCTION

The *Jnanappana*—the *Song of Wisdom*—has always been the most popular religious book in the Malayalam Language. This helped to bring even to the untutored man in the street the essential truths of our religion and pointed out to him the simplest mode of practising religion. The work is assigned to Puntanam, a Nambutiri Brahmin, belonging to the house so-called, whose name even is unknown to us. From a traditional story current in the land, we are able to fix up his age: he must have lived in the sixteenth century. The story is interesting and may be recounted here. The Bhakta-poet-philosopher, Meppattur Narayana Bhattadiri and himself were conducting *Bhajanam* in the temple at Guruvayur. One day Puntanam was standing before the shrine and repeating loudly *tasyai namah, tasyai namah*. This grated the ears of the grammarian who advised him to say *tasmai namah*. Puntanam was much upset, not because he was admonished in public, but because he was afraid he had forfeited the Lord's grace by his wrong recital. Naturally he looked very wretched. Then was heard a divine voice which said 'I am more pleased with Puntanam's *Bhakti* than with Bhattadiri's *Vibhakti*'. Without a moment's hesitation, Bhattadiri prostrated before Puntanam, not to seek forgiveness, but to seek his blessing—the blessing of a *Jivanmukta*. The story is very significant, and in the present context it tells us that Puntanam was the contemporary of Bhattadirippad. More than this, however, it conveys the fundamental lesson that mental attitude is more important than intellectual attainment in so far as religious life is concerned.

The text is extraordinarily simple, nevertheless very elevating in tone. Graceful and flowing, it makes a profound impression on the reader. Here is a simple *recipe* laid down for the untutored man and woman how best they could cultivate a religious attitude and ultimately achieve self-realisation; and it is nothing other than *Japayajna*. With a soulful mind and devotion, practise the recital of the names of the Lord: that is the advice of the Bhakta-poet to all and everybody. The text is couched in very simple language which could be understood by all. In which respect he stands in striking contrast to Tunjath Eluttaccan, who is held to be the father of Malayalam Literature.

The author has a brief reference to the greatness and importance of Bharatavarsha. According to him, Bharatavarsha alone is the *Karma-bhumi* and here alone is *Karma-nasa* possible. And the poet wants us to remember always that we are the inhabitants of *Bharata-Khanda*. And this reminds us of the words of Swami Vivekananda—Be proud that you are Indians. Similarly, the author glorifies the Kali age, for that is the age in which self-realisation is possible through more Japa-yajna.

It may be asked—what is the practical, present day value of this text? It tells us what we are to live for and how we are to live. This is a very important thing, for Hinduism, apart from everything else, is a way of life—to live in this world amongst our fellow-men and realise the purpose of life, namely the realisation of self—not my self, his self or your self, but of all self—the OVERSELF.

II. THE TRANSLATION

May the hallowed names of the Lord for

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PUNTANAM'S JNANAPPANA OR SONG OF WISDOM

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ever inseparably be on my tongue, so that my life as man be fruitful—so may my Guru help me.

We know not what we were yesterday and we know not what we will be tomorrow. We know not also, when this our mortal frame may be destroyed.

Thou makest people disappear, even as we are looking on. In a couple of days Thou makest one ride in a palanquin and another, a king living in his mansions, carry a burden.

On seeing some learn, but even after seeing some do not learn anything. What we see is unreal: this truth others learn even without seeing. (Thus) amongst men are different levels of intellect and so *Sastras* instruct differently, so that all people might understand. For those who can perform *Karma*, there is the *karma-sastra* in various forms, and there are again many *Sastras*, such as the *Sankhya-sastra*, the *Yoga-sastra* etc.. Let these be. To enlighten us who are struggling in the revolving cycle of life, great men of learning have expounded a truth for us to realize *Moksha* easily. Unto this give me your ears and listen.

Know first of all it is *Karma* that binds us all down. The whole phenomenal world we see, He has Himself first created, the One who has an effulgent figure, whom nothing affects, who gets not involved in anything, who is realised as many by people who think him varied, who is incomprehensible to those who cannot comprehend Him anywhere, and who is the one principle of consciousness for every one without exception. First these three merge in him and then again there is nought of *Visva*. In this Universe made of one thing, there are three kinds of *Karmas*, virtuous ones, sinful ones, and virtuous and sinful

mixed. If we may consider all these three kinds of *Karmas* bind down the soul, the one with a golden chain, the other with an iron chain and the third with a gold and iron chain. Know ye all, that even those who have realised *Brahma* are slaves of *Karma*. *Brahma* must continue to create the worlds until the final deluge, destroying the whole universe, for even he cannot easily transgress *Karma*. The guardians of the quarters similarly lie enchained, each to a particular quarter. And all of us, with our little *Karma*, within a short time, get into the womb of different animals and then come out, thus deporting ourselves. The souls that lie in hell, when their sins are exhausted and their minds chastened, take birth in due course as human beings and those who perform virtuous deeds go higher, reach heaven and there enjoy. And when their virtue is exhausted and their minds' clarity lost, they are again born on this earth and doing bad deeds, they again die and fall into hell. One soul from heaven is born a Brahmin on earth. Who dies doing cruel deeds are born in the family of Chandalas. *Asuras* become *Suras*, *Amaras* become *Maras* (trees); lambs die and are born as elephants; elephants die and are born as lambs; tigers die and are born as men; women die and are born as froth; a tyrant king dies and is born as a worm, a fly dies and becomes a cat—such is the *Vilasa* of the Lord. The souls thus rush up and down and gather from earth *Karmas* innumerable. Thus doing *Karmas* and dying, the souls reach different *Lokas*, one after another, and enjoy the fruits of their actions; and when that is exhausted after some time, they return to the earth again and gather again. It is like ourselves who take some money from home and go

out and live in another place and return home to take more money, when it is exhausted.

Know that the seed-bed of *Karma* is the earth and to end our *Karma* it is not possible outside this earth. Mother earth gives us all the worldly-minded and the religious-minded, the pleasure-seekers and God-seekers what we desire. O Siva, O Siva, it is Lord Visvanatha's *Mulaprakriti* that shines as this earth and it is to protect this earth that the Lord incarnated many times. Particularly when we think of these, *Bhuloka* is the best of all the fourteen *Lokas*—so the sages, versed in *Vedic* lore, and the *Vedas* alike declare.

Amidst the saline ocean stands the Jambudvipa, a lakh of *Yojanas* in extent. Seven are the islands there and the best of these is said to be the *Bhupadma*, for as the steerer of this stands *Bhunarendra*. This has nine *Kandas*, and of these the best is the *Bharatavarsha*, the *Karmabhumi*, as the great and honoured sages say. *Karma* sprouts up here even for those who reside in heaven and to destroy *Karma* it is certainly not possible anywhere other than the *Bharatavarsha*. Great, thus, is this region of *Bharatavarsha*, and every one ought to remember this. Of all the four *Yugas*, the best is the *Kaliyuga*, for, know, that salvation is now easily attained, the only effort being the recital of the sacred names of the Lord, such as *Krishna-Krishna*, *Mukunda-janardana*, *Krishna-Govinda-Rama*. Realising this the people in all the other thirteen *Lokas*, in all the other six islands, in all the other eight *Khandas* and in all the other three *Yugas* bow down respectfully to *Bharatakhanda* and to the *Kali* age, because they cannot gain salvation. 'To be born there as even a blade of grass during that time, we have not the

good fortune, alas O God; our obeisance to all men who are born in the *Bharatakhanda* and to the *Kali* age'. Thus do others extol.

But why speak of this. This is the *Kali* age and this is the *Bharatakhanda*—remember this well, all of you. Is it that none of Hari's names is available? Is it that the fear of hell is less? Is it that men are born without tongues? Is it that we have no destruction? Alas, alas, what a pity! Without any thought whatsoever we fry and eat our lives in vain. Many a life we have had to struggle through before being born on this earth; many a life we have had to pass through in filth, in water, in mud and many again as trees, as creatures, as deer, and other kinds of quadrupeds, before taking birth as human beings. With great difficulty, then, we have fallen into the womb of our mother, ten of the months we spent there, then ten or twelve years we spent as a boy, a part of the rest we spent in thoughts of self and the rest we spent forgetting ourselves. How long we might live we do not know and we really own nothing. This bubble-like body possesses only breath which thins down without our knowing it, as we struggle through life. Such is our life and still we do not recite the sacred names of the Lord. Quarrelling about position and honour some die shamefully. Proud and jealous, some live forgetting themselves. Some go to the houses of fair women and run about as gallants, coquetting. Some live as servants in palaces, draped gaudily, as courtiers. Some live walking till evening to maintain their family by priesthood. Some refuse food even to their father and mother and wife. Some do not see their wedded wife even in their dreams. Some get angry when the virtuous see and admonish them.

Some speak scornfully of people worthy of reverence. Some say—'through our *Samsara* stands the world as such.' Some feel proud of their *Brahmanya* and assume that *Brahma* is theirs. Some perform *Agnihotra* and show off their wealth. Some sell their gold and precious stones innumerable. Some carry on trade in elephants and in noble horses as well as by hiring ships and amass much wealth. O Siva, O Siva, unclean and dissipated and running after wealth, many ruin themselves. Indeed, with no amount of wealth is the mind satisfied. Who gains ten wants a hundred; who has hundreds wants a thousand; who has a thousand wants a ten thousand. Without leaving off the ladder of hope, they ascend higher and higher. When the virtuous beg of them, the wicked never give them even a tithe of their wealth, even though at the moment of death they cannot even take their clothing. Betrayal they think of, without any compunction. Alas, because of their love of wealth they give up truth. *Truth is Brahma and Brahma is truth*—that is what the virtuous say. Without knowing what should be known through learning, some pretend to be learned—like asses carrying *Kumkum* without inhaling its fragrance. Think of this, O *Krishna*, O *Krishna*; the world runs mad with greed. Counting and counting, their life ebbs away, while their desires steadily increase. 'Onam is over, *Visu* is come, *Tiruvatira* is yet to come, in the month of *Kumbham* on the *Svati* day is my birthday, there is a *Sraddha* in the house in *Vrischigam*, but no feast is now possible. I have got my son married and I shall be glad to see a son born to him. My lands have come up to my stairs and I hope I shall not be deprived of my *Kanam* lands.' Thus ruminating variedly, the wretch, alas, dies.

O Siva, O Siva, why speak of that. Think as much as possible, every one of you, particularly of the greatness of *Karma*, the many births passed through, the *Kali* age that it is, the greatness of *Bharata-varsha*, the days wasted after birth here, the ignorance of life's duration, the health now enjoyed, the possibility of the realisation of the goal of life through *Namasankirtana*, the prospect of hell hereafter: the things to be done here and at once, think of these and do not waste time. Go, every one of you, to *Vaikuntha*. None of you is born in company and none die in company. Why, then, quarrel in vain between life and death? For wealth? When the main purpose of life is here, why crave for wealth? Why honour a glowworm, when there is the blazing mid-day Sun? When the darling *Krishna* is in the heart, why long for other children? Many friends have we here—all *Visnu-Bhaktas*. By the side of the coquettries that *Maya* shows in the world, those of the beloved are mere caricature. The earth has given us its whole wealth; the Lord of the Universe is the father and the Mother of the Universe, is the mother of us all, and these parents have to protect us through the whole of our lives. Alms there is as our good food, only we have to eat it without craving. Let us, then recite the names of the Lord devoutly the whole of our lives. The whole animate and inanimate world, let us worship unabashed. With tears of joy, let us love the whole mankind. Let us unhesitatingly prostrate on seeing the virtuous. Drowned in *Bhakti*, let us dance like a mad man. Thus let us live and the *Prarabdakarma* will exhaust itself. When *Karma* ends, then the body falls down somewhere and visualising the much longed for *Brahma*, the soul becomes elated.

Know the power of the recital of the names of the Lord. A Sudra or a Brahmin, all alike, except the dumb, attain the goal of life by the recital of any one of the many names of the Lord even once any one day while sitting quiet or sleeping, without one's knowledge or in laughing at another or for the sake of another. Wherever we are, if we recite it with our tongue or hear it with our ears any day at any time, then,

do we attain the aim of life, gain *Brahma-sayujya*. Thus say Sridharacharya and myself and Badarayana. Thus says the *Gita* and thus again say the *Vedas*. Therefore let us gladly recite the Lord's names, so that we may attain *Brahmahood*. If the mind is there, this is quite enough. This my song of the greatness of Lord's names, good or bad, be pleased, O Lord, to accept. Thus ends the Song of Wisdom.

NOTES AND COMMENTS

INDIA'S MASTER-ARTIST ABANINDRANATH*

When half a century ago Abanindranath unassumingly appeared in the field of Indian art, a rare connoisseur at once singled him out and emphatically declared him as the master-artist of India. All of us now know and the world accepts that this sudden judgement proved infallible. The connoisseur was Sister Nivedita, whose spiritual intimacy was highly valued both by the Poet Rabindranath and the Artist Abanindranath.

It will be interesting at this distance of time to remember what Sister Nivedita then wrote about unknown Abanindranath, whose 'India the Mother' had just appeared:

'It is not always those events which are most loudly talked of that are really most important, and I for one have no hesitation in ranking far above most things that have happened during the past months, the appearance of Mr. Abanindranath Tagore's picture of 'The Spirit of the Motherland,' published recently in the Bengalee periodical *Bhandar*. We see in Mr. Tagore's drawing... something for which

Indian Art has long been waiting, the birth of the idea of those new combinations which are to mark the modern age in India. For, if nationality and the civic ideal, and every form of free and vigorous cooperation for mutual service and mutual aid, are indeed to be distinguishing marks of the new era, then it is clear that we must have definite symbols under which to think of them, and with the creation and establishment of such symbols Indian art will be occupied, for these many decades, or even it may be, for centuries to come.'

What might appear to the irresponsible irreverent as a mere fancy-playing of colours on a piece of paper or canvas, Sister Nivedita saw in it a creative soul manifesting itself in the *zeitgeist*. She reviewed the picture as follows:

'From beginning to end the picture is an appeal, in Indian language, to the Indian heart. It is the first great masterpiece in a new style. ... Over and over again, as one looks into its qualities one is struck by the purity and delicacy of the personality portrayed. And it is a wonderful thing surely,

that this should be the quality that speaks loudest in the first picture of India the Mother that an Indian man makes for his people.'

Later on Abanindranath assimilated new influences, developed new techniques and produced unparalleled masterpieces. But from the beginning to the end he remained, in one sense, a no-changer. He knew his *svadharma*, the power of subtle delicacy very well and he never sacrificed it, in a plebeian attempt to look prodigious. The result of this purity and austerity was that his genius became mellow and unoffending, something so like-unlike other things as children loved to hail and love; while grown-up talents could bend and learn from; and other die-hards could view without feeling a gush of secret envy in their hearts.

With the passing away of Abanindranath what India loses is not merely an octogenarian artist who had almost ceased to paint, but a sedate institution, so to say, where new talents were authenticated, original ventures blessed and ancient treasures of tradition respectfully kept in serene security.

But the beauty of the genius-artist, if we may say so, is that he plays truant with death and eludes its total clutches rather substantially. By stamping the elan of this genius on the born and unborn faculty of appreciation, and by fecundating other geniuses he manages to live on spiritually.

'The death of Shahjahan' is the life of

the artist Abanindranath. His 'Journey's End' is not so much the end of it as far as the artist in him is concerned. The genius-artist trembles in the heart of posterity like the 'Tear Drop on the Lotus Leaf'.

The artist is a deluder. He never paints anything more than himself. In his 'Uma'—who ever saw Uma, pray?—we have an emergence of Abanindranath himself in the suffusion of delicate and angelic rhythm of colour-being of a sort of new existence. It is the going out of his bridal heart in *abhisara* in the dim domain of uncharted Time in search of its Strange Consort. Time does not seem to be all so heartless as we are apt to think. When a genius ignites flames of beauty, Time stands breathless; it tries hard to lose its own character and save things from its own inherent power. What we have and value is all because Time tarries and falters. Is not Kali Compassion too?

More than being an artist Abanindranath was an artist-maker. Quite, this was his Art again! He brought a fire powerful which has set ablaze a whole horizon of art in India. In the twilight shadow of more becoming these flames give an assurance that after all, all were not so fleeting. One cannot go without coming. What has been, is. The unsung can never be sung. What has been sung, is vibrant. What has been painted, pulsates. We have only to hear, see and feel.

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INDIA TOO HAS A 'KNOW HOW'—THE CONTENT OF SANSKRIT—TO GIVE: AND THE WORLD ASKS FOR IT

SANSKRIT - A WORLD-TREASURE

Some of our great men have chosen to remain niggardly in sympathy for the efforts to revitalize Sanskrit culture in India. Though they have been kind enough not to actively oppose the move-

ment they are not known to have added much straw to the efforts. They have even given, perhaps not intentionally, the impression that they viewed the new enthusiasm for Sanskrit as an unwholesome and unwelcome revivalist chauvinism.

* Dr. Abanindranath Tagore, the great master of Indian art passed away at 10-30 p.m. on December 5, '51, at his residence on Barrackpur Trunk Road, about seven miles from Calcutta. He was 81.

A nephew of Rabindranath Tagore, he was one of his most unflinching lieutenants and co-workers in building up the Visvabharati.

Founder of the modern Bengal school of painting, Abanindranath was a consummate writer too in Bengali. He was also the Ex-President and Founder-Member of the Indian Society of Oriental Arts. He leaves behind a number of worthy and famous disciples.

They have been typically lofty and away with an unhidden sneer, as far as Sanskrit was concerned. They have, however, evinced mighty energy, devotion and generosity for other causes considered worthy by them.

May be an amount of national pride is associated with the new enthusiasm for Sanskrit. It does not, however, seem to be so unpardonable a crime to be joyously conscious of a treasure we may possess. What is objectionable is the unenlightened selfish desire to keep the treasure exclusively to ourselves or the callous indifference to the value of that treasure. Our past experience will tell us that both these attitudes were ultimately destructive of the treasure itself. The correct attitude is to take good care to preserve the existing treasure, make effective exertion for augmenting it and to wholeheartedly share it with all for the good of all.

Whatever tends to bring us together towards a large creative harmony and an understanding intimacy, should command our sincere and vigorous allegiance. Our UNOS and UNESCOs, our National Planning Commissions, etc. are all very important and imposing machines. We should foster these with proper care. If we may say so, without being misunderstood, some of our mighty machines require badly—one feels, the constant charge of the inspired fire of wisdom for functioning usefully and beneficially. The content of Sanskrit literature can constantly supply that much-needed wisdom-charge. In Sanskrit India has her 'know-how' infinitely more potent and helpful than the 'know-how' which has been generously offered to us through the

Unesco and Point Four Programme of President Truman. Whether or not we are going to make use of it, is a different question.

We had occasion to emphasise in the columns of the *Vedanta Kesari* the world's desperate need for the content of Sanskrit. Few words may bear repetition:

'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 ministration 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.'

We are happy to note that this truth is being whole-heartedly endorsed and increasingly stressed by some thoughtful leaders in India. No less a person than Dr. Rajendra Prasad, the President of the Republic of India, is reported to have said recently:

'I believe that the study of Sanskrit literature will be useful not only for us but also for the solution of the problems facing the world today.'

Delivering the annual address to the Ganganath Jha Research Institute (on December 15, 1951 at Allahabad) Sri K. M. Munshi, the Food Minister of India, and the main architect of a premier Cultural Institute in India,—The Bharatiya Vidya Bhavan—is reported to have said:

'The world can only be redeemed by a wider appreciation of what Sanskrit stood for — the efficacy of non-violence and truth, non-waste, non-stealing and non-possession, and faith in the integration of human personality, in the supremacy of moral order and in the divine essence in Man.'

¹ Vide, October 1949 Editorial captioned 'Mandakini Flows On' p. 287, vol. xxxvi.

² These words of Dr. Rajendra Prasad occur in the speech he delivered on the occasion of laying the foundation-stone of the Sanskrit Research Institute of Darbhanga on Nov. 21, '51. Specially for the information and benefit of our overseas readers, who might not have seen this important and valuable speech of the President of India adequately reported in their country papers, we are reproducing in the Appendix to this Note, the text of the speech as it appeared in the Indian Press.

Yes, we are not unaware that we have cynics a legion who will rush to twit, 'Well, well, that's the same sulky saviour-complex which the other nations paraded at other times until they were sobered by the slaps of history! Beware!'

These respectable friends will allow us, for the sake of their love, to venture to mention, that while their punch is not without its feather-weight, heavier blows are not wanting. And when they are landed honestly on the ear, it will ill behove the high fashion and profession of cynics, not to listen, for otherwise they will be, not wrongly, called, perverts.

While the saviour-complex is only a cousin of herrenvolkism, imbecile insensitiveness to personal or national responsibilities is ultimately a treason against oneself and the humanity at large. Therefore we in India should be careful not to deceive ourselves and the humanity in the name of humility. We just cannot any more afford to cultivate the languid luxury of delicate diffidence of mimosaceous modesty. We must take courage by both hands sturdily and assume our responsibility consciously but with sustained prayerfulness, *shraddha* and dexterity.

INDIA MUST RESPOND MORE FULLY

We in India have to know and believe fully that we too have something to offer to our brethren overseas who are kindly opening unto us their hard-earned knowledge of technology. We welcome their offer and we are profoundly thankful. Moreover we are anxious to be of little use and service to the peoples of the world. How can we be of service and use to other nations? As long as half a century ago Swami Vivekananda laid down the clear-cut programme for India as far as this question was concerned. We are also in a position to say,—though India may not have been adequately aware,—that since

the time of Swami Vivekananda, his followers have been doing their best to give to other nations what best India had to offer — spirituality, fundamental and essential. And according to Indian tradition this is the highest possible gift.

Yet there is perhaps a scope for enquiry as to whether or not the brethren overseas actually want India to give them something. Are they factually asking for it or are we over-supercilious and over-solicitous to dump our goods over their unwilling heads? In answer to this question we quote below a rather long but significant extract from the October '51 issue of the *Asiatic Review* (Journal of the East India Association,—Founded in 1866—Westminster Chambers, 3, Victoria Street, London, SW 1):

'WHAT THE EAST CAN TEACH THE WEST'

The second party of the year given by the Association, for students from India, Pakistan and Burma was held at the school of Oriental and African Studies on Friday, 29th June, 1951, with Dr. C. E. Joad as the chief guest. Sir Frederick James welcomed Dr. Joad and said that every one present will be most pleased to hear a short address from this dynamic controversialist.

Dr. Joad said that it would be impudence on his part to talk on India, Pakistan and Burma, about which countries he knew very little, if anything at all; but he would speak of England and the predicament in which she found herself as he knew quite a lot about this subject having lived in this country for 59 years.

We in England, the Professor said, were living through an age of transition and revolution; power and wealth were being transferred from one class to another, but the process was so gradual as to be almost imperceptible. Britain had to accustom herself to a new position in the world, one more modest than she had hitherto occupied as the head of a great empire. To the west America, to the east Russia loomed like two great mill-stones between which we were in danger of being crushed, not so much in the military as in the cultural field. America had inundated the country with her films, radio, food, cosmetics etc., and Russia was rapidly spreading her ideologies. The youth

of Britain were growing to maturity with a sense of hopelessness in the future in an atmosphere dominated by the nightmare fear of a third world war.

The chief cause which had contributed to placing us in this predicament was that our power over material things had far outstripped our wisdom. Science had given us the mastery over so much, but in ethics and politics we found ourselves no farther forward than the ancient Greeks. The aeroplane for instance, had been discovered and developed by supermen, but it was the ape in man which had gained control. It was this inability to curb the power given man by this mastery over science that was leading western civilization to the brink of a horrifying cataclysm.

Nationalism was another great curse which beset the world. In spite of all the talk of world-nationhood, states clung more fiercely than ever to their individuality and sacrificed neither power nor prestige in the common cause; and the third contributing factor to the gloomy picture was the lack of religion in the west. While our 'know how' grew and our technical ability expanded our spiritual life remained stationary, and indeed, seemed to shrink. For the first time there was a generation growing to maturity who had no religion; neither did they feel the need for any. Since no provision was made to sublimate this need, they turned naturally to a blind worship of the State and the dictator.

Professor Joad went on to say that he thought that the east might now help the western civilizations, which were in danger of destroying themselves, by teaching them the value of spiritual outlook which was so prevalent in India and Pakistan. The east had never gone out proselytizing as the west had done, and it will be a very valuable contribution to the world if people in the west could learn and understand the religions of the east and the message of salvation they had to convey.

Postscript: Since our writing this note, we were heartened to note, that Dr. M. R. Jayakar, Vice-Chancellor, University of Poona, made (in his address on December 27, '51 before the 26th Session of the Indian Philosophical Congress, held at Fergusson College, Poona) a powerful plea on the point we have endeavoured to present above. He declared that the time had arrived when students of Indian Philosophy should present Indian truths as they existed, without equivocation or apology, as India's contribution to the thought of the world. India, the home of spiritual truths, must in the present age undertake the mission of building a new world.

The words 'Indian truths' should be understood as the truths discovered in India and embodied in India's sacred literature.

Moreover the subcontinent could mediate between the Americans and the Russians in the Commonwealth of Nations, acting as a buffer, and so prevent the world falling asunder into two armed camps. An excess of nationalism was the defeat of religion, and *Dr. Joad thought that the world might yet be saved if, helped by the peoples of the east, they regained a spiritual outlook on the universe.*

Some questioning followed, and Dr. Joad answered in his inimitable witty way. One of the guests asked if in the light of what he had said, the Professor advocated that India and Pakistan should send religious missionaries to the west. Dr. Joad answered in the affirmative.

These views should awaken the keenness of the sense of responsibility among the Indians. How are we to prove ourselves equal to the high and urgent expectations of the world? It is by getting ready to willingly, efficiently and properly, play our role with devotion and energy. In other words it means that we have to deliver to the world the content of the Sanskrit literature. Without ourselves getting permeated and soaked with the very spirit and soul of Sanskrit culture we cannot possibly meet the requirements of the world. A culture cannot be transmitted by mere publications. Life has to be enlightened by life, like a flame by a flame. Therefore we must guard, preserve, trim and feed our flames by constant, thorough and reverential application. Otherwise, there will be no posterity even to call us thieves and bunglers, names which we shall very much deserve, if we failed to share the common patrimony with our brothers of other homes.

21. 12. 51.

APPENDIX

RESEARCH IN SANSKRIT

SPEECH BY DR. RAJENDRA PRASAD, DARBHANGA, NOV. 21, 1951

'I believe that a study of Sanskrit literature will be useful not only for us but also for the solution of the problems facing the world to-day. It is my firm view that our Universities should greatly encourage its study,' declared Dr. Rajendra Prasad, President of India, on the occasion of the laying of the foundation-stone of the Sanskrit Research Institute at Darbhanga to-day.

'Sanskrit literature,' Dr. Rajendra Prasad said, 'is an invaluable treasure-house not only for India but also for the whole world. Its great age, its extent, its richness of content, its beauty and sweetness are all such as to make it not only shed light on the whole history of the culture of humanity but also fill the heart of man with pleasure and joy and give him the glimpse of a world of ideals by realising which alone can he make his life fruitful and achieve salvation from the bonds of this world.'

Dr. Prasad said: 'It is not an exaggeration to say that the history of the cultural evolution of mankind cannot be prepared without the help of Sanskrit literature. There is no other nation in the world which has been able to keep its ancient literature intact as we Indians have been able to do. The very words of the Rishis have come down intact to us and we can see in them a clear picture of the conditions of that age. That picture, no doubt, is very helpful in reconstructing our ancient history to-day and I am sure it will continue to remain useful even in future. There is not a single scholar in the present-day world who does not believe that in the re-construction of the ancient history of mankind also Indian literature can be of very great help.'

INFLUENCE OF INDIAN LITERATURE

'This is not only due to the fact that Indian literature is the oldest in the world but also due to the reason that there was not a single country in the civilised world of antiquity in which its influence had not made itself felt. Indian literature left its impress on the culture of countries from China to Ireland, from Scandinavia to Indonesia. It is universally known that more than a thousand years ago numerous works of Sanskrit were translated into Chinese and Tibetan and, thereafter, in Japanese and that Indian literature became an indistinguishable element of the Chinese, Tibetan, and Japanese culture. In the islands of Bali, Java, Sumatra and Cambodia also Indian literature had an unchallenged sway and it was the main basis of their culture. But, perhaps, it is not so widely known that the influence of Indian literature was not too small even in the Middle East and Europe. Numerous scholars of India went to the capital of Abbaside Caliphs and made people there conversant with Indian Sciences and knowledge. They also translated some works of Indian literature into the official language of that Empire. There are also enough references to indicate that Indian literature had a deep influence on the ancient culture of the Middle East and Europe. In so far as their fable literature was concerned, it may be said without any exaggeration that it was more or less another form of the fable literature of India. So having woven itself into the consciousness of all the nations of the civilised world it has become an indistinguishable element of their culture. For a proper understanding of the same, therefore, it is necessary that the original Sanskrit literature should be studied.'

Dr. Prasad said that since the discovery of the Mohenjodaro remains the age of Indian civilisation had been carried still further into the past, and so the importance of Indian literature—especially the importance of Vedic literature, for the reconstruction of history of ancient culture had increased still more. For an adequate understanding of the mind of our people and of the forces working in their consciousness the importance of a proper study of Sanskrit literature was illimitable. There was no single aspect of our national life which was not suffused by the principles laid down and by the ideals informing our Sanskrit literature.

GREATNESS OF SANSKRIT

Dr. Prasad, continuing said that not only for understanding the character of human civilisation, not only for understanding the part played by our people in its evolution and for having a clear understanding of our national mind but also for enjoying the highest and the best form of art, was it necessary for us and not only for us but also for the world to devote ourselves to the study of Sanskrit literature. There was no aspect of life, there was no means of expression, there was no form of art in which Sanskrit literature had not achieved perfection. 'Not a single region of the human heart has remained hidden to the eye of the Sanskrit poets. The innermost feelings have been given the most artistic expression. There is not a single aspect of nature whose charming and mirror-like picture is not to be found there. There is no single branch or aspect of society which has not been carefully analysed in it and there is no social ideal, motive or evil whose clear analysis is not to be found there nor is there any problem relating to the future and fate of mankind or concerned with their happiness and welfare which has not been very carefully discussed and solved therein.'

ATTITUDE OF WESTERN SCHOLARS

In short it could be said, added Dr. Prasad, that Sanskrit literature was the only literature in which there had been the best arrangement and use of words. It was no doubt true that Western scholars, felt that from the literary point of view these aspects of Sanskrit literature were not very commendable and they even condemned the prelixity of figures of speech as also the aphoristic character of the Sutras. But one should not forget that their fundamental approach to art was different from ours and that their approach was more or less conditioned by the breath-taking civilisation of modern times. So it was quite natural that they did not find much pleasure in these wonderful experiments in word imagery. But if one viewed it without any prejudice one would see that it was only in Sanskrit literature that one could have an idea of the great magic there was in words. Our literature was not only unique in making an amazing use of the Sanskrit language but there was also no form of literary activity in which it did not reach perfection. Prose, Poetry, Drama and Lyrics—in all of them Sanskrit writers had achieved perfection.

'In the entire field of Sanskrit literature,' Dr. Rajendra Prasad said, 'we do not come across a single tragic drama. It is not that the hero of a story did not have to go through any amount of suffering or that he did not face any number of obstacles and difficulties. He had to suffer all these but in the long run these

trials and tribulations proved but a stepping stone for his complete success and happiness. The heroes in all our famous legends such as Nala-Damayanti, Harish-chandra, Satyavan-Savitri had to march through the valley of trouble and sorrow but in the long run each of them reached the land of happiness and success. So it is that our literature instead of being an immortal picture of the fleeting moment has become the embodiment of the aspirations of our people for the lasting welfare of the individual and of the world.

Dr. Rajendra Prasad, continuing said that a special characteristic of Sanskrit literature was its delineation of the underlying unity of the entire visible universe. It seemed to rest on the assumption that among animate and inanimate nature, animate birds and animals and the self-conscious man lay the universally interpenetrated single principle so as to make nature herself take part in the joys and sorrows of the hero. It was for this reason that there was such beautiful, sympathetic delineation of nature of animals and birds in Sanskrit literature as could hardly be found in any other literature of the world not even in Greek literature. Centuries before the birth of Shakespeare the Sanskrit writers were hearing sermons in stones and seeing Epics in running brooks. Poets here on more than one occasion sent the clouds to carry the message of the hero to the heroine. God and angels, nature and its elemental forces, all took share in making or marring the destiny of the hero or the heroine. Through the window of individuality the reader and listener or the spectator saw through Sanskrit literature his own personality reflected correctly. Such unity between human life and the universal soul had been rarely delineated with such lucidity and clarity as in Sanskrit literature. It was due to these great qualities that this literature was still able to keep its head high and to rank as first among the literatures of the world in spite of the many vicissitudes of history through which our country had had to pass.

TASK BEFORE UNIVERSITIES

Stressing that a study of Sanskrit literature was desirable and important, Dr. Prasad said that our universities should not only include it in the syllabi of the educational institutions affiliated to or run by them but should also afford all possible encouragement to its study. He cautioned those who devoted themselves mainly to the study of Sanskrit that they should also acquaint themselves with the trends of modern life. How and in what direction the world was moving, what wonders had been performed by modern Science and how great an impression it had made and would continue to make on our life were matters which stared us all in the face. Even if one wished to be indifferent to them, and even if one desired to turn a blind eye to them, one would not succeed in doing so. Therefore, Sanskrit scholars should make it a point to have some acquaintance, if not mastery of modern knowledge. This could be easily done through Hindi books. But Pandits educated according to the old methods looked down upon Hindi with some contempt. So there should be Sanskrit books on modern subjects for such people.

Dr. Rajendra Prasad expressed pleasure that some scholars were trying to popularise modern subjects through the medium of the Sanskrit language and said, 'I hope that side by side with the study of Sanskrit literature, people would continue to try all possible means for re-starting the flow of Sanskrit literature whose progress has remained arrested for the last several centuries so as to enable the future historians of that literature to say that the Sanskrit language at all was not backward in comparison with the other modern languages in the propagation of modern language...'

Courtesy : *The Hindu*, Madras.

REVIEWS AND NOTICES

MYSTICS AND MYSTICISM BY P. N. SRINIVASACHARI, M. A., SRI KRISHNA LIBRARY, MYLAPORE, MADRAS, 1951, PP XXVI+451, PRICE RS. 8/-

'Writers on Hindu mysticism have not done full justice to it and some of them have unconsciously given room for hostile criticism'. Thus observes the author of the valuable book under review, and the present work is an attempt, and a very successful one at that, to remedy the defect. Prof. Srinivasachari is well-known to the students of philosophy and religion all over the country for his profound scholarship and his *magnum opus*, *The Philosophy of Visishtadvaita*, has given him an undisputed place in the front rank of contemporary philosophers. The work under review fully comes up to the expectations which one naturally entertains of anything coming from the pen of such an erudite scholar.

'Mysticism is fascinating but elusive'. I should say Mysticism is tantalising, baffling and defiant of the usual philosophic methods. It marks the highest stage of spiritual experience and attainment: it is immediate and suprarational. The genuine mystics who have had the vision, either prefer to keep silent or speak in the language which the non-mystics misunderstand and misinterpret. And those who speak glibly and vociferously about mysticism are not able to deliver the goods. To steer between two extremes and present a genuine account of mystics and mystic experience is a stupendous task. But Prof. Srinivasachari has successfully accomplished this task. In the six chapters of the book under review, he has, through a historical and descriptive account of the varieties of mystic experience in the first instance, and next by a comparative critical exposition of these, brought out the essentials of mysticism.

'What is Mysticism'? This is the question which has to be answered, and the answer is not easy. Prof. Srinivasachari gives a Visishtadvaitic slant to his answer. This, of course, is to be expected and also respected. 'Mysticism is an attempt and an attainment of union or direct intuition of God. ...God or Brahman is supra-personal and *not impersonal*... The soul or *atman* is merged in Him without losing its distinctness. The *atman* is infinitesimal and yet infinite.' In mystic attainment the *atman* becomes one with Godhead, and fact and value are unified in mystic experience.

Such is the thesis which Prof. Srinivasachari maintains and expounds by tracing the history of mysticism in the west as well as the east, in chapters three and four of his book. 'In spite of differences in temperament, training and theological dogmas and ceremonials, master mystics of the world...speak almost with one spiritual voice about the possibility of everyman knowing God directly by pursuing the triple path of *vairagya*, *jnana* and *avibhaga*.' Hindu mysticism down the ages has been ably expounded by the author, and his chapter on 'Bridal Mysticism', is a striking contribution to the literature of mysticism, dispelling the ill-formed and crude notions that prevail widely about mystic love. The last chapter is really a striking essay in philosophy of religion. 'The various threads of mystic knowledge scattered in the previous chapters are woven together in this concluding section into one synoptic philosophy or a comprehensive view as well as a spiritual vision'. The catholicity of Hindu mysticism is fully established here, and the author succeeds in showing that 'the philosophy of mysticism harmonizes the claims of revelation, reason and intuition.'

In a sense, Prof. Srinivasachari's book is the first systematic philosophical treatise on Hindu Mysticism. There is a great awakening of genuine interest in all free countries in Indian Philosophy and culture, and Prof. Srinivasachari's book will give these friends of India a true insight into the most cherished aspects of Hindu religious experience. To the students of philosophy, specially of philosophy of religion, the book—complete with analytical contents, bibliography and index—is a store-house of illuminating information. The author has placed the entire world of philosophy under a debt of obligation to himself by the publication of this valuable treatise. P. S. NAIDU

HINDU ALL. BY D. N. H. HINDWAL, PUBLISHED BY THACKER SPINK & CO., LTD., CALCUTTA. 1950. PP. VIII+264. PRICE RS. 4/8.

The *Hindu All* is an eminently readable book. Herein is explained what Hinduism is, not as

understood by Pandits of history, religion or philosophy, but as understood by an educated layman. In that sense it could well serve as a potent factor for unifying the nation and helping it to march forward to its pre-destined end.

The work is divided into five chapters. The first two chapters form an excellent study of the essential features of Hinduism, including its caste system, theories of *Karma* and transmigration, joint family system etc.. The great sense of equality it has always practised, the unusual capacity it has to absorb and assimilate all that is good and great and noble wherever found, the fact that it is all-embracing in character and is not circumscribed by limitations of time and place and race, the freedom it has allowed its followers to worship God, each in his own way, all these are estimatively noticed and stressed. Thus Hinduism is presented as a universal movement, helping humanity to lead a better, richer, fuller life. Chapter III gives a rapid sketch of India's history, particularly of the factors which shaped, modified and often strengthened the mighty torrent of religious culture, called Hinduism, and concludes with a survey of the social, economic, political and religious life of the Indians up to date. Chapter IV elaborates the *Hindu All* idea. Empty secularism, it is said, would only lead us into 'troubled waters and an unbalanced life...To take away its sting, it is absolutely necessary to link it with the higher subtler values of things. That can be done by giving it a genuine spirituo-moral touch'. The *Hindu All* is a 'factor of psychological unity among diverse ideas, ideologies, beliefs, and inclinations and that alone can serve as the true basis, the most powerful basis, for establishing and strengthening that normal sense of unity, harmony and co-operation among the different inhabitants' of this vast sub-continent by ensuring 'the greatest autonomy to different groups within the framework of general unity'. Understood in this sense, there should be no unfavourable reactions against the acceptance and practice of this great idea, for it means only the conscious recognition by all of the idea of ultimate unity and *not* the giving up by anybody of his own cherished creed or faith or religious practice. That is the theme of the last chapter, a theme clarified by quotations from eminent modern Indian teachers.

'...Hinduism' the author says in the conclusion of his book, 'has popularly and generally been understood and used in a limited sense as only a rival of so many other movements, faiths and ideologies.' A perusal of this book should convince anybody how erroneous and misleading this popular and general use of the terms Hindu and Hinduism in fact is. And it is mainly for the removal of this popular and general error and the

wrong and erroneous conception of Hinduism that the writing of these lines was undertaken.

We commend this book to all students of Hinduism and Indian culture. K.R. PISHAROTI.

THE WEB OF INDIAN LIFE BY SISTER NIVEDITA-ADVAITA ASHRAMA, MAYAVATI, ALMORA-PRICE RS. 3/8; DE LUXE EDITION RS. 5/- PP. 324

If the spectator sees the game far better than the participant, one who has the advantage of occupying both the positions must see it best of all. Sister Nivedita, by being born a foreigner, stood in the position of an outsider observing the functioning of Hindu society; by choosing to identify herself with that society, she participated in its life. But it was not as if she enjoyed certain advantages of mere position which aided her sight: she had the inherent insight which goes with loving humility. She entered into the spirit of Hindu Dharma and set it forth principally for the benefit of the Hindu himself, from whose eyes its virtues had long been obscured by the rust of custom and routine. Sister Nivedita is at her best in her exposition of the ideals of Indian womanhood. Her interpretation of the Hindu caste-system is both subtle and true, as a social sub-division organized to ensure the *mores* of the group when nothing else was stable: 'The word (caste) signifies not so much mere rank in society as the standard of honour which is associated with rank'. Similar subtlety of insight is contained in the statement, 'The characteristic product of Oriental culture is always a commentary'—the anonymity in which the sages of the east merge themselves being appropriate to the impersonality which is the highest form of consciousness and the ultimate ideal, according to them.

Sister Nivedita was no sentimentalist who found so much to admire in Hinduism only because she was captivated by what was exotic to the culture in which she was born. She protested against the obscurantism of those Hindus who refused to assimilate the science of the west as vehemently as she did against those of them who sought to compete with the west on its own grounds. She has declared unequivocally: 'India today has lost national efficiency.'

Hindus today, in their strength and weakness, are substantially as Nivedita found them, and there is still so much that we can learn from her book, wherein the truth about ourselves is set forth only in love and love is expressed only in such a manner as not to obscure the truth.

The get-up of the book leaves nothing to be desired.

K. SUBRAHMANYAM

ENGLISH—SANSKRIT—HINDI

ANGLA-SAMSKRITA — HINDI — MAHA-KOSH.—COMPILED BY PROF. DR. RAGHU VIRI, M.A., PH.D., D.LITT., ET PHIL., DIRECTOR, INTERNATIONAL ACADEMY OF INDIAN CULTURE, NAGPUR. (SPECIMEN COPY OF FIRST 64 PAGES).

The specimen copy of first 64 pages of Angla-Sanskrita-Hindi-Mahakosha compiled and published by Dr. Raghu Viri, marks the beginning of an exhaustive English-Sanskrit-Hindi Dictionary, containing words pertaining to Science, Industry, Art, Literature etc., The compiler has a plan to elaborate this Mahakosh by adding equivalent words in Hindi language which will further enhance its utility. The Dictionary will be completed in ten volumes of about one thousand pages each and the compiler expects to complete it by the end of 1954.

A number of specialists who are authorities in their respective branches of knowledge are working on this Dictionary and their joint efforts, one hopes, will be crowned with success. In order that this Dictionary may be helpful to one and all, it is expected that common Hindi words that are current in the language will be utilized as far as possible.

It can be well expected that when completed, the great Dictionary will fulfil a great want, we are experiencing now. We wish the sponsors of this urgent work a complete success. S. V.

HINDI

MAHAYANA—BY BHADANT SHANTI BHIKSHU; PUBLISHED BY VISVABHARATI, SHANTI NIKETAN, PP. 148 PRICE RS 3/-.

This original treatise on Mahayana by Bhadanta Shanti Bhikshu, Professor, Cheen Bhavan, Visvabharati, is the first of its kind in Hindi literature. There was a time when Mahayana had a large following in India, especially in the Northern parts, and it exercised considerable influence on religious practices and literature pertaining to Buddhism. Very few original works on Mahayana are now available and most of them are translations in Chinese and Tibetan languages. As Bhadanta Shanti Bhikshu is acquainted with these foreign languages and as he has studied the original sources and works on Mahayana in Sanskrit this treatise in Hindi has become all the more authoritative and authentic. In order to elucidate the subject in hand and to make its scope all the more wide, he has tapped the original Pali sources on Hinayana also. He has divided his treatise in three parts viz.—three Yanas (Paths) in Buddhism, Religious beliefs of Mahayana and the Philosophy

of Mahayana. He has dealt with different aspects of the subject in a thorough and scholarly manner, giving copious illustrations and quotations from the original sources.

As regards his views about the Upanishadic Reality or Brahman and Avatar, and as regards his general interpretation of Vedanta and Shankar's philosophy and their comparison with Buddhism, it may be mentioned that they are all highly

controversial. This fact can be borne out even by the modern researches in Buddhism, made by such eminent scholars and lovers of Buddhism as Mr. and Mrs. Rhys Davis, Mr. E. J. Thomas and others.

There is, however, no doubt that this book will serve the purpose of a useful guide for those who want to know more about this important branch of Buddhism. SWAMI VYOMARUPANANDA

NEWS AND REPORTS

SWAMI JAGADANANDA PASSES AWAY

With deep sorrow we announce that Swami Jagadananda entered into Mahasamadhi at 10-18 p.m. on December 4, 1951 at Ramakrishna Mission Sevashrama, Vrindaban. His last words were, 'Ma, Ma' (Mother, Mother). He was 72.

He complained of an acute pain in the chest (Sub-Sternum) at about 4 p.m. on the previous day. The attending physicians were of the opinion that the pain was due either to Angina or to Coronary Thrombosis. Later in the evening it was diagnosed to be due to Coronary Thrombosis. The Swami passed a sleepless and restless night in spite of the administration of proper medicines. The first attack was at about 11 a.m. on the 4th ultimo and he was nearly collapsing. The second attack was at 1 p.m. when the condition became so alarming that all hope was given up and Sri Ramakrishna's name was chanted. He however rallied. There were relapses at 6 p.m. and 8-40 p.m. The final attack was at 10-17 p.m. and he succumbed to it in a minute. Except at the time of the attacks when outward consciousness disappeared, the Swami was in full consciousness throughout his acute suffering of about thirty hours. Even a couple of hours before entering into Mahasamadhi he did not lack his usual expressions of humour.

He reached Vrindaban on November 16, 1951. Since that day uptill the evening of the 2nd December he was in his normal health, taking two Upanishad classes regularly every morning. Only on the 2nd ultimo when he was out for his usual evening stroll he felt a little tired and curtailed his walk. He did not take the morning classes. When asked, he said that he felt a little weak, but that it was nothing. He had his usual morning breakfast and midday meal. In the afternoon he disclosed that he was having a little pain in the chest (Sub-Sternum) since the previous evening. The pain became acute from about 4 p.m. on the 3rd December.

After garlanding and Aratrikam, the mortal frame was taken to the bank of the Yamuna at about 1-30 a.m. (5.12.1951). After the usual bath and offering of flowers and respects by the Sadhus and Brahmacharis, the body was immersed in the sacred waters of the Yamuna. The funeral rites ended at 2-15 a.m..

Swami Jagadananda, whose *purvashrama* name was Sri Ramanai Kumar Bhattacharyya came from the Sylhet district of East Bengal. After graduation, while serving as a teacher in the Shillong High school, he felt the irresistible call of renunciation and joined the Belur Math in 1916. An initiated disciple of the Holy Mother, Sri Saradamani Devi, he received Sannyasa from Swami Brahmananda in 1920.

One of the most highly respected Sadhus of the Order of Sri Ramakrishna, he was a profound scholar, and a rare and effective teacher specially of Advaita Vedanta. His students have been fortunate indeed. Any earnest student of Vedanta will find in his English rendering of Acharya Sankara's *Upadesha-sahasri*, *Vakyavritti* and *Atma-jnanopadesha-vidhi* valuable vade-mecum.

At the advanced age of 70 he accomplished the onerous work of translating into English from Bengali the *magnum opus* of Swami Saradananda, *Sri Sri Ramakrishna Leelaprasanga*, (in five volumes) the most authentic and detailed Life of Sri Ramakrishna. This most difficult and great task he took up at the request of the President of Sri Ramakrishna Math, Madras, and finished the work within an incredibly short time of one year working whole-soul over it day and night. It is a matter of special regret for the Madras Math, that this work which is going to be one of the premier publications of the Order, could not be shown to him in print. The translator however was happy that he was called to serve and that he was given to serve.

May his soul rest in Peace.

SRI SARADAMANI DEVI, THE HOLY MOTHER BIRTHDAY ANNIVERSARY

SRI RAMAKRISHNA MATH, MADRAS 4.

The Birthday tithi-puja of the Holy Mother, Sri Saradamani Devi, was observed on December 20, '51 with special archana, homa, bhajan and distribution of prasada among the large number of devotees who attended the utsava. The public celebration of the birthday anniversary took place in solemnity on Sunday, December 23, 1951. The day's function commenced with bhajan by the pupils of the Avvai Home which was followed by prayer by the pupils of Sri Sarada Vidyalaya. Mrs. Muthulakshmi Reddy of Avvai Home,—one of the long-associated organisers of the Birth-anniversaries of the Holy Mother in Madras,—opened the function saying that though without education in the commonly-understood sense of the word, Sri Saradamani Devi represented the true ideal of Indian womanhood. Her's were the courage, wisdom and power of God-realization. Mrs. Reddy introduced the President of the evening saying that she herself and some of her comrades were getting old and feeble. So, the work of organising the birth anniversaries of the Holy Mother should now rest on the able shoulders of the younger generation of the ladies of the city.

Mrs. Amrita Ramasubramaniam, B. A., LL. B., Vice-President of the All India Women's Conference, who presided over the evening's function, at the outset said, while she felt diffident and unequal to the task, she also knew that there could be no fear in the presence of the Holy Mother and that she would surely help her through. She spoke about the immaculate purity and spiritual greatness of Sri Ramakrishna and Sri Sarada Devi. She described the utter darkness that prevailed in the Indian horizon before Sri Ramakrishna appeared in the world. She traced the early life of Sri Sarada Devi and gave an account of the results produced by Sri Ramakrishna's contact on her life. The reciprocity that existed between the Holy Mother and Sri Ramakrishna was unparalleled. When the people around mistook Sri Ramakrishna's fervour for God for madness it was Sri Sarada Devi who understood him perfectly. The second half of her life was to be spent in the Master's physical absence and she began to be looked upon as the Mother of the world. She looked upon all human beings with equal love and affection regardless of any barrier—geographical, social, intellectual or economic. The President pointed out that such a catholicity of outlook cannot be found even among the educated women of today. Though she hailed from the narrow precincts of a village her broad-mindedness was unexcelled. She was the very

embodiment of forgiveness. She recognised the innate dignity of labour as no one could. She worked hard every day from 3 a. m. to 11 p. m.

The Tamil lecture of the evening was delivered by Sirimati Chellam. She described the early childhood of the Holy Mother, and delineated the circumstances of her nativity and her early marriage. She mentioned that even as a child Sri Sarada Devi had a great veneration for the dolls which represented our great mythological figures. Of humble education she just learnt to read the *Ramayana*. Proceeding, the lecturer said that in India, culture and literacy have not necessarily gone hand in hand and that an illiterate person might have reached a state of cultural evolution unthinkable for an average literate. Such was indeed Sri Sarada Devi. Her immeasurable power of intuition sprang forth from her immaculate purity. The lecturer at this stage adverted to the life of Sri Ramakrishna whose name if left unmentioned would render any picture of Sri Sarada Devi absolutely incomplete. She described the circumstances leading to the marriage of the two divine personalities. Sri Ramakrishna's marital life is a unique revelation to all the householders of the world for all times. He looked upon Sri Sarada Devi as Parashakti and worshipped her as he did the Divine Mother herself. This identification of the woman with the Mother is perhaps one of the greatest contributions of Sri Ramakrishna to this world, which seems to be ever on the march to its destruction by regarding woman as an object of sense-enjoyment. Sri Ramakrishna's great life was possible because of Sri Sarada Devi's unmatched renunciation and high soul. It was because of her thorough spirit of willing cooperation, that she could enjoy the great bliss of repeated samadhi and could herself transport herself into realms beyond the known, as well as act as an induction magnet for other spiritual aspirants.

The Telugu speaker; Dr. (Mrs) Ramakrishnamma, who spoke finally, touched upon the importance of Sri Sarada Devi as a great spiritual guide to aspirants and described how when she came to Madras many had the privilege of meeting her and getting themselves purified and blessed. She described the hard life that Swami Brahmananda and his Gurubhais and also the Holy Mother led after the passing away of the Master and then of Swami Vivekananda. She concluded that while our mythology abounds in great women like Sita, Damayanti, Ahalya etc., here was a person who was equally ideal and yet lived in flesh and blood within the reaches of recent historical memory.

These lectures were followed by a Tamil dialogue by the students of Sri Sarada Vidyalaya

Training School, an orchestra by the pupils of Ramani School of Music and recitation by the prize-winners.

The proceedings were wound up with the concluding remarks and distribution of prizes by the President.

Sister Subbulakshmi proposed a vote of thanks.

CHRISTMAS CELEBRATIONS

SRI RAMAKRISHNA MATH, MADRAS 4

The birth day of Lord Jesus Christ which fell on December 24, 1951, was solemnly observed at Sri Ramakrishna Math, Madras. The Lord's portrait was decorated on an altar in the Central Hall of the Math and aratikam and offering were made. Swami Nisreyasananda, Head of the Ramakrishna Mission center in Mauritius, read from the *New Testament* about the Birth of Jesus and expounded the Sermons on the Mount.

The consecrated food was distributed among the large number of devotees who had assembled.

The public celebration of Christmas took place in the same hall in the evening of December 30, 1951. There were two discourses in English on the life and teachings of Lord Jesus Christ by Sri Rajagopala Sastri, Professor, Vivekananda College, Madras and Swami Nisreyasananda. The gist of the two speeches are reported below:

GIST OF SPEECH BY SRI RAJAGOPALA SASTRI

About nineteen hundred years ago Jesus Christ was condemned to death and crucified by the Roman Government. The same Romans felt the necessity of saving themselves and this was symbolised by their emperor's getting himself converted into Christianity four centuries later. In the interim period terrible persecution of Christianity went on. Today quite a large percentage of the world-population profess the Christian faith. What is the vitality of this religion which has been able to withstand the onslaughts of time?

John Stuart Mill said that humanity must always remember that a person called Socrates 'once lived.' The lecturer said that he would substitute Christ for Socrates. Probably the world will be the better for remembering Christ and his message. The message of peace delivered to this world by Jesus is more urgently needed to the world today than ever it was.

The lecturer described the meeting of Jesus with John the Baptist when the latter discovered in him the capacity of unfolding high spiritual truths. Thence Jesus spent forty days in meditation in a wilderness unmoved by the various temptations engineered by Satan in his attempt to drag him down to the mundane level. Then he went to the villages and preached his gospel. He poured

forth his great teachings to all alike. Many people verily believed that he was the Son of God. Next came a period when he ministered in remarkable ways to a number of the sick and the afflicted. He taught the great spiritual truth that the kingdom of God lay within. Repentance was advocated. Then gradually arose a feeling of dissatisfaction among the mercenaries and traders of religion that Jesus was going against the letter of Mosaic law. Jesus Christ was not unaware of the coming storm. The lecturer at this stage dwelt at length on the circumstances that led to the betrayal of the Master by Judas and analysed the various trends of scholarly opinion in the matter. He described the crucifixion of Jesus and his resurrection and ascension. The speaker stressed that it was necessary to remember that Jesus always spoke from the heart and never from his lips. He respected the spirit more than the letter of the law.

Sri Sastri then made a short summary of the cardinal doctrines left behind by Jesus. He said that Christ was no 'philosopher.' His was the 'mystic' method of apprehending the truth. Jesus not only firmly believed in God but also in the Fatherhood of God. He conceived God as the Supreme Being endowed with all the good qualities—parallel to the Visishtadvaitic conception of the Hindus. The lecturer also spoke about the historical repercussions on the Jews of the bad treatment meted out to Jesus. He stressed the ethical importance of the teachings of the Christ and his unique method of interpreting the implied significance of the existing laws—a process which gave a prominent place to such important feelings as mercy, love of the neighbour, forgiveness, destruction of the ego and the purification of the subjective self in the scheme of day to day life.

In conclusion the speaker opined that if the teachings of the Christ were sufficiently followed, the condition of the world might have been different.

GIST OF SPEECH BY SWAMI NISREYASANANDA

Swami Nisreyasananda, speaking next, pointed out how it was essential to regard Jesus Christ as a true Sannyasin. Five hundred years before Christ, India witnessed the achievements of Gautama—the Sannyasin, the Buddha. Roughly two hundred and fifty years later we find Asoka, making elaborate arrangements for the spread of the Dhamma, by sending missionaries to the east, to Ceylon in the south and,—it is permissible to think, possibly in the western direction also. Two hundred and fifty years may be regarded as a fairly long period to enable some monks to trickle to Palestine and Syria.

We find that Jesus Christ, when crucified, prayed in the midst of physical agony to God to forgive his wrong-doers. In order to inculcate

into the mind of the audience a feeling of familiarity for the teachings of Jesus the speaker drew out parallel instances from the Hindu epics and demonstrated their similarity. In this case he said that the picture of Jesus on the cross always brought to his mind the one of Bhishma on his bed of arrows. Who does not remember how Bhishma discoursed on righteousness and cleared the doubts of the very Pandavas who had taken the clue from Bhishma himself and struck him down in the battlefield? The Swami gave a picturesque description of the two parallel scenes of the deaths of Bhishma and Jesus—showing the same example of supreme forgiveness.

The Swami made a reference to Mary and Martha, the two devoted disciples of Jesus Christ. Their brother Lazarus died. Although Jesus knew of the impending death, he deliberately refrained from going to their place until the dead body began to stink. The two sisters were much afflicted for not having Jesus by their side, for they thought that his presence would have prevented the brother's death. Going to the place of burial, Jesus thanked the heavenly Father for having always heard his prayers. He then commanded Lazarus to rise. And the dead man rose! Here the speaker cited a beautiful parallel from the life of Saint Tyagaraja. In a village—so the story goes—where people closed their doors with the fall of dusk, possibly due to fear of tigers—a certain devotee with his family arrived at nightfall to offer worship to the Deity of the local temple. Finding all houses shut, he tried to enter the temple by scaling the wall but unfortunately fell into the well inside and got drowned. Tyagaraja, who was on a pilgrimage happened to arrive there in a palanquin next morning. Finding the departed devotee's family in a state of deep mourning he was so much moved by the feeling of sorrow that his fervent supplication went forth to the Lord in the form of a now famous song—'O Rama's foot, your grace is enough' (in Amritavahini); and to the surprise and relief of all, the dead devotee came back to life!

The Swami next dealt in detail with Christ's preaching of forgiveness. The law said that a man may be forgiven seven times. Jesus said that a man may be forgiven seventy times seven. The Swami gave the example from St. Matthew where a master lends his servant 10,000 coins of which the latter lent a fellow-servant of his 100 coins. When the master demanded the loan the servant pleaded that he may be allowed an extended time limit. The request was granted. But the person who borrowed 100 coins from the servant was not spared by the lender despite repeated pleas. The general tendency of man is to keep all his mountain-like sins intact to himself while not scrupling to make much of even the smallest sins of others. At this stage the speaker gave a detailed account of a beautiful story occurring towards the end of the first half of the Santi-Parvan of the *Mahabharata* relating to the highly developed and constitutionally incurable ingratitude of 'Gautama the brahmin'. Rajadharman of the story was indeed comparable to Jesus in his infinite capacity for forgiveness.

In conclusion the Swami described how Saul the strict and sincere magistrate, out to work havoc among the followers of Jesus, was transformed by the will of the Lord, into Paul, 'a chosen vessel' to bear His name 'before the gentiles and kings and the children of Israel.' Here again the Swami cited a parallel case from the Hindu lore, of the high-way robber—mentioned in the *Adhyatma Ramayana*—getting transformed into Valmiki the Saint. God, the speaker stressed, picked up His instruments from wherever He liked and it required little effort on His part to transform a sinner into a saint.

The overall point that Swami Nisreyasananda made was that by such an approach as was indicated by him the Hindu could very easily understand the true import of the life and teachings of Jesus Christ.

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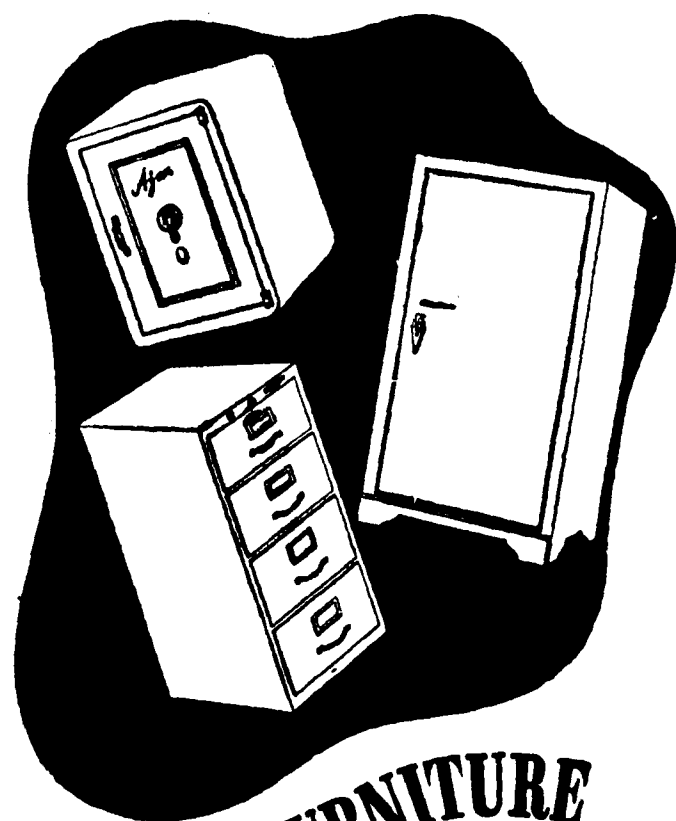
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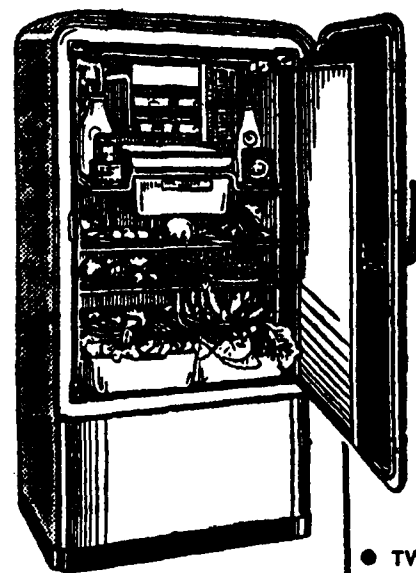
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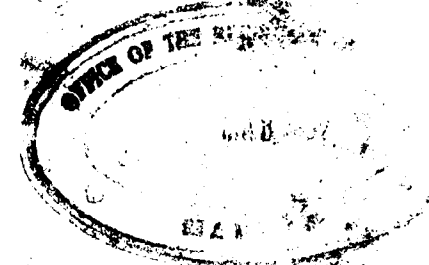
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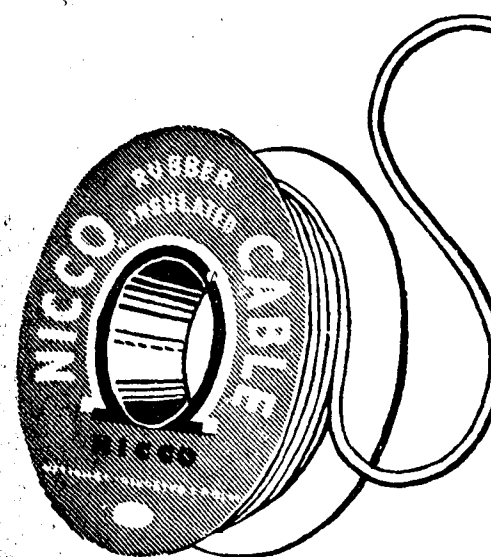
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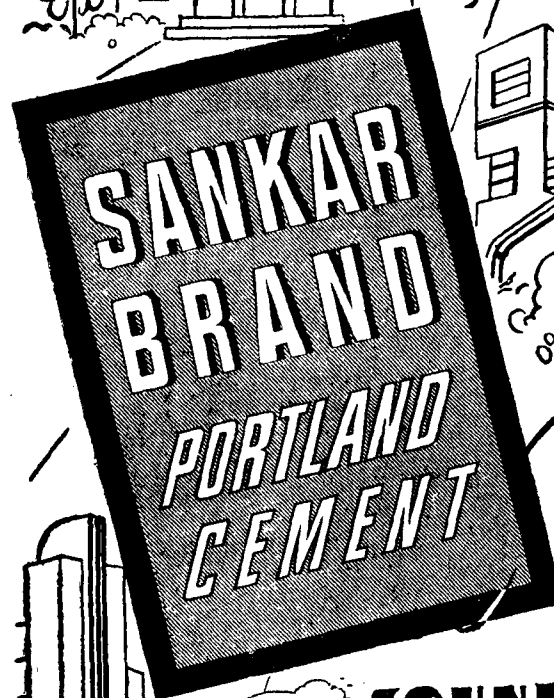
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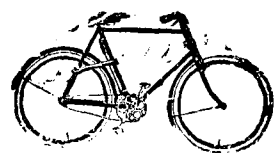
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Be bold, and race
The Truth! Be one with it! Let visions cease,
Or, if you cannot, dream but truer dreams,
Which are Eternal Love and Service Free.

Swami Vivekananda

THE VEDANTA KESARI

VOL. XXXVIII

FEBRUARY 1952

No. 10

A LETTER OF SWAMI TURIYANANDA

(Translated from Original Bengali)

Sri Hari, my Refuge

ALMORA

9. 11. 1915

MY DEAR---

I have known all the information in your card dated 2. 11. '15., which I received yesterday. I am happy to learn that you have started a school for the children of the cobblers. Try to raise funds from the well-to-do cobblers for paying the salary of the teachers. It would be good, if, for the time being, you could help taking school-fees from the boys.

I am sorry to learn that you are keeping indifferent health. You must live very cautiously. If the body goes unfit with what will you work? Do not ruin your health with excessive hardship. You should do only that much of work which you can stand well.

You must without fail practise meditation and japam. Then alone everything will turn to your advantage. Apprise the Lord always of your mental attitudes. He will make everything alright—in this there is no doubt. He alone is our own. We have none else to call our own. If you must talk, why, talk with Him alone. He is ever residing within the heart. Always pay attention unto Him.

Do not dwell on the faults of others. Try to appreciate their virtues. To see Him in all—this is the highest *sadhana*. Go on working. Funds etc., will come of themselves. Don't you see, everywhere it is happening like that. With whatever resources you have been granted to have, go on doing acts of service to the best of your ability. If you can do so with heart and soul, you will never have to feel the pinch of want. You have yourself experienced this many a time.

With good wishes and love,

SRI TURIYANANDA

modern decent man with equanimity. Then to their great shame in the modern times some Hindus practised such sins against their own brethren, as 'untouchability' and 'unseeability' and all that brand of lunacy. But these were definitely the lapses and never the ideal.

While it will be highly improper for any modern Hindu to go to vindicate all the discriminations they practised against a section of their brethren, it will not also be right for the modern critic, having regard for justice, to ignore the fact that all the restrictions on the Sudras were not just the impositions from above; to a considerable extent, we are sorry to say, these were determined by their psychophysical disabilities. While this point need not be over-stressed, it should also not be ignored. If we are in search of the truth of the situation, we must take this point for what it is worth.

But if we begin our study of the Varnashrama dharma with the wicked and ignorant assumption that the earliest planners of Hindu life were all blackguards and selfish oppressors, we shall never understand the spirit of Hinduism.

The Varnashrama scheme, as we have pointed out earlier, was devised for a high purpose of leading the entire society gradually towards the higher life of spiritual fulfilment. Having our hold firmly on this truth we should, without imputing motive, try to find out the reasons why discrimination was ever practised in the Hindu society against the Sudras.

It has been rightly pointed out that as far as the Sudras were concerned the Varnashrama scheme aspired to achieve two things. It was intended to safe-guard the excellence of the Aryan race and also to gradually absorb, through a screening process, as it were, in the body politic the aborigines without exterminating them. We have to understand the humanity and the sagacity of this approach. We have also to acknowledge that the Varnashrama scheme, in spite of its failures, has largely succeeded in this regard.

Sister Nivedita has viewed this point with rare insight:

"They seem to have desired to preserve the aboriginal races, on the one hand from extermination, and on the other from slavery of the person—the two solutions which seemed later the only alternative to Aryan persons in a similar position.

Those aborigines, therefore, who became dependent on Aryan population, had their definite place assigned them in the scale of labour, and their occupations were secured to them by the contempt of the superior race.

We must not forget, in the apparent harshness of this convention, its large factor of hygienic caution. The aborigines were often carrion eaters, and always uncleanly in comparison with their neighbours. It was natural enough, therefore, that there should be refusal to drink the same water and so on.

On the other hand, it is one of the mistakes of caste everywhere, that it institutionalises and perpetuates an inequality which might have been minimised. But we must not forget in the case of the Indian system, the two greater evils which were avoided altogether.¹⁴

(to be continued)

"His steps falter not who has taken refuge in God"

SRI RAMAKRISHNA

¹⁴ Vide: *The Web of Indian Life*: Advaita Ashrama, Mayavati, Himalayas; 1950, p. 145.

THE APPEAL OF THE RAMAKRISHNA-VIVEKANANDA MOVEMENT TO THE MODERN MIND

By G. N. MATHRANI, M.A. (Cantab), DIP-ED. (Leeds)

Prof. G. N. Mathrani of Elphinstone College, Bombay, is a new associate among the writers in the VEDANTA KESARI. His first article itself will endear him to our readers, we believe.—Eds.

(Part One)

THE MODERN MAN—A MYTH

The 'Modern man' is a myth. If the 'modern man' denotes an individual who possesses tendencies, habits, beliefs and attitudes entirely different from those of others labelled as 'orthodox,' then there is neither a modern man nor an orthodox man to be found any where in the world. Strictly speaking, we should talk of modern tendencies as opposed to the traditional tendencies. These tendencies, modern as also traditional, influence the life of all individuals in different degrees and measures. This article is an attempt to show that the Ramakrishna-Vivekananda movement is in active accordance with the major tendencies and requirements of the modern age.

RK—V. MOVEMENT AND THE MODERN TENDENCIES

Ramakrishna-Vivekananda movement, in its various aspects, is a synthesis of the traditional and the modern modes of thought and life. It also reconciles, in a unique way, the wisdom of the East and the West. In this country, it has an appeal for all classes of people, including the enlightened modern man, for, it embodies some of the most powerful tendencies of the present age.

Rationalism, particularly Scientific Rationalism, Humanism and Democracy are the chief modern tendencies operating all over the world. Rationalism, as opposed to Faith, dominates the thinking life of the progressive section of the people. Humanism, as opposed to narrow group-sen-

timents,—such as communalism, provincialism, nationalism and racialism,—is the new social ideal which determines the social relationships between man and man. Similarly Democracy, as opposed to feudalism, is the new political creed forcing its way everywhere, and even in the less advanced countries of the world.

Religion has always been based on faith. Throughout the centuries, in all the religions of the world, the fundamental tenets have been accepted on faith. Very often the religious beliefs are found to be in contradiction with the scientific truths discovered by empirical investigations. But this inconsistency, between the discovered and proved truths of sciences and the revealed and inspired truths of religions, has not shaken the faith of the believers. The believer is imbued with the idea that religious doctrines are beyond the ken of sense experience and reason. The growth of sciences and the spread of scientific education in schools and colleges have, for many years past, tended to disturb the religious faith of the young minds, acquired by them in the early childhood from their socio-cultural environment. Those who do not come under the influence of this modern system of education escape the possibilities of losing their religious beliefs of early childhood. In every country, doubts about God and things concerning God obsess the minds of those who are brought up in the Science-and-Reason-dominated environment. Children who are sent to church schools or schools run by other religious bodies are given religious and

PERMEATION OF THE IDEAL OF SERVICE IN THE HINDU SCHEME OF LIFE (C)

(continued from the previous issue)

MORE GROUNDS CLEARED

Max Muller brings an honest, searching and critical mind to bear upon the question of caste. He analyses the popular error of many occidental scholar on this particular topic in the following lucid manner:

'The term caste has proved most mischievous and misleading and the less we avail ourselves of it the better we shall be able to understand the true state of society in the ancient times of India. Caste is, of course, a Portuguese word, and was applied from about the middle of the 16th century by rough Portuguese sailors to certain divisions of Indian society which had struck their fancy. It had before been used in the sense of breed or stock, originally in the sense of pure and unmixed blood. In 1613 Purchas speaks of the thirty and odd several castes of the Banians (Vanigs). To ask what caste means in India would be like asking what caste means in England, or what fetish (fetico) means in Portugal. What we really want to know is what was implied by such Indian words as *Varna* (colour), *Jati* (kith), to say nothing of *Sapindikata*, or *Sammodakatva*, *Kula* (family), *Gotra* (race), *Pravara* (lineage); otherwise we shall have once more the same confusion about the social organization of ancient India as about the African fetishism or North American totemism! Each foreign word should always be kept to its own native meaning, or, if generalised for scientific purposes, it should be more carefully defined afresh. Otherwise every social distinction will be called caste, every stick a totem, every idol a fetish.'⁹

Those western scholars who have not practised the type of caution requisitioned by Max Muller in the above passage have

not only not known the truth about caste in India but have also proved themselves very funny and curious to the Indians notwithstanding their commendable patience and industry for study. We shall give one example:

'E. G. Shering (*Hindu Tribes and Castes*, vol. II. Introduction pp. xxii—xlvi) gives an alphabetical list of brahmanical tribes and remarks (xlvi) "Hundreds of these tribes, if not at enmity with one another, cherish mutual distrust and antipathy to such a degree that they are socially separated from one another as far as it is possible for them to be—as much brahmanas are from lowest outcastes, neither eating, nor drinking together nor intermarrying." The list he gives is most misleading. To take only a few examples, he enumerates Athavle, Achwal, Abhyankara, Apte, Agashe, Bhanu, Bivalkar, Badya, Bhide, Bhagvat, Bhushute, Bhat, Bodas as separate tribes; but it is well known to the people of Western India that these are the surnames (not sub-castes) of the Konkanastha or Chitpavana brahmanas, who not only interdine, but also intermarry among themselves, provided there is no bar on the ground of sameness of *gotra* and *pravara*.'¹⁰

And by practising that cautiousness as evinced in his above passage, Max Muller came very near the traditional interpretation of *varna* in his study of the caste in India:

'We have in India the Aryan settlers on the one side and native inhabitants on the other. The former was named Aryas or Aryans, that is cultivators of the soil'¹¹ which they had conquered; the latter, if submissive to their

conquerers, are the Sudras or Dasas, slaves, while the races of indigenous origin, who remained hostile to the end, were classed as altogether outside the pale of political society. The Aryas in India were naturally differentiated like other people into an intellectual or priestly aristocracy, the Brahmanas, and fighting or ruling aristocracy, the Kshatriyas, while the great bulk remained simply Vis or Vaisyas, that is, householders and cultivators of the soil, and afterwards merchants and mechanics also. To the very last the three great divisions, Brahmanas, Kshatriyas, and Vaisyas, shared certain privileges and duties in common. Originally they were all of them called twice-born, and not only allowed but obliged to be educated in Vedic knowledge and to pass through the three or four Ashramas of life. Thus we read in the *Mahabharata* 'The Order of Vanaprasthas, of sages who dwell in the forests and live on fruits, roots and air is prescribed for the three twice-born (classes); the Order of householders is prescribed for all.' (*Anugita*, S.B.E. VIII. p. 316) While the division into Aryas and Dasas was due to descent that into Brahmanas, Kshatriyas, and Vaisyas seems originally to have been

due to occupation only, though it soon may have acquired a hereditary character. The Brahmanas had to look after the welfare of souls, the Kshatriyas after the welfare of the body-politic, and the Vaisya represented originally the undifferentiated mass of the people, engaged in the ordinary occupations of an incipient¹² civilization.'¹³

Julius Eggeling, as we referred to above, speaks of 'an Insurmountable barrier between the Aryan freeman and the man of the servile class...' This highly misleading passage invites contradiction. It is true that the Sudras had not all equal rights and privileges with higher Varnas even in the times of Brahmana portion of the Vedas, when *varnashrama* scheme of Hindu life seems to have crystallized. It also cannot be gainsaid that in the later Dharmasastras, we come across such passages regarding the social disabilities of the Sudras as cannot be read by any

¹² Max Muller, not without predecessors and followers among the western scholars was fond of taking Vedic civilization as an 'incipient' one. But this does not seem to be a very correct guess. A society in which no less than a hundred occupations were used as means of livelihood, (vide: *Vedic Index of Names and Subjects* by Macdonell and Keith, vol. ii, John Murray, Albemarle Street, W. London, 1912, p. 585) cannot possibly be fairly called 'incipient.' Indian scholars, with sufficient reason do not accept this view of Max Muller.

Dr. Radha Kumud Mookerji of the Lucknow University is unequivocal in his opinion on the matter. According to him: 'The *Rig-veda* reveals an advanced civilization...it points to a settled people, an organised society, and a full-grown civilization. According to the Hindu view, the *Rig-veda* shows not the early streak or dawn of Indian culture but rather its zenith. It is like Minerva born in panoply. The *Rig-veda* is the root of the entire tree of Hindu Thought with its ramifications into so many sects, schools of philosophy, and systems of worship. It is still the only acknowledged source of the *Gayatri mantram* which is uttered verbatim to this day by millions of Hindus believing in the mystical potency of every accent, syllable, and word it contains, and forbidding its replacement by any other human composition' (vide: *Hindu Civilization*, Longmans, Green & Co., London, 1936, p. 67-8.)

Dr. C. Kunhan Raja of the Madras University says, 'So far I am concerned, the *Rig-vedic* literature pre-supposes a long period of development of civilization in India and represents the final stage in such an evolution....From the Upanishads...one does not get an impression that the Upanishadic Rishis were concerned with a philosophy of a primitive nature when they were dealing with the philosophical problems in the *Rig-veda*. ...The whole atmosphere of the Upanishads is that the Rishis, participating in the debates recorded in the Upanishads, looked upon the *Rig-veda* as a literature of a very high order. In the face of this, we have no right to say that the *Rig-veda* represents a primitive stage in philosophical evolution, and that philosophy really started with the Upanishads.' Vide: *Atman in Pre-Upanishadic Vedic Literature*, By H. G. Narahari M.A., M. Litt., Adyar Library, Madras, 1944, Introduction, p. xiv ff.

¹³ Vide: *Collected works Max Muller: The Six Systems of Indian Philosophy*, Longmans Green & Co., London, 1919; p. 9-10.

⁹ Vide *Collected Works of Max Muller: The Six Systems of Indian Philosophy*, Longmans, Green & Co., London, 1919, p. 8-9

¹⁰ Vide: *History of the Dharmasastras*, Vol. II. Part I, P. 24

¹¹ It is not quite clear why Max Muller should have stressed upon this special meaning to the word 'Arya.' The most universally accepted meanings of the word, as given in the dictionary are, a respectable, honourable or faithful man, a inhabitant of Aryavarta.

moral instruction according to the orthodox pattern. The secular knowledge that constitutes a part of their curriculum is not unoften imparted to them in a perversely biased manner which makes them too receive it with certain mental reservations. But the voice of reason, which almost, as it were, pervades the very air around them, does not leave them untouched.

Fortunately or unfortunately, in this country, education, for many years, has been in the hands of non-religious scholastic bodies; and as such, with very rare exceptions, whosoever has received higher education has more or less become a religious sceptic. On the whole, a substantially large section of the educated population in every country consists of men and women who are inclined to belittle the believing attitude of their fore-fathers, putting their faith in reason and empirical investigation.

It would not be entirely true to say that theologians and religious teachers have discarded reason altogether. But the discursive forms of exposition employed by them are shown to be scientifically defective in two respects: (i) Their reasoning is grounded in the Sruti or the revelations received by the prophets and sages. (ii) It is purely *a priori* and non-empirical. The modern rationalist, under the influence of Science, tends to make Reason independent of the supra-rational revelations and base it on the observed and observable facts. This method of retiocination is known as scientific reasoning. Science is born of the wedlock of facts and reason. In science facts suggest beliefs and then more facts are collected to confirm or confute the suggested hypotheses. This kind of reasoning has become the demand of the modern youth. Religious truths are subjected to this new test. When so tested, many of

the scriptural sayings apparently turn out to be no more than beautiful poetry.

WHY SCEPTICS GET A NEW FAITH BY CONTACTING RK—V.

The modern rationalist may find himself dissatisfied with the old dogmatic teachings of the various religions of the world; but if he seeks light on religious questions in the teachings of Sri Ramakrishna Paramahansa and his apostle Swami Vivekananda, he would not end with the total intellectual disillusionment which he otherwise experiences when he reads the ancient scriptures or their orthodox interpretations. In fact many a sceptic have got back his faith by reading the works of Swami Vivekananda.

Swami Vivekananda himself was a product of the new age, the age of Science and Reason. He found it difficult to accept the ancestral beliefs about God and the beyond, on faith. Of course as a small boy he used to pray and meditate; but during his college days the growing force of rationalism showed its effects on his mental life. He became critical of all that had been taught to him in his early life and began to search for the scientific and rational proofs to substantiate the religious faith and its various articles. In this connection, he approached the renowned religious personages of his times like Maharshi Devendranath Tagore, Sri Keshabchandra Sen and others. He also made an extensive study of Philosophy and Religion; but neither the books he read nor the men he met could prove to him to his satisfaction the veracity about the Divine. He had almost become a sceptic when Providence brought him in contact with Sri Ramakrishna Paramahansa who was then living in Dakshi-

neshwar temple. This sage of Dakshineswar was the first man, he came across, who could convince him of the reality of God. Sri Ramakrishna sowed the seeds of faith in the mind of this young man (then known as Narendranath Dutta), not by scriptural reasoning or any logical dialectics, but by making a firm and categorical statement that he had seen God and that God could be directly known by whosoever paid the price for it. This simple statement however did not produce the desired effect immediately. Narendra did not take Sri Ramakrishna on his word. He thought 'he may be a monomaniac, he may be a mad-man'; and yet he felt himself drawn to him. Next time, when Naren went to see Ramakrishna, the saint by his divine power of grace put him in a state of consciousness wherein the awareness of the objective world vanished from his mind and he was beginning to lose the consciousness of his own individuality. This frightened Naren, at which the Master laughed and brought him back to his normal state. Ramakrishna wanted to give him a casual experience of the Divine, in order to convince him of the reality of the Divine; whereas Naren thought it to be an exercise of mesmeric and hypnotic powers. It was after a long psychic intimacy that Naren came to believe in Ramakrishna's divine attainments and accept him as his Master. Thereafter he underwent a rigorous spiritual discipline, under the Master's constant and personal supervision, which consequently led him to the direct experience and knowledge of God. But always the young disciple observed and listened to his Master with the critical attitude of a scientific rationalist. Afterwards, as a preacher and a

teacher too, he followed the rationalistic and positivist method of exposition.

Swami Vivekananda as an exponent of Religion never accepted unenlightened faith to be the basis of religious life. In his lecture on 'Reason and Religion' delivered in England, he points out that religion which cannot stand scientific and rationalistic investigation deserves to be destroyed. Let Vivekananda speak:

'Are the same methods of investigation, which we apply to sciences and knowledge outside, to be applied to the Science of Religion? In my opinion this must be so; and I am also of opinion that the sooner it is done the better. If a religion is destroyed by such investigations, it was then all the time useless, unworthy superstition; and the sooner it goes the better.'

Further he states in the same place,

'All that is dross will be taken off, no doubt, but the essential part of religion will emerge triumphant out of this investigation.'

Elsewhere, in the same lecture, he mentions that the scriptural controversies between various religions can be resolved only by the natural light of reason. Throughout his writings and speeches, Swami Vivekananda displays the scientific and rationalistic attitude of mind.

WHY THINKING YOUNG SCEPTICS RESPOND TO RK—V.

It is this positivism and rationalism of Vivekananda, which impresses the modern youths who otherwise do not generally respond to any orthodox religious literature. Of course, there are many so-called educated men and women, going about in the country, who seek no light, who do not care to cogitate on any of the major problems of life, the unthinking intelligentsia. But those who do strive to reflect on life are soon drawn towards Ramakrishna-Vivekananda

movement as it has its able exponents working in every part of the country.

This attitude Vivekananda imbibed from his Master Sri Ramakrishna, who may well be described as a religious explorer. He, as a religious aspirant, was not satisfied with worshipping an unseen and unknown God. He firmly believed that if God was a reality, He should be within the reach of direct knowledge, there should be a way to attain Him in direct experience. During his early period of Sadhana, when, even after long and continuous efforts and in spite of all the intensity of his aspiration, he did not receive the Divine vision, he became desperate and doubts began to creep into his mind. He prayed saying,

'Oh Mother! are you a reality or a phantom of the poet's imagination? If you are real, why don't you reveal yourself to this pining child of yours?'

His doubts were assuaged and faith confirmed by the testimony of the many God-men he had heard of. This made him more unhappy. Believing that God was the supreme reality and yet not being able to realise Him, he decided to put an end to his wretched life. When he was in the act of executing his decision, the Divine Mother in Her infinite mercy descended into his finite consciousness and enveloped his entire mind. He fell into a trance state wherein he got his first direct experience of the Divine. He felt the blissful Presence for sometime, but once again the *felt* Presence became the *concealed* Presence, whereas he yearned for an abiding and intimate union with God, which too afterwards he attained. Thereafter like an explorer of the mystic-land he followed the spiritual disciplines of the various Hindu *margas*, and also tried the spiritual techniques of other religions, particularly Islam and

Christianity, discovering the same Reality through every path. This attempt of Sri Ramakrishna is very much like the multiple method of performing the same experiment, in natural sciences, such as studying chemical decomposition by applying heat, pressure and electro-magnetic waves. Sri Ramakrishna's attempt, to seek God through all the various paths prescribed by the major religions of the world and the major sects of Hindu religion, is a unique instance in the history of man-kind. His declaration of the veracity and unity of all religions was not an article of faith but an act of experience. 'That all religions are true and that all religions are different approaches to the same goal' was Sri Ramakrishna's creative contribution to the science of religion, which afterwards Vivekananda made the basis of his philosophy of religion.

VIVEKANANDA, NOT
A MERE METAPHYSICIAN

Vivekananda's rationalism was not confined to the problems of religion and philosophy alone. He was not a mere theologian or a metaphysician. He was a creative thinker who had thought out a complete philosophy of life and the universe; and he was a teacher of man-kind, who had a message for the whole world, which he delivered fearlessly. India, her people and their problems vitally interested him; and at one time in his life India became the main pre-occupation of his mind, that was during the years of his itinerancy. His knowledge of India was deep and extensive. He knew the historic India, saw the India of his times and visualized the India of the future. Till the end of his life he constantly thought about India's problems and worked for India's people. He has left behind a

fully formulated plan to save India's past and build India's future.

His enlightening views about the various social, cultural, political and economic problems of his country have been a source of strength and inspiration to the progressive workers in the diverse fields of the national life of the people. He boldly and vehemently condemned the cultural degeneracy of the Hindu priestly caste and the fanatic orthodoxy of the high caste Hindus; at the same time he bitterly frowned at the apish attitude and behaviour of the Europeanized Indians. We give here two of the Swami's many famous utterances expressing his rational indignation at the stupid conservatism and equally stupid modernism of his country-men:

'You Hindus have no religion; your God is in the kitchen, your Bible the cooking-pot and your piety consists in no more than washing the hands, rinsing the mouth and changing the clothes... People have given up the Vedas, and all your philosophy is in the kitchen'.

To the youths falling easy prey to the impact of the foreign ideas, he said,

'Do not be carried away by European fooleries. Think for yourself. Only one thing is lacking. You are slaves; you follow what ever Europeans do. That is simply an impotent state of mind.'

Vivekananda's advice to his people was '*healthy assimilation of the new and wise purge of the old*'. He did not thereby imply that all that was old should be thrown over-board, and all that was new should be hugged to the breast. His approach embodied the ideal of 'constructive conservatism.' As a sane rationalist he refused to be a dogmatist and a fanatic. He searched for the values and forms of life in the ancient culture of his land as also in the modern culture of the occident, and appraised them all in the natural light of reason. Reason was his scale and he weighed every idea, every ideal and even the facts presented to him on that scale. And for his unfailing rationalism he is truly called a torch-bearer of the New Age.

(to be continued)

WHAT IS THE STRENGTH OF SRI RAMAKRISHNA'S MESSAGES?

Sri Ramakrishna arose and showed that God is still alive, God is not non-existent. He spoke not from philosophical knowledge, not from theory, but from his first-hand experience. Such experience you cannot resist, such experience and such words have a tremendous power behind them. You cannot resist that power.

It is of great significance for us when one person says that he has realized God, when one person says that he has seen God face to face. That is of tremendous importance to us. It invariably says that you can do the same thing—we can realize God in our life.

Sri Ramakrishna contributed something new to the history of the world's religions. It was this, that all religions are true. Sometimes we say that all religions are true simply from an idea of liberalism, just the catholic idea that all religions are true; from some intellectual conception or intellectual liberalism we say that my and your religion are true. But it was unique in the history of the religions of the world that from direct experience he said that Hinduism is as much true as Christianity is true; Islamism is as much true as Christianity is true. This is a true experience in the history of the world from his personal experience.

The burden of his message was: Know you first God. Realize God in your life. That is the aim of human life, that is the goal toward which humanity is moving.

We live in a most critical period of the world's history. Here in one generation we have seen two world wars, and people say that we are threatened by another world war. This is an age of fear and anxiety, when the very existence of the human race is threatened, as it were. What is the reason that the world has come to such a pass? It is because man has forgotten his ideal. Man does not know what his ideal is, man does not know what latent possibility he has in him, man does not know what he really is.

At such a time if a person says 'I know the ideal,' if a person shows us the ideal, if a person points out to us the ideal, not only points out the ideal but shows us how to realize the ideal, such a person does a great service to humanity, and he does a great service to the world at large; not only for the generation of his own age, but for centuries to come his words will have influence. (Extract from a speech by Swami Pavitrananda at the dedication and unveiling ceremony of Sri Ramakrishna's bust at the Ramakrishna-Vivekananda Center of New York on January 10, 1952).

By PAUL RICHARD

Monseigneur Paul Richard, an outstanding thinker and writer himself, counts among his friends a few master-minds of the recent past, Poet Tagore and Sri Aurobindo being two of them. Sri Aurobindo found it worthwhile to render some of his writings from French into English.

That '...this solitary French man', by now, not 'unknown to fame', is one of the most humane, wakeful and seeing man of the world today, will be amply observed in this his urgent article, which we are glad to present before our readers.—Eds.

FOREWORD

Why to speak of world-peace when the whole world speaks of war and prepares for war? For two reasons. First, because peace and war until now were inseparable. 'Si Vis pacem, para bellum'. 'If you want peace, prepare for war', said the old Latin maxim, and we could add: 'When war comes, prepare for peace.'

But the second and true reason is that a new light has been thrown by world History on the effects of war in the past, opening a new way towards world-peace in the future.

The opening of this new way is what justifies the following pages.

A VISION

During the last war a thinker and writer on world affairs, a man with a vision, William B. Ziff, in his book *Gentlemen Talk of Peace*, made the following prophetic utterances:

'When historians of future millenia peer back into the history of our times as those of today pore over the chronologies of fabled Babylon and Egypt, it may be written that World War II was the second phase in a trinity of mighty struggles which marked the end of a fragmentary world divided by oceans, mountains and river barriers, and the beginning of a totally new concept of society.'

What is destined to succeed the present fluid stage will depend upon the wisdom and resources with which we move to create the future. If we do not do so consciously and by plan, the march of the Caesars is as inevitable tomorrow as were in the Middle Ages when the flame of Roman civilization, having drawn on its last resources, began to splutter in the winds of destiny.

One is drawn irresistibly to the conclusion that the small modern State no longer is economic and that the world we have known in the past, of small closed political corporations, can never exist again. The little nation of today is an anachronism, an

element of society which has outlived its function and which by its mere existence throws the sabot of incoherency into the humming machinery of international life.

The small States are already in an impossible dilemma from which they can escape only by a voluntary act of good sense and courage hitherto unknown in the political dealing of nations. This would require them to yield their decaying prerogatives as individual entities, in favour of participation in a deliberately reorganized world while the opportunity still exists to do so.

If the entire surface of the globe could be divided into a half dozen more or less equal political units, each possessing the mineral resources, space, climatic conditions and people necessary for a self-regulating existence, the entire problem of peace and war would be well on its way to an enduring solution.

Each of the proposed commonwealths would have all the attributes of the universal State and would be that State in miniature. Within the aggregates themselves, an effort should be made to place the relationship between peoples, cultures and races on a fair and reasoned basis so as to avoid the recurring abrasions which have been a constant feature of the present system.

In the crystal globe in which man sees his future written, he sees in a blinding flash of intuition the road he must take if he is to

fulfil his destiny. He sees that eventually there will have to be one State—the World, and one race—Man. The only things that will matter will be intelligence, health, strength and utility. Man will turn his attention to the great inanimate universe around him, and from its illimitable wealth will seek to create a new golden age of universal culture and happiness to last until his planet grows old and shrunken in its orbit and can no longer support human life.

It is this superb destiny which mankind in the far and unpredictable future must inherit and make his own.'

A LEAGUE

These thoughts were so consonant with the ones I was trying to formulate at that time that the author and I joined together to create, with a few sympathizers, a 'League for World Unity through Regional Federation.' The purpose of the League and its principles were as follows:

Peace through Union: a new step and moral advance towards human unity, integrating national units into large geographical Federations of nations, following the example of the U.S.A. and U.S.S.R.

To create new and true conditions of Peace through the removal of the present causes and conditions for war, namely:

- (1) Multiplicity of narrow frontiers between peoples, and their consequences:

Insufficiency of the national states of pre-industrial formation—in population, basic raw materials; areas of home markets and free circulation of products;

hence, increasing need for aggrandisement, access to natural sources of supply, colonial possessions and conquest of foreign markets.

- (2) Existence of zones of lesser resistance represented by unfederated national states, and postwar political and economic vacuums attracting the opposite, dangerously converging and conflicting influences of adjoining major powers.

To formulate and propagate by every means the basic ideas and principles of World Unity.

To create centers of activity for the practical realization of the above plan and purpose.

To delineate and encourage wherever possible the formation of Regional Federations of the World, and, as a first realization,

To promote that of Americas in a Western Hemispheric Union.

THE BOMB

The work of the League was progressing when a sinister event suddenly interrupted it—the explosion of the first atomic bomb, and the consequent annihilation of two Japanese cities, Hiroshima and Nagasaki—a holocaust wholly unnecessary, as it is now well-known that Japan at that time was seeking for a way to surrender.

Of this it will be said as long as history lasts that, while China invented gunpowder and used it only to make fireworks, America created the atomic bomb and used it at once for the mass destruction of two great cities.

The shock caused by the detonation of the new infernal weapon was so shattering that everywhere spread a feeling of impending doom for mankind, unless some drastic decision was taken. From many sources came the assertion that an end should be put to individual sovereign powers, national or regional, and that they all be superseded by a single world government.

This was overshooting the mark. It brought to an untimely end the attainable aims of our League, sinking its realistic proposals in a sea of Utopian, unrealizable hopes and dreams.

WORLD GOVERNMENT

World Union, which seems to be a more radical and integral solution of the problem of war and collective security, is but a weak and conservative proposal. It does not reach the root of the problem. It does not strike at the structure itself of nationalism and all its evil consequences. Within the loose frame of world government individual nations, still inherently

insufficient in size and resources, could eventually combine in opposite belligerent groups. World Union at best would be but a new form of a League of Nations mixing foxes and fowls, weak nations and dominating 'unions' in a loose covenant that anyone could break at will. It would mean, in short, trying to make an organism of the whole without having first made its parts organic.

This idea of a single world government was the origin of the present world confusion and ideological morass. The 'one world' dreamed of has split into the present suicidal 'two worlds', and the fission between East and West has plunged mankind into the maniacal schizophrenia, the senseless permanent conflict of a declared 'cold war', prelude of an undeclared, more and more hot and generalized inferno.

WARRIORS AGAINST WAR

Against this kind of war everyone rebels—the scientist, the statesman, and, above all, the common man. The scientist is the one who best knows what war will be henceforth. Dr. Robert Wilson, speaking on behalf of 400 scientists who were the developers of the bomb, declared:

'A single atomic bomb, well located, could wipe out 40,000,000 Americans—and there is no defence against it, except in some kind of organization of world unity.'

Even the warrior and would-be conqueror battles unexpectedly against war. Here is what the most warlike of them all, General MacArthur, has to say about war before a joint session of the United States Congress and in subsequent addresses:

'I know war as few other men now living know it, and nothing to me is more revolting. I have long advocated its complete abolition, as its very destructiveness on both friend

and foe has rendered it useless as a means of settling international disputes.

—This experience again emphasizes the utter futility of modern war—its complete failure as an arbiter of international dissensions. Its threat must be abolished if the world is to go on—and if it does not go on it will go under.

—We must finally come to realize that war is outmoded as an instrument of political policy, that it provides no solution but international suicide. We must understand that in final analysis the mounting cost of preparation for war is in many ways as materially destructive as war itself. We must find the means to avoid this great sapping of human energy and resource.

—Yet each war becomes increasingly savage as the means for mass killing are further developed.

—You cannot control war; you can only abolish it.

And the Head of all the new armies of Europe, General Eisenhower, declared also: 'Total war is a tragedy. It is probably the suicide of our civilization.'

These declarations of warriors against war are prolonged echoes of the last message of the dying President of World War II:

'The work my friends,' said President Roosevelt, 'is peace; more than an end of this war—an end to the beginning of all wars. Yes, an end forever to the impractical, unrealistic settlement of the differences between governments by the mass killing of people.'

This candid definition could be made more comprehensive. War, which is most often the mass killing of people to settle differences between governments, can also be sometimes, as was the war against Germany, the mass killing of people to save them from their governments, and at other times, as in South Korea, the mass killing of people to save their government.

THE NEW WAY

This mass killing of people is unfortunately the only way history has found

until now to force separate tribes to unite—provinces to form nations, and nations to integrate into large regional unions. For no integration has ever been made or preserved but through force. War, therefore, has been in the past a necessary evil—the hammering of small egoisms into larger ones, the progressive broadening of narrow frontiers to the size of continents. But no evil is forever necessary. For mankind having after long ages of mass killing learned the lesson of war, can now take into its own hands the historical law of integration, and pacifically organize in a few federal unions the hundred modern tribes—now called 'nations'—of the world.

No other way exists to pass from the regime of world war to that of world peace. No organization of unequal 'sovereign' states founded on the fiction of their equality, no U. N. O. can abolish war. It is true that only 'big ones' can now decide about peace and war. It is one of them which rightly said, 'as long as we stand together there will be no war.'

And there is one sure danger for them not to stand together; this danger is the existence of small, weak, disorganized nations between them, which form the political and military vacuums towards which they are mutually attracted by their converging fears, and the greeds grown from fear. The greatest danger of war between large federations of nations possessing all they need in land, resources and population (having therefore no reasons and desire for war, but on the contrary great need and desire for peace) is the existence at their borders of chaotic, non-federated nations representing a permanent hazard, uncertainty and danger for them, as they could eventually be suborned

and used as a 'basis'—a springboard—by rival powers.

In short, there will be danger of war between the 'big ones' as long as there are only two facing each other across lands and seas, and as long as there exists between them something to conquer, to secure from and against someone else—that means as long as all nations of the earth have not been organized into equal, self-sufficient federations.

There will be no longer danger of war when there is no longer anything to fight for, but only other equal powers to fight with.

ASIA - THE NEW LEADER

As it is Asia which now is called upon by the ebb and flow of world fortunes to take the lead for human advance, it is therefore in Asia that must be revived the purpose of the League for World Unity through Regional Federation. It is in Asia that must be carried out the great work of progressive integration of separate nationalities around the three great Asian centers—Russia, China, India—as a stimulating example and incentive for the integration around other centers in Europe, Africa, America, of all tribal nations of the earth.

These nations will thus become, not mere provinces in great empires, but autonomous participants in the greater freedom and more abundant life of their unions.

Out of these unions will some day emerge, as a last creation, the United State of the World. Then mankind will really be born, a single collective body with its own undivided soul. To prepare this final advent two new developments are necessary. The first is the growing

acceptance of the principle of world citizenship. There can be no world government where there is no world citizen, and there can be no world citizen if the idea is not accepted that there is a larger family than the personal and national one, and therefore a higher duty besides and above that of citizen: the duty towards the supreme mother-country and family of Man. In every school of the world children must be taught that in the same way that they have to pass from grade to grade in their school, they will have to ascend also into larger and larger circles of interests and loyalties; that it will be no less disgraceful for the citizen of a country not to become in time a world citizen than it would be for the family man not to become in time the man of his country.

This first development leads to the second one, which consists also in the acceptance of a new principle—that of the fundamental unity, not only of human science, but of all its servants in the world; so that the scientists of every nation will associate together to form the nucleus and central organ of the future world unity.

Some signs are already visible of the possible acceptance of this principle, in spite of all national and international obstacles and divisions. More and more true scientists feel a sense of guilt about their direct participation and initial responsibility in the discovery and the making of new and more devastating instruments of murder. As Dr. Shapely said before a United States Senate Committee:

'We must, as soon as it is emotionally possible, accept the principle that scientists are world citizens, that they serve all mankind, that they work not for the past but for the future.'

On this principle must be created an international High Council of World Scien-

tists, which will progressively become a supreme world authority.

THE BOMB—A NEW TEACHER

A last advice and example is given by atomic bomb itself, teaching nations to merge into federations.

In the very structure of the atomic bomb can be found by nations the secret of their possible defence against it. This structure, as it is well known, consists in the fact that several parts or packets of uranium 235 have to be combined together and integrated into a single mass of a given minimum weight. Below this minimum no chain effect will be produced, no inner explosion will take place. So long as the individual packets in the bomb remain separated, disconnected, their 'sovereign' isolation leaves the bomb inert, powerless—that is to say non-existent as a bomb. All the secret in it consists in the mechanism which makes the individual parts lose their own individuality and enter into the almighty, all-potent union.

It is the same for nations. As long as they remain as separate parts, independent packets, there is no solution for their problems of war, indeed no solution but war for all their problems. There is for them as for the bomb a minimum of integration necessary before any fullness of life in the actual conditions of the world is made possible. This minimum of integration is that which will be realized by large regional federations of, say, about two hundred million people. Below this minimum no economic and industrial prosperity can become possible—hence the need for expansion, foreign markets, colonial resources, conquest, and war.

There will always be, no doubt, some remnants of the past, some nations having

chosen to be among federations what are primitive tribes in the world of today, left over from bygone ages. But these will always be exceptions, preserved by nature in the museums of history.

The birth of the atomic bomb heralds and makes imperative the birth of large, equal, self-sufficient integrations. With this birth the danger of total destruction for man and his cities, states and civilizations will be changed into a promise of

new power. For in the mastery of the atomic energy, this supreme force of nature, a new and more abundant life is assured to the whole Family of great future Federations.

A NEW MOTTO

'Five continents—One family' said the old Chinese wisdom in a famous ideograph. Let the wisdom of the present write in the same way the new motto of future World Peace: Five Federations—one Family!

THE PROBLEM OF FREE AND COMPULSORY SCHOOLING

By LIONEL ELVIN

Director, Department of Education, Unesco

Educationists anywhere in the world cannot any more render effective, all-round and far-reaching services to their respective nations without keeping themselves properly informed of the many helpful and beneficent project-efforts of Unesco in the field of Education on one-world level. We need urgently understand that what we fail to achieve in the General Assembly of the UNO, we do realise in 19, Avenue Kleber, Paris 16. Educationists everywhere in the world will do well to keep their hearts and intellects open to the service-waves of Unesco. Unesco-service is no foreign help: it is self-help of the federation of mankind — Eds.

No country in the world feels a more urgent need for universal primary schooling than India. Her public men have proclaimed their intention to establish it: her public opinion supports them. Some of the states have established compulsory primary schooling in selected areas; others have announced plans for achieving it within a limited number of years; and both have passed legal Acts for the purpose. As one looks out on to the state of education in the world from a Unesco office, India is both one of the most desperate places (with seventy per cent of the total population still illiterate) and one of the most hopeful, because there is real

movement forward and a determination to continue it.

Those who have been trying to deal with this problem in India do not need to be told that there is no easy solution. They know that. But it may bring at least encouragement to know that this is a world problem for which world resources of experience (and to a sadly modest degree, of financial aid) are being mobilised. Our international order is imperfect—indeed embryonic—but there is an international agency within the United Nations system which has set itself to do all that can be done to mobilise world resources for making primary schooling free and universal,

The main burden must of course fall still on individual countries, and where education is decentralised, on individual states or localities. But some international aid is available, and a country like India, whatever her difficulties in achieving this reform, need not feel that she is struggling single-handed.

Last summer the first step in an international campaign for universal primary schooling was taken at an international conference of governmental representatives held in Geneva. It surveyed the general problem and produced a most helpful Recommendation to the governments associated with the Conference. It will be followed up by regional conferences to give detailed effect to its work among groups of countries faced by broadly similar difficulties. The first of these will be in southern Asia in 1952, and it is hoped that India will play a leading part. It too will be followed by further international conferences which will make recommendations on what may be called parts of the general subject. The first of these will be in 1952, on the access to education of girls and women. The subjects of the next two conferences have not yet been settled, but two very relevant subjects that have been proposed are first the training of primary and second the training of secondary school teachers. In connexion with the international and the regional conferences careful studies will be made of the problem as it affects particular countries. Six such volumes have already been produced by Unesco and next year the studies will be exclusively of the problem as it affects countries in southern Asia. For the other problems to be discussed by the international conferences further expert studies will be made. In

this way two important things may be accomplished: first world-wide opinion will be mobilised so that humanity is no longer prepared to tolerate this pathetic and shameful ignorance, and secondly world-wide experience will be mobilised so that every country in deciding how to deal with its own problem may have at its disposal the best available information and advice.

Ah! (it will be said) goodwill and advice—but we have plenty of those: what we need is money. That unfortunately is absolutely true. A movement of opinion, and sound information and comparative experience, are indeed indispensable; but they are of little use without resources. In India the central Government set out with the hope of helping the states to the extent of thirty per cent of their expenditure on primary education. In a period of financial crisis and near-famine (to say the least) it has found it impossible to do so. In India the *additional* expenditure required to introduce a system of free and compulsory primary schooling for the first five years of a sixteen year plan would be about Rs. 2,234 millions, while the actual expenditure at present is only about Rs. 300 millions a year,—a huge task for a country under the financial strain of India at the present time. And this leaves out altogether the need for large additional expenditure for technical education, for social education and for university education.

As the delegate of India rightly pointed out at the international conference of last summer the solution of this problem depends above all on the general raising of the level of economic life, and therefore of the taxable capacity of the country. This, hard though the saying is, will have to be done mostly by the effort of countries

themselves. But again there is some international help at hand. There is the Technical Assistance programme of the United Nations, under which the Government of India has already made requests for aid (in the development of science, for instance). India will undoubtedly develop technologically at an increasing pace. But no one in his senses would say that the terrible problem of the pressure of the population on the means of subsistence is near to solution.

The question resolves itself into this. How far can a country in India's position—that is to say with great poverty and no great taxable capacity per head, with seventy per cent illiteracy, but with a great social drive in favour of education—best use its limited resources and hasten the day when every Indian boy and girl will go to primary school free? And how can international aid be brought to bear best?

India has already made certain decisions which are based upon the fact of the country's economic position. It had a plan for education in the famous Report of 1944, it has modified this so as to suit changing circumstances, it has the Report of 1950 on the financing of education; and all this means that it knows where it is going and at what pace it is reasonably possible to hope to go. Some of the states have wisely adopted a practice Unesco has encouraged elsewhere, of trying something new (such as free and compulsory schooling) in a limited experimental area first. India has decided to develop technical education, which is obviously most necessary to raise the general level of life. And it has worked out in its 'Basic Education' (though I am not competent to give an opinion on the merits of this in detail) a

general idea that is sound: that is to say, that a merely traditional academic education needs to be modified for a country like India, in the direction of something related better to the practical realities of the environment. India is in fact already following some of the important clauses of the Recommendation made by last summer's international conference. There are others, such as the clause that in financing education there should be joint participation between the central and local authorities, which it has accepted in principle. It is also following—and with energy—the suggestion that plans for the extension of primary schooling should be accompanied by plans for the fundamental education of adults.

There are other suggestions emanating from this conference which may be of interest, and on which expert international advice is available to the Member States of Unesco. For instance, the one-teacher primary school is recommended as an emergency measure; so is a time-table based on one session a day (so permitting a 'shift' system for the pupils) in conditions of under-building or over-crowding. It is also suggested that local people should be encouraged to build their own schools when this is beyond the power of the local authority, and that temporary schools, however inadequate from an ideal point of view, are better than none. As the conference Recommendation hints, in the right climate an open-air school with a garden may be indeed useful even if there is no building at all. In other words, the Recommendation suggests that the difficulties are so great that we must improvise in an immense number of the towns and villages in the world. At the same time, it is important to add, the Recommenda-

tion emphasized that our sights must not be lowered. Even where a compulsory education law for a number of years is not being enforced, we must plan to enforce it by stages rather than give legal sanction to an ideal of primary schooling that is inadequate.

These points should all be taken up, with more detailed reference to the situation of particular countries, at the regional conferences which will begin next year. The participating countries will discover many ways in which their exchange of experience is helpful, and in which they can give real aid to each other. Unesco, in association with the International Bureau of Education, will continue to assist by providing a comparative basis of factual information from different countries. It will also, within the limits of its programme and budget, send real

authorities to advise on any relevant particular matter when a Member State requests it. The United Nations—not to mention such initiatives as those envisaged under President Truman's Point Four Programme and the British Commonwealth Colombo Plan—will continue to give some aid in raising the economic level of life.

In time therefore—and I would hope in one or two generations at the most—we shall reach our goal. We cannot be content with less than universal and free primary schooling for every boy and girl. And that, too, will be only a start. But we are starting, and as an international activity, if we may only be spared the necessity of major armed defence of the principle of collective security (on which all else depends) we shall go on at an ever-increasing pace.

TEACHINGS OF THE NINE SAGES

SRIMAD BHAGAVATA

By T. A. KRISHNAMACHARYA

(continued from the December '51 issue)

SUPER EXCELLENCE OF SADHANA BHAKTI
Now this section of Bhagavata Dharma or worship of God with faith culminating in intimate communion with Him is concluded by meeting an objection. Assuming we have faith, how to seat God for contemplation in a mind, filthy by the presence of an infinity of sense-desires accumulated in our lives from a beginningless past? Even Ashtanga-yoga (the eight-limbed process of mind-control) culminating in Samadhi, spread over several lives for its culmination, is unable to achieve purity of

mind during the periods the adept comes back to world-consciousness. How then can worship of God, nay, the mere chanting of His name with faith in the Name's absolute truth, achieve in this very life itself that intimate communion with God, that has purity of mind as its *sine qua non*? This doubt is cleared by an effective example in the following verse:

भक्तिः परेशानुभवो विरक्तिरन्यत्र चैव त्रिक एककालः ।
प्रपद्यमानस्य यथाश्रुतः स्युस्तुष्टिः पुष्टिः क्षुद्रपायोऽनुघातम् ॥

Srimad Bhagavatam, XI. ii. 42.

An explanatory rendering of the sloka will be as follows:

When a hungry person sits down to eat, every morsel of food affords him three things at a time—viz., satisfaction, nourishment and cure of hunger: in the same way every act of worship of a sincere devotee i.e., one, who in word, thought and deed, looks upon his adored God of infinite auspicious qualities as the highest Absolute, imbues him with three things simultaneously viz., (a) a steadfast attachment to God (b) an enlivening of the eleven senses (including the mind) by the revelation of God's infinitely relishable form, the only receptacle of Divine love and (c) a detachment from all matters not connected with such a Revealed God. The hungry man in the illustration corresponds to the devotee, craving for a sight of God in whose visibility he has deep conviction. This inherent perception should not have been extinguished, in the words of Emanuel Swedenborg (see his *Heaven and Hell*) by the aspirants' cutting themselves off from the influence of Heaven by relying on their own intelligence and by a life of evil. Those, who have extinguished it by self-centred intelligence, will have none but an invisible God; and those who have extinguished it by a life of evil, no God at all.

These three arise during the period of worship and this worship, by constant repetition, establishes us securely in this three-fold stage without any reversion to a life of sense-enjoyment.

WHAT IS SANTI OR TRANQUILLITY?

In the manner detailed above one becomes fulfilled of everything by God's propitiousness. This is true tranquillity, of which there is no equal or superior, the tranquillity that is revelation of God Himself to the devotee, the tranquillity that is borne on the waves of separation from and communion with God. The other kind of tranquillity which comes out of emptying the mind of all contents, (God included), which results out of the conviction and contemplation on the idea 'God, I am' is powerless even to rid the mind of the dirt, which is the first step. How then can it

be the summum bonum of existence? This is powerfully expressed in the following verse, part of the teaching of the Sanakadis to King Prithu.

यत्पादपङ्कजपलाराविलासभक्त्या
कर्मशायं प्रथितमुद्रयन्ति सन्तः ।
तद्वन्न रिक्तमतयो यतयोऽपिरुद्ध-
स्रोतोगणास्तमरणं भज वासुदेवम् ॥

Srimad Bhagavatam, IV. xxii. 39.

Do thou find asylum with devotion in Sri Krishna (God). The pious cut the tangled knot of Karma (latent sense-desires) in their heart with love towards the resplendent fingers, which are the petals of the lotus of His Feet. Alas! such an achievement of the pious is not within the power of the ascetics and the Yogis who control their senses from flowing out and keep their mind vacant, emptying it of all contents (even of God).

Annotating this verse in *Muktaphala*, Vopadeva, an ascetic and the earliest commentator on *Srimad Bhagavata* (he must have lived not later than 1294 A.D.) writes: सन्तः, or the devotees are the पूर्णमतयः those whose mind is completely filled with God of infinite auspicious qualities. The dirt in their mind vanishes as a result of worship, even though they may not have worshipped for such an end, their love being completely disinterested. रिक्तमतयः, those with their mind emptied are सोऽस्मीति-भावुकाः, those who think: 'He (God) I am, verily'. Their knot of ignorance or dirt of mind is not removed, though they may check all their senses from flowing out to sense objects. He gives the following reason for his interpretation of रिक्तमतयः or the empty-minded. Says he, "मेदभावनायां ज्ञेयं पृथगस्तीति मतेः पूर्णत्वम् । अमेदभावनायान्नु ज्ञातैवेति रिक्ता । 'In duality, the mind is filled, because of the difference between the lover and the beloved' but in non-duality, the 'known' alone remains without the 'knower' and hence a contentlessness befalls the mind; hence those who remain in non-duality are रिक्तमतयः .

Rupa Goswami's interpretation of this verse is more explanatory. He says that रिक्तमतयः=भगवद्भक्त्यानादिविनाभूतमतयः those who are in every mood except contemplation of the Lord. He thus clubs together the Salvationists or those who hanker after a state where God is not for them and the Elevationists or those who hanker after wealth, fame and power for themselves. In the words of Lord Rudra (to Parvati)

To a true devotee of Narayana (God) who lives for Narayana, any status personal to him is of equal worth, be it hell, heaven or salvation i.e., he is equally indifferent towards all these and is, therefore, fearless. (Book VI Ch. 17 S. 28).

The only discernible difference between these two interpretations is that while Vopadeva is silent as to the goal, Rupa defines the term रिक्त with reference to the means as well as to the goal. Sridhara's meaning also supports Rupa: for he understands by the terms सन्तः a devotee of God and by the term रिक्तमतयः, those whose mind is emptied of every object, which must include the banishment of God also from their thought.

To summarize: the self-sufficiency of Bhagavata Dharma is emphasized: it does not require Karmayoga,—in particular, the observance of the daily and occasional duties of castes and stations of life—as a necessary preliminary: dedication, with love, first, of all secular acts and next, when there is no secular act, of acts which are direct services of God like hearing of Him, singing of Him and talking of Him is all that is necessary. Again, as the highest well-being of every individual has been defined as constant worship of God of infinite auspicious qualities, here and hereafter, any knowledge which excludes such a God at any state is a positive hindrance to this Dharma. The only knowledge that is an accessory to Bhagavata

Dharma is that God is the wielder of deluding power called Maya and that if we want to escape from the clutches of this demon, we must beg of God and of none else for this release. This Bhagavata path is the safest, as the path is itself the goal: it is called path, because there is a progressive shedding off of all alloy from our intrinsic personality by the ever revealing goal itself. Finally, the promulgator of this Dharma is verily God Himself, a unique feature which places *Srimad Bhagavata* and *Bhagavad-Gita* as authorities par excellence.

THE CHARACTERISTICS OF A DEVOTEE

King Videha's next enquiry about the distinguishing features of a Bhagavata or a devotee of God is answered by Sage Hari. The monarch frames his question in all details—what is the Dharma the devotee practises to attain his end, what is his nature, what his conduct, what his experiences and what is that decisive mark by which he can be recognised by others. In understanding the sage's answer we must bear in mind that the Bhakti or devotion treated in this section is not unalloyed love but love-cum-knowledge and work.

UNALLOYED LOVE

The nature of unalloyed love is known only to God and to his devotees of supreme calibre like the Gopis and Uddhavaswami apprenticed under them. The teaching about this unalloyed Bhakti is to be found in Kapila Deva's (anavatara of Sri Krishna) precepts to His mother, in the Gitas of the Gopis and in the teachings of Sri Krishna himself to Uddhavaswami. Worthy of pointed notice in this connection is the following verse, being the essence of Sri Kapila's teaching to his mother.

अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥
सालोक्यसार्धिसामीप्यसारूप्यैकत्वमप्युत ।
दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥
स एव भक्तियोगाख्य आत्यन्तिक उदाहृतः ।

Srimad Bhagavatam III. XXIX. 12, 13, 14

The supreme devotion, which is also final and unfeeling, has the characteristic of direct loving services to God and none else. It is unmotivated, as evidenced by its not being deflected by the acceptance of the various kinds of salvation, albeit God Himself the donor (salvations like co-dwelling, prosperity equal to God's, life in God's presence, attainment of God's form or merger in God). It is uninterrupted by karma, like the *nitya* and *naimittika* (the daily and occasional duties) enjoined by smritis (sacred texts); it is uninterrupted by jnana निर्भेदब्रह्मच्यानं or thinking upon the non-difference between the contemplator and God (in effect, a merger in God.)

How aptly are these expressed in *Narada Pancharatra*:

सर्वोपाधिनिर्मुक्तं तत्परत्वेननिर्मलम् ।
हृषीकेनहृषीकेशसेवनंभक्तिरुच्यते ॥

That is Bhakti, which is devoid of all limiting adjuncts, devoid of all egoistic impurities (implied in one's craving for one of the kinds of salvations for oneself recited above) and which is total loving service to Him with all senses and mind.

Thus the word तत्परत्वं indicates loving surrender to Him and सेवनं is the consequent constant loving services to Him. The unalloyed Bhakta or devotee knows only Bhajaniya-Dhyana or the contemplation or direct loving services to God. His contemplation excludes the metaphysical niceties of text-book pundits: and above all, it excludes the contemplation on non-difference. The unalloyed Bhakta knows only direct acts of service to God, such as observance of His Advent day, washing feet of Srimurti of God and sipping it, spreading His teachings by discourses and hearing about these from worthy devotees etc.. He does not know that the Smriti

enjoins *nitya* and *naimittika* duties and even if he is seen doing these he does not perform these under a sense of duty! The four essential features of unalloyed love are thus stated in *Sri-Hari-Bhakti-Rasamrita-Sindhu*

अन्याभिलाषिताशून्यं ज्ञानकम्मयिनावृतम् ।
अनुकूल्येन कृष्णानुशीलनं भक्तिकत्तमा ॥

Bereft of any other desire (but love of God), unveiled by the knowledge (of one's non-difference with God) and by work enjoined by the smritis, such as the *nitya* and *naimittika*, (the daily and occasional duties), in essence a surrender to Sri Krishna (God) and as a consequence thereof, constant direct loving services to Him—this is Supreme Bhakti.

THE VEDIC PATH: DEVOTEE'S DHARMA

Sage Hari does not refer to this unalloyed love in his answer. He teaches the Vedic path to arrive at this stage of unalloyed love while Sri Krishna and the Gopis teach the *Rāgānugā* or the path of innate attachment also. Hence in sage Hari's teaching are found the knowledge and work elements also, though even here the knowledge is one of immanence and not of non-difference.

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः ।
भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥

Srimad Bhagavatam, XI. ii. 45.

He who sees that God is present in all beings (from the four-faced to the meanest of worms) as well as in himself and sees further that all beings as well as himself are in God (i.e. their existence as such in God), he is the supreme devotee.

Here the word '*Bhāva*' is understood as existence. Sridhara takes that word to mean incomparable over-lordship and makes the object of seeing, God in the fullness of His glory and power, in all created beings, high and low. '*Bhāva*' has also the meaning 'love' in which case, the translation will be:

He is the most excellent votary of God who beholds his own devotion to God in all his love towards creations and then all these in love towards God (i.e., as elements of love towards God, like servant mood, the friend, parent and the lover).

These interpretations are not three distinct but only different emphasis on the differing aspects of God, like existence, consciousness and bliss and a correct course will be for us to accept all these in the conviction that God is immanent in His Satchidananda (existence, consciousness, blissfulness) everywhere. This is Karma-Jnana-Misra-Bhakti or love mixed with knowledge and work. The 'seeing' is the work element, the 'seen' or God in the fullness of His immanence and transcendence is the knowledge element; the Bhagavatvam of God or that quality of God which attracts those turned towards Him as well as the love of God itself is the substance, Bhakti.

This Vedic path to unalloyed love was followed by Kardama Prajapati, the mind-born of the four-faced Brahma. This is clearly stated in Book III (Ch. 24 verses 45-47) where three verses throw helpful light on the sloka cited above. Resting his mind on Vasudeva (God) who is the one immanent Atman (soul) in all souls, by means of Bhakti (love) and thus cutting asunder the knot of ignorance by this knowledge of the Oversoul, Kardama saw Vasudeva present in every being and also all beings resting in Vasudeva. By this kind of unflinching Bhakti (love) towards Vasudeva, he was totally rid of likes and dislikes (towards material things) and came to look upon all beings as equal (in their essence). He then attained to that unalloyed love towards God which is referred to as 'Bhagavatim.'

The same elements of immanence and transcendence furnish the basis of classification of the middlings and novices in the ladder of Bhakti—a diminution of the knowledge element differentiating these from the devotees of the first category. The middlings show four kinds of sentiments towards four entities: towards God, prema, towards His devotees, friendliness, towards the ignorant, compassion and towards God's enemies, indifference. It is needless to state that these middlings display the same indifference towards the still lower variety viz., those who doubt or deny the absolute existence of God with all auspicious qualities. As in the preceding, the object of love is the element of knowledge—here God's ruling and creating aspect,—His Iswaratvam is singled out by Vopadeva as the knowledge element as distinguished from His immanence and transcendence as in the former. But such a distinction is unnecessary. The fullness of Iswara (God) and His presence in partial aspects in the succeeded three categories of men, themselves furnish the basis of difference for the middling votaries. These grades of approach furnish the knowledge element: the love towards such a God who shines in His fulness only in Himself and who is revealed in diminishing degrees in His devotees, in the ignorant and in His enemies and deniers is the love element. Reaching such a God is the Karma (work) element. The difference between the first category of devotees and the middlings is that while the former look upon God as immanent in all His Glory, the middlings look upon God as present in each being in varying degrees: in short, they have a divisible God in their view. Hence it is that the middlings bestow upon God's devotees just friendliness and not prema

or love. Again they think themselves equal in status with God's devotees and this thought is their blemish.

The lowest class of devotees are those who are novices in the field. These look upon the Archa or God's form in the consecrated Srimurtis (Idols) as the sole locus of God's presence and hence worship the Srimurtis alone with faith and love. These do not look upon God's votaries and others worthy of any consideration. The knowledge element in this is the thought that the Srimurti is God's form; the zeal (or Sraddha) in the worship of these Srimurtis is a faint reflection of love element and the worship itself is the work (Karma) element. Of course, devotees of this class are in the lowest rung of the ladder with prospects of

rising to higher levels in due course, as they have made something other than their petty individuals the centre of their life. But if they disrespect God's devotees in their worship of the Srimurtis, they will slide down instead of rising up. In this connection, it is good for these to remember Sri Krishna's words to Srutadeva.

दुष्प्रज्ञा अविदित्वैवमवजानन्त्यसूयवः ।

गुरुं मां विप्रमात्मानमर्चादाविज्यदृष्टयः ॥

Srimad Bhagavatam, X. 86: 55.

Not understanding this truth, jealous men of perverted reasoning disregard Me (God), the Preceptor and the Brahmana who are dear to Me, only regarding images and other things worthy of worship (as God).

(to be continued)

BRAHMAN IN THE BHAGAVAD-GITA

By DR. MOHAN SINGH M. A., Ph. D., D. LITT.,

(continued from the previous issue)

II

What does attainment of *Brahma-Nirvāṇa* mean theistically? What does it all imply in terms of Man and God relationally? The last *Sloka*, V, 29, makes it clear. Here at the moment are an I, and a Thou, face to face. Here are standing the *Īśvara* and the *Jiva*, living All-Mighty Spirit and the living individual soul.

First, it means knowledge of Me; knowledge of Me as the Enjoyer of sacrifice and of austerity—*yajña* and *tapas* or *yajña* and *yoga*, *sannyāsa* and *yoga*—the means whereby the attainment has come about; knowledge that it is He who has performed and who enjoys *sannyāsa* and *yoga*, He being the real actor and enjoyer. Action (*Yajña*), *yoga* (*Sādhana*—mental technique)

and *Bhakti* (devotion, *upāsana*, worship) have been used as the means. The end is the realization of Him as the real Actor and Enjoyer, of Him as the Mighty Ruler of all the worlds, of Him as the Lover of all beings—the fruit of all the three means simultaneously used by hand, head and heart. Because I am the Enjoyer (Being of Bliss), the Ruler (Being of *Sat* or Power), the Lover (Being of multiple relationships, of unity), you can and should by *yajña*, *yoga* and worship—devotion come to Me. I am that *s'ānti*, the Brahman, the *Nirvāṇa* you have attained. That attainment, becoming, is as if entrance into Me. Thus are both the means and the end expressed theistically as well as metaphysically. The theistic interpretation or equi

valence is made still more lucid in VI, 14, 15, 23, 44. The Lord desires that we should unite with Him by vows, by binding ourselves so that we dissipate not, distract not. He wants that in seeking Brahman we should imitate the *ācāra* or activity of Brahman. He wants us to be *Brahmacārins*, thinking of Me, harmonized with Me, aspiring after Me. Here Brahman is appropriated by Him; in VI, 15, *Ātman* already equated with Brahman is brought in, and *Nirvāṇa* of *Brahmanirvāṇa* and *Ātma* are both appropriated. The Yogi—Rishi—Yajña-performer, united with *Ātman*, goeth to *Sānti*, to Param—*Nirvāṇa*, which have their place, abidance in Me. Let the Vedāntists seeking after *Sānti* take note, let the Vedāntists looking out for *Param* take heed, let the yogins searching for the *Ātman*, for union with the *Ātman*, take note: I am that *Sānti*, that *Ātman*, that *Nirvāṇa*, that *Param*.

In VI, 27, *Akṣara* or *Uttama* (equated) *Sukham* is promised to the Yogi of *prasānta manas*, who is without the veil of *Kalmasa* or sin and who has become of the nature of Brahman (*Brahma-bhūta*) by being a *Brahmacārin*. But it has already been pointed out that I own all these ends, or features of the End. Bliss comes not from contacts external but from contact with Brahman, says VI, 28. Thus the Brahman is contactable, as that Brahman abiding in Me, for I am contactable, enterable. Brahman is a status in Me, so is *Sānti* and *Sukham* and *Nirvāṇa* and *Param*. Let the Yogi and the *Brahmacārin* note that they are worshipping Me, they are living in Me, seeing Me everywhere and everything in Me. They never lose hold of Me—as I never lose hold of them. I am the holder, director, guide. Me, the Lord, *Mahesvara* and not anyone else. I am the *Pratiṣṭhā*

of Brahman, *Sānti*, *Nirvāṇa*, *Prajñā*, *Ātman*. In Me have all they their *sthāna*. (VI, 29, 30, 31)

For attaining Brahman we have to invert our gaze—mental gaze. But the mind is hard to curb; it is restless, hence the value of yoga and mental control and concentration, mental detachment, mental sacrifice or consecration, mental analysis, abstraction of the Real from the sheaths of the unreal. Arjuna for the first time—after having grasped the goal, the Home of Bliss, that is, Brahman or the person of I (whom he still addresses as O Krishna), uses in VI, 38, the words Path (patha) of a *Brāhmaṇa*. For Arjuna Brahman is the end of the journey. At the same time (VI, 39) Arjuna has now awakened in him enough of the glory and greatness of the Lord, as to confess: There is none to be found save Thyself able to destroy this doubt. We must carry our doubts also straight to the Lord, for He alone can destroy them.

Arjuna had talked about the path of the *Brāhmaṇa*; the Lord, in reply to—what happens to an imperfect *yogin* on his death?—brings in a new compound: *Sabda-brahman* (after *Brāhmaṇa*, *Brāhmi*, *Brāhmā*, *Brahman*, *Brahmacarya*). Only wishing to know *Yoga*, even the seeker after *Yoga*, goeth beyond the *Sabda-Brahman*. The Real Brahman, the *Brahmanirvāṇa*, is Beyond *Sabda-Brahman*. That Beyond is the Supreme Goal; That is beyond Sound, beyond Names (and Forms), though by Its 'sound' had it swelled, though the sound *Aum* represents it, enforms and names it most completely.

Having said that the whole problem of the attainment of Brahman, *Sānti*, *Sthitiprajñā*, *Akṣara*, *Sukham*, *Nirvāṇa*, *Param* is that of successful mental inversion, etc.,

and having maintained that mind-control is the only path, *yoga* the only means (VI, 46: The *Yogin* is more than the *Tapasvin*, more than the *Jñānin*, more than the *Karma*-doer or *yajña*-performer, so, become thou a *yogin*,—an imperative for worship, devotion) the Lord specifies the mental attitude in relation to God, Theos, of the *yogin*, once again ending on the Personal Theistic equation and affirmation (VI, 47): Many are the *Yogins*; among them all he who full of faith (*Sraddhā*), with the inner *Ātman* abiding in Me, worshippeth (*bhajate*) Me, he is to Me, the most completely united, harmonized one. Compare this last verse, with VI, 29, 30, 31 and with IV, 39.

Note these 'I' and 'Me'. What you abstract from without and within, *Brahman* and *Sānti* and *Prajñā* or *Nirvāṇa* or *Sāmya*, and what you arrive at *Brāhmisthiti* or *Sthitiprajñā* etc., abides in Me. There is no such thing as *anīśvaravādi* *Yoga*, self-yoking inwardly to Him, which results in our attainment of a status in Him. Entrance in Him, the goal, is the Goal. The Lord caps it all in VII, 1: 'With the mind clinging to Me, performing *Yoga*, refuted in Me, thou shalt, without doubt know Me to the uttermost. How? Hear thou Me. I, in the uttermost, am the Brahman—*Samagram*'; a splendid, perfect, most significant equivalent of Brahman is *Samagram*. Thou shalt know Me as All, and also as the Best in All, and, further, the Essence of All. To know to the uttermost is to know the one whole not only in essence but also in empirical manifestation, appearential outspread, in the lower, the higher and the highest forms, in the eso-

teric as well as the exoteric concealment and revealment and relationship, in all regions, times and causes, in forthgoing and in absorption, in multiple, successive and simultaneous relationship. I, the highest Path, should be known in all the paths (VII, 18). Refuted in Me, based in Me, they should all strive for liberation; thus will they come to know Brahman, the whole Self-knowledge and all action. I am the knowledge of All (VII, 29, 30). This chapter too ends on the Theistic Equation or Interpretation or Illumination. From the 5th canto onward, (in the 4th the Lord having disclosed His Being, the Lord of *Māyā*, the *Svāmin* of *Prakṛiti*, Being *Aja* and *Ayaya*) every canto ends with the theistic representation of Truth.

III

Having further realized the greatness of the Lord from whom all knowledge even of His own Brahmanhood or uttermostness should be sought, Arjuna in VIII, 1, does two marvellous things—never before drawn attention to. He for the first time asks, what is that Brahman? And he addresses the Lord as *Purushottama*, long before the Lord explains in canto XV, verses 16, 17, 18, 19, significances of His own *Purushottama* name and status!!! If Arjuna knew (at that moment) the Lord to be *Purushottama*, greater than the two *Purushas*, then the discourse might as well have ended there. It did not end, for it was all a pre-planned play. And in fact the Lord had already in VII, 2-30 told Arjuna that, knowing which all is known.

VIII, 1. What is Brahman?

(to be continued)

† Vide my article *Māyā in the Bhagavad-Gītā* in *The Pratibhā Bharata*, Calcutta, November 1950.

LIFE OF SRI RAMANUJA

By SWAMI RAMAKRISHNANANDA

(continued from the December 1951 issue)

CHAPTER TWENTY-TWO

WRITING THE SRIBHASHYA

One day while describing the qualities of Yamunacharya to his disciples, Ramanuja remembered his own pledges. When by the side of the ground chosen for interment on the banks of the Kaveri, the dead body of that Mahatma was lying, there appeared Yatiraja and saw that three fingers of his right hand were fisted together. Coming to know its significance, when Ramanuja took three vows before him the three fingers gave up close fist and attained the natural state. Remembering his own vow, he said to his disciples, 'I am promise-bound to Yamunamuni that I would write the *Sribhashya*; but uptil now nothing has been done in that direction. If that book is to be written, we will have to take the help of the *Bodhayana-vritti*. It is hard to get Maharshi Bodhayana's *Vritti* in this part of the country. In spite of my great search, I was unsuccessful to procure a copy. I have information that it has been preserved with great care at the Saradapith in Kashmir. Accompanied by Kuresa I shall start for that destination even today. O Devotees of God, you all pray to the Lord Vishnu that we may return successful.'

Thus taking leave of the disciples, Ramanuja started accompanied by Kuresa for the Saradapith where he reached after three months. He had interviews with the scholars of the place and had long discussions on the scriptures with them. The scholars were surprised to notice his proficiency in the Sastras, his oratory, and the depth of his wisdom and considering him to be a rare guest, accorded him supreme

adoration, and care. When Ramanuja mentioned about the *Bodhayana-vritti*, the scholars decided that he should not be shown the book, for his conclusions had been approved by Maharshi Bodhayana. Now, if this great man perused this work, then by making his own doctrine all the more firm, he would become a formidable rival of the doctrine of non-dualism. So disposed, they said, 'Revered Sir, the book mentioned we had here with us; but unfortunately, being worm-eaten, it has been spoiled.' Yatiraja was much afflicted at heart to hear this. He thought, all his labour came to naught. Traditions says, when thus dejected, Yatiraja was lying down, there appeared before him the Goddess Sarada and presenting the book to him with her own hands said, 'My child, take this book and return to your own country without any delay, for, if they come to know of this, it will be impossible for you to take the book and go'. So saying she disappeared. Ramanuja considered himself blessed to receive the rare darsana, grace and command of the Goddess of knowledge herself. Without loss of time he took leave of the group of the scholars and started towards the south.

After a few days of this incident the scholars of the Saradapith, with a view to arrange the library, began scrutinising if any book was being eaten by worms. While thus examining the books, they grew exceedingly perturbed failing to find the *Bodhayana-vritti* among them. They came to the conclusion that, it might be,

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those two scholars from the South had stolen it away. Some strong-built men at once set out to follow them. After walking day and night for a month, they overtook Ramanuja and Kuresa. When on enquiry they came to know that the *Bodhayana-vritti* was with them, without any word whatsoever, those small-minded pedantic fools wrested the book from them and went away homeward. At this, the dismay of Ramanuja knew no bounds. Seeing this plight of, his Guru Kuresa said, 'Revered Sir, please be not distressed, From the time we started from Kashmir, on every night, when you would be fast asleep, I used to study that *Vritti* and by so doing, now I have got the entire work by heart. Even now I shall sit down to write it out. And I hope to be able to finish writing it out by five or six days.' We can only imagine how great was Ramanuja's joy to hear this. In great love Ramanuja embraced Kuresa warmly and said, 'My child, may you be immortal. Today you have bound me in eternal debt by recovering this lost treasure.' When the writing of the book was over, they returned to Srirangam without any delay. After narrating the incidents on their way to his own disciples, Yatiraja said, 'My dear devotees of God, through the strength of your devotion and through the instrumentality of the uncommon power of Kuresa's memory, the *Bodhayana-vritti* has been procured. In order to refute the opinions of these wrong-sighted persons, who think that the mere understanding of the aphorisms like '*Tat tvam asi*' and '*Aham Brahmasmi*', is the only way to final beatitude or liberation; to explode the views of those Jnana-karma-samuchchaya-vaadins who admit the great necessity of Yajna, Dana, Tapas, and Karma along

with the understanding of the meanings of referred to; and to propound that according to the Vedas and the Vedanta, liberation is to be attained only through Dhyana, Upasana, and Bhakti, I shall begin writing the *Sribhashya*. All of you kindly pray to God so that this work may be accomplished without any impediment. Kuresa, my child, you please be the writer. But when some argument regarding the *Bhashya* does not seem proper to you, stop writing and sit quiet. From that I shall have the occasion to reconsider the view and if I find it erroneous, I shall change it at once.

Thus began the composing of the *Bhashya*. In the course of writing great the entire *Bhashya*, Kuresa had to stop his writing only for once. One day while discerning the true nature of the Jiva, Yatiraja said, 'In his essential nature, Jiva is eternal and a knower'. On hearing this Kuresa stopped writing. Notwithstanding his Guru's repeated behest to write, he would not obey. Ramanuja got slightly annoyed at this and said, 'Kuresa, if you mean behaving like this, then you yourself better wrote the *Sribhashya*'. But after saying so, he instantly thought, 'If the Jiva is by his true nature eternal and a knower, then what is the harm in saying that he is absolute and endowed with the consciousness of the body? But when Sri Bhagavan says, 'ममैवांशो जीवलोके जीवभूतः सनातनः' the Jiva is dependent and is never absolute. Because he is by all means dependent on Isvara, Isvara is called the Whole, (Amsi, or Seshi), and the Jiva is called the Part (The Amsa or Sessa). Thus concluding when he propounded that in his essential nature Jiva is endowed with the aspects of Vishnu and knowingness, Kuresa

began to write again. Thus ended the writing of *Sribhashya*.

After accomplishing this noble work, Yatiraja wrote four more invaluable books, viz., *Vedanta-deepam*, *Vedanta-sara*, *Vedantha-sangraha*, and the *Gilabhashya*. By composing the *Sribhashya* he fulfilled the second desire of Yamunamuni. He had

previously fulfilled his first desire by reading with his own disciples the *Dravida Prabandhamala* and giving them the *Dravidaveda* which made it equal in rank with the Vedas. Now by naming his doctrine the *Visishtadvaitavada*, he considered himself blessed.

(to be continued)

THE UNESCO SYMPOSIUM ON THE CONCEPT OF MAN

A Report

By DR. T. M. P. MAHADEVAN

High-pressured by tension-turbinated multi-phobia, which is a direct blasting effect of the consuming 'cold war', many among the educated of this generation, seem to be fast developing a disastrous sort of frustration-complex. Themselves unable to make any effective contribution towards easing the world-crisis, unable even to save their own minds from being eaten by the hungry wants of the wherewithals of a decent life, they often deliberately grow into sanctimonious cynics, suspicious, indignant and critical even of very well-intentioned, able, noble and creative efforts that good, thinking and devoted humanists are doing almost everywhere in the world. Even striking constructive efforts do not seem to enthuse them. Drunk with despair, cloder than the 'cold war' itself, they, unfortunately, unknowingly, help the very conditions which they hate most. If the educated go in large numbers that way, who will work for liquidating the world-crisis? We need know and believe, that this our bad benighted world is not without its flaming torches of unquenchable hopes. Momentous events are taking place now and then before our very eyes which should stir us to our depths with the hope in future and an invincible faith in the ultimate inalienable goodness of man.

The Unesco symposium on the Concept of Man, is one of the most refreshing and significant events of our otherwise dismal times. We should seek to know about its workings in details.

Himself an observer to the Symposium, Dr. T. M. P. Mahadevan—Reader and the Head of the Department of Philosophy, University of Madras; Visiting Professor of Philosophy, Cornell University, Ithaca, New York; Foerster Foundation Lecturer, University of California; a Delegate to the East-West Philosophers' Conference, 1949 etc., (being long associated with the VEDANTA KESARI as a valued contributor, the Doctor, of course does not require any special introduction to the regular readers of the Journal)—has given here some special information of the deliberations of this unique Symposium, (to our knowledge) hitherto not reported in the Indian Press.—Eds.

I

In an obscure room of the Parliament House, New Delhi, a few representative thinkers of the world met and discussed fundamental issues affecting the future of man, for about a week in December, 1951. The inaugural session on the 13th of December and the concluding session on the 20th of December, both of which were held in the Central Hall of the Parliament House and were open to the public, have

naturally received sufficient publicity in India. But the significance of the Conference and the strands of philosophic thought that were reflected in the discussion, not to speak of the conclusions arrived at by the participants, have a claim to be more widely known by the peoples of the world.

The Conference was planned for by the United Nations Educational Scientific and Cultural Organization. India was chosen

as the venue, and the actual arrangements for the meeting were made by the India Government and the Indian National Commission. Dr. S. Radhakrishnan acted as the Chairman of the Conference at which eleven countries were represented: France: M. Andre Rousseaux and M. Jacques Rueff; Switzerland: M. Albert Beguin; U.S.A.: Prof. Clarence H. Faust; United Kingdom: Principal J. T. Christie; Germany: Dr. Helmuth Von Glasenapp; Italy: Prof. Pisanelli; Japan: Prof. Yensho Kanakura; Egypt: Senator Ibrahim Madkour; Turkey: Prof. Hilmi Ziya Ulken; Ceylon: Dr. Malala Sekhara; and India: Profs. A. R. Wadia, R. Das and Humayun Kabir. Besides these delegates, a few observers from some of the Indian Universities and from abroad attended the conference.

II

The Unesco secretariat had drawn up a basic document on the basis of suggestions made by Professor Olivier Lacombe and Swami Siddheswarananda. In that document are set forth the nature of the general problem of the conflict of cultures and the need for resolving the conflict. Unesco's especial charge is to promote world-understanding by making the different parts of the world meet in the realms of mind and spirit. As an item in that programme the Delhi Round Table discussion between thinkers and philosophers was organized in the hope that 'such a discussion, conducted in the atmosphere of candour and impartiality proper to philosophical contemplation, may serve as 'a haven to produce a better understanding between the peoples.' In order that the discussion may centre round a concrete theme, 'The Concept of Man and the Philosophy of Education in East and West' was chosen as the subject of discussion. The central question for discussion was to be: What are the elements in each civilization conducive to the definition of the cultural and philosophic bases of a well-balanced education, adapted to the spiritual and material needs of contemporary man, and apt to promote understanding between the peoples, respect for human rights, and peace?

In order to provoke thought and discussion, the basic document re-states the tradi-

tional contrast between the concepts of man in East and West. Man in the West is regarded as the agent who makes use of science and discursive reason in order to dominate nature. In the East it is the spirituality of man that is stressed. After tracing the historical origins of the discord between the East and the West, the document suggests that through proper education it should be possible to enable men in the different cultural communities to adapt themselves for living in the modern world, to help them raise their standard of life, to make them attain to greater nobility and to retain their cultural originality, to help each nation to understand the others, and to aid in the establishment of human rights, and of justice and peace.

III

Thus there was a specific problem set before the Conference and the line of approach had also been suggested. The scope of the symposium was further defined in the two main speeches made at the inaugural function, one by the Hon'ble Minister for Education, Maulana Abul Kalam Azad and the other by Dr. S. Radhakrishnan. Maulana Azad contrasted the positivistic, empirical and scientific attitude of the West with the contemplative spirituality of the East. To the East, said the Maulana, man 'is not only a progressive animal, but reveals in his being the lineaments of God Himself.' Certain debatable points were raised by the learned Education Minister in the course of his profound and interesting address, which we shall only mention here without comment. Referring to Vedanta and Sufism, he said in one place that there is a strong pantheistic strain in them, and in another place he maintained that they are open to the charge of fatalism which circumscribes man's power. There is, however, a just ground for the statement made by the Maulana that in the East adequate attention has not been paid (he put it more mildly) to social welfare and progress. And so, he pleaded for a combination of the Eastern conception of man's status with the Western concept of progress, and for building up through such a

combination integrated individuals in an integrated society.

Dr. S. Radhakrishnan set the tone of the Conference by saying at the outset that representatives of the East as well as of the West had been called for the meeting in order that they may

'join hands in the great work of building bridges between peoples on the plane of mind and spirit'.

This task, he went on to point out, was not as difficult and impossible as it seemed to be. There are no fundamental differences between East and West in ultimate values, though there are significant differences of emphasis. Even the old distinction of Orient and Occident as meaning Asia and Europe has become out of date. Today East and West are distinctions within Europe itself. The contemporary conflict is between the communist East and the democratic West which are parts of the Western world. If this as well as all other conflicts are to be resolved, we must understand and adapt to present conditions the attitude of the traditional East. The main features of Eastern thought are,

'faith in an unseen reality of which all life is a manifestation, the primacy of spiritual experience and anxiety to harmonize apparent opposites.'

'These are the principles of Christianity too. In fact, the fundamental religion of spirit is neither Eastern nor Western but universal. In solving the problem of cultures, as in solving any other, what is needed most is charity. It is not that differences must be dispensed with; they must be understood and reconciled. In a striking passage towards the close of his address Dr. Radhakrishnan said,

'It is our task, as thinkers above the battle, to act as bridges, when all the bridges are down, not only between East and West but also between the partial and complementary truths buried under the warring philosophies. The spirit of religion is the essence of democracy. Appreciation of differences is a characteristic of both. Democracy functions where people differ and not where they agree (alone).'

IV

The discussion proper began on the second day and lasted for about six days. Actually, however, it took only half the time, for the other half was spent in interpretation of English speeches into French, and French into English. The interpreter who had come from the Unesco Headquarters did a marvellous job. He was a veritable memory-machine rendering almost word for word and rapidly even long speeches made in either of the languages into the other. For the sake of procedural convenience, the concept of man was first discussed and then the philosophy of education. Each delegate presented a paper and each paper was followed by a general discussion.

That philosophers must disagree or at best agree to differ is a sort of wishful thinking on the part of some people. That there can be fundamental agreement among thinkers, though they came from the ends of the earth, was demonstrated even on the very first day of the Unesco discussion. The participants at the symposium did not take long to discover how much they shared in common in the realm of ideas. The alleged contrast between East and West is usually overdrawn. Where the East ends and the West begins no one can definitely say. Even geographically there is neither East nor West. Historical, climatic, and other conditions have led, no doubt, to the development of different cultures in the different areas of the world. But there is nothing inherently contradictory about these cultures. Many of these have intermixed in the past. It is only from the time of Renaissance in Europe that the so-called East and West have become comparative strangers to each other culturally. For the last nearly two centuries, armed with new power acquired through science and technology, the West has attempted to 'civilize' the East, forgetting that it itself depended in a large measure on the East for its culture. So, the present tension is not the result of a meeting between East and West, but of the way they met in the modern age. Also it should be borne in mind that there are not just one East and one West. In the Orient as well as in the Occident there are

many cultures. Now that the world has become one through the achievements of science, it is of the utmost importance that men should come together in the spheres of the mind and spirit.

This, however, does not mean that culture should be standardized. What we must strive to bring about is a community of cultures, and not one culture.

'What the modern world needs is understanding, appreciation and reconciliation of the cultural patterns that have developed in different regions of the world.' (Kabir)

'The right solutions of our problems would no longer be deemed to lie in the triumph of one civilization over another of which it was the guide and teacher; they would follow from the sharing of the treasures of which each was the guardian.' (Beguin)

'All nations being autonomous members of this world civilization will pool their responsibility and *Weltanschauung* in a symposium of the nations.' (Ulken)

'It is not possible to arrive at a synthesis of cultures by dispensing with technology which is, in the main, a product of the modern West. The clock of history cannot be put back. Moreover, technology and science are but instruments and, as such, are neither good nor bad.

'They must not be destroyed but tamed and restored to their proper status. They are dangerous when they become idols, but when they are kept in their place as instruments only, the danger vanishes.' (Beguin)

Many of the countries of the East require to be salvaged from widespread poverty and misery. Taking the case of India for instance:

'If her new-born democracy is to be a fact and not a mere political aspiration, India will have to develop a new zest for life in all its richness.' (Wadia)

'The whole of the East aspires for a civilization which can liberate it from its weakness in face of its struggle against nature. It seeks initiation into the scientific spirit of Europe, into the ability to dominate over matter.' (Ulken)

At the same time, the East must see to it that it does not succumb to the evils that industrialization and technological advancement have given rise to in the West.

'Fascinated by European technique', the peoples of the Orient should not fall a prey to 'an inferiority complex that condemns them to imitation'—'the West can supply of what it has in abundance and what it cultivates best for itself, namely technique. The West has lost sight of the Spirit and principles of its own civilization in the reign of technique; its achievements consist of mechanical skill and machinery'.

(Rousseaux)

There is an awakening in the East now; it is freeing itself from the shackles of political subjection to the West. But in this endeavour it must not forget to return to its own spiritual sources. The contemporary problem, then, for both East and West is,

'how to reintroduce the spiritual aspect into material progress, so that such progress should cease to be either openly or insidiously inhuman'.

(Rousseaux)

V

It is here that a proper concept of man will be of immense help. In fact, a sound reconstruction of the world is possible only on the basis of a sound conception of man. There is no specially Eastern or Western, Indian or European concept of man. For instance,

'all the traits accepted as most typical of the Eastern plan of life—the primacy of the spiritual, the daily contact with the sacred things, the emphasis on the interior life and the ideal of sanctity—are as typical of Mediaeval Europe.'

(Beguin)

In the different countries of the world, the concept of man has varied from time to time, and

'in accordance with the state of development of their social, economic and political organization.'

(Kabir)

So, broad generalizations seeking to contrast East and west in philosophy are not wholly true. It is true that the Eastern philosopher tends to emphasize the role of intuition as a way of knowing. But the West has had its intuitionists. Western philosophy is generally inclined to adjudge all cognitive claims by the test of rational and empirical evidence. But in India too almost all systems of thought have employed reason in the fullest manner possible.

Here, again, there is no intrinsic East-West difference. The main difference in the status of man has been brought about in modern times by the growth of technocracy.

'Just as God created man in his own image, man, who has made himself God of the modern world, has built in his own image the machine to which he has attributed all he could of what he believed was divine in him.' (Rousseaux)

The greatest problem, then, is to liberate man from the tyranny of the machine. In the liberation of the spiritual nature of man, the ancient Indian ideal of life can be of special help. Other cultural traditions can also serve as guides to the emergence of a comprehensive concept of the whole man.

'What we have to find are the reserves of spirituality, respect for human personality and the sense of what is sacred, in all civilizations and all traditions, which could serve to fashion a new type of man: a man who takes full advantage of the instruments he has invented but with a renewed awareness that he is capable of greater things than the mere mastery of nature.' (Beguin)

Having very nearly conquered nature, man must now set about conquering himself. Conquest of his lower self by the higher self should be man's goal. No concept of man will be satisfactory that treats of the individual in isolation or as a creature of the moment. Man alone among the animals has the ability to look back at the past and forward into the future. He alone can consciously realize the identity of self with others. It is his prerogative to become aware of values and pursue them.

'Struggle against the self is the essential character of man and it is reflected in sacrifice in all civilizations. There is no anthropological type which is without this characteristic, even those which seem to be lost in despair and negation. That is why one can also define man as a being that creates itself by sacrificing itself.' (Ulken)

The greatness of a man, then, is to be judged not by his acquisitions but by his sacrifices. The great mystics of all times and climes have held as the supreme ideal the unitive experience of the absolute Reality. This does not mean that the man of

realization is lost to society. Speaking of the Sufis the delegate from Turkey said,

'The ascetic of Islam gave the example of the perfect man who links the visible world (alem-el-sahada) to the invisible world (alam-al-gayb) by mystical exercise in order to achieve union with God. But what is important is that the "fana fil haq" (annihilation in God) is not the end for the Sufi, but a transitory stage for the 'Baqi bi Allah' (eternalization with God) and his return to the world.'

This is true of the Vedanta-realization too. The *jivan-mukta* returns to the world but with a new vision; and on account of him the entire world gets elevated. The rise or return from samadhi which is called *vyutthana* on the part of a *siddha* (one who has realized the truth) has great social significance. Writing on 'What Vedanta Means to Me' Gerald Heard observes,

'Private salvation is a contradiction in terms. For we are saved from isolation, privacy, egotism into the One who embraces all.'

VI

In order that man may realize his goal and the East and the West may be brought together in the deeper things of life, we must evolve a proper philosophy of education. What is desirable, however, is not a uniform system of education for the whole world, but a sound policy for education. There have been and continue to be differences in emphasis in certain aspects of education in the different areas of the world. The East has stressed the development of the inner life; the West has concentrated on the development of intelligence. Classical education in India emphasized the contemplative rather than the active side of man; whereas in the West, specially since the Renaissance, the pragmatic motive has been dominant in education. Such distinctions, again, should not be regarded as absolute. As the delegate from America (Faust) pointed out, though in the United States there is preoccupation with process, alongside of this there is also the concern with the relations of the temporal and the particular to the eternal and the universal.

The education of the future should be concerned with the whole man, and not with only certain aspects of him. All the facul-

ties of man should be developed simultaneously and in proper balance. The function of education should not be merely to impart information, but to draw out what is best in the individual. As one of the Indian delegates (Das) said,

'The most important task of the philosophy of education is to bring to clear consciousness the ideals for which man should live, and then to find out the proper means of inculcating them effectively on the minds of young students.'

VII

In order that the individual may be properly educated, he must be made to become conscious of a sound philosophy of life. Mankind can neglect philosophy only at its peril. The philosophies of the East have a special claim to be better and more widely known. As Glasenapp pleaded,

'Today when Asia and the West are connected by aeroplanes which overcome the distances of space in a short time, today when we endeavour to contact the scholars of the whole earth, there is urgent need for all philosophers to know each other and to acquire at least some knowledge of the results of thought reached in the Orient.'

While we in the East have to learn a good deal more from the West, the West can benefit by some of the cardinal ideas and ideals of the Orient. Christie said,

'I feel sure that Eastern ways of thought have in them an element which, if transferred into Western key, could give us on our side something which we sorely need. In many books written by teachers of Humanity and also of Science in the last twenty years there has been an emphasis on the vital importance of contemplating great minds and great works of literature and art: *contemplating* them without asking 'What do I get out of this' and, still more without an eye on an examination.'

Even in the sphere of work, the East has its contribution to make. Adverting to this point, Beguin observed,

'Here again the East, with its notion of man's fellowship with the rest of the created cosmos, could make an important contribution to the building of an ethic of work in which other elements would be the Western regard for fair shares and a satisfying efficiency.'

The spirit of philosophy must become pervasive in education. There must be a reorientation in the teaching of the several subjects. For instance, our conceptions of history and geography must radically change. History shall no longer be treated as a record of the succession of kings and their exploits. There are factors of co-operation and concord among the different peoples which are hardly ever mentioned by the historian. But the future historian should present his subject from a world-perspective. Narrow nationalism is a anachronism in our day. The attitude of 'my country, right or wrong' is out of joint with the modern world. If only in studying history, we stress the common concern of life, the emergence of ideas that have conferred benefits on all alike, the pursuits of values by individuals and groups, etc., we shall pave the way for the removal of social tensions. Similarly, in geography we must cultivate a global outlook. To regard one's own country as the centre of the world is meaningless and mischievous. Every geographical unit has its own excellences and drawbacks. Every country has its black as well as its beauty spots. The object of education should be to make men conscious of the unity of the world. It is true that every citizen should be proud of his country and its traditions. But at the same time he should recognize that he is also a world-citizen, that life is fundamentally one, and that there is basic unity in apparent diversity.

VIII

The concluding session of the Conference was held on December 20, 1951. The highlight of the session was the speech of India's Prime Minister, Sri Jawaharlal Nehru. Coming as it did in the thick of a whirlwind election campaign, the Prime Minister's speech dwelt on the many problems which the modern man has to face. In the midst of plenty one finds poverty. The Industrial Revolution has led to increased production. But still there are large masses of humanity who go without the barest needs of life. Thanks to the progress of science, our knowledge of the universe has enormously increased. Yet in the realm of the mind we have become narrow, with-

out expanding. It has been possible in recent times for many a nation to attain political freedom. In India every adult has now the power to exercise his vote. But it is doubtful whether this power will be used properly and the right sort of persons will be chosen for ruling the country. Thus Sri Nehru posed several questions which trouble the minds of thinkers and philosophers everywhere today.

The participants at the Delhi Conference did their best to tackle the problem of man in the proper way, lifting it out of all

parochialism and narrowness. Whatever might be the other consequences of this Conference, that the leaders of thought drawn from different parts of the earth could meet, understand one another and agree on fundamentals was itself a great achievement. If only the political committees and assemblies of the United Nations could approach their problems in a similar spirit of concord and charity, most of the difficulties that face man today will disappear, and humanity may look forward to an era of justice and peace.

NOTES AND COMMENTS

ON THE NECESSITY OF CULTIVATING UNDERSTANDING

A rejoinder to Mr. William C. Bullitt's article captioned 'The Old Ills of Modern India' published in the American magazine LIFE (International Edition) November 19, 1951.

A very common English word the soul of which, unfortunately for the humanity, is so little cultivated is, understanding. Much of the terrific worries of our hyper-excited times is a direct outcome of our failure to cultivate the spirit of this unique English word. The best definition of world-peace that could be given, will be an exposition of the spirit of the word, understanding.

Taking this word up for a meditation one comes to receive a few beautiful flashes of thought. What does it mean to understand? It means something more than what all we are given in the dictionary. To understand is to stand under, to be humble. Until we are humble, we do not attain understanding. In other words understanding presupposes a lost mental disposition in the form of getting rid of self-esteem, conceit, arrogance and other multifarious forms of I-ism. A man's, or a community's or a nation's vision is generally wrapped by a number of layers of ego-scales (which a peculiar Sanskrit word connotes as *upadhis*), personal, communal, creedal, regional or national. Ordinarily speaking the genera-

lity of mankind look to the world around themselves through the heavy encrustations of tough ego-scales. The result is that so little of this world is known in its true perspective. And when with this kind of attainment one hazards interpretations of things foreign to one's grain and away from one's comprehension, one not only not cultivates and promotes understanding, but blindfolds oneself the more with one extra ego-scale of 'the interpreter'. What happens to them who are led by the blind need hardly be told.

After what Mr. Bullitt has received from Sri K. M. Munshi,¹ Sir C. P. Ramaswami Iyer² and the *Prabuddha Bharata*³ little remains for us to give. We have felt that except very slight remonstrances on one or two points more, Mr. Bullitt requires sympathy, a little nursing and a little more education. We mean no covert personal injury in saying so. We do not say, Mr. Bullitt should go to India for education, though of course, if he really came over for that, of his own accord, with the genuine attitude of a student, he would not go unrewarded. We, however, mean to say here that he could learn a lot from

some of his own better-brought-up countrymen. At random we shall mention two from whose examples Mr. Bullitt might learn. Learning, again, means understanding. And one never learns until one is humble. One of the greatest prophets of the world has said, 'As long as I live, so long do I learn'. Then what about you and I? To our point:

'There is a saying I have read somewhere that if one stays a month in India one writes a book; if one is here six months one writes an article; and if one remains here for two or three years, one writes nothing at all.'

One Mr. Ralf McGill, (a countryman of Mr. Bullitt), Editor, Atlanta (Georgia) Constitution, prefaces his article depicting his impressions of a four-week stay in India with the above words. We shall not quote the good words he has said about the Indian people. We are not just out to pick up certificates for our people whom we happen to know well enough. We, however, appreciate honesty and goodness. (Those who are interested can look up the article in the *American Reporter*, Wednesday, Jan. 2, '52, published by the United States Information Service, 54, Queensway, New Delhi. We do not know whether or not this article was specially got written to counteract to a certain extent the adverse effect Mr. Bullitt's unfortunate article happened to create in India.) The point we seek to impress upon here is to underline the portion of the above quotation,

'...and if one remains here for two or three years, one writes nothing at all.'

The rational of these apparently queer words is this: the more one stays on in India, the better one begins to see, and after a few years of stay, understanding begins to germinate. As understanding grows, one finds so much to learn in this ancient land of a hoary civilization and culture, that one is ashamed to

write anything. One begins to realize what somebody beautifully said, 'A man's knowledge is only the limit of his ignorance'. It need not necessarily be the case with the visitors to India alone. We shall clarify the point further. We shall here quote what another better-brought-up countryman of Mr. Bullitt said:

'The anthropologists of the nineteenth century thought that they could understand the behaviour and values of a foreign culture if they went to that culture, lived in it over periods of years, and described it objectively. They soon found however, after decades of doing this, that they were not understanding the foreign cultures, at all. And the reason was a very simple one.

What is this 'very simple' reason? It is often the most difficult thing to catch these 'very simple' things. The learned American says:

'The heart of the matter is that it is impossible to convey facts by bringing them under words. And the minute we have words, we have facts plus ideas.'

He further explains this 'very simple' reason in rather a lucid manner:

'What the anthropologist found, therefore, when he lived with a foreign culture for decades, was that he had been conceptualizing the foreign facts in his own, rather than their ideas. Thus it was that scientists came upon what is the greatest discovery of the social sciences of our century: the discovery that you never understand a religion or an institution or any fact or behaviour in a culture other than your own, until you stay with that culture long enough to find the concepts that the people in that culture use to describe their experiences.'

Stiff-collared Mr. Bullitt might debonairly interject, 'Aye, that's fine! "Long enough" are indeed very significant words. I had been "long enough" in India for the stuff within my head. What a dullard could not know by a stay over lives in India, I have known at a glance. That's got to be understood, Sir! And well, *Life* did, and should I say, some others too, and paid me rather excitingly decently for that all.

¹ Sri K. M. Munshi's reply was published in the Indian Press on Oct. 21, '51.

² Sir C. P. Ramaswami Iyer's rejoinder was published in the *Swatantra*, (Madras) Dec. 1, '51.

³ The *Prabuddha Bharata* editorially commented on the article in Jan. '52.

Salesmanship is all that we have got to learn in this life of mad politics! Follow?

The learned countryman of Mr. Bullitt understands the words 'long enough' not in the cahsing manner of a salesman but in rather the sober serious manner of an open-minded explorer. It would help many to know how he means to explain that:

'I have just been in a conference with Professor Kluckhorn of Harvard. He discovered this to be true of the Navajo Indians in our far West, even though they do not have a written literature. He lived with them for ten or fifteen years and thought he understood them. He described everything they did; he saw it all. One day he woke up to realize that he had not been understanding them at all, because he had been thinking about them from the standpoint of the concepts of the culture of the United States rather than from the standpoint of the Navajos' concepts. The result was that he had to start all over again and tease out of them the basic notions that they used to conceptualize the facts of their experience.

The name for the basic concepts anybody uses to express the facts of experience is *philosophy*. This why no people are understood until their philosophy is known. ...'

(The above four quotations are from a lecture of Dr. F. S. C. Northrop, Professor of Law and Philosophy at Yale University, which was delivered in the Ramakrishna-Vivekananda Center of New York on June 14, 1950. Those who are interested may find the entire speech published in the *Vedanta Kesari*, October, 1950, under the caption, 'The Difficulty of relating the Diverse Spiritual Values of the Orient and the Occident'.)

One of the photos which adorn the article of Mr. Bullitt on p. 68 of the International Edition of *Life*, November 19, '51 is apostrophised with these senseless words:

'CATTLE SKELETONS litter a rocky hillside during a drought in the village of Nasanakota. Vultures eat the meat Hindus cannot because of their religion.'

If during his lifetime Mr. Bullitt came to know and understand even a little of basic Indian philosophy and religion and then he happend to read over again his own article and the lines quoted, we are sure he will himself exclaim, 'How barbarous, Goodness Gracious!' This much of faith we do have in Mr. Bullitt. We are, however, very painfully forced to ask, are all the *other* bones which are daily accumulating right now on other hillsides in some part of the globe, because Mr. Bullitt and his tribe cannot compete with the vultures? There is not even a devil's decency in gloating over the misfortunes either of men or cows. Mr. Bullitt will then also understand why Indians hold cows and monkeys, nay aught that exists not excluding even Mr. William C. Bullitt himself, sacred.

If a political-philosopher among the monkeys were to stand up to his full height to look into Mr. Bullitt's eyes and, with an ironic smile on his lips, admonish—'You are a crypto-communist. Your gospel of 'free-enterprise' is the biggest lie ever practised by my decendents. Your democracy is the ravening wolf of totalitarianism in the guise of the lamb-skin of innocence. When your ancients are concerned you speak of liquidation with an unfeeling equanimity unknown among my fellows. But when others of your own tribe speak of 'liquidation' in another context which involves your self-interest, it's all red insanity! You humans require a little of monkey-sense to make you intelligent enough to understand what is actually meant by "right of self determination",—one would like to know what crafty answer, satisfying to the monkey political-philosopher, Mr. Bullitt would give.

There has been a pathetic but sly attempt through out the article to belittle the stature of Pandit Nehru by painting him as a peculiar half-unsound creature of complexes who reacts to American Power adver-

sely. Absurdity could not go further. It is not the father-fear complex, which Mr. Bullitt has invented for his very peculiar personal bizarre delectation, that dominates the psychology of Pandit Nehru, but it is his characteristic, sometime even reckless, fearlessness, that seems to have wounded the susceptibilities, we shall not say—vanity, of many an American, who seem disposed to be good but not absolutely equal. We shall not comment upon Pandit Nehru's politics vis-a-vis American reaction, for it is out of the scope of our journal. Politics apart, Mr. Bullitt should be knowing far better than many of his countrymen, that if Jawaharlal had but winked, he could have filled India with capital goods from across the seas. But he consistently kept on spurning doing that, though before his open eyes famished millions groaned. God knows Pandit Nehru has secret tears for what he has not been able to do for his foodless, homeless, healthless countrymen. But the whole nation blesses him for keeping his head high and clear, for not bartering away the soul of his nation for the superfluities of other nations. Mr. Bullitt may remain sure that India has an amazing power of suffering, austerity, renunciation and of wishing all well simultaneously. As Vincent Shean, the famous American journalist, wrote very recently, Pandit Nehru needs to be understood in the proper perspective. He wishes all well to America and *also* to all others with whom America may not always see eye to eye. He is trying to play a very difficult role, creative and lonely, in this broken world. No other statesman of the contemporary world has dared to do this. Jawaharlal is worthwhile even as an experiment. Even his follies are noble. He has no smallness about him. He is sometimes extravagant. He does not know how to gather up small neat pieces of self-interest. Certainly one can differ from his views and politics. We ourselves, though not dealing with politics at all, had occasions to criticise his other views rather severely. But that was not to deny the nobility, beauty and

high honour of his unique personality. His selflessness and fearlessness have marked him out as a truly great man of our times not merely vote-made but made of the stuff of sacrifice for and service to humanity at large. To have an opportunity to be photographed along with generous Jawaharlal is not suddenly to become equal unto and fully understand Pandit Nehru—Mr. Bullitt seems to require being told that.

Under the sway of a sudden and solemn fermentation of his over-brewing conceit Mr Bullitt works himself up to a mood prophetic, that would have done credit to any of the many 'fools' of Shakespeare. Bending over the imaginary sepulchre of an unborn past, in the dark dreary night of his unqualified hebetude, possessed Mr. Bullitt, curbs on the granite of his very personal pride the indelible words, 'Too Late'! He fixes it up somewhere stantingly on the grounds of his own frustrations and has a dire delight of having ultimately written a suitable epitaph for Nehru's imperious India!!

Hush India! Peace! Do not give yourself up to a laughter. Let the heavily-drunk have the share of their nightmares. You remain wakeful, watchful, prayerful and pure. Let sobriety herself nurse up those who have taken a chance over-dose of that strongest of wines—self-esteem!

In conclusion we do not hesitate to confess that India has even a case to be thankful to Mr. Bullitt. By writing in the offensive fashion he has done on India and her affairs, he has undoubtedly set a specimen of what Indian publicists should by all means refrain from doing in reference to any country of the world.

We live in tense times. What we require more than giving and taking of 'know hows,' capital goods and point-programmes, is, understanding. Those who are charged to cultivate human relationship across the seas either through press or diplomacy, shoulder a very great and urgent responsibility. What a whole nation builds through ages they can spoil in a day. They should therefore under-stand—be humble.

REVIEWS AND NOTICES

HINDU CULTURE BY K. GURU DUTT
HIND KITABS LTD., BOMBAY. Pp 254.
PRICE RS. 4-12-0 LIBRARY EDITION
RS. 6-12-0, THIRD EDITION, ENLARGED
APRIL 1951.

Excellent in its aim and engaging in its contents is the book on Hindu Culture that has proceeded from the pen of that versatile scholar Sri. K. Guru Dutt, Director of Public Instruction, Mysore. First published in 1943, this third and enlarged edition presents some of the addresses, articles and essays of the author. There are sixteen topics in all, most of them dealing with the essentials of Hindu Culture considered from various aspects.

In his admirable foreword to this book Sir C. P. Ramaswami Iyer has given a clear analysis of the general trend of these essays and concludes with the statement that the theme of the book may be described as 'an advocacy of culture', 'a recognition of the limitations of science and 'instructive to those in pursuit of the spirit.' The author himself in his Preface explains that the underlying idea of the book is that culture conceived as Purushartha demands for its fulfilment a combination of the active and contemplative principles in experience, fruitful only in union like Siva and Sakti. This indeed seems to be the running thought in all these essays. Proper stress is also laid on Dharma wherein all the strands of Indian culture have been woven and which leads man to the full realization of the Purushartha through a recognition of the union between Siva and Sakti considered as an *Abhinava Sambandha*. Again, this Sakti, the author states, is the genius of the Sanskrit language, the very embodiment of Indian culture and the epitome of all the artistic Samskaras. The same Sakti the author equates with Sri Ramakrishna Paramahansa, for assuredly from this Divine element flowed the teachings of the great Master and his illustrious disciple. In his essay on 'The perspective of the Tantras' the author emphasises the importance of Rituals—the

art of religion as he calls it—though its proper significance still remains misunderstood in some quarters. Even here the author's conclusion seems to be that the goal of the Tantrika sadhaka is but the ecstasy of the union between Siva and Sakti. That the foundations of democracy should be spiritual, neither utilitarian nor purely materialistic to degenerate into a kind of political expedient, and that hopes for the future do not lie in mere changes in the Educational curriculum but that individuals should recognise the divinity within and cultivate the requisite emotional balance are wholesome views that have been well borne out. The last of these essays—'What is wrong with Hinduism' is an eloquent defence of the greatness of Hinduism against unfair criticism ending with the note that neither strife nor stagnation has ever been the goal of Hinduism but only the sublime quality of *Sattva* representing energy in repose, rhythm, equilibrium and light.

Throughout the writer has taken his stand firmly between the claims of Science and Orthodoxy without running the risk of being disowned by both. The book is therefore bound to make the modern youth feel the limitations of Science and kindle in him, lost in the maze of changing values, a sympathetic and reverential appreciation of our ancient Hindu ideals enshrined in the sacred literature of India, for the safeguard of religion at the present day, rests entirely in the hands of individuals and does not seem to be the concern of the State.

The book affords interesting reading and reveals the imprint of profound scholarship and careful thinking. Each article is documented by a wealth of refreshing quotations and apt references dealt with in all its facets. No one who goes through these pages will grudge the author his meed of praise for his erudition as well as for his truly religious spirit and reverence for hoary Hindu culture.

N. SRINIVASACHARY

NEWS AND REPORTS

SWAMI VIVEKANANDA
90TH BIRTHDAY ANNIVERSARY
SRI RAMAKRISHNA MATH, MADRAS-4

The birthday *tithi* of Swami Vivekananda was observed here on January 19, '52, with special puja homa, bhajan and distribution of prasad among the large number of devotees who participated in the function. The public celebration of

the birth anniversary came off on the following day. The function began at 2 p.m with *Harikatha Kalakshepam* on 'Lakshmana Sakti' by Bangalore Krishna Bhagavathar and party. At the close of the *Harikatha* at 4 p.m. speeches on the life and work of Swamiji were delivered in Tamil, Telugu and English. The Hon'ble Sri Justice P. Satyanarayana Rao Garu, who presided over the function, distributed the prizes among

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the winners of the elocution competition held in connection with the anniversary. The first prize winners recited in English, Sanskrit, Tamil, Telugu and Hindi passages from Swamiji's works. After the Presidential remarks, Sri P. Sankaranarayana Iyer M.A., Professor of Philosophy, Government Arts College, Madras, proposed a vote of thanks. The function ended with aratrikam, bhajan and distribution of prasad.

POINTS FROM THE SPEECHES

Speaking in Tamil, Prof. C. Jagannathachariar M.A., L.T., Vidwan of Vivekananda College, Madras, recited the song of the great Tamil poet Sri Namakkal Ramalingam Pillai on Swamiji and expounded the greatness of Swami Vivekananda on the basis of that song. 'Is there God? Can He be seen?', were young Narendranath's questions, which the great intellectuals he met and questioned, failed to give satisfactory answers to. At last he came to simple Ramakrishna and the seeker of God was shown that he was God Himself. This was indeed Swamiji's first achievement. His second great achievement was the proclamation of the message of Vedanta to the West. His other works in India have been so wonderful and far-reaching that they have been surely moulding the destiny of India in a permanent manner.

In his Telugu speech Prof. B. Lakshminarayana, M.A., of Presidency College, Madras, said that Swami Vivekananda was a world-teacher worshipped by all humanity. Religion, the speaker said, was the synthesis of the mental, physical, and spiritual component of our life, any disruption of the total harmony resulting in unrest. Giving in a broad sweep a resume of the work of the prophets like, Sri Krishna, Lord Buddha and Sri Sankara and others, the speaker came to say that Swami Vivekananda was born in the last century as a guide and saviour of the people afflicted with increasing materialistic inclinations. Swamiji always stressed the need for the gift of food and knowledge. In conclusion the speaker made out the point that Swamiji's solution to all the unrest and problems of India and world was—essential spirituality.

Prof. V. Ganapati M.A., of Vivekananda College, Madras, speaking in English, first spotlighted the main incidents of Swamiji's life before he went on to signalize the salient points of his message. He laid emphasis on the point that Swamiji was not only a great spiritual master. There was hardly any problem in India and the world, for the solution of which we cannot get helpful light from the reservoir of his wisdom and thought. The speaker deplored that the young of our country did not have sufficient acquaintance with the life and works of Swamiji. He exhorted the audience,

specially the young to study Swamiji's works thoroughly and try to imbibe at least a particle of Swamiji's spirit on such hallowed occasions.

The gist of Swami Nisreyasananda's speech is given at the end of the report.

In his Presidential remarks Justice Sri P. Satyanarayana Rao said that Swami Vivekananda's work and personality shook the very foundations of the materialism of the west. Referring to the rise of evil and adharma in the present day world, he laid stress on the great necessity of assimilation and intensive propagation of Swamiji's message with a renewed vigour. Deploping the neglect meted out to the masses and the young by the educated intelligentsia and the religious, the result of which has manifested in the form of a swing towards communism by the masses and young mind, the President said it was time about that the cultured actively participated in spreading the message of Vedanta on the rational and appealing lines. He also pointed out that the religious institutions like Maths of the various denominations could do a lot in this direction. In this connection he commended the work of the Kamakoti Pitham, which was actively trying to popularise the tenets of Hinduism. The speaker concluded with the note that if the true spirit of religion was understood and practised most of the angularities and the evils, social and otherwise, were bound to vanish.

GIST OF SPEECH BY SWAMI NISREYASANANDA

The last speaker of the evening was Swami Nisreyasananda, Head of Ramakrishna Mission in Mauritius. The Swami spoke in English. In his own characteristic way he began driving home knotty points with the help of illustrations. While in the foreign land, said he, he had often to answer why any one should renounce and become a monk. He would amusingly ask if it was not desirable to have in our midst at least a few people, who, without owning private property, would gladly work for the good of the entire community. All sannyasins were such workers, with this difference—and what a difference it was!—that they worked 'minus gun plus God'. And that reply, added the Swami, would always provoke not merely some fun, but a good deal of serious thinking. Hearing about the Gita, people would sometimes ask what lesson it could teach a 'modern man'. He would then reply on the following lines: 'Krishna drove Arjun's chariot 'free' i.e.; without the least idea of getting a medal or a salary or pension for the service, or even the hope of getting a seat in heaven or salvation in exchange. How many of us now can 'drive' a school, a college, a hospital, a science research laboratory, a factory or even the government of a country 'free' in a similar sense?'

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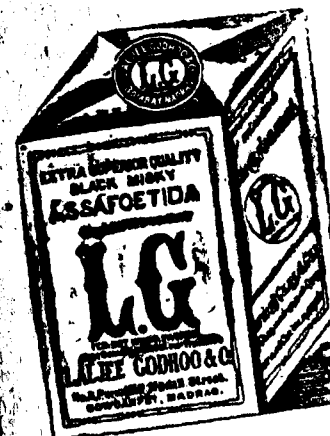
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Certain other friends, on hearing about the Mission's charitable activities, would ask if Ramakrishna's followers had not been simply copying those of Jesus Christ. The answer would then be based on the epics and puranas. 'Our books were written at a time when independent kings, fully conversant with Dharma, remained at the helm of affairs and looked after all the needs of society. Religious men, the Vanaprasthas and Sannyasins, then, remained as a reserve force, actively interested *only* in teaching, *free*, every one who went to them. But even in those days, if somehow the king or the officers failed to observe Dharma in any context, this reserve party entered the field, and without making a fuss or criticising any one, did the correct thing, restored the 'balance' and quietly went back to their retirement. Looked at in this way, Valmiki's was the first Maternity Hospital and first Half-Orphanage of the Rishis on record, while Kanva's Ashrama was the first Full Orphanage—for girls—on record! With this the Swami passed on to a consideration of Vivekananda's message of renunciation and service.

The audience, said the Swami, had doubtless heard of or seen the Sivasamudram falls, which for centuries had been merely the object of reverent worship with flowers, offered from a safe distance. But engineers gradually found that by building a dam and diverting the water through certain big pipes on to a number of turbines, enormous power could be produced, carried over wires and employed in many towns and villages, for conversion into light, heat or motive power for machines. In India, from times immemorial, a similar river had been flowing, without being properly tapped. That was the river of spiritual energy, produced by various disciplines by millions of people of diverse temperaments. It was Vivekananda's supreme genius,—as an engineer—to make this energy flow through the 'toothed wheels' of modern society, to help in solving the problems of modern Sitas and Sakuntalas!

Vivekananda preached a message characterised by a sense of unity and balance. The individual is full of desires and talents. By his explanation of the four Yogas, the Swami laid down methods by which each man, through Tapas, could tap and harmonise all his energy to form a common fund, and divert it along innumerable channels for the good and the happiness of the many. Whether one proceeds to analyse the external world of the five elements, or the internal world of the five Kosas तत्त्वं आध्यात्मिकं दृष्टुं, तत्त्वं दृष्टुं तु बाह्यतः Mandukya Karika), the end is the same—the realisation of Truth. This Truth, attainable through renunciation, devotion and yoga, the great Swamiji preached in the West, where he found

society strong. But the moment he landed in India, where society was in the grip of poverty, illiteracy, prejudices and disunion, he began to preach about national reconstruction and dedication of one's life and work for Mother India. The maker of harmony and balance that he was, he thundered from every platform about the need to go to the villages, educate the masses and infuse strength into them without upsetting their religious faith. His lectures from Colombo to Almora contain all the items of what we now call the 'constructive programme.' Vivekananda's message took such a shape, partly because of his own educational equipment, but mainly because of his daily contact with Sri Ramakrishna (whose life was a veritable Parliament of Religions) and of his direct experience of India's strong and weak points, gained through his wanderings across the country. In his long meditation at Kanya-Kumari he pondered on the means of reviving the glories of this ancient land, and finally decided to go to the West. In Vol. VI of his Complete Works, a conversation is recorded, wherein he reminded his countrymen that it was useless to think of employing violence against the foreigners in our attempt to gain freedom. The Westerners 'were like the hero Virochana,' he said, and they can 'make the five elements play like puppets in their hands.' In effect he said that by fighting with them we were sure to be crushed, while by begging before them we would get only licks. But then, by producing our own great men in every walk of life, we shall most naturally win the regard and love of the best persons in the West, and draw them for India's service. He demonstrated the truth of this position by himself becoming the cause for the dedication for India's service of such devoted souls like Capt. and Mrs. Sevier, Mr. Goodwin and Sisters Nivedita and Christine. At this stage the speaker referred to some beautiful passages from Romain Rolland's Life of Vivekananda, especially those wherein he brings in the parallel services of a Pearson or an Andrews in the case of Tagore, and of Mira Ben in the case of Mahatma Gandhi. The Swami next explained the French writer's comparison of Vivekananda's rousing up of Sleeping India with Jesus' irresistible call: 'Lazarus, come forth!' India turned for the first time in her sleep, and 'for the first time the heroic trumpet sounded in the midst of her dream the Forward March of India, conscious of her God.' The Swami wound up his talk by reading Rolland's wise remarks: 'My European companions, I have made you listen through the Wall, to the blows of the coming one, Asia...Go to meet Her!...She is working for us. We are working for her. Europe and Asia are the two halves of the Soul. Man is not yet. He will

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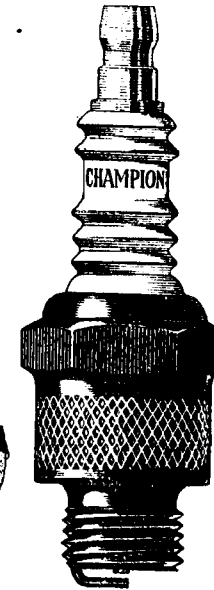
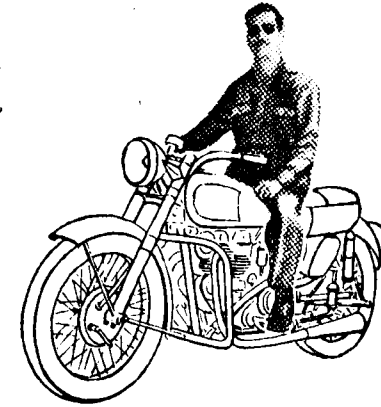
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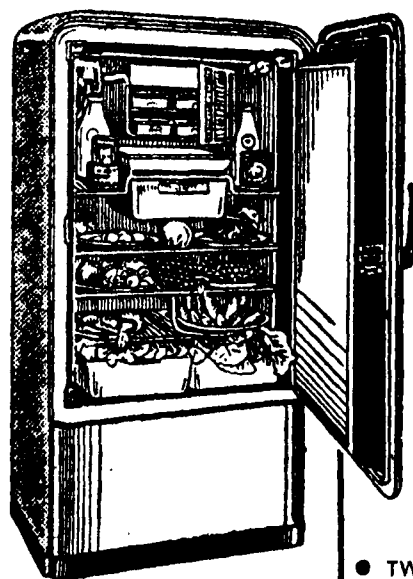
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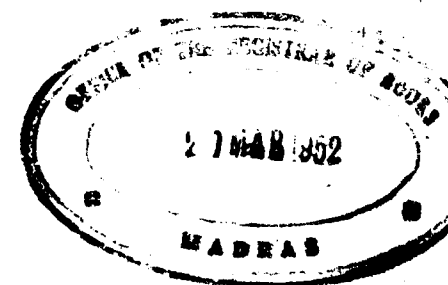
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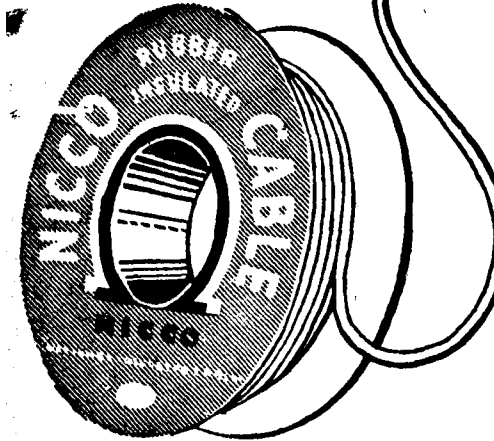
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Be bold, and face
The Truth! Be one with it! Let visions cease,
Or, if you cannot, dream but truer dreams,
Which are Eternal Love and Service Free.

Swami Vivekananda

THE VEDANTA KESARI

VOL. XXXVIII

MARCH 1952

No. 11

A LETTER OF SWAMI TURIYANANDA

(Translated from Original Bengali)

ALMORA

DEAR ...

Sri Hari, my Refuge

21-11-1915

If for the time being you can manage to meet the expenses of the school for the children of the cobblers, afterwards help will come of itself. Run the school for one year and you will find it growing into a running institution. Did you approach the friends in Ranchi for help in the matter? If you have not, it appears there is no harm in approaching them once. No harm in accepting what the cobblers give of their own accord; it would, however, be better if you can avoid it. If you stick to the work with grit, gradually everything will become easy.

I am very glad to know that your spiritual practices are going on well. That is what is wanted. The listlessness of mind that you are experiencing need not at all cause you any concern. Sri Ramakrishna used to say that such things do happen. In the game the gravel-piece ripens (translated literally) only after passing through all the houses of the court. Only after passing through all sorts of states the mind becomes steady and calm. Why should the mind submit without seeing through all sorts of states?

Do not be worried in the least. Go ahead as you have been doing. Whether it is relishable or not, do not give up *dhyana* and *bhavana* on any account; you must go on doing this as if you were taking medicine. One sort of *bhava* (mental attitude) does not last for ever. This your listlessness will give place to another beautiful mental disposition. Only you must keep on holding unto Him by any means, you like or not. If you can proceed on in this manner keeping your mind centred in Him, you will again come to like everything, the mind will be purified and you will attain peace. There is a song: (which translated freely will be as follows)

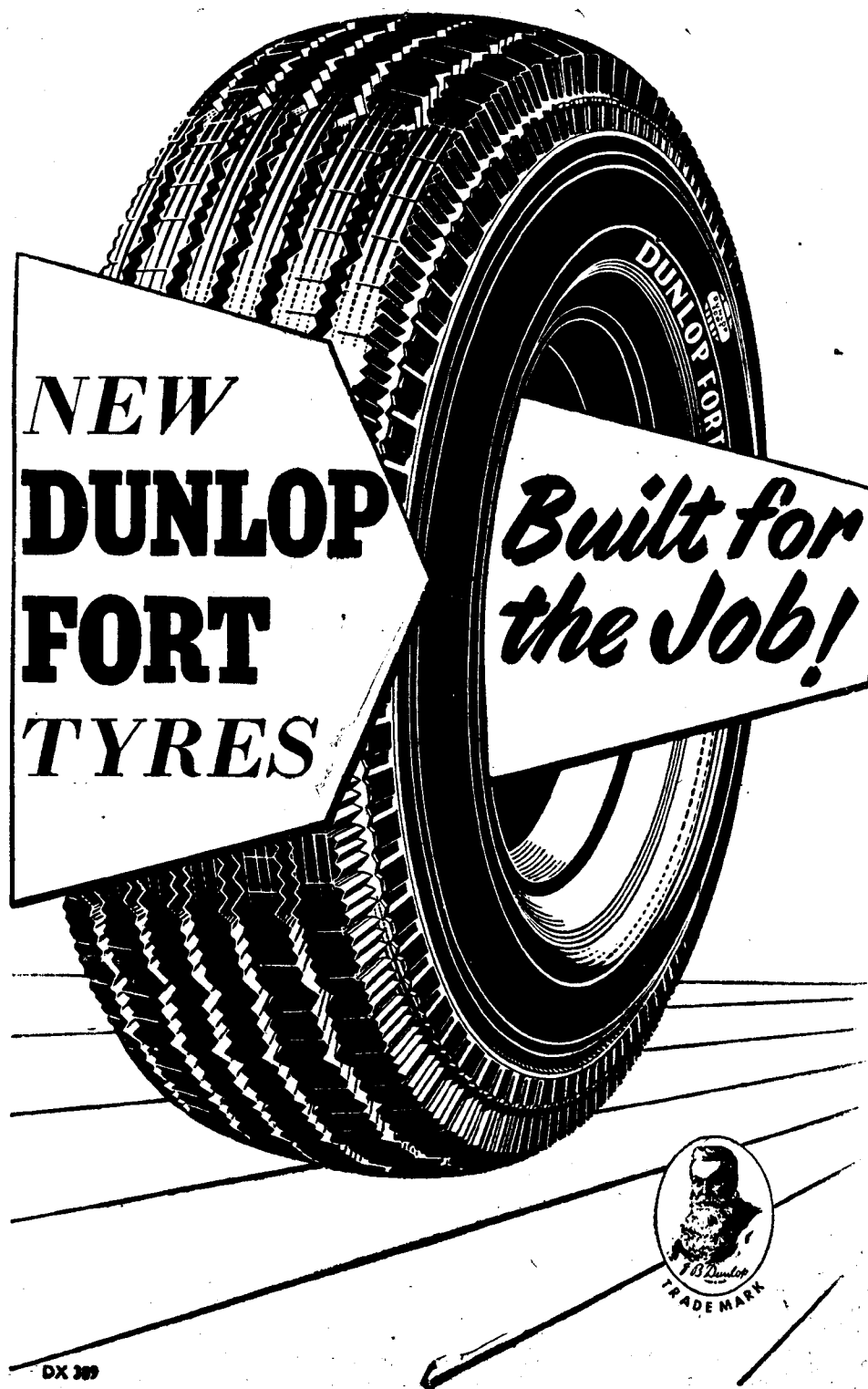
O my mind, why do you forget the name of Durga? In life and death do not loosen your hold on the Mother's feet. When you happen to suffer as a result of your own karma call on Durga. Durga who is the destroyer of distress will make you pass through the impassable.

Whatever mental disposition you may come to have, if you do not forget Him, in all certainty you will attain peace; for, no mental state is permanent, but He is eternal. There is no fear in renunciation. It is in attachment that fear lies. You are full of the spirit of renunciation, you will become absolutely fearless. In the spirit of serving God in man you have been serving all for His delight. You have heard, God alone is eternal. One day through His grace you will directly realize this. One has to listen first, afterwards when contemplation and meditation etc. become ripened one comes to have the direct realization.

Do not be worried at all. Go ahead as you have been doing. Write to me all about yourself—this will do you good.

With my love and good wishes,

SRI TURIYANANDA



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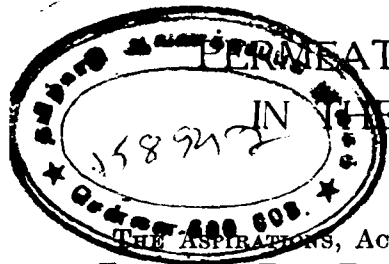
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PERMEATION OF THE IDEAL OF SERVICE IN THE HINDU SCHEME OF LIFE (D)

(continued from the previous issue)

THE ASPIRATIONS, ACTUALITIES AND EXIGENCIES THAT FORMULATED SOCIAL RELATIONS IN ANCIENT INDIA

In these days of democratic bias, when 'levelling down' is not unoften thought to be equality, when quantitative manhood is confused with qualitative manhood, when every superiority and excellence and aristocracy (of merit) is looked upon with suspicion,—the high position of the Brahmana (to be taken in the etymological sense) in the Varnashrama scheme of life is little understood. If we do not understand why the Brahmana was specially honoured, we shall not also understand why the Sudra was not so much honoured. Sister Nivedita analyses the point in a masterly manner:

'The feeling must have grown up when the Vedas alone required conserving, and the families entrusted with various portions were encouraged to become in all ways dependent on the community, that every energy must be devoted to the task in hand. This is the real meaning of prostration at the feet of Brahmins, of the great merit acquired by feeding them, and of the terror of the crime of killing them. It is not the Man, it is the race-culture that is destroyed by such an act'¹⁵ '...No, the Brahmin was never in any sense the privileged monopolist of religion: he was a common channel of religious lore because his actual function was Sanskrit culture, and Sanskrit happens to be the vehicle of the most perfect religious thought that the world ever produced, but, 'realization' itself has always been recognised as a very different matter from this, and Brahmin or non-Brahmin has been accepted wherever they appeared. The advantage that the priestly caste did undoubtedly enjoy, however, lay in the fact that in their case the etiquette of rank led directly to the highest inspiration, as the scholar's life, even in its routine, will be nearest to that of the saint.'¹⁶

It is profoundly significant that the last hymn of the *Rig-veda Samhita* X. 191. 2, 3, 4. should be as follows:

से गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ॥
समानी व आकृतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥

'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 deliberations. Common be your desires; unified be your hearts; unified be your intentions; perfect be the union amongst you.'

In the *Taittiriya Samhita* (V. 7. 6. 3-4) we have a representative prayer which shows how anxious were the Aryans for the welfare of all including the Sudras:

रुचं नो धेहि ब्राह्मणेषु रुचं राजसु नमृक्षिः ।
रुचं विश्वेषु शूद्रेषु मयि धेहि रुचा रुचम् ॥

'Put light (glory) in our brahmanas, put it in our chiefs (or kings), (put) light in vaishyas and sudras, put light in me by your light.'

It is in such hymns that we get a glimpse of the fundamental aspirations of the leaders of the Aryan Society. We have to understand and keep in our understanding the fact that this unifying aspiration of the Aryan mind interpenetrates all their institutions in a mysterious way. The realization 'एकं सत्' (What exists is One) was the bed-rock on which the society came to be broad-based. When we understand this we shall also understand the inevitability of a functional discrimination on the physi-

cal plane. We need not, however, care to justify a single sin of our ancestors. We must be bold to say what we accept to be correct in their sociology; and we should guard against being driven to assume that all that our ancestors did was wrong. This was never the fact. Great savants have borne testimony to our contention.

Notwithstanding the fact that the aborigines, who came to be called the Sudras, were found unable to fulfil the psycho-physical preliminaries for the performance of the Vedic rites—this seems to be one of the reasons why they were not permitted to perform the Vedic rites—there was at least one Acharya who stood firmly for granting equal rights in this regard even to the Sudras. His name was Badari.¹⁷

Varnashrama dharma was indeed based on the recognition of the fact, that distinction did prevail among men according to their psycho-physical make up, and according to the *purushartha* they pursued. But the barrier among the varnas was never 'insurmountable' as fancied by Julius Eggeling. The following facts are notable:

'According to all ancient authorities the special duty of the Sudra was to render service to the twice-born classes, to obtain his livelihood from them and serving a Brahmana conferred greater happiness or benefit on the Sudra than serving a Kshatriya and serving a Kshatriya conferred greater good than serving a Vaishya... If he became old and unable to do work while serving anyone of the higher varnas he was to be fed by him whom he had formerly served, (Gautama X. 63). In course of time the position of the Sudra improved. If a Sudra was unable to maintain himself and his family by serving *dvijas*, he was allowed to maintain himself by having recourse to crafts like carpentry or drawing or painting pictures etc.. Narada allowed him to perform the work of Kshatriyas and Vaishyas in times of distress... Devala quoted in the *Mitakshara* (on *Yajnavalkyasmṛiti* I. 120) prescribes that the Sudra should serve the twice-born and may engage in agriculture, rearing cattle, carrying loads, sale of commodities, drawing

and painting, dancing, singing and playing on musical instrument like the flute, lute, drums and tabors. The foregoing show that the Sudra gradually rose in social status so far as occupation was concerned and could follow all occupations except those specially reserved for the Brahmana, so much so that Sudras became even kings. ...Sudras were divided into numerous sub-castes. One was the *anirvasita sudras* (such as carpenters and blacksmiths) and the other *nirvasita sudras* (like chandalas). Another division of Sudras was into those who were *bhojyanna* (i.e. food prepared by whom could be partaken by Brahmanas) and *abhojyanna*. In the first were included one's slave, one's cowherd, barber, family-friend and one who shared with one the crop reared on one's land (vide: *Yajnavalkyasmṛiti* I. 166)¹⁸

In the face of these evidences Julius Eggeling's contention that there used to exist 'insurmountable' barrier among the Varnas cannot at all stand. In times of distress when a Brahmana could not maintain himself following the professions of his own Varna, he was allowed to practise the professions of the Kshatriya and the Vaishya under certain limitations. We have also seen that the Sudras were also allowed in times of distress to follow the professions of the Kshatriyas and the Vaishyas. Now, it follows that, in times of common distress, as far as the professions were concerned, the Sudras and the Brahmanas stood exactly on the same platform. A fighting Sudra, for example, had certainly to rub shoulders with the fighting Brahmana. A Brahmana engaged in selling and purchasing had certainly to keep truck with his Sudra friend in the same profession. And when the Sudra became the king all Brahmanas could not, following the injunction of Manu, (IV. 61), leave the kingdom; they had to pay him the honour due to a ruling sovereign.

'...We hear of rich Sudras (*Maitrayani-samhita* IV. 2, 7, 10) of the Sudra kingdom (*Manu-smṛiti* IV. 16), of Sudra minister (*Satapatha-*

¹⁵ Vide. *The Web of Indian Life*, Advaita Ashrama, Mayavati, Himalayas 1950, p. 142.

¹⁶ Ibid. p. 150.

¹⁷ Quoted in the *History of the Dharmasastras*, Vol. II, Part I, p. 36 and 156

¹⁸ Vide: *History of Dharmasastras*, Vol II, Part. I., p. 120-1

Brahmana, V. 3, 2, 2), of prayer for Sudras (*Vajasaneya Samhita*, XVIII. 48), of popularity with the Sudras (*Atharva-veda*, XIX. 32. 8; 62. 1), in the early literature.¹⁹

We have seen that the higher Varnas were bound to maintain a Sudra when he grew old and infirm in service. It is remarkable, that in the same manner, an able Sudra was bound to support his master in his old age or evil days. This mutuality between the highest and the lowest Varnas out across many a text-book social law and brought the Varnas on a plane of human relation, where a man sees into the eyes of another man and cannot help feeling for and loving the other.

Aryans have always been so very fastidious about the purity of their food. But Sudras used to be employed as cooks of the higher varnas. The king Virata had no difficulty in employing Bhima as his cook though the latter had introduced himself as a Sudra (*Virata-parvam* 10. 13). The law-givers did also allow all the higher varnas to marry women from the Sudra caste. (*Manu-smriti*, III. 13) And we must remember what marriage is according to Hindu conception—a sacrament. A wife became *Sahadharmini*.

Social raising up of the lowest Varna has all the time imperceptibly or ostensibly been one of the primary objects of all the spiritual leaders of this country. We have referred to this point before. Apart from that whenever extraordinary spirituality has been manifest in a Sudra or even in a Panchama, who belongs to a still lower social level, the entire society, the orthodox and the Brahmana and all, have bowed down at his feet and accepted his spiritual leadership. In fact Hindus always remembered that the very purpose of Varnashrama scheme of life was this spiritual emergence. When he was convinced of the

saintliness of one belonging to a Sudra or still lower caste, he was accorded an honour, which no Brahmana however erudite in the Sastras was ever given.

Of the twelve Alvars of South Indian Vaishnava tradition, who are worshipped by every devout Vaishnava, Nammalvar was a Sudra and Tiruppan Alvar was a Panchama. Another saint, Maranner-nambi was a Panchama by birth. When he passed away he was given the funeral with *Brahmamedha samskara* (which was enjoined only for the illumined Brahmanas) by Mahapurna, one of the Gurus of Sri Ramanuja. Kanchipurna, another saint of South India, who was revered by Sri Ramanuja as one of his Gurus, came from a Sudra family. Sri Narayana Guru, a saint of Malabar, who is universally regarded by all who have regard for spirituality, came from a low class family. Then such saints and spiritual luminaries of India as Nanda, Ravidas, Chokamela, Haridas, came from 'untouchable' families.

Then Hindus can never forget how Sri Krishna, Sri Ramachandra, the Buddha, Sri Ramanuja, Sri Chaitanya, and Sri Ramakrishna behaved themselves with the Sudras and other low castes. And these examples have moulded the Hindu social behaviour in a profound manner. Today after Sri Ramakrishna's unique example Swami Vivekananda's indomitable crusade against 'untouchability' awakened the conscience of India. And Gandhiji gave the last blow. The Constitution of India has it now that the practice of 'untouchability' in any form is a crime in India.

From the testimonies submitted above it is easy to see that the history of Hinduism by and large has been a history of social raising up, a procession of absorption, gradual and steady, of those out of the pale of society into the society, and of

efforts of breaking down even the small walls among the Varnas that arose out of necessity, as it were. Now Hinduism stands on the threshold of a new emergence, when guna, karma and spirituality alone will determine the rank of a man in society.

All this has been said by way of

digression, but an essential one. Having cleared these grounds now it will be easy for us to show that in its ideal comprehension the Varnashrama scheme of Hindu life was fundamentally a service-scheme, which in fact leavened the society down the millenniums.

(to be continued)

THE APPEAL OF THE RAMAKRISHNA-VIVEKANANDA MOVEMENT TO THE MODERN MIND

By G. N. MATHRANI, M.A., (Cantab), Dip.Ed. (Leeds)

(Part Two)

HUMANISM—THE EXAMPLE OF RAMAKRISHNA-VIVEKANANDA

Humanism which too is a growing force in the present times was preached and practised by the sage of Dakshineswar and his Apostle. The faith of Humanism is the one thing more than anything else that permeates the day to day life and activity of the Ramakrishna Order.

Humanism is an attitude of the mind, which consists in extending the feeling of sympathy and friendliness to people of all classes, creeds, nations and races. 'To be a humanist is to show humanity to one and all.' As opposed to Humanism there are narrow group-sentiments, such as communalism, provincialism, sectarianism; even nationalism would be included in this list. The lowest and worst type of such group-sentiments is the family-sentiment which prevents the possessed individual from showing his fraternal affection to persons outside his family circle. Such instances are not very rare, specially in India. But the instances of those who extend their humanity to man-kind at large are indeed very rare in any country.

Sri Ramakrishna's humanism was grounded in his spiritual experiences. He saw the Divine in all human beings, it was this divine perception which made him look on all alike, with compassion and kindness. Buddha's humanism received its sanction from his voice of Reason which told him that it was wrong to make distinctions between man and man. Ramakrishna followed the voice of his vision of the all-pervasive identical Principle of Existence. Before he attained this vision, he would not even eat food cooked by others. Among his disciples there were men and women of all religions, castes and classes. Accessibility to him and intimacy with him did not depend on social status or caste superiority. Purity and aspiration was his sole demand from those who sought his company. Very often he would develop spiritual intimacy with the young seekers without caring to inquire about their social background. Latu, the boy-servant, who afterwards became known as Swami Adbhutananda, enjoyed the same privileges and favours under the Master's protection as anyone else.

¹⁹ Vide: *The Principles of Hindu Ethics* by M. A. Buch M.A., Hathi Pole, Baroda, 1921 p. 394.

Swami Vivekananda during his life as a wandering monk did not observe any caste or class restrictions in the matter of food and other necessities of life ; whereas ordinary orthodox sadhus are generally found to possess a narrow social outlook which they reveal in their refusal to accept food and shelter from the people of lower castes and other religious communities. Swami Vivekananda is said to have stayed and dined with the high and the low, the poor and the rich, as also with friends, acquaintances and strangers from religions other than his own. Once a Muslim friend of the Swami desired to have the Swami as his guest. He did not know that the Swami was much too advanced to be a slave to any caste and religious prejudices of his co-religionists. He thought that this Swami, though learned and cultured, observed the orthodox ways of his religious order ; as such he was hesitating to speak to Swamiji about the matter. Once, however, he became bold and made a formal request ; but hastened to assure Swamiji that he would engage a Brahmin cook who would prepare the food according to the rules and rites of orthodox Hinduism. Swamiji gladly accepted the invitation and told his host that he need not make any special arrangements and that he would eat the food prepared by his family people. On another occasion Swamiji is believed to have accepted an invitation from a stable keeper. On accepting the invitation, the Swami was taken to the stable where the kind host was tending a rich man's horses. Swamiji ate the simple meal which consisted of no more than dal and roti. Such instances, in Swamiji's life, were fairly frequent, which indicates that it was not the vitally felt needs of the body that compelled him to behave in such an unconventional manner ;

rather it was his humanism which made him friends with all those who gave him love and affection.

THE CHARACTER OF VIVEKANANDA'S HUMANISM

Vivekananda's humanism, however, was not empty of group sentiments. He did not believe in a humanism which worships Humanity in abstraction, neglecting the real and living human groups one is born in. The great Swami believed in William McDougall's hierarchy of group-sentiments. According to this view the higher-group-sentiments are inclusive and not exclusive of the lower group sentiments. Love for the neighbourhood does not imply indifference to one's own family ; love for the nation is not an abstract sentiment for an abstract entity like the nation, excluding all local attachments. Love for humanity not only can co-exist with a healthy and strong nationalism, but can abide only in the minds of those who have previously formed sane national and other group-sentiments. If a man does not love his family he will not love the neighbourhood either ; if he does not show affection to the people living in his vicinity, whom he meets frequently and knows intimately, he cannot in any proper sense become a true patriot ; similarly if he has no feeling of regard and affection for his own nation, he cannot be a friend of humanity. The principle underlying this psychological theory is that if a person does not form a love-sentiment for that which he knows, he can never form a love-sentiment, even of a less intense degree, for that which he does not know.

Vivekananda was a universalist and a humanist abroad, a community-man and a nationalist at home ; but his communalism and nationalism were not narrow and exclusive

like the 'communalism' of communal fanatics and 'nationalism' of national agitators. This explains why the great Swami tried to awaken the Hindus into a cultural unity and at the same time preached the ideal of religious amity and universal Love. Many people have misunderstood Swami Vivekananda, and in their wrong estimation they have labelled him as a Hindu leader. No doubt, he was a Hindu leader in so far as, by pointing out the underlying unity of thought and experience, he worked for unifying the various Hindu sects. But at the same time he was a nation-builder and a world-teacher. He laid the foundation of freedom movement in India. After he finished the period of itinerancy sometime in the early nineties of the last century, he came to realize that in two vital parts of the organism of the nation two serious diseases had taken roots. Masses were suffering from poverty and ignorance, the middle class people who are said to be the custodians of the nation's culture had lost the national self-respect. The latter was more dangerous and fatal for the nation. A people who are not proud of their culture, ancestry and heritage can never make any progress in life. The educated people had been degraded to this moral level, as a result of the wrong preachings by the Christian missionaries and by the wrong history taught to them in the new schools started under British inspiration. Whatever be the historic explanation of the fact, the consequences were a certainty. Indian people with such a mentality would have soon lost their national soul. It would not be too much to say that the nation was on death-bed. Vivekananda possessed a keen insight of a social observer and foresight of a prophet. He felt that if the national pride of the people was not rekindled, the historic

India, the India which had contributed so much to the growth of world culture and civilization would soon be a fact of the dead past. He could not bring back the lost pride to the people's minds by talking to them of the great heritage the ancient Rishis had left behind. His sojourn to the West had but one motive and that was to raise India's prestige in the eyes of the foreigners. The middle class elites of Indian cities like Bombay, Madras and Calcutta were inspired by the news they read about the success of an Indian monk in America. They began to re-value their ancestors' culture in the light the good opinions the Western scholars were beginning to form, about India's greatness. Indians began to think for the first time that they were not as poor in culture as the Western missionaries had made them out to be. India too was great. This was the feeling which began to be entertained by some of the Indian minds. After Swami Vivekananda returned from America, he undertook another country-wide tour, and this time he was able to rekindle in the minds of the people the lost pride for the nation. This was the foundation of freedom movement, which Vivekananda laid. Vivekananda saved the dying nationhood of India. This national work of Swamiji bore fruit soon after his passing away. Bengal became politically awakened. The revolt against the British scheme to partition Bengal was led by the two great Bengalees, Shri Aurobindo Ghosh and Poet Tagore. Swamiji died in 1902. Bengal partition movement took place in 1905. The leaders as also the rank and file drew inspiration for their freedom-fight from the lectures of Swami Vivekananda, particularly his lectures known as 'Colombo to Almora,' wherein he reminded his people of their past greatness

and urged on to preserve that greatness and contribute their share in the furtherance of the country's cultural progress. Bengal of Aurobindo and Tagore was the fruit of the seeds sown by Vivekananda. A little while after the days of Bengal partition movement came the terrorist movement of Bengal. The Bengalee youths, rightly or wrongly, were inspired in their political activities by reading the works of Swami Vivekananda. It is a noted fact that the police officers in their searching the homes of the revolutionaries very often discovered no other literature except the famous writings of Swami Vivekananda. These facts are the conclusive proofs of the national service rendered by Swami Vivekananda. To put very shortly, he awakened Bengal and Bengal awakened the rest of India and with the awakening of whole India came the political freedom which we enjoy today.

VIVEKANANDA'S IDEAL OF UNIVERSAL RELIGION AND HUMANISM

But as said before Swami Vivekananda was more than a Hindu preacher and a nation-builder. He gave a new philosophy of religion to the world, based on the religious experiences of his Master. In his message he spoke of the synthesis of all religions. But his unique greatness lay in formulating what he called Universal Religion. He even made a prophecy that in times to come the old religions with their historic imperfections would die out and a new religion would emerge, which would consist of the Universal truths contained in all religions and which would preach a moral code based on the principles of fairness and justice to all. In other words, the metaphysics of the new religion would be the eternal principles revealed to reason and the morality of the new religion would be humanism.

Vivekananda's humanism is a perfect example of William McDougall's 'inclusive humanism.' His humanism did not exclude the lower sentiments such as sentiment for his religion, for his province and for his nation. He was a proud Hindu, a proud Bengalee and still more a proud Indian. Another instance of such inclusive humanism is that of Mahatma Gandhi. Gandhi like Vivekananda was a staunch Hindu, a staunch nationalist and at the same time an all-loving humanist. The present leaders in the country seem to have forgotten the ideal of inclusive nationalism, for, they are preaching the practice of abstract nationalism. They want the people to love the nation, but only the nation and not their community, nor their province, nor the religion. To cite only one fact in support of this criticism, the leaders insist that the national language be given more importance than the regional languages in the education of the people and the administration of the states.

THE RAMAKRISHNA ORDER AND ITS ALL-INCLUSIVE HUMANISM

The Humanism which is embodied in the life and daily doings of the members of the Ramakrishna Order is this higher and all inclusive humanism, not a humanism which forgets the community and the nation.

The Ramakrishna Order conducts various types of missionary activities. There are centres where the Mission workers serve the cause of Hinduism. There are centres which serve the needs of the nation; and also the Mission has centres where pure humanism constitutes the sole basis of the missionary activities. The Ramakrishna Mission serves the cause of Hinduism, through the publication and preaching centres. For the last 40 years and more, Ramakrishna Mis-

sion, through its educational activities, has been trying to produce the right type of men and women for the nation. In the medical help and general relief centres, members of the Order serve the distressed, without any distinctions, social, religious and territorial.

There are other religious bodies too who render service to the needy, irrespective of caste, creed and race; but their attitude in the act of serving is more of patronising than that of a brother to a brother. It is one thing to serve and be helpful to others, another thing to serve and respect the personality of the person served. The command of Jesus Christ, 'Love thy neighbour as thyself' is a command not only to serve one's neighbours, but also and more so to respect them as much as we respect ourselves. The official followers of Christ, who have spread his message the world over, serve; but do they always respect the served? The torch-bearers from the West, very often, feel that the heathens are to be served and saved. This is not humanistic humanism.

Members of the Ramakrishna Mission are expected not only to serve their fellow beings, but also to express their gratitude for the opportunity of service given to them. Service of man was considered by Swami Vivekananda as equivalent to the worship of God. Nay, he wanted his disciples to see God in man, while serving man.

Ramakrishna Mission, in many parts of this country, is more known for its humanitarian activities than for its nation-building educational activities, for its ecclesiastical activities of preaching the veracity and unity of all religions. Because of its extensive social, national and humanitarian activities, even the most cynically minded persons would hesitate to describe Rama-

krishna-monks as social parasites. Elders of the society, leaders of the nation and heads of the States have come to recognize the supreme importance of Ramakrishna-Vivekananda's movement as a socio-spiritual force in the growing life of the people. This is the unique instance of a non-secular body finding a secure place in 'secular' India.

THE PROBABLE POSITION OF THE RAMAKRISHNA MISSION IN THE FUTURE WELFARE STATE OF INDIA

Ramakrishna Mission has a future even in the future welfare state which India is likely to become. It is said, in the welfare state, food, shelter, clothing, medical treatment, educational work and other basic amenities of life would be a matter of legal right for every member of the State. State governments will create such conditions of existence so as to bring all the necessities of life within the rightful access of every one. In that re-organised socio-economic order all philanthropic institutions like Ramakrishna Mission, Christian Missions and other public or private bodies of charitable character will be considered superfluities and will have to be closed down. Vivekananda's idea in starting the Ramakrishna Mission was to set up an institution whose task would be to build the character of those who chose to join it and train them for honest and devoted service of society, not through mere talks and discourses on the ideals of social service and citizenship but through spiritualised actual social service and practice of citizenship.

In this respect Ramakrishna Mission is unique, and for this purpose it will have a rightful place in India whatever be the form of government in the country.

(to be continued)

In the talk on Vali in this series last October, it was explained how the Kishkindha kanda occupied the central place in the development of the plot of the epic. Here is seen the juncture of the Pataka and Praptyasa: by the acquisition of an ally, the hero sights hopes of achieving his object. It was also explained how, of the two brothers Vali and Sugriva, Rama's alliance with the younger and weaker one, devoid of status, was inevitable; how despite his greater prowess, Vali had to be classed with the forces, like the Rakshasas, to be removed from the scene; and how circumstances so turned out, consistently, that Sugriva was to be the inevitable friend and ally. The centre of our attention now is this Sugriva, whom Rama made king of the Vanaras in the place of Vali. As Kalidasa puts it in his own masterly way, in a few pregnant words illumined by an apt grammatical simile:

धातोः स्थान इवादेशं सुग्रीवं सन्न्यवेशयत्

whatever the primary importance of Vali, as of a root, Sugriva, operative and effective like the verbal substitute, had to be resorted to by Rama for the purpose on hand. The actual act of coronation, the Pattabhisheka, of this Maharaja, as Sugriva is sometimes referred to traditionally, is not so important as what took place before and later, as, in fact, the consideration of the character and personality of Sugriva and how far he merited the great friendship and place in his heart that Rama gave him as a prize worthier than the kingdom over the monkey-world.

Contrasted with Vali, it would appear that Sugriva was a weak character: albeit his strength, he is likely to get panicky,

as at the cave-mouth, when ostensibly out of fear of Mayavin, he closed it; later mistook Rama and Lakshmana for Vali's agents and ran about forgetting the security of the place where he was; and still later, when angry Lakshmana thundered at his gates, asked the lady Tara to intercede. Equally prone was he to lose himself in wine and women; Lakshmana had no high regard for him, as Kambar puts into his mouth the words of distrust which in Valmiki were uttered with reference to Vibhishana. Nor are we able to appreciate the way he had his misgivings about Rama's capacity against Vali and went about satisfying himself. But strangely, like all such people who were not substantial, he covered up his gaps by a sternness of demeanour, word and action, earning a reputation for severity; *Sugriva-ajna* is a byword for strictness and severity; Angada, more than once, in his bitterness, refers to this: तीक्ष्णः प्रकृत्या सुग्रीवः, सुग्रीवः कोपनो राजा तीक्ष्णदण्डश्च बानरः ।

All this however would make Sugriva only an essentially human character. And it is also not proper to judge him solely by the words of Angada and Lakshmana, both given to drastic opinions. We may therefore examine Sugriva more closely in the background of the main movement of the story.

Firstly, the episode of Kabandha acts as a vital prelude to the friendship of Rama and Sugriva. Kabandha it is, not Sabari as in Tulasī, that first informs Rama that the latter might seek Sugriva as his ally and recover his wife through his help. To one like Rama who knew nothing of the place or what next to do,

Kabandha, with his detailed description of Sugriva, his character, prowess and knowledge of the universe, appeared to have drawn up every detail of what Rama should do and how he should conclude a pact of friendship with him before holy fire and arms. The account bears the seeds of the whole future story, including Sugriva's slight lapses and the need for Rama to be considerate towards him, for Sugriva was, Kabandha stressed, Nyayavritta, righteous, Satyasandha, true to his word, Mahavirya, of great valour, Kritajna, grateful and Vinita, endowed with humility. More than this, Kabandha has a few precious lines on the sanctity of the Risyamuka hill where Sugriva was abiding for the time being; it is more commonly known that owing to sage Matanga's curse against Vali, the hill was a safe asylum for poor Sugriva; but the hill had a greater halo, being a sublime creation of Brahma himself; there, whatever one dreamt of while asleep, that he surely got on waking up, and, mark this: no sinner or man of perverse behaviour ever got up there:

यत्स्वप्ने लभते वित्तं तत्प्रबुद्धोऽधिगच्छति ।

न त्वैनं विषमाचारः पापकर्माधिरोहति ॥

What more proof is needed for Sugriva, residing on it, being a righteous man? And what more is needed for Rama to be strongly impressed with? Further, the whole episode of Kabandha, his attaining divine status and knowledge on the cremation of his quondam accursed body and his eventual heavenly ascent, all of which turned out as he said, vouched to Rama that what Kabandha said was best and should be acted up to. There was no need to enquire about the comparative merits of Vali and Sugriva. In fact, the minds of

both Rama and Lakshmana were so strongly made in favour of Sugriva that soon after leaving Sabari's hermitage, they both say: 'I am impatient to meet Sugriva.' अभित्वरे च तं द्रष्टुम्। ममापि त्वरते मनः । As circumstances would have it, the two brothers come to the very place and persons treasuring the garment and jewels dropped by Sita as she was being carried away by Ravana.

Putting again one of his deft touches, Kalidasa underlines the secure foundation of this friendship on the ground of common suffering: सप्तानव्यसने हरौ । This indeed had a two-fold force: personal sympathy on the one side and moral indignation on the other. Kambar makes a delicate scene of how Rama came to know of Sugriva's lonely life; Sugriva invites Rama to his grove and offers fruits and roots, when Rama asks if he too was robbed of the lady of the house:

பொருந்து நன் மனைக்குரிய பூவையைப்
மரிந்துளாய் கொலோ நீயும்?

And this leads Hanuman to narrate the whole story and the appropriation of Sugriva's wife by Vali. Rama's anger now knew no bounds, for he who had started on a campaign against immorality, saw here another glaring case; he concluded, with the Smritis, that for that incest, death was the punishment.

On his part, how does Sugriva come off as a dutiful brother? Good brotherly relationship is one of the main values that Rama came to salvage in the domestic sphere; and of the three capitals of the epic, Ayodhya, Kishkindha and Lanka, both the latter had younger brothers who had raised themselves over the ashes of their elders. In Kambar, Lakshmana, a limb of the ideal brotherhood, derides Sugriva for the duel with his brother and asks Rama how he trusts one who fights

and plans for his own brother's death. However much Sugriva's fear of Mayavi may justify the act, the closing of the cave-mouth against his brother, as in Valmiki, is hardly proper. On the question of taking the kingdom, Valmiki himself says that Sugriva did not do it by avarice, but, as Tulasi and Kambar elaborate, on the pressure brought by the ministers. Both Tulasi and Kambar save Sugriva's behaviour here: First, Tulasi makes Vali stipulate a fortnight's time after which Sugriva should take Vali as killed by Mayavi, and this goes a long way to mitigate the sin of closing the cave-mouth. Secondly both Kambar and Tulasi make the servants responsible for the closure, and Kambar even spends some time depicting Sugriva's anxiety to rush inside and avenge Vali's death.

On the matter of women, how does Sugriva fare in the test? In Valmiki, Sugriva himself, Tara and Angada mention that after the closure of the cave-mouth, Sugriva not only took the kingdom and his own wife Ruma, but also his elder brother's wife Tara. Angada to whom this was particularly most shameful says in his bitter attack on his uncle towards the end of the Kanda:

भ्रातृज्यैष्ठस्य यो भार्या जीवतो महिषी प्रियाम् ।

धर्मेण मातरं यस्तु स्वीकरोति जुगुप्सितः ॥

Sugriva himself does not confess it at the outset to Rama, but later reveals it, after the despatch of the monkey-units in search of Sita. But, according to Valmiki's original, the only justification of this would be customary law and practice in the community. But to one of Tulasi's evolution, this is something to be totally ignored; and to Kambar, all this anthropological survival ought not to be allowed to disturb

faith and devotion and hence he not only eschews it, but makes Sugriva do Tara, in the midst of all his ministers, the respect due to a mother, such as an elder brother's wife always was:

சூரியன் மகனும் மானத்துணைவரும் இளையார்
சுற்றத்
தாரையை வணங்கி அந்நான் தாயென—

Kabandha more than once stressed that having gone round the world for a different reason, Sugriva was in a position to identify Ravana's abode, but strangely when Rama asks him, Sugriva bluntly says he does not know Ravana's abode, prowess or pedigree.

न जाने निलयं तस्य सर्वथा पापरक्षसः ।

सामर्थ्यं विक्रमं वापि दौष्कुल्यस्य वा कुलम् ॥

This is hardly understandable. It may be that, as Ravana was on constant move, his whereabouts at a particular time may not be known; it is also possible that as he might have hidden Sita anywhere, one could not say where she could be found. But for a brother of Vali who had so much to do with Ravana, to say he did not even know Ravana's *kula* seems utterly strange. Finally however, when the party going south has to be instructed, Sugriva mentions the island off Mahendra as Ravana's abode:

स हि देशस्तु वध्यस्य रावणस्य दुरात्मनः ।

We have obviously to suppose that in the interim, Sugriva had learnt it from Tara, and as she tells Lakshmana, while pacifying him, she knew Ravana and his might owing to her close touch with her late husband's activities.

Elaborating the brief passages of advice given by Rama at two different contexts, Tulasi and Kambar make a short *ghatta* of Rama's advice to Sugriva on the occasion of the coronation on principles of sound

government. In Kambar, Rama exhorts him to observe *Dharma*, the road to prosperity, and avoid *Adharma*, the road to suffering. But all this Sugriva forgets, thus making himself, according to Tyagaraja, the classic example of a devotee who forgets the Lord on the restoration of prosperity:

धनकनकमुलु दारपुत्रुल गैकोनि

मरुवतु रवितनयुडगातु

all the solemn promise that he had made to Rama for helping him in turn was forgotten in the mad pleasures of drinking and lust that he indulged in after the coronation. There are two lapses here, over-indulgence in drink and lust, and ingratitude, though as Tara pleads, his long suffering called for some consideration even regarding this lapse. As the four months of rain had passed, and the skies and pathways alike had cleared, Rama expected the friend with his armies, but he was still immersed in his pleasures. Rama grew angry, spoke very harsh words and asked Lakshmana to go, remind him of the way Vali went, and intimidate him into good behaviour. Rama calls him ungrateful and says it is no sin to despatch such wretches to death:

நன்றி கொண்டு அரு நட்பினை நார் அறுத்து
ஒன்று மெய்மை சிதைத்து உரை பொய்த்

துளான்

கொண்டு நீக்குதல் குற்றத்தில் நீக்குமால்

In Valmiki Rama says, even goblins would not touch the flesh of these ungrateful friends when they die:

कृतार्था ह्यकृतार्थानां मित्राणां न भवन्ति ये ।

तान् मृतानपि क्रव्यादाः कृतघ्नान् नोपभुञ्जते ।

Both Rama and Lakshmana deplore the infatuation of heavy drinking that Sugriva had fallen in, and the latter has a denunciation of the evil of drinking which Kambar

elaborates into many verses and puts in the mouth of the repentant Sugriva himself.

On his part, Rama emphasises through Sugriva two great ideals: one is the absolute protection that is due to one who has taken shelter, *Saranagata-rakshana*. One of Vali's grave failures is that even when Sugriva fell at his feet and begged, he did not relent. Sugriva took refuge under Rama, and whatever stood against, Rama decided to protect him completely; and he did so, even risking his unsullied reputation in the controversial *Valivadha*. *Saranagata-rakshana* is illustrated here with no less significance than in the *Vibhishana-Saranagati*.

Secondly *Sugriva-sakhya* emphasises the greatness of *sakhya* or friendship, and the sanctity of mutual obligations and reciprocal gratefulness, which cannot brook the shifty opportunism of either the one or the other. In more than one context, Valmiki expatiates upon this. Sugriva himself says that the two friends are one, and whether in good state or in adverse circumstances, rich or poor, the friend is the greatest refuge.

आढ्यो वापि दरिद्रो वा दुःखितः सुखिस्तोपि वा ।

निर्दोषो वा सदोषो वा वयस्यः परमा गतिः ।

And no sacrifice is too great for a friend:

धनत्यागः सुखत्यागः देहत्यागोऽपि वा पुनः ।

वयस्यार्थे प्रवर्तन्ते स्नेहं दृष्ट्वा तथाविधम् ॥

In fact Valmiki exalts it into a veritable rite, a sacred tie contracted before fire, as solemn and indissoluble as marriage, whereby the sorrows and joys of the two become identical:

ततोऽग्निं दीप्यमानं तौ चक्रुश्च प्रदक्षिणम् ।

सुग्रीवो राघवश्चैव वयस्यत्सुपागतौ ॥

* * *

त्वं वयस्योऽसि मे ह्यद्य हेतुं दुःखं सुखं च नौ ।

No wonder that later, in the Vibhishana episode, Rama says, there would be few friends like Sugriva: सुहृदो वा भवद्विधाः ।

And when Sugriva made an impetuous dash against Ravana, ere the battle itself had begun, and could escape only after a dangerous scuffle, Rama embraced him and exclaimed, "What use is Sita to me, if something should happen to you?"

त्वयि किञ्चित्समापन्ने किं कार्यं सीतया मम ।

Tulasi has no doubt about this friendship being the noble lesson of the Kishkindha Kanda and in Rama's mouth he puts

several *choupaīs* on the greatness of friendship:

जेन मित्रं दुःखं होहि दुःखारी ।
तिन्हि विलोकित पातक भारी ।
निजदुःख गिरिसम रजकरि जाना ।
मित्रके दुःखरज मेरुसमाना ।
जिन्ह के असिमति सहज न आई ।
ते सठ हठि कत करत मिताई ।
कुपथ निवारि सुपथ चलावा ।
गुन प्रगटइ अवगुनन्हि दुरावा ।
देत लेत मन संक न धरइ ।
बल अनुमान सदा हित करई ।
विपत्तिकाल कर सतगुन नेहा ।
सुति कह सेत मित्र गुन एहा ।

BRAHMAN IN THE BHAGAVAD-GITA

By DR. MOHAN SINGH M. A., Ph. D., D. LITT.,

(continued from the previous issue)

IV

What is Brahman? The Lord replies still indirectly: Brahman is indestructible (*Akṣaram*), the Supreme (*Param*). What is Its nature, character? It is the knowledge of *Ātman* (Self). It is the same old equation of *Brahman*=*Amṛta*=Transcendent=*Ātman*=Self-knowledge. Brahman is what *Ātman* knows Itself to be.

By *Yoga* keep thy mind in Me and by *Vedānta* (carved, created out of the Veda—for the Lord says: I am the *Kartā* of *Vedānta*) set thy *buddhi*, reason in me; then thou shalt come to Me (VIII, 7). In VIII, 8 is a new interpretation, equation, personalized, not merely in terms of knowledge and power and Peace, but in terms of Shine-light and Immanence. 'One goeth to the *Puruṣam Paramam Divyam*.' We are being given the phenomenal appearances of the Brahman and the representa-

tive forms in which man's reason represents that Brahman to its own self (reason). *Akṣaratī* and *Paramatī* and *Adhyātmatī* form one step; the next step in empirical delineation of the Brahman is *Puruṣahood* and *Daivatva*. It shines in all and everywhere and it pervades all. This second representation of that Brahman as *Param Divya Puruṣa* or the Supreme Divine Refulgent Spirit is further related to the manifest Multiplicity. VII, 9: That Spirit is Ancient, Omniscient, All-Ruler, minuter than the minute, the Supporter of all, of Form unimaginable (*Acintya*), Refulgent as the Sun—beyond the darkness.

In fact He Himself has represented Himself to us by telling us relationally his empirical descent as and into the Many. The phenomenal and the representational or symbolical are interrelated, interdependent, interpenetrant, interconvertible and

inter-correspondent. What He has become, our *Ātman* knows and so reason and mind in the light of the *Ātman*, represent Him, symbolize Him in *Yajña* as He Himself has revealed Himself in the *Karma*-pattern, the *praktic* pattern, as He Himself outlines, mythologizes, temporalizes, spatializes, causalizes Himself in the *Vedas*, the visible Lights and sounds and Attractions.' The visible and the invisible, the universe and the human body, Sun and the right eye, and Moon and the Mind, correspond. We are brought down to the Sun from the Supreme Energizer, radiant. *Veda*-knowers, self-controlled ones, *Brahmacārins* or *Vrata*-observers—all seek to know and ultimately do know the same who is *Adhyātma*, *Adhidaiva* and *Adhibhūta*—who is what *Ātman* takes That to be, what the gods represent That to be, what Nature shows it to be in manifestation. The Brahman is all what That named itself to be, thought itself to be. *Aum* is That. *Aum* has one syllable only. Brahman is *Om*. But reciting *Om*, the one-syllabled Brahman, think upon Me (VIII, 13). We have seen the Manifest. Let us turn round, back; let us reverse; There is the *Vyakta*, divided, manifest; there is the *Avyakta*, into which the divided enter on dissolution. There is another higher *Avyakta*, *Akṣara*. That is My Abode. (VIII, 21) I am therefore the Fourth of *Vyakta*, *Avyakta*, *Sanātana Avyakta*, I. The third is My Supreme *Dhāma*, abode. VIII, 20, 21 should be compared with XV, 16, 17, 18, which verses as if theistically interpret the one beyond *Vyaktīvyakta*. There are two *Puruṣas*, the *Kṣara* and the *Akṣara*; the third is Higher than both, He is called *Avyaya*

Īśvara. That third is a Name-Form of Me, the Fourth. If we identify the third and the fourth, and accept the Lord's equation of *Sanātana Avyakta* (20) with *Puruṣa* (22) and of *Puruṣottama* and *Avyaya Īśvara*, then the Lord, I, is *Puruṣottama* and I am reached by unswerving devotion (*bhakti*) alone.†† Intense devotion alone will serve the purposes of *yoga* and *yajña* and *sannyāsa*. In fact He, *Parama Puruṣa*, already pervades all, and all beings do ever abide in Him. VIII, 24: Who knows the Brahman go to the Brahman.

In IX, we come to the lowest, most common manifestations. The Lord makes most patent identifications and speaks most unequivocally as the Theos. *Brahman*, *Avyakta*, *Akṣara*, *Īśvara*, etc., are left behind; the Supreme I speaks as I. I, the Father, the Mother, the Husband, the Witness, Lover, Abode, the Path, Origin, Dissolution, the Holy One, the Seed. I give heat, hold back and send forth rain; I am immortality and also death; Being and non-Being am I. Empirically He is all and in all; Essentially He is apart and alone, and nothing else is. But empirically He is not only all but the best in all for the best will be a glory of His Reality—His Joy, His Light, His Power, His Love. Everything veils Him, the best things veil Him the least and these best are the things of Beauty, Joy, Truth, Power, Virtue, Law, Light, Love, Life. What is the Brahman, Who is the Brahman, Whose *Kos'a*, Womb is the Brahman? Arjuna has realized it, says He to Sri Krishna (X, 12):

'Thou art the *Param Brahman*; the *Param Dhāma*, *Paramam Pavitram*, Eternal Shining *Puruṣa* (Pervader), The First Shiner *Deva*, the

†† Vide my article 'Worship and Salvation according to the Bhagavad Gita' in *The Vedanta Kesari*, Madras, Jan. 1951.

Aja (Unborn), the Lord (*Vibhu*).¹ How has Arjuna realized this? Through Krishna's own words, revelation. He knew that Nārada, Asita and Devala, and Vyāsa had already said all this of Him in their *Bhakti-Sūtras*, Vedic *Yajña* hymns, and in *Uttara-Mīmāṃsā*. But it was all guess-work, inference, deduction. It all needed verification. X, 13: Now Thou Thyself tellest it to me. Had there been no Gītā to confirm the words of the Vedic and classical-Mahābhārata Rishis, the entire Philosophy would have been uncertified reasonings, empirical deductions, argumentations of man. The Lord set the Seal on the Veda and the Vedānta, both, as also on *Bhakti-Sūtras* and *Yoga Upanishads*. Thyself indeed knowest Thyself by Thyself (X, 15), O *Puruṣottama*. This is the second time (first in VIII, 1) that Arjuna uses *Puruṣottama* (*puruṣa* s'as'vatam) for the Lord, while the Lord uses it for Himself in XV, 18. (Mark the number of the verse, 18.)

There are many incarnations, descents of Him; the Best in each genre is His finest Revealer. He is really measuring Himself out, naming Himself once again as the world of appearance. Arjuna wants to see the illusional multiplicity integrated into a unity. He can only see the Many in One, not the One without a second. He is shown it by His *Māyā-yoga-Ais'varya*.

The superiority of the Lord as I over Brahman is once again brought out in XII, 2, and 4. They who worship (*Upāsate-Upāsana* of the *Vedas*) Me are the best *Yogins*. They who worship the Eternal Unmanifest (*Avyakta*) also come to Me. Worship through reason is harder; through the heart is more direct and quicker. But can hand and heart and head be separated? No. So, in XII, 6-11 the Lord says:

Place thy Mind in Me, into Me let thy Reason, Understanding enter; renounce all actions in Me; meditate on Me; perform actions for My sake; take refuge in Me. Thou shalt come to Me. I cannot be an object of your Thinking but I can be the object of your Love, Devotion, Service, Worship, self-consecration. For purposes of worship, love, devotion, in empirical terms, the Lord describes Brahman—which ought to be known, which being known immortality is enjoyed—as beginningless, Supreme, called neither being nor non-being, and also as everywhere having hands and feet and eyes and heads and mouths, all-hearing, all-inhabiting, all-enveloping, all-shining, all-supporting, free from qualities (*Guṇas*), enjoying qualities, without and within all beings, immovable and movable, at hand and far away, not divided amid beings and yet seated distributively, generator and devourer (XIII, 13-18), the light of all lights, wisdom, the object of wisdom, by wisdom to be reached, seated in the heart of all. In other words That is Reality of Reality.

How is Brahman to be reached? XIII, 31, 32: When one perceives the diversified existence of beings rooted in One and spreading forth from it, one reaches Brahman, who is our Supreme Self, seated in our body, yet not affected.

In XIV, 3, the positions of Brahman and I are still further clarified—finally. My Womb (*yonī*) is the great (*Mahat*) Brahman; in that I place the germ (*garbham*); thence cometh the becoming (*sambhavaḥ*) of the *bhūtas* (the become ones). Now *Yonī* is a triangle also, it also means a form (enclosed, closed). May we take this to mean that by His miraculous *Māyā* He as if first becomes the Great Womb, Receptacle, called Brahman,

and then as if produces through it all beings? But why is Brahman neuter and *Brahmā*, masculine? Because the Womb itself is yet neutral fertility; He is the fecundator fertilizer; sex appears when out of the Male Form swollen, the female splits away. But one need not do hair-splitting. XIV, 4, puts everything beyond doubt. In whatsoever wombs mortals are produced, here follows the word *Kaunteya*,* O Son of Mother *Kuntī*—the great Brahman, the *Mahat* Brahman, is their womb, and I their generating (*Bijapradah*) *Pitā*.

I may underline here a great truth so far un-noticed by any Gita-commentator, that every change in the name of Krishna or Arjuna uttered by Arjuna or Krishna, is a most significant change, corresponding with the changed subject, with the new import or trend or shape of meaning, epitomizing the cardinal point raised and confirming for us who need the confirmation of the truths announced. More of this elsewhere. Here Arjuna is spoken of, in illustration of the point made, as the Son of the Mother (*Kuntī*), thus making it quite clear that Brahman is essentially, in psychological origin and comprehension, the Womb, the Universal Great Mother and that throughout history we have been instinctively seeking for our metaphysical origins in Divine generative Motherhood. It is the womb that swells, out of which is separated the new-born. Brahman thus is the same conception as the most ancient Mother in mother-cults; Brahman is the same as *Māyā*, as *S'akti*, as *Prakṛti*, as *Devī*, just as *Yoga-Māyā* is the same as *Durgā*. Deliberately was it kept as neuter; but its first born, *Brahmā*, was treated rightly as a Male, the first Father, who

created a female out of Himself and then produced beings upon her. In this way, the Lord is really *Pitāmaha*, the Grandfather, which He styles Himself to be in IX, 17. The three *guṇas* reside in, make the *yonī* (womb), the triangle of Brahman, which is fecundated by Him, the generating Father, who is Sat, Cit and Ānanda in creation. But as He in *esse* is the only Reality, One without a Second, never manifest in plurality, therefore He is kept apart as just the Higher *Avyakta*, the third *Puruṣa*, and not qualified. And the qualities are all made to reside in the Brahman, Sat, Chit and Ānanda in It as Brahman, and Sat, Rajas and Tamas in It as *Māyā* or *Prakṛti*. Brahman and *Māyā* are one for they both are empirical reality; He is the Reality of Reality. Previously, too, Brahman has been called My Abode.

XIV, 19: When the Seer sees no agent other than the *guṇas* (qualities) and knoweth That which is higher than the qualities, he entereth into My Nature. Thus the Only One subject is He; Brahman can be an object, *Prakṛti* can be an object, His 'Nature' can be an object; but not He, in *esse*, apart. He in Himself is indescribable; He can only be entered, united with. We can unite with Him as Brahman or the Mother unites with Him, abides in Him, covers Him as a *Kos'a* (sheath-womb again). XIV, 26: He who serveth Me exclusively by the *Yoga* of *Bhakti* (devotion) he, crossing beyond the qualities, is fit to become the Brahman. As a spouse alone we can know, serve, love, unite with our Master, Lord, Husband. Immediately follows XIV, 27 with: I am the abode (*Pratiṣṭhā*) of Brahman, of Immortality, of Righteousness, of

* Bhārata in XIV, 3 is as significant and apposite as Kaunteya in XIV, 4.

Bliss, unending. XV, 15: I am the Vedaknower and the Creator, Fashioner of Vedānta. Vyāsa was another simultaneous incarnation of Him.

In XVII, 23, 24, we have the Brahman again.

Aum Tat Sat has been considered to be the threefold designation of Brahman. By that were ordained of old Brāhmaṇas, Vedas and sacrifices symbolic (consecrations—Yajñas). This is the first time Brahman is related to the Brāhmaṇa. In 24 we have *Brahmavādins*, expounders of the

Brahman. In XVIII, 50, the Lord says: How is Brahman attained, learn from Me. In 54 we are told, Becoming the Brahman, serene in his *Ātman*, the same to all beings, he obtaineth superme devotion unto Me. Wisdom as if only awakens deeper love for Him in us and by devotion the wise man knoweth Me in essence (XVIII, 54, 55). Having thus known Me in essence he forthwith entereth into That. That, for factually there can be no entrance into Me. You only enter, become the Brahman.

(Concluded)

CURRENT PHILOSOPHICAL THINKING IN INDIA

Part I*

THE JUBILEE SESSION OF THE INDIAN PHILOSOPHICAL CONGRESS 1950

Introduction:

A quarter of a century may be considered to be a short period in the history of a nation, but the second quarter of this century was crammed with highly significant, epoch-making and even thrilling events that have changed the head and front of human society. The Second World War and the consequences—scientific, political and economic—that followed from it, have produced revolutionary changes in twenty-five years. And it was during this period of stress and storm that the Indian Philosophical Congress was born and grew up to maturity, giving the lie direct to the lazy belief that philosophy can flourish only in an atmosphere of ease, comfort and plenitude. The achievements of the Congress are recorded in twenty-five substantial volumes of its annual proceedings, the last of which is now under review.

The history of the Indian Philosophical Congress, since its foundation in 1925, is very interesting and revealing. It points to the unmistakable fact that here in our country, our thinkers are making a persistent effort to synthesize the Western and Eastern attitudes to life, and are thus

paving the way for the birth of a new Darsana. That the Indian Philosophical Congress was an off-shoot, in a sense, of the Science Congress is an event of some significance. And when we take a glance at the long lists of general and sectional presidents and the themes of their presidential addresses, we feel convinced that we are on the threshold of a new, upsurging era in Indian Philosophy.

One noteworthy event in the history of the Congress is the abolition of Communal Sections. At the Lucknow Session held in 1944, it was resolved to abolish the Section on Islamic Philosophy and to regroup the sections into History of Philosophy, Logic and Metaphysics, Psychology and Social Philosophy. 'If philosophy is to justify its existence' says Prof. A. R. Wadia in 'A Retrospect' in the volume under review, 'as a dispassionate study of truth, it cannot have geographical boundaries.' And, we should like to add, it should not allow bigoted theologies to creep into its fold under the guise of pseudo-philosophies. The Congress has given the right lead, and it is time that our Universities followed this lead and removed communal philosophies from their courses. 'What has the Congress done?' asks

Prof. Wadia in his Retrospect, and he answers the question in a very restrained and modest way. He is needlessly apologetic about its achievements. It has brought about unity amongst philosophers in our country, and it has unified philosophic thinking. It has poured encouragement and enthusiasm into the minds of students of philosophy whenever their interest flagged and depression set in. It has brought young philosophers to the front, and has stimulated them into undertaking adventures in original thinking. It has created a sense of fellowship among teachers of philosophy in the Universities who may have otherwise felt lonely and isolated. And in these days when in some parts of the country philosophy is being undervalued and even ridiculed, it has, through its annual conferences, brought new strength and a sense of purpose to the votaries of the queen of sciences. Above all, the Congress has, in a true sense, released the creative energies of young philosophers, and as I have said above, it has paved the way for the birth of a new Darsana!

Presidential Addresses:

The dominant mood in any contemporary gathering of philosophers seems to be one of wistfulness, nay more, it is one of pessimism. That this should be so, in spite of the excellent and valuable work done by them, is surprising and even painful. 'I have sometimes wondered' says Prof. Humayun Kabir in his Presidential address to the section on 'History of Philosophy,' (P. 29). 'Why Indians who have always been noted for their sensitive and acute intellect, and for their interest in finding out the wherefore of everything, should now exhibit such disinclination for the study of philosophy.' Prof. Wadia remarks in his symposium paper (p. 68) that 'there is a widespread feeling that India has had too much of philosophy and it would be better to have less of it, if not nothing of it.' Prof. Wadia has a plausible explanation for this state of affairs. But what I feel about the situation is this. Looking round about us we find enough cause for gloom and despair. Human nature appears to be sinking to depths beyond redemption. Pessimism about man and his destiny is understandable, though unjustifiable. But pessimism about man's neglect of philosophy is inexcusable. This very neglect

should be a challenge to us to assert the sovereignty of Philosophy. 'Alone and deserted by all!' Let it be so. We take up the challenge, and we shall win. It is in a spirit of quiet confidence and unshakable faith in his mission that the philosopher should go about his task. Extroversion in the philosopher, specially the philosopher in India, is inexcusable.

The Sectional Addresses:

The Sectional Presidents at the Jubilee Session have, by some happy concurrence of events, chosen to deal with the fundamental aspects of the different branches of Philosophy. Prof. Humayun Kabir discusses the profound cultural value of a study of philosophy and of the history of philosophy. History of philosophy is philosophy, history of science is not science. And the study of that history is an integral part of the philosophic discipline. The lesson which a discriminating study of the history teaches is not 'that no belief is sacrosanct and beyond question'. It is something different. It is that the genuine philosopher should see the other man's point of view, see it, understand it with sympathy and respect it. Informed tolerance, which is the high water-mark of true culture is the first result of the proper study of history of philosophy. Philosophy fosters individuality, and makes for individual freedom. And that is why the communists are mortally afraid of philosophy. They have banished it from their so-called academies and universities. But they are shrewd enough to see that man cannot live without philosophy. So, they have fabricated a pseudo-philosophy, called Soviet Philosophy. It is like killing the calf and stuffing its skin to present it to the mother-cow for draining it of its milk. And the poor deluded cow parts with its milk. But there are cows and cows, and there are wary ones too that cannot be deluded, by the stuffed calf of Soviet Philosophy!

Two other fundamental questions are raised by Prof. Kabir. One is the reason for the shift of philosophical interest from ethical or ontological questions to problems of epistemology, and the other is the utter lack of interest in philosophy in our country at the present critical stage in the evolution of our national life. No explanation is essayed for the former. In our opinion it is the natural consequence of the one-sided rationalistic

*A review of the *Silver Jubilee Commemoration Volume*, the Indian Philosophical Congress, 1950; Published by Prof. N. A. Nikam, Secretary, Indian Philosophical Congress, Basavangudi, Bangalore.

trend of speculation inaugurated by Descartes, the father of all modern European Philosophy. Hume's nihilism and scepticism are the *reductio ad absurdum* of Cartesian rationalism, while logical positivism, and dialectical materialism are its abortive offsprings in the contemporary age. Philosophers should realise, at least now, that metaphysics reared on non-spiritual (secular) foundations is bound to generate philosophical monstrosities.

As regards the unpopularity of philosophical studies, Prof. Kabir believes that this sorry state of affairs is due 'at least in part to defects in the organisation of the syllabus and the methods of teaching in the Universities.' We agree, but the deeper cause for the neglect of Philosophy in general, and of Indian Philosophy in particular, lies elsewhere. It is the ridicule which men in responsible positions, are irresponsibly pouring upon philosophy and philosophers in our country. 'Oh, we have had enough of philosophy and all that kind of stuff' said a self-conceited professor, and a certain university had the temerity to abolish Philosophy from its courses. 'Philosophy does not bake any bread,' they say. But one is bound to wonder whether all other subjects were all the time baking bread alone! The trouble seems to be that the vast majority of intellectuals, philosophers not excepted, seems to consider philosophy as merely an exercise, of course a tough exercise, for the intellect. That philosophy is a view of life and more, a way of life is not readily granted by them. The philosopher himself is to blame for this sorry state of affairs!

The inherent weakness in European Philosophy is brought out by Prof. A. C. Mukherji who presents to us in his learned presidential address on 'Traditional Epistemology,' a thorough and searching analysis of the deplorable condition of contemporary Epistemology. It is refreshing to read the masterly unmasking of the false claims of existentialism and logical positivism. I am in entire agreement with his conclusion that 'radical scepticism or total agnosticism is a disguised parasite that feeds upon the sap supplied by the parent tree of absolute knowledge.' But one is bound to ask why after a long and respected and universally accepted philosophical tradition reaching back to Thales in ancient Greece, European thinkers should want to dismiss all metaphysical

problems as pseudo-problems. Why is there this widespread distrust of metaphysics? Is it not because metaphysics has lost sight of its true mission? Giving up its lofty concern with the things of the spirit, metaphysics made a steady climb down to things of sense. The dualism between the real and the knowable which has disturbed the vision of modern philosophy is, in essence, of its own making. We may be tempted to accuse Locke and Hume, but the blame should be laid really at the doors of Kant, Descartes and even of Aristotle and Plato. *Pure* philosophy like *pure* science, is bound to commit suicide in the long run!

The corrective to the self-humiliating and self-destructive trends in European Philosophy is suggested by Dr. T. M. P. Mahadevan in his Presidential address on 'Beyond Ethics.' Dr. Mahadevan's thesis 'that morality cannot be man's rest-place and that he must rise even above it to an experience where there is fulfilment and no more endeavour, no aspiration and no regret,' contains in a nut-shell the root cause of all the ills that not only Western ethics but Western philosophy is heir to, and the remedy therefore. When Ethics and philosophy abdicated their claim to guide man to the higher spiritual levels of experience, when ethics cut itself loose from its moorings in metaphysics, and metaphysics from spirituality, then both metaphysics and ethics were bound to degenerate into mere intellectual games ending in self-contradictions, self-denials and utterly barren speculations. 'Philosophy is *Darsana*. It is knowledge *by acquaintance*. It is self-realization, the self being understood not as a psychic entity, but as the inner reality of the soul. The sole aim of philosophy is to discover the *truth* of things by looking *within*; the goal of philosophy is *intuitive* wisdom or *insight* and not theoretical knowledge. And ethics is the discipline which functions solely in the service of such philosophy, and prescribes the norm of conduct for gaining the intuitive insight leading to final self-realization.' Such are the uplifting ideas sponsored and defended by Dr. Mahadevan. It is an indisputable fact that ethics and philosophy have fallen into disrepute, because they have become faithless to these ideals.

When we search for the root causes of the decadence of philosophy, logic and ethics, we have

necessarily to look for them in the mind of man, for, after all, they can bear their richest fruit only through the creative functions of the human mind. In this sense, then, psychology is the foundation for philosophy, logic, ethics, aesthetics and other disciplines. And Prof. S. C. Dutt has chosen an apt theme—'The present trend of Psychology' for discussion in his presidential address. He has done well in focussing attention on two burning problems in psychology, namely, the steady drift of psychology away from philosophy and the existence of the rival and conflicting schools in psychology. Prof. Dutt rightly deprecates the antipathy of psychology to metaphysics and asks two pertinent questions: 'Is the (psychologist's) dread of metaphysics sufficient ground to taboo mind, consciousness and reason? Is not this unconsciously, but surely and dogmatically, flying into the opposite camp of metaphysics, namely, materialism?' But is not modern metaphysics itself flying into the enemy's camp? If philosophy is to be equated to metaphysics of sense experience, and to conceptual juggling based on that sense experience carried on what is known as the transcendental level, then psychology has every right to cut herself away from metaphysics and declare her independence. But if philosophy is the search for truth and for ultimate values, realising which, the self can realise itself as one with Divinity, then psychology will and must continue to be the handmaid of philosophy. Viewed from this point, Prof. Dutt is right in bringing in yoga psychology at the close of his address. The yoga system is an example, par excellence, of the relation of psychology to philosophy. In it 'psychology is harnessed to the spiritual end of attaining supreme bliss.' Psychology as the science of human nature, should help man to realise the highest in himself. It cannot, as a mere positive science, pose to be indifferent to questions of value. The normative factors in human experience cannot be totally ignored by psychology.

And that leads one on to the thorny problem of conflict in contemporary psychology. The existence of rival schools in a science is, no doubt, an ugly phenomenon. Unity in psychology must somehow be established, for it is as absurd to speak of psychologies as it is to speak of physicses or

chemistries. The hope for unity lies hidden in the conflicting schools themselves. 'Behaviourism, Purposivism, Psycho-analysis and Gestalt psychology apparently seem to be in bitter opposition to one another, but in reality they are mutually complimentary. The body and the mind with its conscious and unconscious levels, are but different aspects of man's personality. For an understanding of the whole man we need a knowledge of every aspect of his nature and of every part of each one of the aspects. After all, man's behaviour is purposive and goal-seeking; so, taking purposivism as the rallying ground for unity, we can show how the goal or purpose of behaviour is realised through the activity of the body which is more or less governed by the mechanistic laws as conceived by behaviourism, and how conscious purposes are controlled and directed by unconscious strivings as revealed by psycho-analysis. And behaviour does exhibit the characteristic of *totality* which is the pre-occupation of the Gestalt School. Thus each school has discovered some partial truth relating to human nature, and no one of them is in possession of the whole truth. The parable of the seven blind men who went to see an elephant is not altogether inapplicable to the position of the rival schools of contemporary psychology.

The Symposia:

The Jubilee Symposia just like the sectional addresses, seem to go to the very foundations of certain fundamental philosophical problems. The first symposium discusses the 'Place of the philosopher in Modern Society.' There is a subtle suggestion, open, of course, to direct challenge, underlying the theme of the symposium which the symposiasts seem to have accepted. It is that 'Modern Society' is the result of a desirable process of evolution, that it is one of the best, if not the best, of all conceivable forms which society can take, and that the philosopher who does not fit into this society and cater to its needs has no right to exist. This, I contend is open to challenge. 'Modern Society' is so much a slave of the machine, and of mechanistic philosophy of life, is so much governed by an absurd and false scale values, is so completely responsible for dehumanising man, that one wonders whether it is not, after all, a new tool which the evil one

has forged to thwart the purposes and aim of the Divine will. The philosopher has to stand *outside* such a society and lash it unsparingly into a sense of its true nature and its true destiny. The philosopher in Modern Society, like the prophets in ancient Hebrew Society, has to expose ruthlessly the intolerable vices going under the name of social virtues, and through, harsh and unsparing criticism, restore to society its original spiritual nature. The philosopher is not to play to the gallery; he is not to play the tune called by the mass; his duty is to lay the whip heavily on the back of society till it sheds off its false skin.

The two symposiasts are needlessly apologetic about the role of the philosopher in society. When true philosophy is not, there is spiritual decadence and regression of the human to the animal level. Prof. Wadia in pleading for the Western outlook in philosophy has severely condemned the Indian view of life. Luckily his challenging position has been met and refuted by two other contributors to the Jubilee volume—namely, by Dr. Chubb in 'The Nature of truth' and by Sri Aurobindo in 'The Indian Conception of life.' The latter deserves to be read with reverence. We require to be awakened out of our somnolent attitude by rude shaking, and this shaking has been administered to self-complacent Indian thinkers by Professor Wadia. But it is not altogether right to hold that Western Philosophy alone 'has brought us back to solid earth and made us realize that philosophy must make us better, morally and metaphysically, here and now.' (p. 68). Nor is it fair to Indian philosophy to say that it is worthless in the present state of evolution of Indian society. The correct interpretation of the Indian view of life is given by Sri Aurobindo. 'The peculiarity of the Indian eye of thought is that it sees or searches everywhere for the spirit... Its idea of the world, of nature, of existence is not physical, but psychological and spiritual; spirit, soul, consciousness are not only greater than inconscient matter and force, but they precede and originate, and force and matter cannot exist without them... Man himself is not a life and mind born of and eternally subject to physical nature, but a spirit using life and body. It is an understanding faith in this conception of existence and the attempt to live it out and get from the materialised and enter into a

spiritual consciousness which constitutes the much-talked of Indian spirituality...'

'The dignity of human existence, given to it by the thought of the Vedantic and the classical ages of Indian culture, exceeded anything conceived by the noblest Western idea of humanity—' (pp.173-175). This brilliant exposition of the Indian conception of life and Professor Hirianna's 'A Neglected Ideal of Life', when taken together, present to us the Indian Philosophy of life in correct perspective. Philosophy is after all, a means towards an end, the end being complete self-realization. It is unfair to belittle the value of Indian Philosophy because of its rigorous insistence on self-control, self-denial and renunciation of sense objects. This insistence is the high water-mark of mature philosophy.

A great thinker often creates considerable agitation in the philosophic world by casting into its midst some very disturbing doctrine. The 'Maya' concept of Sri Sankara is an example. Since the Mayavada was formulated, philosophers have been arguing violently either against it or for it. A few have attempted to modify it or transform it out of all recognition. It has become a perennial problem in philosophy. The second symposium presents to us different interpretations of Sri Aurobindo's attitude towards this problem. It is pointed out that Sri Aurobindo's attempt at spiritualising the material offers a view of the sense-world which, while not denying altogether its reality, puts it in its proper place by according to it a secondary or instrumental value in relation to the evolution of the Super Mind. This three-dimensional world functioning in the time-space-causality continuum is, after all, a construct. I recall a brilliant lecture by a mathematician who reconstructed, through the exercise of his rare imaginative gifts, a two-dimensional world out of material of this our three-dimensional world. It was this same world of ours, but on it would appear beings of two dimensions only. And how unreal it appeared to the audience, and how unreal the lecturer made this solid world of ours appear to the denizens of his two-dimensional world! And I was forcibly reminded of Mayavada! To one who is conscious all the time that this life and this world are only means to end, the objects of sense-experience are bound to appear

as unreal. But there is a psychological reason why we do not give up our belief in the reality of this world. It is so very pleasant, so very stimulating to our senses and so very satisfying to them! Even the gods covet human birth! What unlimited opportunities we have for sense-enjoyment and sensuous indulgence! Is it not sheer madness to call all this Maya!

The world is shrinking daily and is becoming a very small place. We have got to live as one people in this small world. And we should take the sting off the many things that tend to divide us and keep us apart. Of these, unfortunately, religious creeds and dogmas are the most recalcitrant. It was Bhagavan Sri Ramakrishna who first demonstrated by practice, not merely by precept, the unity of all religions by going to their fundamentals. It is very gratifying to note that the third symposium is devoted to the elucidation of the fundamentals of Living Faiths. For an understanding of the fundamentals will lead to the realization of the unity of religions.

The contributed papers are well-chosen to fit into the general frame-work of the volume. Just like the two to which I have already drawn attention, they deal with the deeper spiritual aspects of philosophy. And the volume fittingly

concludes with the Presidential Address of the First President of the Congress, Poet Rabindranath Tagore. It deals with Truth, Freedom and Creation, but essentially it is the outpouring of the agonised soul of a poet. Looking round him the great creative Poet cries out, 'The modern civilisation is largely composed of *atma-hano janak* who are spiritual suicides. It has lost its will for *limiting its desires* for *restraining its perpetual self-exaggeration*. Because it has lost its philosophy of life, it loses its art of living, ...it mistakes skill for power and *realism for reality*. In the middle ages when Europe believed in the Kingdom of Heaven, she struggled to modulate her life's forces to effect their harmonious relation to this ideal, which always sent its call to her activities in the midst of the boisterous conflict of her passions...*Thou shalt not covet, thou must find thy true limits*. Today there is only a furious rage for raising numberless brick-kilas in place of buildings. The great scheme of the master-builder has been smothered under the heaps of brick-dust—'

This smothering is the result of Western civilization which is the offspring of Western Philosophy and Western view of life. Let Indian Philosophers beware!

P. S. NAIDU

Part-II*

THE TWENTY-SIXTH SESSION OF THE INDIAN PHILOSOPHICAL CONGRESS

The rendezvous was Poona. The philosophers of the four corners of India, not to speak of Ceylon and Burma, converged to that beautiful place to hold a conference and discuss problems concerning the welfare of mankind. The young and enterprising University of Poona, under the able guidance of Dr. Jayakar vindicated the honour of the Maharashtrians by their courtesy and hospitality. The delegates to the Philosophical Congress were well-received and made to feel at home by the local secretaries and their band of cheerful volunteers.

The deliberations of the conference began on the morning of the 27th of December and continued for three days. A warm welcome was extended to the delegates by Dr. Jayakar, the Vice-Chancellor. The Hon'ble Mr. Gadgil then inaugurated the conference. Discussing the role of Philosophy in re-

construction the Hon'ble minister said that only the one who forgets his self could be really of service to society. He added that we, Indians, must begin to think less of our spiritualism and more of the problems facing life. The difference between what is preached and what is practised should be removed and a high degree of personal integrity should be cultivated. He charged the philosophers with the task of supplying a new frame-work of ideas which would effectively control the destructive forces and pave the way for peace.

The President of the Session, Prof. A. C. Mukherji of the Allahabad University, delivered an inspiring presidential address on Human Personality. Deploing the modern psychological trends to reduce man to a mere 'Psychophysical complex' by using the method of experimentation and measure-

* A Report of the proceedings of the XXVth Session of the Indian Philosophical Congress, 1951.

ment, Prof. Mukherji asserted that there is a metaphysical unity of the self which is fundamental and on which the changing generalizations of experimental findings concerning the relative experience are predicted. Thought is not faculty of the mind which can be objectified. It is a transcendental principle, presupposed by all relative experience. Correlation between thought and object cannot exist, for the logical presupposition of the object is the thought. Hence thought which is consciousness, Prof. Mukherji maintained, cannot be explained by naturalism. He sounded a note of warning that unless the higher nature of man and the higher values of life are realized, the ethical and social life of man cannot be satisfactory.

The discussion on the concept of man and the Philosophy of Education in the East and West formed an interesting part of the proceedings on the first day. It was planned as a continuation of the *Unesco* symposium held in New Delhi the previous week. But the foreign delegates could not come to Poona for one reason or another. Prof. Havet who is in charge of Humanistic Division of the *Unesco* explained the scope of the Symposium. Representative members of the Congress expressed their views on the problem.

The need for clarifying the Concept of Man as well as the formulation of a sound philosophy of education is very urgent today. The pattern of a civilization and the function of a culture are determined by the value that is given therein to the human personality. The ideological tensions of the modern world are the result of a conflict of cultures. If this is to be controlled, if the nations of the world are to be directed towards a stable world peace, then each man should know what he is and what he stands for. The traditional way of interpreting the West as materialistic and the East as spiritualistic is rather overdone. Speakers at this symposium emphasized the fact that the terms 'eastern' and 'western' are relative and that there should be synthesis or harmony of cultures based on a 'whole-view' of man. This can be achieved, they said, only by educating man, not on a national basis as it is done today, but on an international and intercultural basis. Prof. A. R. Wadia, President of Executive Committee of the Congress, said that a philosophical approach should form the basis of all education if people are to be redeemed from their prejudices and conflicts.

The second and third days of the conference were devoted to the addresses by Sectional Presidents, Symposia, and Sectional meetings. The President of the History of Philosophy Section, Prof. R. Ramanujachari of Annamalai University took the delegates through 'the Evolution of Philosophical Ideas.' His address was a denial of the persistent criticism that there can be no progress in philosophy. Analysing the concepts of Moksha and the several means of attaining it such as Jnana, Bhakti, Prapatti, etc., the lecturer pointed out how they changed their content with the changing conditions of life, acquiring a fuller and richer meaning, thereby constituting the progress of philosophic thought. This address was not only the least controversial as it was an exposition of some of the concepts of Indian Philosophy according to Visishtadvaita, but it was also marked by its extreme brevity—a thing rare in these days of long-winded speeches.

The presidential address of the Logic and Metaphysics section was rather a hard nut to crack. Prof. Kalidas Bhattacharyya of Calcutta introduced a new category of the 'Indefinite' into all thought forms by virtue of which it is impossible to say *a posteriori* that thought has validity. The contention of the sectional President was that the validity of thought is only possible if and when synthetic *a-priori* is possible.

The Presidential addresses of the Ethics and Psychology sections also provided interesting material for thought. Prof. S. V. Dandekar of Poona set forth the essential events of Hindu ethics and suggested a solution for the problems of the modern man based on the Hindu point of view of social and ethical behaviour. That modern psychical research would be benefited by a contact with and assimilation of ancient yogic principles formed the theme of the presidential address of psychology section which was given by Dr. B. L. Atreya of Banaras.

Besides these presidential addresses there were two interesting symposia. In the first there was a searching discussion on 'Is Existentialism Philosophy?' As Existentialism is one of the philosophical fashions of the day, there were many enthusiastic speakers on the subject. Of those who were the main participants, the first two vehemently supported and denied the possibility of Existentialism being regarded as a philosophy.

These were succeeded by a third member adopting a non-committal policy which maintained that there is much to be said on both sides. The most fruitful part of the discussion was the contribution of the French Philosopher Havet who was present at the Session as an Observer on behalf of the *Unesco*. He pointed out that if any philosophy is to be judged, it must be done so by taking into account the traditions and atmosphere under which it was instituted and cherished. Translations do not do adequate justice to a philosopher or a philosophical school. Since most of the Existentialists have written either in French or German, understanding of the terminology they use is necessary before their thought could properly be evaluated. Prof. Nikam offered a critical study of Existentialism in the light of Indian thought.

The other Symposium was on 'Can there be religion without God?' This is an ancient subject, discussed from immemorial times. There have been ardent partisans on either side throughout history. The delegates of the Philosophical Congress were no exception. The leaders of the Symposium gave all possible definitions of God and Religion, trying to evaluate some sort of a fundamental relation between the two. The religious consciousness of a people which postulates a personal God as the basic reality was mentioned by a number of speakers in support of their view that a religion without God is an empty affair. On the other hand, ethical religions such as Buddhism and Jainism were cited as evidences historically for a possibility of a religion without God.

But after all that discussion one could not escape from the feeling that many aspects of the problem were not discussed. For instance at one stage, it was stated that in certain philosophico-religious beliefs such as Advaita the idea of God is negated. This was not clarified, since it is not a true representation of the Philosophy of Sankara. Similarly, no mention was made of the Hebrew religion which never thought of God as a Person but only as a Power. Nor were the emergent evolution theories touched upon which make God a future event and therefore negate all discussion of the problem.

A number of thought-provoking papers were also read at the sectional meetings. As usual the most popular and lively section was the logic and metaphysics section. Such papers like 'Reason and Revelation', 'Identity of the Self', 'The

place of Logical positivism in the history of Philosophy' all evoked a great deal of interesting discussion.

This is the age of the Common Man. Therefore, it was but fitting that the philosopher should leave his academic chair and carry the message to the public. On the last evening of the conference a public meeting was organised when delegates of the congress addressed the people of Poona on 'Towards a World Philosophy'. With Prof. A. C. Mukherji in the chair, Madame Sophia Wadia from Bombay delivered an inspiring address urging the people to think in terms of the universal spirit which is present in all human beings and which should constitute the basis for all philosophy. The next speaker Dr. Atreya from Banaras, in his usual genial way, exhorted the people to think only about the spirit in man. Dr. T. M. P. Mahadevan from Madras said that any philosophy would not be possible as long as man had to toil and sweat for his daily bread. When the fundamental problem of keeping body and soul together is not solved, the higher problem of a world philosophy cannot arise. With this preface, he went on to expound his conception of a world-philosophy. A comprehensive world-philosophy would require a synoptic mind. What we, individual philosophers, could immediately aspire for is to train ourselves in *world-philosophizing*. In order that this may be achieved, said Dr. Mahadevan, each philosophical view or perspective should be, as far as possible, self-consistent and should contain within itself seeds of self-correction; it should be free from narrowness and should recognize the truth in other views also; it should be such that it is integrated with life as a whole; and it should not stop with edifying our mind but should go on to exalt our life.

The rigours of these philosophic discussions were relieved by excursions to interesting places in Poona and the 'At homes' in the evenings. It was on the whole a strenuous and fruitful conference. That serious-minded philosophers meet and discuss once a year in our country is itself a great thing. Surely, no spectacular immediate effect on society can be expected. But it is gratifying to note that at least some of the cobwebs blinding the vision of the people get blown away in this process.

(Mrs.) SARASVATI CHENNAKESAVAN, M.A.

Pachaiyappa's College, Madras

The entire following collection, (except the Delhi University convocation address) has been made from the reports that appeared in the daily papers.

UNIVERSITY OF MADRAS

Speaker: SRI K. MADHAVA MENON

August 23, 1951

1. Necessities of life, exigencies of times and urgencies of humanity require that the graduates should cultivate the following habits:

- (a) They should avoid the shoddy and strive for the best.
- (b) They should not allow themselves to be overcome by that complacency or lassitude and indolence which is so ready to tempt people to ruin.
- (c) They should love their neighbours at least to the extent their common interest requires it.
- (d) In these matters what is required is an alertness which, however difficult to show in the beginning, can be made with some determination on the practitioners' part an easy dependable habit.
- (e) When developed in the above manner they will be doing their duties to themselves, the nation and the humanity.

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AGRA UNIVERSITY

Speaker:

DR. A. LAKSHMANASWAMI MUDALIAR

November 10, 1951

1. There has been a definite lowering of standard in regard to University education and the products turned out by the Universities though bright exceptions are not totally absent.

2. The lowering of standard was due to the chaotic sort of conditions that exist today in most Colleges and Universities:

- (a) There is overcrowding in the colleges, and consequently lack of personal contact between teachers and students.
- (b) The economic remuneration offered by the profession of teaching is so inadequate and uninviting that it fails to attract those who are most competent for the profession.

3. The indiscipline marked in the students' community is a matter of great concern to the educationists. How did the Indian student who was known and famous for his innate qualities of reverence and respect for the teacher, for parents

and for elders, come to lose these qualities today? Are the students entirely responsible for this?

4. Much of the indiscipline that unfortunately prevails in the student community today can be traced to the behaviour of general public in economic, social and political fields. Students take their cue from what they see their elders doing in the practical affairs of life and faithfully apply it in their own spheres!

5. This is not to support the indiscipline in the student community. A country cannot prosper unless its youths are trained in the habit of self-discipline.

6. India is just through a mighty experiment in democracy. Youths must play their part nobly and well. It is they who are most responsive to great visions and noble impulses in doing their duties to their country and the world.

7. The world badly requires today true magnanimous feeling of internationalism and all what it genuinely means. As a blighting result of the two wars there has been some amount of lowering of standard in the Universities of other countries too, but in other countries they see to it that, whatever the difficulties, the cause of education suffers the least. But could it be so said of India? One feels concerned to know that the Planning Commission proposes a total expenditure of Rs. 120 crores for the next five years in all the States for all grades of education. If Great Britain votes the expenditure of £. 15 millions a year to help the 24 Universities, what should be the figure of expenditure in such a vast country as India where illiteracy is the lot of 80% of the people?

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NAGPUR UNIVERSITY

Speaker: DR. H. C. MUKHERJEE

November 26, 1951

1. It is universally admitted that the twin functions of the Universities are the education of the youth and discovery of new truths.

2. The acquiring of fresh knowledge through research not only enriches and diversifies human life in the intellectual realm, but it also helps

forward enormously the technical and economic development of the country.

3. English today is the lingua franca of the world. If we neglect a proper study of English, we run the risk of losing our rightful place in the international, cultural, intellectual, economic and even commercial world.

4. To-day training for leadership in the professions and in public life is regarded as one of the fundamental aims of university education.

5. Universities are also expected to impart 'balanced education', which means that University training of our young people cannot be concerned with any single element of life but rather with varied aspects of living, so that for every person the result will be the best all-round practical development associated with efficient training in his special field of work.

6. The inevitable consequence of the present unsatisfactory but technically correct democratic set-up is a tendency towards an insensible splitting up of the people into two classes—subject masses and ruling classes.

7. It is specially expected that the products of the Nagpur University should popularize the basic education system which Mahatma Gandhi developed from Wardha.

UNIVERSITY OF DELHI

Speaker:

SRI ALLADI KRISHNASWAMI AIYAR

November 30, 1951

1. The bold experiment of broad-basing democracy on adult franchise in India, a country where an over-whelming majority of the people is illiterate, could succeed only if our educated people observe the duty of imparting a sense of right values to the masses.

2. The question, therefore, is: how to impart the sense of right values to the common man to whom this age is said to belong?

3. It depends upon the right use of the instruments for the dissemination of knowledge and information through such media as radio, film, press, and public platforms.

4. The present age requires a new type of leadership.

5. Our Universities which are run with the financial aid of the public exchequer must make

their services available to the community as a whole.

6. Food problem being one of the greatest and most urgent problems of the nation, Universities should actively employ themselves to help solve this exacting problem.

7. While the Universities' autonomy should be respected, the Universities should also give the impression of realising their duties to the community.

8. The future of democracy in India depends upon the character-training imparted in the Universities in India.

9. Viewing the whole realm of knowledge in its proper perspective, the Universities should lay judicious stress on the study of science, humanities, Sanskrit literature and Indian philosophy. Both utility-values and value-utilities should be taken care of.

10. The members of the Universities should cultivate the habit of forging widest possible contacts with different kinds of peoples and views.

11. 'सहानुवृत्ति'-spirit should permeate the Universities.

12. English, being the working world-language should be studied with sufficient care.

13. Ideal co-ordination of efforts between Universities and other institutes are urgently needed. Specialization in technology and deep study of fundamental sciences should go hand in hand.

14. Our Universities should so equip themselves that they may continuously supply highly qualified personnel to man the various industries.

15. Our Universities should grow more anxious to help make original and valuable contribution to the fund of human knowledge in all branches. Research must become a passion with the Universities.

16. It is unfortunate that the scheme for establishing an All India Indological Research Institute has not materialised.

17. If the Universities were to register scientific advancement, scientific attitude must be inculcated in the students at secondary, nay, primary stages.

18. Improvement of University education in India will to a large extent depend on how soon the popular Governments come to regard expenditure on education as a first-class capital invest-

ment. Along with these there should be concentrated and organized efforts to utilize properly the instinct of private philanthropy.

19. Unless means for better remuneration of teachers are guaranteed there is little chance of the improvement of University education.

20. Graduates should prove themselves to be above narrow self-interest and various prejudices and dutiful to the community at large, ready to assume leadership in the various spheres where the old guards are vacating.

21. Graduates must give their best to the services of the nation and try to usher in a higher type of society, always calling forth and inspiring the higher sentiments, emotions, and faculties of man.

22. They should have a single rule of conduct both for private and public life and should continue to be perpetual students even after the so-called student career.

23. It is not dazzling brilliance that counts ultimately, but thoroughness in application of high principles in daily life in a sustained manner stands a man in good stead.

24. Cultivation of fearlessness, manliness, and self-confidence are the very crux of education.

25. Finally it should be clearly understood and always remembered that all studies were intended for the enlightenment of the mind and illumination of the soul.

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**TATA INSTITUTE OF SOCIAL SCIENCES
AT ANDHERI**

Speaker: DR. M. R. JAYAKAR

December 2, 1951

1. The concept of social welfare was not new in India. Born in the very early times of our history the concept of social service has evolved by stages. The Gita lays stress on the gospel of incessant service to humanity. God could be best served through the service of His creatures. This ideal, at a later age inspired the work of social reformers in India. Their lives still serve as an inspiration to our young men.

2. Social service should be an honourable profession, independent of the emolument it may receive.

3. Great importance should be attached to social service and training should be imparted to young men in a scientific manner.

4. Room has to be left for careful cultivation of human touch, personal relationship and delicate preservation of self-respect and honour which lie rooted in human mind, rich or poor. Even idiosyncrasies have often to be respected both in the person and his surroundings.

5. A scientific approach—which involved much investigation and patient study of all the aspects of problems—would prevent mistakes due often to an excess of goodwill and would save wastage of energy and philanthropy.

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ANNAMALAI UNIVERSITY

Speaker: SRI B. GOPALA REDDI

December 4, 1951

1. Students of this generation are fortunate in the sense that they have inherited the freedom of the country which is in fact a turning point in the history of India.

2. Democracy—our Constitution gives categorical preference to cabinet system of Government over the presidential system where the executive is responsible to an individual—is in constant search of good and able people to guide the destinies of millions of people. But if in a spirit of iconoclasm, we go on weakening or breaking our good people, worthless people will get hold of the machinery of the Government and bring untold miseries to the people.

3. Our problems and requirements are many and complicated. Our difficulties are many too. The poverty, disease and illiteracy of our land cannot be wiped out in a short time. Impatience cannot solve problems and achieve results. Decades of planned toil is necessary. The National Planning Commission—being the first plan to be followed by more ambitious plans, which neither promises much nor sits back hopelessly or complacently—is an effort in that direction.

4. Youths should put their shoulders to the wheel in implementing the Plan instead of being do-nothing gazers at glories of bygone ages. It behoves the youth to be messengers of a new hope and a new vision.

5. The communal problem drives us to ask the question,—shall we be nationalists and look after the interest of every one of our fellow citizens or shall we continue to think in terms of communal and sub-communal groups?

6. 'Varnashrama Dharma, whatever might have been its significance in the past is the biggest obstacle of our nationalism today.'

7. 'Short of inter-communal marriage,' the speaker was 'unable to offer any other cure for the cancer of communalism.'

8. Attachment to language is a sign of culture. And all culture must aim at unifying people, not at dividing them. If any language spoken in a particular area develops 'area-patriotism' rather too strongly, then what becomes of our national patriotism? The small must be subordinated to the big. If we want to survive as Indians, we have to give up militant parochialism.

9. Provincial autonomy and initiative are good. The administration can be decentralised. State problems could be looked after by the State Governments and healthy spirit of competition may be fostered for doing greater good to the people. The centre should not throttle the initiative of the states in the sphere of activity and aim at a dull uniformity. State Governments are sister Governments and must be treated as such. They should not be treated as subordinate Governments.

10. While it is essential that our languages should be developed ultimately to replace English as medium of instruction, nothing should be done in a hurry without providing for proper text and reference books.

11. The habit of appreciating fine arts and taking interests in social service activities should be cultivated.

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ALIGARH UNIVERSITY

Speaker: DR. RAJENDRA PRASAD

December 8, 1951

1. In the manner a current is diverted by a rock, man by his own efforts and with courage and adventurous spirit, can change the direction of history. Success in life of the graduates will depend on their own ideas and actions. If they would, they can do great good to themselves, their country and the world.

2. No one in India today—whatever his religion or language or race or caste—could claim that India belonged to him alone, for, in the making of the present-day India every other section has played as important a part as his own group

has done and so India of today was but a product of the joint efforts of all its children.

3. Wisdom and sagacity demand that everyone should co-operate with his fellow men for common welfare and prosperity and to transform this country into a land of beauty, to do which we have to take the thousand year old history of the country for granted.

4. Our essay in cultural integration and our determination not to efface any cultural group is the most important and prominent feature of our history.

5. Now that we were free and had our destiny in our hands we would have fully to grasp the lesson of history and have to mould our life in such a way as to be able to do good to ourselves and also to others.

6. Graduates should fully understand that at the basis of the Indian Constitution there is the fulfilment of a historical process. Here every individual calling himself an Indian should have equal rights, opportunities, privileges, security, and, therefore, equal duties to the State.

7. If all our countrymen clearly understand their rights and their duties, everyone of us will be able to live in complete peace and security and there will be all-round and quick progress in the country.

8. Those who have received high education and those who can understand all these matters owe a duty to impress these truths on their fellow countrymen and to prepare the latter for the fulfilment of their obligations.

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ANDHRA UNIVERSITY

Speaker: RAJAKUMARI AMRIT KAUR

December 8, 1951

1. It was a tragedy that our youth by and large could not be harnessed for the upliftment and betterment of rural India. But the rural India cries for the services of the intelligentsia.

2. If we were to make a disciplined nation, civic sense must be inculcated in our educational institutions.

3. It was a pity that students were often noticed indis disciplined and losing their golden opportunities of getting soaked in knowledge and frittering away their precious energies after things that did not matter. But the country which

required dedicated services were to turn to the youth alone.

4. We need a disciplined army of workers in every sphere. Avenues of self-development and self-fulfilment were open now. What we required were spirit of adventure, fearlessness, tireless energy, courage, a sense of dignity of labour,—all of which spring from a common source—a flaming love for humanity. We have to bring light where there is darkness, hope where there is despair.

5. However perfect might have been the structure of Indian society at one time, the need for social reform in the present times could not be over-emphasized. 'Change was paradoxically one of the unchanging laws of life.' It was upto the youth to get rid of all those customs and usages which were a drag on the society today.

6. We must pay adequate attention to the question of national language and English in the scheme of our education.

7. Four years were scarcely a moment in the history of a nation, yet much history has been made in the last four years in India. India goes ahead under the leadership of one who while shouldering the most stupendous burden, guides the destiny of the nation with vision, statesmanship, strength, faith, strict adherence to truth, human sympathy and understanding.

RAJPUTANA UNIVERSITY

Speaker: DR. S. RADHAKRISHNAN,

December 11, 1951

1. National progress was not to be judged by achievements of a few at the top.

2. Freedom must bring about the renewal of the vitality of the whole nation.

3. There could be no genuine political stability, no peace or prosperity unless the conditions which give rise to hopelessness and despair were removed.

4. If we are to face the future with some degree of confidence, radical and drastic changes require to be introduced.

5. 'Complacency and not Communism is our great enemy.'

UTKAL UNIVERSITY

Speaker:

DR. A. LAKSHMANASWAMI MUDALIAR

December 11, 1951

1. If a University were to answer the purpose of its existence in an ideal manner:

(a) it cannot and should not 'play the role of a Wool worth chain-stores which exhibits for sale cheap and finished articles suited to the needs and capacities of its variegated customers.'

(b) it must steer clear of these two extremes, the Scylla of isolationism and the Charybdis of commercialism and utilitarianism.

(c) it must have the maximum possible autonomy and should not get 'tied with the chariot-wheels of the departments of the secretariats through the Ministries concerned.'

(d) Political chiefs, unless they be experts in the particular type of education that is to be imparted through the University, should not be too actively associated with any advisory body of the University.

(e) Universities should however be always receptive of every helpful and useful idea which are creatively contributive to its fundamental purpose, from whichever quarter it may come.

(f) Universities should take note of International standards particularly in methods of professional education and should also modify their own programmes in such a way as may be found necessary and suitable to the conditions of the regions where they were situated.

2. Universities do ofcourse require state-subsidy. Now the question arises, is the acceptance of substantial financial support incompatible with the University's autonomy? The answer need not be necessarily negative. The University Grants Committee of Great Britain is the example to the point. This Committee though appointed by the Chancellor of Exchequer with the concurrence of the Ministry of Education, consists predominantly of academic persons with academic rather than official background. Government grants flow to Universities according to the recommendations of this Committee which is free both from political influence and University control but which knows the requirements of the Universities thoroughly well by virtue of its intimate contact with them.

It is time India too had her University Grants Committee.

3. The system of recruitment to the public services had a deadening effect upon Indian Universities. Today the education imparted in the Universities is too often considered as but a preparation to gain admission to one or other of the civil services of the country.

It is suggested that probably the adoption of the method of recruitment to the British civil services may be found helpful in India too. The cardinal points associated with such recruitment are as follows: selection at an early age with a view to determine a life-career; a close linking between the various levels of entrance and those of educational systems of the country; imparting a general rather than a specific education as a preparation for an official career and an examination which follows and does not seek to influence unduly the general school and University curricula; and finally a desire to see that the candidates who have tried and failed to enter into services should not thereby be at a disadvantage in their studies for other professions.

4. Much of the criticism about the lowering of standard in the universities is justified. But one point has to be conceded: if the efficiency of the public services is at a low ebb today it is due to many other causes besides the lowering of standard of university qualifications. The first step towards remedying this defect will be an appointment of Presidential Commission in the line of Royal Commissions appointed from time to time in Britain to study such problems thoroughly and suggest remedies.

UNIVERSITY OF ALLAHABAD

Speaker: *SRI K. M. MUNSHI

December 15, 1951

1. Under the impacts of the tremendous crisis in human spirit the world was just passing through, modern education has ignored the fundamental aspiration the result of which is a blithing profanation of all glorious things and thrones.

We have forgotten that man alone can help himself, and swallowed a new dope that man is made by his material wants being met.

'Cultural values which strengthen the spirit of man, family life, freedom, stability, peace and the sense of beauty, human unity, love, God-mindedness which transcend self, are all at a discount.

2. Exclusive stress laid by modern education on work from without neglecting the inner development was the cause of modern frustration.

3. Great Masters of creative life wanted people to work from within first; the work from without must follow from the inner strength.

4. To get over this crisis, reconstruction of the whole fabric of education is essential. Education must be brought to serve its own purpose.

5. What is the role of genuine education? Education in reality is and ought to be the

harmonizing agency between the fundamental aspiration of man and the material civilization of each age. First, it strengthens in the young men and women the fundamental aspiration and thereby imparts fresh vigour and direction to cultural values which represent it. Secondly, it creates the ideas and influences which shape social institutions in the light of the cultural values to suit the material civilization of that age.

6. What we require are the inspiration of creative ideas and loyalty to fundamental values.

7. For this purpose certain basic studies are absolutely indispensable for all students, viz: a study (a) of classical literature, (b) of the life and message of the great and noble men, (c) of India's history, (d) of history of the rise and fall of nations and empires and the growth and decay of their cultural values and progressive realization of the unity of men and (e) repeated recital of eternal messages enshrined in works like the Gita.

LUCKNOW UNIVERSITY

Speaker: DR. KAILASH NATH KATJU

December 17, 1951

1. Every country possessed something distinctive which its people felt they contributed to the common welfare of mankind. We in India must find out and properly cultivate these distinctive elements in our national life and institutions, political, economic and cultural.

2. It was not merely material prowess and maintenance of law and order in the land and ordered progress and liberty but something much more. The problem of making them feel that they had something distinctive to fight for had the widest implications.

3. Young men and women in India had before them many opportunities which they should utilize for the betterment of the country.

4. Adult franchise, the very cornerstone of the nation's democratic political structure would make the people appreciate that the country was their own and its independence meant their independence. The lack of this consciousness had been the cause of their subjugation.

PATNA UNIVERSITY

Speaker: RAJA MAHARAJA SINGH

December 22, 1951

1. Universities ought to be model institutions in which intellectual, ethical and social disciplines will be imbibed by students.

2. One often reads in dismay of the outbursts of the misdirected enthusiasm of the students which find expression in questionable practices like strikes etc.. But perpetrators should remember that strikes and other such methods are double-edged weapons!

3. But the entire responsibility of such unfortunate happenings does not always lie entirely with the students alone. It is highly regrettable that even teachers are sometimes found to be the secret or even open inspirers and supporters of such wrong actions.

4. No odium should be attached to English because it happens to be a foreign language, for if this international language is neglected, we shall lose hold upon the key to the store-house of world's learning.

CALCUTTA UNIVERSITY

Speaker: SRI MANGALADAS PAKVASA

December 22, 1951

1. The present method of education was one which followed the minute of Lord Macaulay (in 1833) which was designed for preparing material useful for the British rule in India.

2. True education must teach not merely some means of earning livelihood, tenets of citizenship or become only a nursery of thought. It should not merely lay stress on things, 'which are stocked in the brain like a godown, many a time ill-arranged and ill-assorted and of no practical use in after life.'

3. True education must impart initiation into the life of the spirit—a training of human souls in the pursuit of truth and the practice of virtue. It should be designed to develop moral and spiritual qualities.

4. Constant demand of rights makes one think whether or not instead of providing for fundamental rights in the Constitution it would have been wiser to provide for 'Fundamental Duties.' Emphasis on the observance of one's duties at every stage of education and life will make for the solution of many problems.

5. 'Stern measures' might be one of the ways of controlling the undesirable methods like strikes etc., followed by the students. But the more important thing was right guidance.

6. We should build our monuments not merely on the cement of material richness but on the rock of morality and great spirituality.

VISVABHARATI UNIVERSITY

Speaker: DR. S. RADHAKRISHNAN

December 24, 1951.

1. Today we have established supremacy to a large extent over nature and yet man is prostrate with fear and frustration and is trying to find out a place where he can hide himself.

2. There is no amount of conflict or any philosophy of 'either or' over which the spirit of man cannot triumph. The theory of 'either or' was something incompatible with our eastern traditions.

3. It is the eastern outlook of finding unity in the midst of diversity, of synthesising different elements that must dominate the world in future.

4. In building up the Visvabharati Rabindranath tried to follow in the footsteps of the great Indian traditions of cultural reconciliation. If we believe in this ideal, India has yet a lesson for the world.

5. India and the eastern countries in general had a great contribution to make to building our common civilization. Rabindranath had preached that Indian history of reconciliation through the ages. If the students remembered this ideal and worked for the same, they would be able to make a great contribution to the world.

6. When Tagore established the Visvabharati he made out that world-understanding was the essential means for the peace of the world. Peace, he added, could be achieved not in the realm of politics; it could be achieved through world-understanding.

The aim and purpose of education was not merely the development of intellect. It also must train up the imagination and emotion. That could be done only through the medium of fine arts including literature. Students must develop a freshness of feeling for nature and a sensitiveness of the soul in human surroundings. They must have also hunger for the unseen.

BENARES HINDU UNIVERSITY

Speaker: PROF. SIR RALPH TURNER

December 26, 1951.

1. In the west they have often concerned themselves far too narrowly with the western culture and western history, while Universities in India have on their part neglected too much the study of the culture and history of their Asian neighbours. In future their studies must

form a part of University curricula in India more fittingly in Benares.

2. It has been the experience that the task of bringing the student who starts from the scratch to the point where he can begin to conduct research is possible of achievement within a period of three years.

JADAVPUR COLLEGE OF ENGINEERING AND TECHNOLOGY

Speaker: DR. S. RADHAKRISHNAN

December 30, 1951.

1. An ill-fed people cannot ever become a great nation.

2. Political independence did not automatically bring about economic progress. Our Governments will therefore be judged by their economic and industrial achievements—how far they have been able to feed the hungry, clothe the naked and provide shelter to the shelterless. The supreme test of the governments would be how far they had been able to overcome the crisis of under-production, under-employment, over-population and worsening poverty.

3. India had to import nearly seven million tons of food grains. One should ask oneself whether cyclones and earth-quakes were enough to darken the skies of the newly emancipated nation. Have not the war-ravaged western countries got restored to former and normal conditions?

4. We have to understand all the trends and implications of the revolutionary times we are passing through and devote all our energies to improving the conditions so far as this country was concerned.

5. Whatever may be the particular association in life, a man must develop human outlook, as everyman was man before he was a specialist and nobody should be confused with the profession he was engaged in.

6. There should not be suppression of individual liberty, because the individual was the source of all good. We do require to improve the individual, and, if we improve the individual, society will reform itself. Any plan which obliterated the richness of the individual peculiarities could not be regarded as satisfactory.

7. Other nations can give us guidance, but cannot take our national character.

8. We have to adjust ourselves to the moving times of the modern world as was indicated in the 'Dharmachakra' of the national flag.

9. We would have to find out that our path lay on the sharp edge of a razor. To bring together the God above and the earth below—regeneration of humanity and transformation of this earth through sacrifice and discipline—should be the goal of our national education.

TRAVANCORE UNIVERSITY

Speaker: DR. A. R. MUDALIAR

January 28, 1952

1. The first half of the twentieth century has been marked by tremendous changes and remarkable scientific inventions. But much more incalculable in its effect than any of these changes has been the change all over the world in the human mind and in its outlook on men and matters.

2. If institutions like Universities are to fulfil their task the trends and implications of this most significant change has to be grasped in its entirety.

3. The thoughts, hopes and aspirations of the youth of this generation are not very clearly viewed, understood and appreciated by the people of older generation of the day—this essential fact requires to be grasped.

4. It is only by understanding this change fully and attuning to the requirements of it, the people of older generation could fulfil their duty and obligation to the younger ones and help guide them towards the right direction.

5. While one need not regret all the changes that have come and all the walls they have broken down, one really feels concerned over the disappearance of that protective and beneficent parental control over the young.

6. If the teachers are to fulfil the very important task they are entrusted with their position has to be brought back to its state of dignity by substantially improving their economic status.

7. Though a sense of frustration reigns paramount in this land inspite of the coming of independence, the youth should go ahead with a positive optimism.

NOTES AND COMMENTS

A PLEA FOR INTRODUCING INVOCATION CEREMONIES IN OUR COLLEGES AND UNIVERSITIES

The months of November and December are educationally and culturally very rich months in India. During these months various learned bodies and academic councils convene their annual conferences and learned men from various parts of the country meet together to discuss things, exchange ideas and take resolutions for future work. A rich harvest of substantial thinking is the result. One may say, during these months the nation's mental integrity and clarity are reasserted and thus the future imperceptibly forged. It is not the much vocal politicians alone, who often pose to be the sole makers of history, that are the nation-builders; much of this great work is done by the silent sober savants, academicians and men of learning and thinking. They help stabilize the past achievements and give direction to future ventures. The usefulness of their work should be more intelligently understood and energetically appreciated in this country. Possibilities should be explored how these annual meetings of the learned bodies of the nation could be made more fruitful.

Of all such annual meetings the most lively, colourful and imposing are the Convocation ceremonies of the different Universities of the country. Here is a rich and proud pageant of hopeful young graduates and other recipients of higher education coming together to receive certificates for their educational attainments. These recipients of higher education represent one of the richest treasures of the nation, nay of humanity. From among them will arise the future educators, crusaders, revolutionaries, builders, soldiers, leaders and administrators of the country.

One of the most important feature of the Convocation ceremonies are the Convocation addresses delivered by the savants, thinkers and administrators who are specially invited to speak to the august assembly on this significant occasion.

Elsewhere we have presented under the caption 'Current Educational Thinking in India' 'the Points, Pointers, and Exhortations in the Convocation Addresses.' A perusal of these pages will reveal with what deep anxiety, hope, confidence and a sense of urgency our elders approach the young, on the eve of their high march on the uncertain path of life, to deliver unto them the

benefit of their thought and experience. The wealth of the words of experience, wisdom and caution that are uttered during the celebrations is impressive. That is not to say that all the addresses were to be found equally helpful by the students. Perhaps there are controversial points also in some of the speeches. May be all points of precepts are not to be accepted without reservation. It is also not unlikely that some of the speeches are far removed from the immediate concern of students. In fact some of the speeches give an impression as though the speakers were more concerned with their own functional problems than with those of the students' present and future. On the whole, however, all the speeches are marked by a high spirit of earnestness.

But how far are the young graduates impressed and helped by these talks? A frank answer to this question may not be very encouraging. Apparelled in a kind of outlandish dress, the spectacularly arrayed young folk are all the time in a hilarious mood when the honourable speakers pour out their passionate words of exhortations. To be sure, the listeners are mainly interested in the receipt of the certificates of their academic achievements. Some among them might even be thinking of the feasibility of getting themselves snapped in the borrowed gown as soon as the functions were over (for who knows whether there would come in one's life a second chance of finding oneself so loosely entered in that unowned gown of honour). Most of the young folk cannot evidently be expected at the moment to be in a mood and temper ready to be damped with too many serious thoughts and high homilies. But, anyway, we have this tradition and convention of telling the students some very important things at this auspicious, but perhaps not very opportune moment.

We, however, do not at all venture to suggest that this very impressive and important convention should not be earnestly followed. Though many may be under the impression that the convention of Convocation addresses is a part of the Macaulay tradition, in fact its history in India goes back to a time when the history of England was yet to be born. The convention of Convocation addresses can be traced to genuine Vedic traditions. At

least one specimen of this convention we have on record. Every student of the Upanishads would at once remember the inspiring Convocation address delivered in one of our ancient forest Universities as recorded in the *Taittiriya Upanishad* (1. 11.). Seldom perhaps in the history of the Universities of the world a more fundamental, inspiring, and helpful address was delivered to the outgoing University students.

There is, it should be noted, a world of difference between the spirit that permeated the address recorded in the *Taittiriya Upanishad* and that dominated the addresses that are generally delivered in the modern Universities. The former marks the culmination of a process of training in the way of living which the student has daily received from the ever-vigilant teacher. In other words the Upanishadic address is the succinct summation of the training the student has already received in details from the teacher. But not so the latter. The modern Convocation addresses are more a decorative part of a ceremony, important though, than the culmination of a process of training in the way of life. If the Upanishadic Convocation address can be compared to a fragrant bunch of flowers blossoming on a verdant creeper, the Convocation addresses of the modern type are at best paper-flowers—richly coloured and scented, no doubt—having little nerve connection with the natural creeper of the system of education.

We say this studiously. During their entire student career rarely ever the young scholars are treated to such purposive and urgent words as one is accustomed to listening in the Convocation addresses. Education is usually imparted as a matter of business, of buying and selling of pattern goods. Suddenly one day we seem to become terribly aware of the sanctity of the whole operation and we tell the students of things which were most vital for their lives. But can we really expect much out of the chance impression received in such a mood and occasion? Students in our educational institutions do not generally have the good fortune of imbibing from their teachers uplifting inspiration and 'man-making' direction. The entire educational system tends to be dissociated from what is understood as a way of life. But curiously enough a very

different impression is sought to be given in all seriousness, one would suppose, on a particular day when many were to leave the University for good to enter the battle-field of life.

We do not say that the impressions that are sought to be given on the Convocation day are not highly important. What we mean to say is a piece of humble realism—that not much should be expected out of one day's spectacular performance. What should be done then?

Ours is a simple common-sense suggestion. If we really seek to make our students imbibe all the many good ideas our leaders and thinkers are invited to ventilate in their Convocation addresses, then we have to introduce a new system of *Invocation Ceremonies* at the beginning of the College and University sessions, in which students should be formally received in these institutions. The Invocation ceremonies should be done with as much solemnity and publicity as the Convocation ceremonies are done. The main feature of the Invocation ceremony would be the Invocation address calculated to invoke the high spirits in the young learners as they enter the great temples of learning that our Colleges and Universities are, and to inflame within them certain noble, creative and helpful ideas that will help them to grow into sufficient men in the karma-bhumi that life fundamentally is. Invocation addresses should be popular and purposive and whatever other grounds they cover, there should also be deliberations on the following four points: (1) Ends of human life and purpose of education, (2) Problems of life, nation and the world, (3) The role students are expected to play, (4) Hints on equipments for fulfilling this role.

It should be the business and duty of the teachers and authorities of the educational institutions to see that the flames of ideas ignited in young minds in the Invocation ceremony are regularly fed and kept burning throughout their student career by constant, careful and sagacious ministrations. Then alone we can expect our Convocation ceremonies to have some nerve relations with the fabric of the educational system of the nation.

May we invite the attention of our Education Ministries, University authorities, educationists and thinkers in India to the above plea?

REVIEWS AND NOTICES

AUTOBIOGRAPHY OF A YOGI: BY PARAMAHAMSA YOGANANDA: THIRD EDITION: PHILOSOPHICAL LIBRARY, INC. 15 EAST 40TH STREET, NEW YORK 16, N. Y. PAGES 501: PRICE 3. 50.

This book is dedicated to the memory of Luther Burbank, an American Saint. The author has a pleasant style. He makes plenty of fun, often at his own expense. 'Less than a year of Indian hospitality,' says he, 'and I had gained fifty pounds!...In India (nowhere else, alas!) a well padded swami is considered a delightful sight.' Many footnotes and explanations have been added in this edition 'in response to requests from a number of readers.' The portions dealing with Indian music, Karma, reincarnation, astrology, the so-called 'Aryan invasion', the beauties of Kashmir, or the wealth of ancient India contain very valuable information.

'Intuition is soul-guidance appearing naturally in man...when his mind is calm...Truth cannot be created, but only perceived...The goal of Yoga science is to calm the mind, that without distortion it may mirror the divine vision of the universe...What avails our mailed fist? Shall any peace indeed come out of it?' These are a few of the beautiful statements picked up at random from the book.

The main reference, however, is to a certain Kriya yoga, 'a simple psycho-physical method by which the human blood is decarbonised and re-charged with oxygen.' 'Because of certain Yogic injunctions, I cannot give a full explanation' of it here. In other words, only a regular disciple will be told what it is. We cull together a number of statements found almost in every chapter,—all giving a cumulative effect, and so skilfully arranged by the author as to show the uniqueness of this multipurpose routine drill! It

was 'by Kriya Yoga or a similar technique,' we are assured, 'that Elijah, Jesus, Kabir and other prophets, 'caused their bodies to dematerialise at will.' 'Kriya has nothing in common with unscientific breathing exercises taught by a number of misguided zealots.' (We do not know against whom this fling is made.) But Kriya, we are promised, 'scientifically makes breath unnecessary.' It 'serves to prolong life and enlarge consciousness to infinity.' 'Introspection or "sitting in silence" is an unscientific way...In contrast to the slow, uncertain "bullock-cart" theological path to God' (Again, we fail to see at whom this is flung), 'Kriya may justly be called the "airplane" route...The Yogi finds it simple' to unite his mind at will with divine realms or with the world of matter.' The simplification works as follows. 'Half a minute of Kriya equals one year of natural spiritual unfoldment...One thousand Kriya...in eight hours...In three years a Kriya Yogi can accomplish...the same result which nature brings in a million years...A number of Yogis achieve emancipation in six or twelve or twenty-four or forty-eight years.' This oversimplification, and advertisement involving application of the rules of simple proportion, and the endless mention of miracles of mind-reading, etc; conjure up a false picture of Indian Yoga. The well-known paths of Action, Love or Knowledge insist on *life-long discipline and complete detachment*. They do not hold forth the promise of *long life* to any one. The author's translation of Patanjali II-49 is quite misleading. The Sutra does not mean that 'Liberation can be accomplished' by the particular Pranayama, mentioned in it, or any other. Pranayamas, as the succeeding sutras, especially II. 53, show, only reduce obstacles and *make the mind fit for concentration*: 'Dharanasu-cha Yogyata manasah.'

SWAMI NISREYASANANDA

'Education is not the amount of information that is put into your brain and runs riot there, undigested all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. If education were identical with information, the libraries would be the greatest sages in the world and encyclopaedias the Rishis.'

SWAMI VIVEKANANDA

NEWS AND REPORTS

REPORT OF THE DEDICATION AND UNVEILING OF THE BUST OF SRI RAMAKRISHNA AT THE RAMAKRISHNA-VIVEKANANDA CENTER OF NEW YORK

An alabaster bust of Sri Ramakrishna made for the chapel of the Ramakrishna-Vivekananda Center of New York by the great American sculptor Malvina Hoffman, was unveiled on the evening of January 10, 1952, by Swami Satprakashananda, Leader of the Vedanta Society of St. Louis in a ceremony in the Center's chapel. An unusually large number of friends and devotees attended the function. The list of distinguished guest speakers who addressed the gathering includes the following: Swami Satprakashananda, Duke Armand of Richelieu, the Honourable Arthur S. Lall, Consul General of India in New York; the Reverend Samuel H. Goldenson, D. D., Rabbi Emeritus of Temple Emanu-El, New York; the Reverend John Howland Lathrop, Minister of the First Unitarian Church of Brooklyn; Swami Pavitrnananda, Leader of the Vedanta Society of New York; Mr. Thomas Sugre, well-known author and lecturer; and Mr. Joseph Campbell, Professor in Sarah Lawrence College and authority on Indian culture.

The meeting began with a musical programme of Western classical piano compositions played by Mr. Malcolm Willis, and of Indian devotional songs sung by Miss Purnima Ghosh. Mr. Edwin T. Goodridge, President of the Ramakrishna-Vivekananda Center, welcomed the speakers and the congregation. Messages were read from, among others, His Holiness Srimat Swami Sankaranandaji Maharaj, President of the Ramakrishna Math and Mission; His Excellency Dr. Rajendra Prasad, President of the Indian Republic; and Dr. William Ernest Hocking, Alford Professor Emeritus, Harvard University.

Swami Nikhilananda then gave the introductory address. He spoke of the life and significance of Sri Ramakrishna, pointing out that the haunting sense of God's presence in the Master's words provides the common ground on which the future temple of humanity will be built. Next Swami Satprakashananda unveiled the bust. All were astonished by the spiritual quality of the work, which caught in a remarkable degree the ineffable charm of the Master. A dull orange hanging behind the bust served to enhance the delicate lines of the white alabaster. Miss Hoffman's achievement appears the greater when one remembers that the only likenesses of Sri Ramakrishna in existence are three photographs taken full face. That the sculptor was able to create a portrait equally satisfactory when viewed from any angle bears witness to her lifelong dedication to the study of the human face.

Immediately after the unveiling Swami Satprakashananda placed on the bust a garland of fragrant flowers flown specially for the occasion from Honolulu, over five thousand miles to New York, as a gift of Swami Devatmananda.

The subject of Swami Satprakashananda's talk was 'The Image of Sri Ramakrishna: Its Significance.' He dwelt on the fact that images (whether paintings or pieces of sculpture) are of inestimable value for the development of the spiritual life, and that among religious symbols, likenesses of God-men are of special significance. In his illuminating discourse the Swami also presented in brief the cardinal points of Sri Ramakrishna's universal message. (An adaptation of the text of the Swami's address is expected to appear in the next issue.)

Before the announced speakers addressed the congregation, Swami Nikhilananda unexpectedly called upon Duke Armand of Richelieu, who had known Swami Vivekananda intimately, to say a few words. The Duke, responding to his request, stated that whereas America had stood for the physical independence of man, India had stood for his spiritual independence; and he added that while man's physical independence had led, ironically enough, to wars and exploitation, his spiritual independence had bred, in recent times, the greatest transformation of man in the last three centuries.

The Honourable Arthur S. Lall paid high tribute to Sri Ramakrishna, 'this remarkable God-man,' as a great revolutionary force. In his opinion the Master's fearless practice of religions other than Hinduism was directly related to those other forces working in India towards her national independence. Dr. Samuel H. Goldenson, a friend of the Center for many years, spoke on the blessing of God and indicated that the true wisdom, strength, riches, and honour for which all men sought were to be found in spiritual values. Dr. John Howland Lathrop, a prominent Unitarian minister, who had enjoyed some years ago a very happy trip through India, spoke of the invaluable contribution that two ideals very near to Sri Ramakrishna's heart could make to American life. These, he said, were the concept of God as Mother and the principle of inner spiritual discipline. Swami Pavitrnananda, in his forceful address, emphasized the fact that God is something to be realized here and now, in the midst of our daily activities, as amply demonstrated in Sri Ramakrishna's life. Mr. Thomas Sugre, the well-known author of many popular books, spoke reverently and appreciatively of Sri Ramakrishna as one who showed that the way to God is open to anyone. He pointed out that East and West could only achieve fulfilment in sharing their best with one another. Mr. Joseph Campbell, former President

of the Center, after quoting extensively from the Master's inimitable sayings in the *Gospel of Sri Ramakrishna*, explained, in a scholarly and penetrating analysis, how Indian religious thought could help the Western mind to free itself from the rigidity and exclusiveness of its religious outlook.

The audience at this function overflowed the main chapel of the Center and could scarcely be accommodated in the adjoining rooms and on the floor above, where a loud-speaker system carried the words of the speakers to those who could not find seats in the chapel. Many were forced to turn away because of the lack of space. All present concurred that the occasion was one of the most inspiring ever witnessed at the Center and that the bust itself added greatly to the sanctity of the chapel.

THE RAMAKRISHNA MISSION ASHRAMA, CHERRAPUNJI, ASSAM

REPORT FOR THE YEARS 1949 AND 1950

Swami Vivekananda had once said 'Let New India emerge from the groves and forests, hills and mountains, for they are endowed with the inexhaustible vitality of a "*Raktabija*". This was the prophetic message which inspired the activities of the Ashrama in this region. The work started by the late Swami Prabhananda has since progressed well. The Ramakrishna Mission Ashrama conducts here among other things an English High School with a vocational bias, a Students' Home, three primary schools, one middle English School and one primary school (at Nongwar village), and a Middle English School at Shella village.

One very significant piece of work done by the Mission was to give the Khasis bhajan songs composed in the Khasi language itself. In addition to these songs they also have religious lectures delivered in the Khasi language itself.

The Ramakrishna High School, Cherrapunji leading pupils upto the Matriculation stage and affiliated to the Gauhati University is the only recognized and aided mixed high school in the whole of the Khasi Hills outside Shillong. The Nagas, the Lushais and the Khasis are benefited by this institution. The staff of the school includes some of the Swamis of the Order. Several poor boys enjoy fee concessions. Sports have their due places in the curriculum. The Khasi dance which is an integral part of the Khasi life and culture is given the prominence it deserves. The Students' Home run under the direct guidance of the Swamis houses nearly 20 boys whose physical and moral welfare is looked after by them. A primary school is also run at Cherrapunji.

The Ramakrishna Mission School at Cherrapunji is handicapped by lack of funds to start the teaching of Assamese and also a Carpentry section. Arrangements are under way for a course in Typewriting. In the absence of Government aid the night school for adults had to be closed since 1949. The Centre stands in need of the generous and whole-hearted support of the public as well as the Government.

Many distinguished visitors have visited the Institutions and left their impressions behind. One and all of them had only words of praise for the very useful and constructive work that the members of the Order of Sri Ramakrishna are doing in those remote hills.

THE RAMAKRISHNA MISSION STUDENT'S HOME, MYLAPORE, MADRAS

REPORT FOR 1951

The report of this year commences with a note of sorrow at the demise of His Holiness Srimat Swami Virajanandaji Maharaj, the former President of Sri Ramakrishna Math and Mission.

There is a brief historical note about the Home from its inauguration in 1905 by Swami Ramakrishnananda upto recent times. The Home draws its inmates from different parts of the State, different classes and communities and different levels of education—collegiate, technical, secondary and primary. The essential qualification for admission to the Home is poverty combined with ability. The training afforded to the inmates is such as to inculcate in them a feeling of mutual brotherhood and love. As many as 268 boys were privileged to be residents of the Home during the year under review. Of these 42 belonged to the Collegiate Section, 69 to the Technical Section and the rest to the High School Section. Forty percent of the students enjoyed scholarships and fee concessions. Regular habits are a feature of the Home life.

Several Students' Associations were at work, of which the Seva Praveena Samiti undertook the charge of domestic duties. Great importance is attached to moral and religious training. Moral instruction includes a study of the life and teachings of prophets and saints, the essentials of Hinduism and comparative studies of religions. Bhajans and repetition of religious texts and singing of devotional songs are other features of life in the Home. For those youngsters who are of a contemplative bent of mind a meditation room is there at their disposal. The revival of the Progress Register for each boy is mentioned in the report. The important festivals of Hindu religion are celebrated. There is a library containing 3100

volumes. The old boys of the Home, many of whom are occupying positions of honour in the national life always remember their Home and help it.

During the year under review all the Home boys who appeared at University examinations passed. The Ramakrishna Mission Technical Institute attached to the Home provides instruction in Automobile Engineering. It has a fully furnished workshop attached to it. It has a strength of 69 students. In addition to these students a number of boys belonging to the primary and secondary school stages have also benefited from the Home training. The Residential High School, Athur (Camp) and the Centenary Elementary School, Mylapore are attached to the Home.

It is needless to say that the recurring expenditure of such a growing institution as the Ramakrishna Home is annually mounting. In fact, during the year under review a deficit of Rs. 13,801-6-9 had to be met from the Revenue Reserve account. It is earnestly hoped that old boys who are in a position to help their Alma Mater as well as the Government and other private individuals and bodies will extend their generous support—financial and otherwise—to this institution.

Swami Vivekananda has said 'There should be first Annadana or giving of food and other necessities of physical life; next, Vidyadana or imparting of intellectual knowledge; and, last of all Jnanadana, conferring of spiritual knowledge. The harmonising of these three aspects which conduce to the making of man must be our sole duty.' This is the ideal before the Home.

THE 117TH BIRTHDAY CELEBRATIONS OF BHAGAVAN SRI RAMAKRISHNA DEVA SRI RAMAKRISHNA MATH, MADRAS 4

The birthday tithi of Bhagavan Sri Ramakrishna Deva was observed here, on February 27, 1952, with special puja, homa, bhajan and distribution of prasada among large number of devotees who participated in the function. In the evening the *Gospel of Sri Ramakrishna* was read and expounded after aratrikam. The public celebration of the birth anniversary came off on the following Sunday, March 2, 1952. The function began at 2 P. M. with *Harikatha Kalakshepam* on the life and teachings of Sri Ramakrishna. Deva by Sri Panduranga Bhagavata of Thillayadi. At the close of the Harikatha, speeches on the life and teachings of Sri Ramakrishna were delivered in Tamil, Telugu and English. Sri Alladi Krishnaswami Aiyar who presided over the function, distributed the prizes among the winners of the

Essay and Oratorical competitions held in connection with the anniversary. After the Presidential remarks, Sri C. Ramanujachari, Secretary, Ramakrishna Mission, Madras, proposed a vote of thanks. The function ended with aratrikam, bhajan and distribution of prasada.

Points from the Speeches

Speaking in Tamil, Prof. Purushottama Naidu, of the University of Madras, first discussed the qualifications of a Guru, who shows the intimate relationship between the Paramatman and the Jivatma, between the Lord and the jivas, the difficulties obstructing one from reaching the goal and also the way of reaching that final goal. All these qualities are abundantly seen in Sri Ramakrishna. Therefore he can rightly be considered as one of the foremost among the Teachers. Then the lecturer referred to a few of the teachings of Sri Ramakrishna and also showed how they are strikingly true to the ancient teachings.

Next Dr. S. Gopalakrishnamurthy, Professor of Physics, Presidency College, Madras, speaking in Telugu referred to the lives of great bhaktas like Prahlada, Ambarisha and the like, and also of Lilasuka, Dhanurdasa of the later age. He emphasized the need for singleminded longing for God realization and pointed out that it was that spirit which was the moving force of Sri Ramakrishna Deva. He concluded by saying that as a result of his Sadhana he got himself immersed in the spirit of Godhead.

In his thought-provoking speech in English Prof. K. Subramaniam, Vice-Principal, Madura College, made out the point that some of the much talked of aspects of Sri Ramakrishna's teachings were not perhaps always properly understood. One often heard of the universality of the life and teachings of Sri Ramakrishna. Those who imagined that they were following the steps of Sri Ramakrishna in the matter of universality simply because they practised no specific spiritual discipline were yet to understand what 'universality' meant in the context of Sri Ramakrishna's life and teachings. What did 'universality' mean in this context? It did not mean any comprehensive vagueness. Rootlessness did not make for the universality of the type practised by Sri Ramakrishna. Sri Ramakrishna's universality was a new efflorescence which drew its nourishment from the roots of traditional Hinduism. His practice of non-Hindu faiths might ofcourse appear like going beyond the pale of traditional Hindu universality. But deeper thinking would reveal that in his practice of non-Hindu faiths Sri Ramakrishna was inspired by the basic spirit of traditional Hinduism, which, while not denying the place of particularistic dogma in the scheme of a religion, always held

that a man proceeds from lower truth to higher truth, and not from falsehood to truth, and that truth could be approached by various ways. Another characteristic of Sri Ramakrishna's universality was that in him all contradictions resolved themselves. In putting to practice his Master's spirit of universality Swami Vivekananda, who had the fullest faith in Sri Ramakrishna's avatarhood, always impressed upon the paramount necessity of laying more stress on the spiritual principles that emanated authenticated from his life than on his personality.

In his impressive Presidential address, Sri Alladi Krishnaswami Aiyar laid special stress on the necessity of following devoutly the message of Sri Ramakrishna in these crucial times when humanity is suffering from very real and total fears.

He said, the one tangible and concrete legacy which Sri Ramakrishna had given to the world was Swami Vivekananda and the other was the Ramakrishna Math. After recalling his close association with the work of the Ramakrishna Math in Madras for the past 40 years, the speaker said that for sometime past he had been thinking whether the teachings of great religious teachers had all been in vain. The Christian world was becoming un-Christian, for in the name of Christianity, the Western nations were fighting with one another. The making of preparations for producing the atom bomb and hydrogen bomb were inconsistent with the teachings of Christianity. Even in this country, which was more tolerant than the West, religion was being abused for despising one another. In view of all these depressing circumstances, the message of Sri Ramakrishna Paramahansa was necessary, and, as Romain Rolland rightly observed, the world could better profit from his teachings than from anything else.

Continuing, the speaker said: We profess to belong to a religion which is universal, one which respects human dignity, individual freedom, and so on. Yet we have not been able to save the huma-

nity from the evil that is overtaking it. We alone are responsible for it and not Divinity. We have the teachings of great Seers, like Sri Ramakrishna and others. But how far have we practised them? People are suffering from distress and squalor. Within a generation we had two wars 'to end wars.' But each one of the two great wars that were fought within this century carried the seed for another world war. It was sad to hear through the radio, both day in and day out, of preparations being made for another world war. Futile attempts were being made to prepare atom bombs, which were going to profit none. It was high time that wise men and religious seers of the world made an approach to the world problems and saved the world from its utter un-Christian, un-Hindu, un-Islamic and un-religious efforts.

People who talked glibly of Dharma, Artha, Kama and Moksha, did not really understand their real implications. The need of the hour was to put an end to the utter poverty and distress, which existed in this country. Sri Ramakrishna's life was an illustration of the ideal portrayed in the *Bhagavatam*. He put up with all human weaknesses and showed how people could lead a spiritual life, according to their own capacity. He believed in the dignity of the individual and also in the dignity of human personality. The speaker felt that the present discord, mutual hatred and sufferings could be eliminated if only people truly followed the teachings of the religious teachers.

The best way to honour the memory of Sri Ramakrishna Paramahansa was to get by heart at least five or six sayings of Sri Ramakrishna Paramahansa daily, and to ponder over their implications and act according to the teachings of the great Master. Concluding, Sri Krishnaswami Aiyar said, the work of the Ramakrishna Mission was the best monument to Sri Ramakrishna Paramahansa. He appealed to the public to help the Mission in its various activities.

'All knowledge that the world has ever received comes from the mind; the infinite library of the universe is in your own mind. The external world is simply the suggestion, the occasion, which sets you to study your own mind, but the object of your study is always your own mind. The falling of an apple gave the suggestion to Newton, and he studied his own mind; he rearranged all the previous links of thought in his mind and discovered a new link among them, which we call the gravitation. It was not in the apple nor in anything in the center of the earth.'

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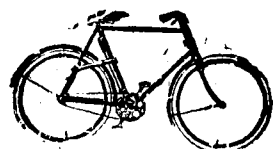
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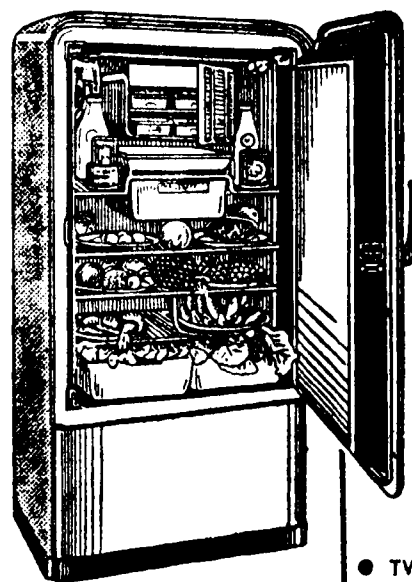
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