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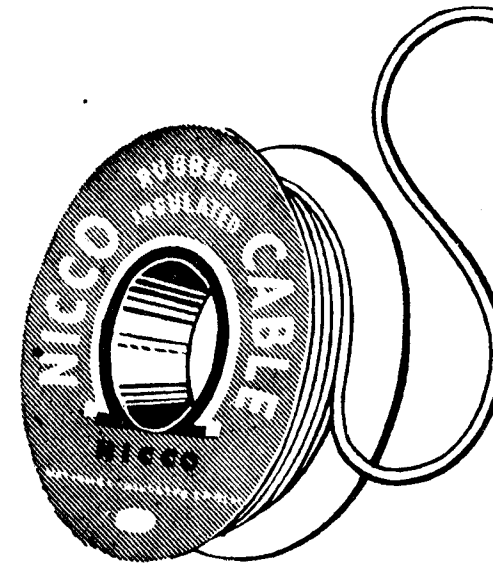
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Be bold, and face
The Truth! Be one with it! Let visions cease,
Or, if you cannot, dream but truer dreams,
Which are Eternal Love and Service Free.

Swami Vivekananda

THE VEDANTA KESARI

VOL. XXXVIII

APRIL 1952

No. 12

A LETTER OF SWAMI TURIYANANDA

(Translated from Original Bengali)

ALMORA

16-12-15.

DEAR ...

I received all news in your letter dated 5. 12. 15.

Previously I wrote to you more than once, and I am writing to you again, —do not be flurried over that state of your mind. Many have experienced this state of mind and this is not a permanent affair. A better state comes to prevail again and peace abides in the mind. During such a period one has to carry on with his spiritual practices even though there is no willingness for it. One must not leave the tenor of practice, rather one should with great restraint concentrate the mind and pray so that the mind may be riveted on the lotus feet of God. All things again turn round to be good.

Without being yourself delighted with name and fame, offer them all unto God. This body, mind, prana and buddhi—everything is His. Therefore whatever work is done with them and the fruits thereof are His alone. Consider yourself as the instrument and Him as the yielder of the instrument, and always pray so that remaining within you He may guide you aright. If considering yourself an utter refugee, you offer at His feet all the fruits of your action there will remain no more fear and anxiety; He Himself will get done His work. Being resigned in Him, go on working—good will ensue.

My good wishes. All's well here. Your welfare is the object of prayer.

SAVING AFTER CIVILIZING

There were times when the Asiatics were taken as peoples who required to be civilized and saved. The voice of the few fragile Orientalists, who said that the Orient was the cradle of most of the living civilizations of the world, was nothing more than an exotic romantic melody for amusing the uneducated ears of hefty empire-makers. It was not calculated to play any jarring note on the grand imperial march song. Even such a great Orientalist as Max Muller seems to have been not a non-believer in 'Rule Britannia.'

Colonialism grew, expanded, sat heavy and festered. Now, sick of it, History seems impatient to roll the rotten mattress of colonialism in its own museum of pattern-relies. Though some obscurantist efforts to maintain some obstinate pockets continue to be made, the overall picture is clear. As the gaudy screens of brocaded imperialism are being shuffled off, there emerges an Asia,—dirty, hungry, million-mouthed, over-fecundating creature of squalor, as we are given to understand. After persistent efforts at civilizing for centuries this

is the Asia that has been salvaged to be saved!

Before Asia had any time to look up her ravaged body and take account of her own maladies according to her own understanding, she finds herself already labelled with new appellations, 'depressed,' 'backward,' 'under-developed.' In very good faith, most reliable friends have told us on what appears to be sure grounds that we were 'backward' and 'under-developed,' and that we will be duly saved. This time the term of reference is not that of any far-fetched redemption but that of hard economic actualities which one is forced to acknowledge. Appalling statistics¹ have been submitted by such a reliable and high authority as UNO, and its various agencies. These impart to such appellations as 'depressed,' 'backward' and 'under-developed' an authenticity which seems to be irrefutable.

On the basis of these figures quoted which speak for themselves some more agonising truths have been ascertained:

That, of the total population of the world which is some 2,350 millions, half eat

¹ The following table of per capita incomes of the different countries of the world will make the point clear:

Country	Population (in 1000's)	Per Capita Income in £'s	Country	Population (in 1000's)	Per Capita Income in £'s
U.S.A	149,215	519	Israel	1,016	138
Canada	13,549	311	Turkey	19,623	44
New Zealand	1,881	305	Egypt	20,045	39
Sweden	6,956	279	Persia	17,073	30
U. K.	50,363	276	Iraq	4,990	30
Australia	7,912	242	Saudi Arabia	6,000	14
Belgium	8,614	208	Japan	82,636	39
France	41,180	172	India	346,000	20
Germany (West)	47,585	114	Pakistan	73,855	18
Italy	45,996	84	Burma	17,180	13
Czechoslovakia	12,463	132	South Korea	20,189	12
U. S. S. R.	193,000	110	China	463,493	10
Poland	24,500	107	Indonesia	79,260	9
Hungary	9,165	96			
Yugoslavia	16,140	52			

20% less food than the minimum needed to maintain health, half earn less than £ 25 a year; half can neither read nor write. And these are the peoples of the 'underdeveloped' areas of the world.

THE NEW CONCERN FOR THE EAST

Thinking people of the 'advanced' regions of the world seem to have been moved by the sudden realization that the greatest threat to their prosperity lies in the fact that their prosperity is not shared equally by half the population of the world. They seem to have discovered the fact that audacious skyscrapers of their prosperity stand on the sands of the misfortune of the millions of the world. One Mr. Peter Woon writing² in the *Hindu* makes a strong plea for equitable distribution of the wealth of the world. He writes:

'...we cannot afford to lose sight of the fact that the development and assistance of the depressed lands and their peoples is an essential complementary to the bid for strength and, in the long run, a factor of much greater importance in the cause of lasting peace. ...

'...The task of raising the living standards of the poor peoples of the world is a vicious circle getting ever larger. Where there is poverty, there is hunger, where hunger ignorance. So long as these conditions exist there will be bitterness and strife. We must increase food production to save people from starving; we must develop industry to give a firm footing to the climb from poverty. The great responsibility, if only for self-preservation, lies with the more prosperous. ...

'...The solution we know, lies in a careful programme of development in greater productivity, improved quality, and a more complete and effective use of all our resources. ...The task of all nations of the world today is to remove these discrepancies in the distribution of world-resources. Hunger among the millions will be the cause of war unless we act very quickly; the world shortage of food must affect the lives of all, prosperous and

poverty-stricken, unless it is tackled immediately.

'If "civilization" and "peace" are to mean anything in the second half of the 20th century, the nations of the West must begin immediately a concerted and unceasing effort to bring about more equitable distribution of the wealth of the world.'

Mr. Peter Woon's earnest articles represent the seriousness of the awareness of the Western intelligentsia regarding the necessity of helping in all possible ways the 'depressed - backward - underdeveloped' countries of the world.

President Truman's and his party's attitude on this point is too well-known to require mention here.

Above all, UNO with all its various branches has already done a lot of ground-work for executing very comprehensive plans of succouring the 'underdeveloped' countries. They have already collected very valuable statistics and have created world-wide movement.

In the context of the above facts it can be said that a regular world-wide movement for helping the 'depressed-backward-underdeveloped' countries is not only already on foot, but has also gained considerable momentum.

THE EAST MUST THOROUGHLY EXAMINE THE NEW SITUATION

It is therefore high time that the 'backward' people whom the 'advanced' world seems anxious to help, should on their own account and from their own standpoint examine the entire situation thoroughly to fully grasp all the possible trends, implications and promises of this movement, and preserve their control over it.

If help is to come, perhaps it may come. But it must not come like a callous killing

²Mr. Peter Woon's four articles appeared in the *Hindu* on Feb. 20, Feb. 24, March 1, and March 14, '52.

deluge of kindness which chokes life out of poor beneficiaries. Help must come through channels of intelligent irrigation systems planned by the beneficiaries according to their own requirements. No help, however voluminous, spontaneous and well-intentioned, should be allowed to violate the national will of a country however humble or 'backward' that may be, and its scheme of values and way of life; nay, help must come couched in genuine reverence as an offering and supplication and wait for acceptance. The receiver should undoubtedly be thankful but the giver should be boundlessly beholden for any acceptance of help. This is the only way of keeping the entire affair on the spiritual plane where it should be. This is however by way of digression.

DEFINING BACKWARDNESS OR ADVANCEMENT

For a thorough examination of the situation from the standpoint of the 'backward'—and we shall do this examination mainly from the Indian standpoint, as we understand it,—the first desideratum is to ascertain the connotation of the words like 'depressed' 'backward' 'under-developed' or in other words to know what precisely makes for 'advancement'. Have the international bodies who have given currency to the use of these words in the present context, ascertained the precise connotation of these words? Do they at all think that it is necessary to do so?

Incidentally, we may express our surprise at the readiness, swiftness and a facile sense of self-possession with which the foreign diplomats and journalists have taken to using these words with reference to Asiatic countries. They seem to have taken for granted the correctness of the use of these words with reference to the countries

of their choosing. But on what authority and with whose sanction?

What makes for development or advancement? As we understand it, development or advancement can be of two kinds: one of which is characterised by the control of man on the outer nature, and the other by the control of man over his inner nature. Both these developments must go hand in hand if a country were to be called truly 'advanced.' The first development empowers man to organise matter in his own way for the purposes of meeting the requirements of life. And the second one gives man the power over his inner nature. The latter power expresses itself as desirelessness, fearlessness and selflessness which makes one progressively independent of matter itself. While the paramount importance of the first development should go unquestioned, it may be conceded that from the standpoint of the ultimate value, which according to the Hindu tradition is, *moksha* — spiritual liberation—the second development is of superior importance. But there is no denying the fact that the second sort of development in most cases largely depends on the first one. According to Swami Vivekananda that society is the most advanced in which the highest ideals of life become most practical.

NO COUNTRY SO ADVANCED AS TO CALL OTHERS 'BACKWARD'

In the light of the above analysis that country alone can be called truly 'advanced' which can claim this double mastery over both outer and inner nature. In this sense of the word every single country in this world may perhaps with justice be called 'under-developed'.

True, in India we are beset with the problems of our unfed, sick, illiterate,

unhoused and the unemployed. But are we not compelled to stare in agony at the horrible helplessness of the so called 'advanced' countries with the diabolical fruits of their own know-hows? We are not so much impressed by their satanic destructive power as we are moved by a profound sort of pity at their backwardness of mind, typified by the absence of 'inner check' in their national minds which makes them rush inexorably to create scientific monstrosities. To us it all looks very childish to go on all the time manufacturing all that brood of alphabetical bombs while sighing 'peace!' 'peace!' simultaneously. What a stupefying absurdity this! What a dreadful specimen of dire backwardness! And the final wonder of it all is that this famine of 'inner check' in the 'advanced' countries does not seem to worry the UNO in the least, though this backwardness of their horrible advancement is hourly leading the world to the blind point of a most agonising suicide.

They are piling atomic and other bombs, it seems, for ensuring peace on earth and good in heaven! And this is what the *Atomic Scientists News*, the Journal published by the Atomic Scientists' Association has to say in purport:

Atomic bombs are not difficult to make but very difficult to destroy. ...To destroy an atomic bomb implies destroying the fissible material it contains. This might be done by exploding it in an uninhabited area or by casting the material into the sea. But to explode the world stockpile of bombs might have serious consequences through radio-active contamination. The procedure would involve an appalling waste of potential energy resources. The stock of our existing source of energy are none too plentiful...³

What a situation! If the atom bombs are utilized (!) in a right massive modern

manner, gone are the human civilizations with all our vanities. A great peace will then surely descend on this agitated planet! And what happens if they do not use the bombs, that is to say, if they destroy the stockpile? A more insidious and insufferable doom! All, fruits of 'advancement'!!

What sort of advancement is this which forces humanity towards such a doom? Is this advancement at all? Is it not most ruinous backwardness? Has UNO any programme to help those countries which suffer specially from this kind of backwardness?

Did not Pandit Nehru make it absolutely clear that even if India had all the wealth of the world she would not manufacture atomic bombs? Wherefrom does he draw this power to make such an assertion? Is it all from backwardness?

THAT TALK OF 'AMENITIES' AND 'LIBERTIES'

A shift of plane may be sought here. 'Look at these ever so many amenities and liberties!' True, they are spectacular, astonishing, even alluring. But mark, please, even a village Indian girl who has perhaps never curved a letter or boarded a train is perfectly capable of pitying those of her advanced sisters overseas who go crazy over thrilly excitements—swallowing the strongest wines, smoking ceaselessly, keeping themselves ever open to the full blast of all sorts of sensualities, changing fashions of garments, erstwhile husbands and models of cars at 'exciting' intervals until they find themselves fumbling in the clutches of deviating doctors of an uncertain science receiving the final complicating orientation to their already over-much complicated

³ Reported in *The Hindu*, March 20, 1952.

disease. Wonderful is this life of 'amenities' and 'liberties'!

Well, this restfulness of the soul of the Indian village girl is not, as some friends from overseas, or even the 'progressives' at home would like to have it, a bane of backwardness. It is a gift one inherits being born in a hoary civilization and high culture where concepts of values have been forged, chastened and ascertained through austere meditations of millenniums. One should not forget that a genuine Indian girl is after all Maitreyi's sister, Maitreyi who exclaimed 'येनाहं नायुता स्याम् किमहं तेन कुर्याम्?'—what shall I do with that through which I cannot be immortal?

It should not lie within the mouth of the people of countries—which seem to be fast becoming heavens of psychiatrists, where neurotics abound, where every third marriage tends to be a failure, where many people cannot sleep without being drugged by sleeping-pills—to call the people of India or other ancient nations, 'backward', simply because their economic conditions are bad, and that too as a consequence of being exploited for centuries by some 'advanced' nation or other.

IN POINT OF POLITICS TOO

Some political fanatics who believe democracy to be the very ultimate truth, as it were, relish patronising the seeming democratic infancy of India, all the time ignorant of the fact that some form of democracy thrived in India right from the Vedic times and that there were hardly any forms of Government which India had not experimented with.

What have the recent elections in India shown to the world? Has not the whole

world wondered at her political maturity? One foreign commentator writes,

'...the first and the most striking impression that we have had at this distance has been of tranquillity, the smoothness, and the fairness with which this gigantic electoral operation has been carried out. If that impression is correct (and we say, it is so) it is a triumph not only for the high standard set by the Election Commission and the care and thoroughness of the arrangements everywhere, but also for the ordinary decency and democratic sense of the voters at large. From an electorate numbering, as we have been told (and not wrongly), one-twelfth of the human race, that is a gesture for which a bewildered world should be grateful on its knees.'⁴

We shall not here mention many other aspects of life which will set the 'advanced' countries at a disadvantage. On the basis of what we have already said we venture to assert that it is absurd to call ancient countries like India which have been witness to the coming and going of varied civilisations in various climes, 'depressed, backward, underdeveloped.' To do so is sheer name-calling from which all respectable and sensible people—be they diplomats or journalists or any other—should desist.

A BLUNDER OF UNO

Such a great international organisation as UNO which is wedded to the welfare of humanity at large should not commit such far-reaching blunders as is typified by their work of popularising these epithets rather unsagaciously. Such a responsible organisation should be able to foresee all the implications of their vocabulary better. The national representatives of different eastern countries should protest against the use of such words as 'depressed,' 'backward,' 'under-developed' with reference to them by UNO.

The use of such words has of late become so common in the foreign diplomatic and journalistic circles that some friends may wonder as to why we are so much up against this almost established usage, which would appear to have been taken for granted even by the unfortunate countries who are solemnly patronised with these words. Many people do not seem to be even so much aware of the fact that a very far-reaching issue affecting the entire future of humanity is involved here.

UNO and its agencies should understand better that however bad the economic condition of a given country, they should never call them 'depressed,' 'backward,' 'underdeveloped,' not even 'less fortunate,' a more dangerous term.

We need have to expatiate. By educating certain countries through constant and powerful propaganda to look upon themselves as backward or underdeveloped, UNO and its agencies, perhaps unconsciously, put an unbalanced—and, therefore, ultimately disastrous—premium on the dehumanising type of materialism which the West had the misfortune to develop. This type of development—which is characterised by total and centralized industrialization, 'scientism', 'gigantism', 'mass-men', 'sensate culture,' and monied poverty which reduce men to mere incurable neurotics,—has for sometime past set the choice thinkers of the West to earnestly seek for probable remedies for the maladies of their civilization outside the pale of their own advancement,—in the way of life and values obtaining in the East, to be more precise. Such authentic writings are too numerous and well-known to require mention here. Now at this late hour if UNO allows itself unreservedly to be a conduit of the flood-waters of that none-too-assuring

pattern of civilization in the high name of 'building for peace', it then simply does not know that it is definitely working counter to its own professed aspirations. Should we be even more explicit and say that UNO by that way, unknowingly becomes a very powerful and formidable instrument for a new invasion of the East? 'How is that?', we will be asked with surprise by some, we know. The answer is here:

UNO belongs neither to the West nor to the East, it is global. But UNO is a forum where all sorts of forces are trying to gain grounds, to utilize it for their own ulterior ends. These forces which enter the UNO system as national representatives have not all alike ideals with the UNO. But they form the body politic of UNO, which is expected to have supra-national interests. This creates a core of contradiction in the very heart of UNO, which it itself does not seem to be always aware of.

We believe, it is because of the unawareness of the existence of this contradiction within itself that UNO could slip into using words like 'under-developed' or 'backward' in reference to certain countries of the world.

THE *Modus-operandi* IN THE NEW INVASION

That unredeemed and uncomplemented pattern of western civilization holds out little hope for the future of humanity is today a matter of common knowledge among the intellectuals of the world. But this knowledge does not seem to have been successful in penetrating the thinking apparatus of the masters of the political affairs of the West. Empire-lust of some type or other seems to blaze as hungry as ever in the political aspiration of the West. This is why, though colonialism is dying, 'western encroachment' continues to take over

⁴ vide article captioned, 'Democratic Maturity in India' by Francis Weston, in *Swatantra* (Madras), Vol-vii. No. 6., March 1

new forms, the latest of which, some say, is the ultra-modern aggressive altruism.

We may submit before we are misunderstood that this analysis is not totally our own. Some western thinkers are indeed the best friends of the East today for they have been stupendously honest and brutally frank in self-criticism. What we of the East would perhaps avoid saying, they thunder across the oceans as warnings to the peoples of the East who are too prone to submit to aggression for various reasons. So when we speak of the new invasion of the East by the West we take the cue from such western thinkers in whose intelligence and honesty one cannot help having faith.

This is what Rene Guenon wrote⁵ some years back :

'The modern confusion had its origin in the West...and until the last few years remained there as something quite local. But now a process is taking place the gravity of which should not be overlooked: the confusion is spreading everywhere, and even the East seems to be succumbing to it. It is true that the encroachments of the West are nothing new, but hitherto they have been confined to a more or less brutal domination over other peoples, whose effects went no deeper than the domain of politics and economics: despite all the efforts of a propaganda that worked under many different guises, the Eastern attitude of mind remained unaffected by all deviations, and the ancient traditional civilizations survived intact. Today on the contrary, there are orientals who are more or less completely 'westernised', who have forsaken their tradition and adopted all the aberrations of the modern outlook, and these denatured elements, led astray by the teachings of European and American Universities, have become a cause of trouble in their own countries. (p 141)

To speak of India, the truth of this analysis will be attested by the fact that while the number of disillusioned intellectuals is daily increasing in the West, in India the number of illusioned intellectuals—

those proselytes of the church of materialism and devotees of the dubious western way of life—is daily increasing. Some of our all-knowing administrators and intellectuals seem to have started a regular campaign of running down the traditional ways of Indian life and scheme of values. These over-sure discoverers of new heavens on earth, preach with all the zeal and vehemence of the new converts that India had enough of philosophy and spirituality to make a clean work of them now and take new lessons in more important things which alone mattered, such as technology and industry.

The new invasion of the West is sweeping over the East in this subversive manner too.

Some of our over much learned men of India will do well to listen to the warning Rene Guenon sounded with such exemplary honesty and selflessness :

'...the West is undeniably encroaching everywhere; its influence first made itself felt in the material domain, since this comes most directly within its reach, working through conquest by violence or through commerce and by securing control over the resources of other countries; but now things are going still further. The Westerners, always animated by that need for proselytism which is so exclusively theirs, have succeeded to a certain extent in introducing their own anti-traditional and materialistic outlook among other peoples; and whereas the first form of invasion after all only affected men's bodies, this newer form poisons their minds and kills all spirituality. In point of fact, it was the first kind of invasion that made the second one possible, so that it is ultimately only by brute force that the West has succeeded in imposing itself upon the rest of the world, as, indeed, must necessarily be the case, since in this sphere lies the real superiority of its civilization, so inferior from every other point of view. The western encroachment is the encroachment of materialism under all its guises and cannot be other than this; none of the

more or less hypocritical veils, none of the moralist pretexts, none of the humanitarian declamations, none of the wiles of a propaganda that knows how to become insinuating on occasion, the better to attain its destructive ends, nothing can gainsay this truth, which could only be disputed by the gullible or by those who have some interest to serve in a work that is truly 'satanic' in the strictest sense of the word.' (p. 145)⁶

This is the analysis by a dependable Westerner of the strategy of the new western invasion on the 'under-developed' part of the world. If a Westerner can with commendable display of understanding and frankness bring himself to show up the workings of the western mind in this manner, it is no use for the Easterners not to open eyes and see and take all professions of altruism on their face value.

And indeed some diplomats have been fantastically frank too. They have said in so many words that all their succouring schemes were inspired by 'enlightened self-interest.' We shall not here go into the question as to whether or not self-interest and enlightenment could at all go together. We shall here only mention what some of the political commentators have said, that the success of this new invasion can mean the final WAR. They have pointed out that the realization of this 'self-interest' which could only be synonymous with dollaring into submission all independent political views and power-groups, can only mean one thing, and that is upsetting the precarious political balance of the world resulting into a catastrophic doom. Rene Guenon's warning seems also to lend support to this way of looking at the affairs which we leave to the political experts for further analysis.

IN THE THICK OF THE NEW INVASION

It is highly important that people in the East, in general, specially the educated,

and people in India specially, should see and understand absolutely clearly that they are in the throes and the thick of a new invasion of a most invidious type, which has to be grappled with right now and conquered.

But this invasion being without countable army cannot be so easily grappled with. This is the aggression of the mind over mind, and, if we may say so, of one part of the human mind over the other part, of the *āsuri* (demoniac) tendencies of man over his *daivi* (divine) tendencies. This battle has to be accepted and fought in the human mind and won.

Let us not be misunderstood. Let it not be imagined that we are preaching a new regionalism. We are neither alarmists, nor defeatists; nor do we advocate India's re-entering the shell of isolationism. We also never said that the East should not intelligently accept the know-how and the material help from the West. Indeed the necessities of economic laws are prevailing everywhere and behind them are functioning more powerful spiritual laws. We simply want India to be fully aware of the complexities of these trying times and to dare and do things *in her own way*.

If we are warning India of this new invasion of the East by the West, it is because we are equally concerned about the welfare of the West as that of the East. The great trust with us is to work for the good of every single individual of the world. Not to see and understand fully that India is in the throes and thick of a new invasion will be disastrous for the entire world, for that will mean the total satanization of the entire humanity. This is what great western thinkers of the day are not tired of telling us. We need not think that it

⁶ Ibid.

⁵ Vide *The Crisis of the Modern World*, Luzac & Co., London, 1942

will be self-glorification to accept this truth.

HOW TO FIGHT THIS INVASION

But it will be no use merely resenting this invasion in blind, chauvinistic and clumsy anger and despair. If we can raise ourselves for the nonce above the multiplicity of the world and keep ourselves suspended in the awareness of the basic oneness of humanity as a whole, we can even see that this new invasion is merely symbolic of the aggression of one force of the human mind over the other,—of man's insatiable weakness for the *preyas* (the sensate) over his equally indomitable aspiration for the *sreyas* (the spiritual). So, ultimately it could even be considered as a subjective problem—the west of the man invading the east in him.

We have to understand this invasion in all its totality, as a grand revolution in history which has set in operation diverse powerful economic, political, sociological and spiritual laws, each functioning in close co-operation with the other, as it were, for a fresh emergence of humanity as a whole. The conflict is an expression of the search for balance.

There is no harm if the faithful take this invasion as a divine dispensation even. Indeed if God is, the satanic could not be there without His sanction and without being the instrument for fulfilling His purpose. God's purpose in men cannot be anything but their fulfilment in Himself. Those who stand by themselves, the self-sufficients, also have to know that it is no use cursing at this late hour. If we analyse history with care we can even see that this invasion is not totally uninvited. But notwithstanding the invitation, it is nonetheless an invasion, which has to be grappled with and conquered, for otherwise all understandable purpose of life is lost; the instru-

ment dominates the maker of it. We have perforce to work for the survival of the Divine in man, for what is eternal and absolute cannot accept defeat to the transitory and the relative. Ravana can, forsooth, kidnap Sita, but the conquest is for Rama, though through much travail, and burning down of golden Lanka. We have perforce to work for the conquest, a conquest which has no reference to defeat of any human group. If the Divine succeeds, its instruments, whether *daivi* or *āsuri*, too survive. And nothing ever truly succeeds but the Divine.

We have to understand that this resistance to the invasion is for total global welfare. This fight is not for killing the invaders but for transforming them by powerfully working in their minds. It will require tremendous spiritual reserve to do this great work. We can have this spiritual reserve ready for us, just for standing firm on our own *terra-firma*.

What is India's *terra-firma*? It is India's traditional absorption with spirituality as the dominating, controlling, directing and deciding factor of every single concern of life. India's *terra-firma* is her traditional scheme of values, her scheme of *purusharthas*. India's *terra-firma* is her *moksha-mindedness*.

THE STRATEGY AND RESPONSIBILITY OF INDIA

While it is painful to observe that learned people in India should be in growing numbers trying to make little of this *terra-firma*, it is soothing to find ever growing numbers of the westerners coming to discover that perhaps the *terra-firma* of India was also the same to the entire humanity. With what deep anxiety one writes:

'What India has now to decide is whether she intends to enter this international vortex, the

fundamental evil of which is materialism, uncriticised, uncontrolled high standards of material living, and what follows from this class war and finally world ideological war, or whether she means to keep out of it, which she can only do by pursuing an essentially self-sufficient economy, and a civilization of high quality in which material values will be controlled by spiritual values and principles.'⁷

Another western writer in a thoughtful article under the significant caption, 'The Liberating Influences of the Traditional East' makes an anxious plea:

'...Finally, as regards the practical problem, the possibility of a 'return' conditioned by conversion should be considered: that which is now making itself felt at the close of a historic cycle through crisis of many kinds, and confused efforts at liberation may, if a suitable change or reversal of the polarity be made, lead to a new manifestation of what existed at the beginning and was lost. And it is in the East more than anywhere else, in the still undeteriorated East not yet caught up in the whirlpool of the modern world, that superhuman spirituality and a knowledge of the origins is still to a considerable extent preserved, while the West is standing on that edge, for which Goethe's words, 'Stirb und werde' are valid.

It will be therefore a question of utmost importance whether the East, now rushing at a disconcerting pace towards a stormy and chaotic period, will be able to resist spiritually and hold its ground till the moment when an effective contract between it and the West can be established. From this point of view, the problem of the future relations between East and West is seen to acquire universal significance, over and above the respective interests of either of the two civilizations.'⁸

Do we not hear in such writings the agonising cries of human souls?

Half a century ago Swami Vivekananda made this prophetic utterance:

'For a complete civilization the world is waiting, waiting for treasures to come out of India,

waiting for the marvellous spiritual inheritance of the race, which, through decades of degradation and misery, the nation has still clutched to her breast. The world is waiting for that treasure; little do you know how much of hunger and of thirst there is outside of India for those wonderful treasures of our fore-fathers. We talk here, we quarrel with each other, we laugh at and ridicule everything sacred till it has become almost a national vice to ridicule everything holy. Little do we understand the heart-pangs of millions waiting outside the walls, stretching forth their hands a little sip of that nectar which our fore-fathers have preserved in this land of India.'⁹

Does the pathos of the situation touch our souls? Do we understand our strategy and our responsibility?

Those learned apostates who say that India had too much spirituality to require looking after it now, do neither understand the strategy nor have the sense of responsibility. They are not friends of men. They do not try to look into the helplessness and the sorrows of humanity and its requirements of those 'liberating influences of the Traditional East.' We must realize that these liberating influences cannot be kept alive and in effective operating condition unless *moksha*-mindedness continues to dominate the eastern way of life. India cannot know plenty and peace at home and be spiritually helpful to the world, she cannot so much even live, without continuing to be fundamentally spiritual in all her aspirations of life.

Some foreign friends seem to understand the strength and requirements of India far better than many learned men of this country.

Mr. Michael Young, Britain's Labour Party's Research adviser is reported to have

⁷ Vide: *Modern Review* (Calcutta), March 1952, article captioned, 'A Western or Eastern Economy: A Westerner contemplates India's future' by Wilfred Wellock.

⁸ Vide: *East and West* (Rome) Vol. II No. I, April, 1951, article captioned 'The Liberating influences of the traditional East' by J. Evola.

⁹ Vide *Complete Works of Swami Vivekananda* Vol. III, p 317. (7th Edn.)

made recently the following thoughtful remarks,

'India has an opportunity to create a new society that will not be borrowed from the West but will be distinctively Indian and Asian. India has the opportunity to raise material standards without falling victim to 'materialism.' ...India must abolish the terrible poverty of her villages and towns without landing herself in the new poverty of the West, the poverty of the rich people who feel poor.'

Here is the voice of a friend. This is exactly what we have to do in India.

Let us have the humility to listen to Swami Vivekananda's stern warning on the point:

'But mark you, if you give up that spirituality, and go after the materializing civilization of

the West, the result will be that in three generations you will be an extinct race; because the backbone of the nation will be broken, the foundation upon which the national edifice has been built will be undermined, and the result will be annihilation all round.'

We need not, however, be alarmed. And we should not curse the day, if the high destinies have brought the invaders so near us in their new expedition. We need alone keep generating the transforming power. Let us not refuse all the things and gifts the West has brought for our famished body. But let us not fail to carefully keep up the competence to touch their agonised souls with that healing and redeeming power that comes from total spirituality.

THE IMAGE OF SRI RAMAKRISHNA: ITS SIGNIFICANCE

By SWAMI SATPRAKASANANDA

Of the world's religious teachers of the highest order Sri Ramakrishna is the first to be photographed. Today humanity has among its cherished treasures three different photographic portraits of the Divine Master, who is venerated by many as an Incarnation of God and by many more as a rare type of illumined soul.

None of his three photographs, however, portray Sri Ramakrishna on the plane of normal life, because each time he faced the camera he was absorbed in transcendental experience or mystical awareness, called in Sanskrit *samadhi*; while his countenance, radiant with superb joy, testified to the sublimity of his inner consciousness. Looking at one of his pictures Sri Ramakrishna once remarked, 'It is a picture of a very exalted state of yoga. Time will come when this will be worshipped in many a home.' Indeed, Sri Ramakrishna's portrait bears the impress of the state of God-consciousness and is therefore its veritable symbol. It is not possible to render in more

realistic terms an expression of that ecstasy of Self-realization which thought cannot attain nor speech disclose. The meditative poses of deities and of spiritual leaders such as Sri Krishna, Buddha, Sankara, and others, delineated by Indian iconography, are coloured more or less by the conceptions of the artists. Sri Ramakrishna's whole personality was so suffused with divine love, purity, wisdom, and bliss that even in his lifetime he was recognized as the Supreme Spirit incarnate in human form. His image is therefore a genuine representation of the Divinity.

Man feels the necessity of apprehending abstract ideas in concrete forms. It is the concrete expression that makes the abstract more vivid and real to him. So he has a tendency to represent the supersensible in terms of the sensible. He also finds satisfaction in giving orderly expression to his conceptions, thoughts, and sentiments. Both these urges have been the creative force of fine art. It is the function of art to

give concrete shape to the inner ideas and ideals. All genuine works of art are symbolic. As man learns mostly through the eyes and the ears, he needs two distinct kinds of symbol: visible and audible. So art has two main forms of symbolic expression: architecture, sculpture, painting on the one hand, and music and poetry on the other.

Religion deals primarily with the supersensible truths. So in the religious life of man there has been the imperative need of symbols, both visible and audible. In every religion there are symbolic presentations of spiritual truths. In its efforts to comprehend the Supreme Reality, to worship God with devotion and joy, to feel His presence vividly and intimately, the religious spirit of man has manifested itself in all kinds of art. But not all the fine arts have been prevalent in every religion. For instance, in Mohammedanism, iconography and music seem to have no place. In Christianity dancing has not grown as an expression of religious sentiment. In Hinduism, however, all the avenues of art have been sought in approaching God. In the development of art, religion has played a distinctive role. Perhaps all the fine arts have their origin in religion.

Of the two main branches of iconography—sculpture and painting—the former has been prominent in Hinduism and Buddhism and the latter in Christianity. Both have deeply influenced the religious lives of the people. Among the religious symbols the likenesses of God-men are particularly impressive and inspiring. The great spiritual leaders who are worshipped as divine incarnations, messengers, or prophets are the highest manifestations of God in human form. They make God real to us. We may conceive of God by speculative reason or by the study of books, yet we cannot be free from doubts as to His existence until we know the God-like

personages. We can understand divine purity, divine love, divine power, divine wisdom, divine joy, only through them. They represent God to us better than any celestial being. We cannot help adoring God through them. Their images serve as natural symbols in the worship of the Divinity. They are most helpful to spiritual aspirants especially at the early stage of development.

These God-men are the very embodiments of moral and spiritual principles. Their images signify the highest ideals. Worshipping God through such images is not idolatry. The great spiritual leaders are the best exemplars of their own teachings. Their lives demonstrate the truths they preach. The key to their message is in their own lives. We can comprehend the abstract principles only in relation to these persons. Their human forms are the emblems of divine truths.

It is the God-like personalities that implant on our minds the highest principles and truths as the very ideals of life. We may receive sublime ideas from various sources and ponder on them seriously, yet they will have no hold on us as ideals until we find them actualized in the lives of the great. It is our love and admiration for the great ones that sustain our moral and spiritual strength in the various trials and tribulations of life. A person may be interested in religion, may study religious books, may speculate on God as assiduously as any research student of religion; he may even observe certain rites and forms; yet he may be lacking in the essentials of spiritual life. In order to be spiritual he should firstly be convinced of the reality of God; secondly, he should understand that the realization of God is the supreme ideal of life; thirdly, he should find and follow the appropriate method of God-realization; and above all, he should have yearning for God. For all these requisites

of spiritual life, particularly for the longing for God, which is the rarest of all, the aspirant needs inspiration from the great souls. Only the lovers of God can inspire us with the love of God.

The life of Sri Ramakrishna provides us with the most striking illustrations of these principles. He was born in an age when scepticism was the order of the day, when atheism and agnosticism were running rampant. He was immune to the spirit of the time. From his early age he missed God and God alone. His whole being was crying for the direct experience of God. He turned his back completely upon the sensible world and plunged into the struggle for God-realization. He practised one after another not only the multifarious courses of Hinduism, but also the methods of Mohammedanism and Christianity. He realized God through each one of them.

Experience of God differs according to the nature of the spiritual discipline. Sri Ramakrishna's realization covers the entire range of spiritual experiences vouchsafed to man. He had the transcendental experience of the impersonal absolute Brahman: he was aware of God's presence in the universe as the all-pervasive Supreme Principle; he saw God dwelling in the hearts of all as their innermost Self; he also attained his complete unity with the Divinity through every relationship of love. He was so well established in the realm of the Spirit that his mind went up and down the whole gamut of superconscious experience with perfect ease. Indeed Sri Ramakrishna's life is a complete demonstration of the fact of God-realization. Here he stands supreme. The world has been sorely in need of such an evidence.

From direct experience he declared:
God is real.

He has many aspects and forms.

He can be realized.

The ways of realization differ according

to the capacities and tendencies of the individuals.

The different religions of the world are so many pathways to God-realization.

The realization of God is the supreme ideal of life.

He also recommended the service of God in man as the universal spiritual discipline.

The reality of God, the realization of God, the harmony of religions, and the service of God in man are the four cardinal points of his message. It centres on the teaching that the supreme object of human life is the realization of God. Man should live with this end in view. Nothing else can be an end in itself. It is the goal not only of his religious but also of his worldly activities. All the life values, material, intellectual, aesthetic, and moral, must subserve the spiritual ideal. The social, political, and economic systems should be built so as to facilitate the spiritual growth of man. Thus there will be harmony in all the aspects and activities of life. The ultimate goal is one but the ways are many according to the individuals' psychophysical conditions. All men and women, at whatever levels of life they may be, can reach the Goal through progressive courses. Even from the bottom of the lowest pit a man can direct his steps towards the mountain-top. Let one and all live in this world as pilgrims to the shrine of Truth. This is the secret of world unity, peace, and progress. The supreme ideal is indispensable to both spiritual and material growth of man. Whenever worldly greatness and glory become the primary objectives of life, man's morals and intellect degenerate being subordinate to them. How can there be peace and progress in such a case? So Sri Ramakrishna's message is the key to man's spiritual and material development individually and collectively. His image is the emblem of his message.

SWAMI VIVEKANANDA AND AMERICA

By DR. KRISHNALAL SHRIDHARANI

Dr. Krishnalal Shridharani, author, and a journalist of wide experience abroad, is a new associate among the writers of the VEDANTA KESARI. In him our readers will find a happy combination of freshness and thoughtfulness.—Eds.

The nature of reality is the central theme of all metaphysical speculation and the ultimate goal of scientific pursuits. It would be futile to deny the objective existence of things and forces, but it would be equally futile to eliminate the validity of perception. So far as an individual is concerned, only that exists which he can see and feel and hear and think and imagine. Bishop Berkley was indeed going to the extreme when he asserted that the only existence is in the consciousness. Yet by his very extremism he provided a philosophy of art. A valid statement of objective reality becomes a scientific formula. A convincing statement of subjective reality constitutes an artistic description. It is the interjection of the artist's point-of-view, with its limitations and its extra powers of imagination, that distinguishes a portrait from a photograph. I do not claim to be an artist, but I confess to a bias in favour of the impressionistic approach when it comes to men and things. Consequently, I would like to express my subjective image of Swami Vivekananda rather than reconstruct the man and his teachings in the light of library research.

Personally, I cannot think of Swami Vivekananda without America, nor can I think of America without Swami Vivekananda. The mere mention of one word conjures up the other. I do not deny the fact that there was an America before the birth of Swami Vivekananda, nor do I deny that there was a boy destined to be famous as Swami Vivekananda long before he heard the name of America. But I

simply do not care for those two objective realities. To me what matters is the image that has grown in my consciousness ever since I heard the name of Swami Vivekananda for the first time.

Let me put it differently. So far as I am concerned, it was America that discovered Swami Vivekananda for his countrymen, and it was Swami Vivekananda, and not Columbus, who discovered America for India. I am not talking about the two physical units, one a mighty piece of land and another an impressive human form. I am talking about India's discovery of two cultural and spiritual entities. The collective Indian consciousness, if there is such a thing, of America today is a super-structure on what Swami Vivekananda told us about that country and that people to begin with. The collective Indian consciousness of Swami Vivekananda is a superstructure on what America told us about that luminary to begin with.

I know it hurts our national pride to admit such a thing, but I feel that those who are able to discard pride and prejudice will be able to see the validity of the bitter truth. An article in *Madras Times* of February, 1897, bore the germ of what I am saying now. It was describing the expectant enthusiasm of the people on the occasion of Swami Vivekananda's triumphant return from America and Europe. It said: 'Four years ago, when the Swami arrived here, he was practically an obscure individual', but that now he was returning 'with a great European and American

fame'. The American interlude had turned a man scarcely known in his own country into a national hero. At one place, Swami Vivekananda admits:

'I travelled twelve years all over India, finding no way to work for my countrymen, and that was why I went to America'.

It seems his countrymen, talking in mass and not in terms of stray individuals here and there, recognized his greatness after learning that foreigners from a dozen countries gathered at the Parliament of Religions at Chicago in September, 1893, had applauded his greatness.

I know it is a sad commentary on our national nature, and professional patriots always hotly deny it. But it seems to be a fact that all our great men of the 19th century and early 20th century failed to get recognition from their own countrymen until they had been discovered by foreigners. This was true of Raja Ram Mohun Roy. A special train bearing the Bengal *literati* rushed to pay homage to Poet Tagore, ignored until then, only after the Nobel Prize award. Even Gandhiji's spiritual greatness had to be first established in a foreign land.

America discovered Swami Vivekananda for India. America also discovered India through Swami Vivekananda. America's cultural and spiritual consciousness of India begins from Swami Vivekananda's visit in 1893. Before that, the American picture of India was that of a huge land mass beyond the pale of civilization and populated by teeming millions of Heathens. It was a land to be civilized by Western politics, and to be spiritualized by Christian Missionaries. In 1893, Swami Vivekananda raised the curtain on the greatness of Hindu heritage, and turned the tables. An India, unknown before, was revealed for the first

time to American audiences. He taught the West that there is East. He taught the Christians that there are other religions worthy of respect. A new reverence for the Orient was the result. Remarkd the *New York Herald Tribune*:

'After hearing him, we feel how foolish it is to send missionaries to this learned nation.'

The instantaneous success of Swami Vivekananda in America was as much due to the philosophic approach of Swami Vivekananda as to the spiritual need of the Western world at that time. Religious exclusiveness, manifested poignantly in the politico-missionary movement, was becoming unmanageable in a scientific world of shrinking distances and easy communication wherein yesterday's total strangers were becoming next-door neighbours. Western thinkers were groping for a philosophy which would emphasize affinities rather than differences between different religions and cultures. At this psychological juncture arrived Swami Vivekananda who treated the Vedanta as 'the *rationale* of all religions' and not merely as the philosophic basis of Hindu theology. He eloquently expounded the philosophy of religion which is like 'the kernel of all its outward forms.' He started the quest for unity in diversity. He stood for universality, for oneness, in expounding Advaita, while others were still specializing in describing the unique and distinguishing doctrines of their own special faiths.

In so doing, he was also pushing Hinduism forward. He indeed talked of 'New India' and 'New Hinduism', and he attacked the narrow sectarianism of his own countrymen as vigorously as he exposed the intolerance and impudence underlying the Christian missionary movement

of the 19th century. He struck the needed note, and put India on a par. 'It is no new thing that India should send forth missionaries. She used to do so under Emperor Asoka,' he said.

When someone in India asked him what was the quality that distinguished his 'New Hinduism' from the old, he pithily remarked: 'Aggression.' India's missionary drive, an expression of the overflow of national energy, dried up since the last days of Buddhist expansion, was being rejuvenated under Swami Vivekananda's organizing skill.

His American success was as much due to his message as to his manner. He had the sparks that made him an ideal platform personality in America. He was an impressive figure, with a handsome face and luminous large eyes. His yellow turban and flowing robes made him conspicuous, if at times uncomfortable. His self-assurance lent him authority even at a time when Indians were not socially accepted. His eloquence held audiences spell-bound, and he was devastating, without being unkind, while answering questions. Thus Americans got a new image of proud India through Swami Vivekananda's personality. Swami Vivekananda truly summed up his influence on America when he announced in India: 'The Chicago Parliament was a tremendous success for India and Indian thought.'

Even we small men who went to America long after him quickly realized that an intelligent American's picture of India and Indian thought, be it in literature or in college courses, was basically founded on the impressions left by Swami Vivekananda. We all walked the American road in his light, however falteringly.

Now to the converse. Columbus was looking for India but he hit upon a conti-

nent later to be known as America, for he wrote to Ferdinand:

'On the thirty-third day after I departed from Cadiz, I came to the Indian sea...beyond the Ganges.'

Columbus made one of those mistakes that change the course of history. But that was a physical discovery. India's spiritual Columbus was Swami Vivekananda. A basic image of a friendly, warm-hearted American people still persists in India in spite of the ups-and-downs of diplomatic relations. That picture was first given by Swami Vivekananda, with a slight touch of humour, when he said:

'With the exception of the missionaries and "Church-women," the Americans are most hospitable, kind-hearted, generous, and good-natured.'

Since then, and perhaps because of the struggle started by him, even the missionaries and Church-women have become as kind as the rest. The Saint pre-occupied with the soul of man was a shrewd observer of the externals also. He noticed that Indians suffer less than Americans from the 'diseases of the teeth and the hair,' while 'the Westerners are far superior to us in point of health.' He found the Indian *Sari* more beautiful, while the tight feminine American dress he found more suited for work. 'Their fashion is in dress, ours in ornaments,' he added. He also gave penetrating contrasts between the East and the West in the field of spiritual pursuits. He said: 'With us, the prominent idea is *Mukti*, with the Westerners, it is *Dharma*.' According to him, '*Dharma* is that which makes man seek for happiness in this world or the next,' while *Mukti* 'teaches that even the happiness of this life is slavery, and the same is the happiness of the life to come.'

As Swami Vivekananda took India's lesson to America, he brought back America's

lesson to India. In search of a universal cultural balance, he saw that America needed more spirituality, while India needed a greater sense of the secular religion of social consciousness. Talking about the Indian masses, he said: 'We have to give them secular education'. A really proud man does not hesitate to learn from others, as he does not hesitate to teach others. Swami Vivekananda said:

'The combination of the Greek mind represented by the external European energy added to the Hindu spirituality would be an ideal society for India'.

Based upon a quest for East-West synthesis, this prescription of Swami Vivekananda's is as much needed in politically emancipated India of today as it was in the closing years of the 19th century.

ALL FOR HEATING THE CAR!

By A WANDERER

I was going from Seattle on the border of Canada to New York on the east coast of America—a distance of about 3,000 miles. It takes four nights and three days to cover the distance by train. I stayed in Seattle for a fortnight and enjoyed the warm hospitality of friends; so much so that it made me a little soft at heart. The friends came to see me off at the railway station. We were not sure when we would meet one another again, so the parting scene was a bit touching. This was the first time that I would travel alone this way in America. Within me arose unconscious fear of unknown difficulties about the journey. Three days and four nights to be in the train! There would be difficulties about food, for I am fastidious about it. How shall I select the articles of food I want? How shall I manage at the dining table with all strange people? Perhaps they will be all staring at me when I shall break their table manners. Perhaps the waiter will take pity on me! When once you become susceptible to the fear of imaginary difficulties, there is no knowing how much you can magnify your troubles.

I was in a single bed-room in a car which was air-conditioned. The room was, as usual, very, very comfortable. The bed was fixed up. There were complete toilet and dressing facilities within the room itself. There were four lights—a central light, a reading light, a night light and a mirror light. There was an electric bell by which you could call the porter for the car at any time you needed his help. I hurriedly looked into what the facilities were for a passenger, and arranging my things in the spacious room, quickly went to bed. While in bed I thought again and again: What a great amount of comfort one can have when travelling in America. In India railway travel is such, that many do not even get sitting accommodations, and they have to pass the whole night that way. I was very tired because of the many engagements I had to meet during the course of the day. So I was soon fast asleep.

At a certain hour in the night, I don't know exactly when, I was awake, and however much I tried, sleep would not come. The car was very quiet. Everybody was asleep in his or her room. There

could be heard no sound except that of the moving train. When with all my efforts sleep would not come, I found myself feeling unhappy and restless. I tossed from one side to another many times. Everybody was asleep. I was the only person who was awake. I was feeling lonely—very, very lonely. I felt I was the only living person in that great silence of the night. What a terrible thing it is when one finds oneself alone in a vast world! If there were no other human beings in the world, and one had to live alone, what would be one's feeling? I read somewhere in a spiritual letter, 'Consider God only is your refuge, and depend on no one else for happiness, solace, or comfort.' Well, why should you then feel lonely? Why don't you think of God? The answer is God does not become a living reality with most people. It is all good to hear or read about God, but in times of crisis very few get the tangible help of God! So they have to suffer. They have to fight their battle alone in life, and perhaps also in death! Man is gregarious being. He wants society, he wants company. So loneliness is tiresome to him. Insomnia gives one the taste of how terrible loneliness is. But you cannot avoid loneliness. When you will have to leave the world, one day you must leave it, what will you do then? You will be all alone in that great eternal void. Nobody else is there. No one to accost you, to greet you. What a piteous thing it is! It wrenches one's heart even to imagine that condition. Because one day one will surely have to face that situation, it is better that one should, from right now, cultivate the practice of the presence of God who is an existence. Once you have succeeded in doing that, you can never miss Him. Yes, every saint says that, but how difficult it is to succeed in that!

I am lonely. I am lonely in this big train. I am lonely in a new country. How shall I pass the period of this long journey on the train? A man sometimes feels lonely in a crowd, because he has no understanding of them, he has no kinship with them. A man feels himself a stranger though he is in society, because he is self-centered and ego-centric; because he is busy with himself all the while. Why does he not project his ego-centric interest on others? Why does not he feel interested in others? If he can feel interested in others, he will feel happy. He will never feel lonely. He lives in others. He realizes the self which is behind all. Once he has realized that, he will not feel lonely even in death. Because he has experienced the Existence which never ceases to exist.

In that condition of sleeplessness, when I needed rest greatly, my mind was intensely active. That made me all the more tired and restless. But there was no sleep. The room was dark. After failing in my very long struggle for sleep, I gave up the effort in helpless disgust. Rising from the bed, I put away the window-shade and found to my relief that it was dawn. Just to pass away the remaining portion of the night, I engaged myself in bathing, dressing, etc..

When it was morning, the car-porter came and with his usual greeting enquired if I had rested well during the night. When I replied that my sleep was very much disturbed, he asked, 'Did you find your room too warm? During the night a lady passenger said to me that she felt very cool. So I set the heater going. Perhaps your room was very warm. In that case why didn't you switch on the fan?'

Ah, I found my mistake.

SOCIAL TENSIONS

CASTES AND RELIGIONS

By SWAMI CHIDBHAVANANDA

The Indian social fabric is a complicated texture. Variegated are the patterns interwoven into it. It may aptly be termed the epitome of the world population. All types of humanity are more or less represented in this sub-continent. In language, dress, customs and manners it is as divergent as the occupants of the globe. New groups of people have, time and again, been pouring into this ancient land as fugitives, migrants and invaders. With the march of time they have somehow become domiciled children of the soil.

Another strange phenomenon about this land is that its civilization transcends time and history. Nobody has yet accurately penetrated into its origin and growth. It is to the credit of this nation that it functions quite as efficiently today as it did in the days of yore. Seemingly it is mild and passive but at the core it is ever virile and adaptive. It is capable of absorbing new types and patterns without itself undergoing mutilation or transformation. From the cultural standpoint the India that was thousands of years ago is the India of today. Ancient and modern are mere figures of speech so far as the history of this land is concerned. Modern amenities, which are the gifts of science, have only come in as appendages.

Now, can India hold her own without subjecting herself to severe social turmoils and tensions? What devices and what safeguards did the leaders of the nation in the past provide for the avoidance or the minimising of such strains on the social mechanism? Into this question shall we enter now.

When peoples with varying aptitudes and divergent interests come into close contact they are led to some kind of conflict. Harmony and common endeavour are next to impossible with them. This has been the case all over the world. The degree of conflict and the intensity of its expression vary in inverse proportion to cultural attainments.

When the clash is crude and vulgar it is labelled war, revolution and upheaval; when mild and guided by prudence it is styled social adjustment, group pact, mutual help. That conflict which does not hinder normal public life is classified as social tension, while that which does is called war. This is born of self-assertion and there is no radical cure for it. Ancient India probed into the sources of human life and conduct and discovered in them certain verities based on which the Indian social structure was evolved. Life on earth is a combination of good and evil. Happiness cannot be had to the exclusion of misery. Enjoyment to one is suffering to another. Man can at best minimise evil, but he cannot eradicate it completely. The Indian genius took note of this grim truth and evolved its civilization in the light of this truth.

Another important fact in sociology is that every system has its merits and its demerits. Therefore emphasis should always be placed more on the calibre of men than on the make up of systems. But India gave due attention both to men and systems. The best results are possible only when both these are perfectly adjusted. Bearing these principles in mind this country offered

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to humanity ages ago a social science, the inevitable offshoot of which were what we today style as castes and religions.

Confusion is often made between castes and religions in India, and the one is mistaken for the other and they are often viewed as concomitant. But castes are expressions of an organized and harmonized society, while religions have all along been super-social. An individual is born into a caste, and he has no freedom to change it anymore than he can change his brothers or sisters. This may, to a superficial view, appear as social tyranny, but in India the individual has always been expected to subordinate personal interests and preferences to social demands, because Indian genius sees no conflict between individual good and social welfare and believes that the person attains his fullest growth by taking his rightful place as a limb of the public organism. The individual who thus cannot overstep the bonds of caste, as he advances in understanding, is free to change his religion any number of times.

Indian life, therefore, has been shaped in such a way as to harmonise personal freedom and social integrity. One is as important and sacred as the other. Physically, mentally, morally and spiritually men may evolve as best as they can; at the same time it is their bounden duty to contribute to the peaceful and progressive working of the social structure. This arrangement reveals an admirable grasp of the unity between private and public demands. Consequently, social tensions are eliminated to a maximum degree.

Indian culture recognizes the fact that people are inclined to forming themselves into groups. All over the world and at all times group formation has existed in some form or other. India sought to base that

formation primarily on attainments and bent of mind, and secondarily on occupation. One may choose to change one's occupation if thereby one could be more useful to society. One might also equip oneself for greater responsibility without abandoning one's caste. Variations in capacity lead to modification in the discharge of one's duty; but abandonment of one's social obligation due to indifference, slothfulness or indulgence is never countenanced. So rigid and sacred is the social injunction. India has in this manner avoided social tensions.

With the march of time castes evolved and expanded into several sub-castes, but each group instinctively safe-guarded its individuality and distinctiveness. Even the so called low caste man clung fast to his group, attempting in and through it to evolve and rise. Caste held a man firmly to the earth while allowing him infinite scope for moral and spiritual growth.

Live and let live has been the Indian social ideology. Tensions which normally result whenever group formations take place were sought to be eschewed or toned down in India by the nurturing of the caste instinct. This may seem paradoxical, but caste in its ideal setting and working is calculated to cut at the root of all privileges. It does not aim at seeking power associated with rights based on birth and similar other factors. On the other hand it exhorts people to discharge their duties faithfully and with all devotion.

The higher the caste of a man the greater is his duty to society. A person endowed with enormous wealth is not considered the topmost man in social gradation. On the contrary it is the man of self-control, self-denial, the man devoid of earthly possessions that commands the

greatest respect in society. Castes in India are graded on the basis of culture and self-discipline, but not on the basis of property and power.

Nature is rigorous in her process of wiping out what is useless or harmful. The world has witnessed the repeated cropping up of social institutions and their perishing after a short while. The Indian social order however has withstood the onslaught of time and has helped a great number of people to evolve peacefully. The social structure of India is the outcome of three great factors:—firstly, it is the result of age-long experiment conducted by people who had no base worldly motive; secondly the mature wisdom of the saints and sages could present to them the correct path to social evolution; and thirdly the builders of this social edifice were those actuated by divine love and benign consideration for human limitations. The time-honoured Indian social order has thus obtained its unassailable stability.

India is above everything else the land of religion. Religion is there in the very marrow of this soil. Almost all the religions of the world are seen to be thriving here. Formalities, creeds and conventions are not the real constituents of religion. Man's conscious attempt at moral and spiritual growth is what is called religion. India's search in this field has been bold and far-reaching. Marvellous enquiries have been made into the mystery of life and death. All living beings, it is proclaimed, are heirs to immortality, and it is by living a harmonious, upright and disciplined life that Divinity can be realized here and now, in this very mundane world. Because of this enlightenment, spontaneous was the religious freedom sanctioned in this sacred land. Here alone could varieties of reli-

gions, creeds and sects thrive side by side, all these being recognized as so many attempts in the path to perfection.

The result has been that a galaxy of saints and sages and seers of truth have risen here more than anywhere else. India's homage to holy people has always been reverentially natural and free from all colourings of castes and creeds. If there have been instances of religious persecution and intolerance practised in this land, they have been mere accidents ill fitting in with the land's holy traditions. Religion in this land has been the antidote to all human littlenesses. The recognition of the sacredness of human life left no scope for bitterness between groups.

A few examples will clarify the points at issue. A handful of Parsis came to this land a few centuries ago. They and their religion remain in tact to this day occupying an honourable position in the Indian national edifice. The same is the case with the Israelites inhabiting the south-west coast of this sub-continent. Besides these those that have been periodically imbibed into the Hindu fold are innumerable. Some two centuries back the Hindus and the invading Muslims were at the point of adjusting and correlating. Just when that process had commenced came the third conquering power in the form of Christendom of the western type. Signs are not lacking of both the Muslim and Christian groups being absorbed and preserved as an integral part of the Indian humanity. Thus vibrates the Indian national life, without beginning and without end, ever passive and ever absorbent.

If we take a sectional and close view of the earth we live in, we shall find in it hills and dales, ups and downs, heaven-penetra-

ting mountains and bottomless oceans. But when we view the globe as a whole, the panorama changes. It becomes a symmetrical sphere, all angularities fading away into insignificance. Such also is the case with the panorama of the perennial flow of the Indian national life current. In its time-transcending context social tensions are mere freaks which give way to cultural confluence and conformity. The permanent

basis is the social unity in variety which is the outcome of the ancient yet ever new caste system. People in general have a reverential regard for humanity, this regard being the outcome of their religious instinct. Because of castes and religions this great country has been able to maintain everlasting integrity, peace and harmony. May this land hold fast to her national Ideal.*

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

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

(continued from the previous issue)

(Part III)

DEMOCRACY AS A WORLD-FORCE

Faith in democracy like scientific rationalism and humanism is a new force moulding the life and thought of the peoples all over the globe. Humanism and democracy are two aspects of one and the same ideal of life. He who actively accepts humanism on the moral plane cannot but profess the faith of democracy in the political, economic and social spheres of life. Humanism states the duties, while democracy postulates the rights. Faith in democracy is essentially an affirmation of the freedom of the individual. Democracy also believes that every individual must enjoy the equality of rights.

Democracy is the anti-thesis of feudalism which is characterised by slavery and inequality. In a feudal order, rights are the privileges of the ruling caste. There the many must obey the few, the many must suffer in slavery and the few enjoy

freedom and power as their hereditary rights. In such an order, social status, economic possessions and political power are inherited by way of birth and not acquired by effort. As against this, in a democratic society there would be no real distinction between the rulers and the ruled: all who would constitute the social whole would be considered as equals in the matter of rights, and privileges.

Wherever democracy has been established, the democratic principle of the equality of rights was first applied exclusively to the political life of the people, which resulted in the transfer of political power from the ruling families to the people at large. Whether democracy was achieved by peaceful means or through a bloody revolution is a separate question; but everywhere the first application of democracy led to the growth of the parliamentary method of government. In fact,

* Courtesy—All India Radio: Tiruchirappalli

till recently democracy was looked upon merely as a form of government and as a form of government it was identified with the parliamentary method. Even today, in many of the so-called advanced democracies, political democracy co-exists with economic and social feudalism. Democracy as understood and practised in modern times, is a new phenomenon, which will take time to become a universal and all-pervasive force. What, however, can be said with certainty, is that democracy has come to stay. It will stay because it is a better form of life, and whatever is intrinsically better always survives and stands the test of time.

HOW VIVEKANANDA VIEWED DEMOCRACY

In Vivekananda's days the movement of democracy was just born. The little success it had attained in some of the countries in the West was only in the political field. It had not yet become a world force, nor had it penetrated into the economic set-up and the social structure of human groups. And yet the prophetic genius of Vivekananda could foresee the growing strength and expansion of democracy as a world movement.

What is more important for our present purpose is that his rationalism enabled him to accept the superiority of democracy over feudalism; nay, he did something more, he strove to establish a democratic order in India. In many of his lectures he preached the excellence of democracy as a form of social life.

This may raise a very interesting issue. Many of his disciples and admirers, in India and abroad, persist in their belief that Vivekananda eschewed politics and economics, and that he advised his countrymen to concentrate on religious and cultural resuscitation. True, he drew pointed

attention to the religious and cultural attainments of ancient India and the similar possibilities of future India. He also warned his countrymen against dabbling in power-politics. One can quote many passages from his works to support this view:

'In India religious life forms the centre, the keynote of the whole music of national life—and therefore, if you succeed in the attempt to throw off religion and take up either politics or society or any other thing as your centre, as the vitality of your national life, the result will be that you will be extinct.'

'Religion and religion alone is the life of India and when that goes India will die, in spite of politics, in spite of social reforms, in spite of Kuvera's wealth poured upon the head of every one of her children.'

'Political greatness or military power is never the mission of our race; it never was and mark my words—it never will be.'

Vivekananda even warned people not to read any politics in his teachings. He said,

'Let no political significance be ever attached falsely to any of my writings and sayings. What nonsense!' or 'I will have nothing to do with political nonsense. I do not believe in any politics. God and truth are the only politics in the world, everything else is trash.'

Nobody can ever say that Vivekananda was not hundred per cent serious and sincere in what he did and said. That Vivekananda denounced politics is an undeniable fact. It is true that he was a spiritual teacher of humanity first and a spiritual teacher last.

But it has to be noted what wonderful new interpretations of spirituality he gave. It was this his new interpretation of religion that released from its creative womb life-shaking and liberating ideas of tremendous power-potential, which set the whole nation thinking, doing, revolting and aspiring. His gospel of fearlessness and strength, of love and service to all, specially the lowly, the dispossessed and the suffering, of franchise

of women and the masses, of inspired and spiritualised patriotism—proved to be a perennial fountain-source of inspiration to the people who took to politics. Thus with having 'nothing to do with political nonsense,' ironically enough, Vivekananda has been hailed as one who largely influenced the evolution of Indian politics. C. F. Andrews wrote:

'...The Swami's intrepid patriotism gave new colour to the national movement throughout India. More than any other single individual of that period, Vivekananda has made his contribution to the new awakening of India. Even without being connected with the Congress he very largely shaped its policy and promoted its evolution.'

Great Indian political leaders like Netaji Subhas Chandra Bose and Pandit Jawaharlal Nehru have borne testimony to this fact which is by now, history.

The fundamental leader of men with a world mission that he was, Vivekananda had not to speak of politics as an inspirer of political movement. The awakener of souls that he was, the current of his inspiration interpenetrated all fields of life in a mysterious way and strange unexpected fruits appeared in different soils much to the wonder of many.

'Service of man is the worship of God' was the new religion he preached to his people. 'Where should you go to seek for God—are not all the poor, the miserable, the weak, God?' Through his new interpretation of 'religious life' he was able to inspire zeal for patriotism. With his touching voice he used to address his better placed compatriots and say to them:

'Do you feel that millions are starving?... Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Are you seized with that one idea of the misery and ruin of your people, and have you forgotten all about your name, your fame, your wives, your children, your property,

even your bodies? Have you done that? That is the first step to become a patriot. The very first step'.

Some of his purist admirers may argue that such exhortations on his part do not imply that he was indirectly goading his countrymen to fight for the country's political advancement. True, Vivekananda did nothing indirectly. He was too mighty to be sly. He was nothing if not aggressive. The present writer, however, maintains that Swami Vivekananda had a very clear vision in his mind of the new India, and his new India was to be politically independent, economically self-sufficient and culturally creative, making its unique contribution to the world's civilization and culture. It is puerile to think that Vivekananda's thunderous call to the nation was merely for instituting social service centres or for popularising Hinduism. He came to herald the dawn of the great future India. His very words had the ring of a divine herald:

'A wonderful, glorious, future India will come—a greater India than ever was. Believe, believe, the decree has gone forth, the fiat of the Lord has gone forth—India must rise.'

DID VIVEKANANDA WANT INDIA TO BE A DEMOCRACY

Another question which suggests itself is—did Swami Vivekananda desire free India to grow into a full-fledged democracy? There are many passages in his speeches which would answer this question in the affirmative. Of course he did not take up the issue academically; nor did he ever sit down to think of the future Indian constitution. But if we read into his words, we shall get ample evidence to be convinced that he wanted the future India to adopt the parliamentary method of government. He did not wish that the political power be transferred from the British Government

to the Indian Princes, though many of the Indian maharajas were his personal friends and devotees. He wanted a peaceful evolution of democracy in India. He had an undying faith in the power of education, his belief was that by imparting democratic education to the classes and the ruling families the classes and the ruling families could be made to renounce their powers and privileges and share the common rights with their peoples. At the same time he insisted that masses too be educated so that they would make proper use of their newly acquired rights. One of his watchwords was 'from the caste, through culture, to socialism.' He enunciates the principle of parliamentarianism in the following words:

'To make a great...future India, the whole secret lies in organisation, accumulation of power, co-ordination of wills. Being of one mind is the secret of society.'

This is the doctrine of general will which is the fundamental postulate of democratic legislation and administration. In a democratic order decisions are taken by the co-ordinated wills of all and not by the powerful wills of a few.

He wanted the nation to stand on its own legs, to be self-sufficient and never to seek help from others.

'You must always remember that every nation must save itself, so must every man. You must not depend on foreign help. Nations like individuals, must help themselves. This is real patriotism.'

His cry for the elevation of the masses could not be a cry for opening alms-houses for the poor. His method was,

'Man-making education which would make them physically strong, mentally bold and economically self-dependent.'

His constant desire for improving the condition of the masses and his revolt against the social iniquities perpetrated in the Hindu society reveal his aspiration for economic social democracy.

In short, it would not be too much to say that Vivekananda was a thorough-going democrat. That he accepted total democracy as a philosophy of life is clearly brought out in his selections compiled under

the heading '*Caste, Culture and Socialism*,' particularly in the last chapter 'I am a Socialist.' The following passage is an explicit statement about his democratic preferences:

'All the members of a society ought to have the same opportunity for obtaining wealth, education or knowledge...Freedom in all matters i.e. advance towards Mukti is the worthiest gain of man. Those social rules which stand in the way of the unfoldment of this freedom are injurious; and steps should be taken to destroy them speedily. Those institutions should be encouraged by which men advance in the path of freedom.'

A SPECIAL POINT TO BE NOTED

We must not here forget to stress that for Vivekananda political freedom, economic security and social justice could never be considered as the supreme values of life. They are only necessary means which tend to facilitate the pursuit of the summum bonum of life, the search for the Divine. Spiritual values are the end, political, economic and social values are the means. This is Vivekananda's enlightened synthesis of the modern materialism and ancient spirituality. He remains true to the eternal ideals of India and yet incorporates in his philosophy of life the useful aspects of the materialism of the modern West.

But even in this work of synthesis Vivekananda did not go by the ever-fashionable path of eclecticism of the intellectual type. He knew by his direct spiritual realizations the one foundation of all life to which all the functional institutions of work-a-day life were ultimately to be related. He could see the Divine sparkling in the core of every man. If Vivekananda was a democrat it was not because he was ever a politician of any sort, but because he experienced the truth of Advaita and knew its dire necessity for the future evolution of human civilization.

If the Ramakrishna-Vivekananda movement has its appeal to what is known as 'modern mind', it is because this movement encoils within itself the power to answer both the necessities and aspirations of the modern mind.

(concluded)

THE RAMAYANA - TRIVENI

INDRAJIT - SAMHARA

By DR. V. RAGHAVAN

If the theme of the epic is the conflict between the forces for good and those for evil, and if Indra, King of Gods, signifies the former, 'Indrajit' who vanquished him becomes the symbol of the latter. Ravana, of course, is the anti-hero, but Indrajit's personality is only an extension of Ravana's, one more limb of the same machinery of evil, Ravana's eleventh head and eleventh pair of hands.

In violence, craze for war, cruelty and unscrupulousness, the son out-heroded the father. In explanation of his name Meghanada, the Uttarakanda says that the little wail which he made as a just-born baby was like a thunder-clap that stupefied the whole Lanka. While yet young he had his own adroitness and resourcefulness for equipping himself for the role of the chief lieutenant of Ravana's reign of terror. On the outskirts of Lanka was a wooded area called Nikumbhila; there one day when Ravana went casually he saw to his surprise, his son in the midst of elaborate rituals, with Sukra himself as the priest; seven sacrifices, the priest informed, the father, his son had done, and as he was starting the eighth in honour of Mahesvara, Pasupati himself came and granted him an aerial car that sped according to wish, the Maya or magic of illusion called Tamasi whereby he could suddenly bring upon darkness, invisibility in battle, two inexhaustible quivers of arrows, an invincible bow and a powerful missile.

Ravana invaded the heaven. In the fierce fight that Indra gave, Ravana's strength was sorely tried and he was even about to be caught; but Meghanada rushed, fought invisibly and by his Maya, captured Indra and asked his father to come home without any more anxiety. Kambar would credit two victories over Indra to Megha-

nada, who thence forward came to be called Indra-jit. According to the same poet, Indra was brought, as in other episodes of this type in epics, tied in a humiliating manner to the chariot wheels. Brahma pleaded with Indrajit for Indra's release; Indrajit demanded the boon of immortality as the price; complete immunity from death being impossible, Brahma granted a conditioned immortality: whenever Indrajit set out for war, he would offer oblations in fire; out of fire, would arise a fresh chariot and horses, and so long as he fought from that chariot, none could kill him.

Thus extraordinary strength and resort to magic are the two main features of Indrajit. Later poets can only ring in some variations on this background, add a few more exploits, make some incident more picturesque, change the order of some events or introduce some fresh items of magic. In character, as Valmiki presents him, there is no special trait that marks him off; he is just a true chip of the old block, in fact truer to type than even Kumbhakarna who is very critical of Ravana's folly. In the momentous consultation that Ravana holds on the eve of the battle, it was Indrajit who stands up against Vibhishana, calls the latter the only coward born among Rakshasas and reminds his father about his own achievements in the past which should guarantee him a clean walk-over in the coming battle with the two ordinary men on the seashore. Vibhishana is sorry that a half-baked boy should have been admitted into an assembly, and his characterisation of Indrajit here underlines the main elements of Indrajit's make-up: youth, impetuous daring, thoughtless forwardness, lack of

humility, severity of behaviour and evil bent:

बालं दृढं साहसिकम् । मूढः प्रगल्भः अविनयोपपन्नः
तीक्ष्णस्वभावोऽल्पमतिर्दुरात्मा ।

Indrajit's words prevailed; Vibhishana had to walk out. This close sequence of the Vibhishana-Indrajit altercation should be noted to appreciate the extent of Indrajit's influence and the anxiety of Vibhishana to account for the son and the part he played effectively in achieving that object in the Nikumbhila fight.

The battle began; unexpectedly, in the very initial fray, when combatants paired off, Angada engaged Indrajit, both during day and the nocturnal fights, and beat Indrajit, and the victor over Indra had to begin his much boasted exploits in this fight with a flight. This humiliation at the very threshold of the war drove Indrajit to immediate use of magic warfare; Rama knew how much he would be infuriated, and asked his forces to be alert, and while yet the jubilation over Angada's exploit among the on-lookers had not subsided, Indrajit, fighting invisibly, cast the Nagapasa which encircled and bound the brothers. As Rama and Lakshmana lay there bound by the snake-noose, Indrajit shot their bodies so close with arrows that not an inch of unwounded surface was seen:

न ह्यविद्धं तयोर्गतिं बभूवुस्तुल्यमत्रिकम् ।

The consternation that he had produced among the Vanaras was so complete that even the stir of grass appeared like the approach of a Rakshasa:

तृणेष्वपि च चेष्टसु राक्षसा इति मेनिरे ।

Ravana exploits the scene by bringing Sita in the Pushpaka and showing her the prostrate husband and his brother. Kambar has his Nagapasa-patala later, and, as is to be expected, removes the need to place the Lord Himself in any bondage and makes

him illumine the nocturnal battlefield with an Agneya-astra. Tulasi makes the infuriated Jambavan seize Indrajit, wheel him by the feet and fling him into Lanka city; Soon Garuda, the enemy of the serpents, comes and the Nagapasa is removed.

The battle is resumed and one after another, Ravana's leading men go down; Dhuraksha, Vajradamshttra, Akampana and Prahasta. The death of the last drags Ravana himself out, for the first direct encounter, in which Rama sends him home humiliated in the extreme. This leads to reflection and resort to the greater reserves on Ravana's side: Kumbhakarna is disturbed from sleep, to be sent by Rama to eternal sleep, as Kalidasa says: दीर्घनिद्रां प्रवेशितः । Atikaya, the valourous son of Ravana and Dhanyamalini, now sallies forth, and Lakshmana, as a prelude to the coming triumph over Indrajit, kills him.

Just as in the Sundarakanda Hanuman's killing of Akshakumara brought Indrajit on, here too the passing away of Atikaya brought him forth for his second appearance in the battle. Indrajit starts with a sacrifice, procures from Agni miraculous bow and chariot and Brahmastra, and rushes forward unobserved across the sky, with his Rakshasa forces advancing along the ground. This time, he hurled the Brahmastra and Rama himself grew anxious and told his brother: "The thoughtless Brahma has endowed him with a boon; he is tearing us all from an invisible place. How could we deal with him? Having laid us low, he will presently go home victorious." And so did Indrajit do. It was now Hanuman's great occasion; on Jambavan's advice, Maruti, verily the life-breath of the army-धरते मारुतिस्तत मारुत-प्रतिमो यदि-brought the medicinal herbs from the Himalayas and brought the whole army back to life.

The Brahmastra-episode has some variations in later poets: In Tulasi, the popular story of demon Kalanemi intercepting Hanuman's flight to the Sanjivi-parvata, found in the eastern recension of Valmiki, is preserved. In Kambar, naturally again, Rama is not made a victim of the astra. Lakshmana is rendered all alone; Rama first sends Vibhishana to fetch refreshments and Rama himself leaves for an Astra-puja that he was doing. To put Lakshmana off the guard, Mahodara takes Indra's guise and advances on fake Airavata and as Lakshmana stands for a moment in wonder, the Brahmastra is flung on him.

The rejuvenated monkeys invade Lanka in the night and set fire to the city; Rama himself takes on the terrible aspect of Rudra. And another set of Ravana's leading fighters goes down: Kumbhakarna's sons Kumbha and Nikumbha, Kampana, Yupaksha, Sonitaksha, and Makaraksha, son of Khara. This brings Indrajit on the battlefield for the proverbial third time which proves the last.

On Ravana's incitement, Indrajit starts, performs his sacrifice and with a fresh invisible chariot, rushes from above, creating also a smoke-screen that enveloped the field in darkness. Seeing the havoc done by him, Lakshmana seeks Rama's permission to use Brahmastra but Rama prohibits the use of such a terrible missile, which would, for the sake of one man, destroy a whole people. Exploiting this feeling of Rama, Indrajit rushes home, brings a Maya-Sita, and cuts it before the Vanaras; this acts more effectively than any astra, for when Hanuman reports about this, Rama swoons. Kambar intensifies the situation: After cutting Sita, Indrajit threatens a march against Ayodhya and actually turns his chariot north; The brothers begin to think of going to Bharata's succour; Vibhishana takes the

form of a little bee, goes to Asokavana and brings news of Sita's safety. With all this, Indrajit gains time and rushes to Nikumbhila for a fresh sacrifice.

Vibhishana's alliance was never more fruitful. As Rama was down with grief and Lakshmana was furiously lecturing on Artha as against Dharma, Vibhishana said calmly: 'Don't I know Ravana's mind towards Sita? This is my nephew's magic to gain time for a fresh *yaga* at Nikumbhila. If he completes it, he becomes invincible with a new Brahmastra and a chariot. Hurry up. Send Lakshmana and a force. Let us set at naught his sacrifice. Time is the essence now.' To Rama whom grief was weighing down, he repeated the words. Rama wakes up to the gravity of the situation and sends Lakshmana with his blessings, with Hanuman and others, and Vibhishana to guide him. Kambar makes Rama present Lakshmana with an armour and Vishnu's own bow made of yore by Brahma himself.

The Vanaras came to Nikumbhila and broke the fence of Rakshasas guarding the sacrifice. Disturbed from his sacrifice, Indrajit came out of the dense grove of trees; his rite was not yet complete; he had unfortunately to mount only the old chariot. As he came, he espied Hanuman, and rushed at him, since Hanuman would work the worst havoc. There was a huge banyan tree; it was at its foot that Indrajit would make his final offering and get his boons. There, on Vibhishana's advice, Lakshmana took his stand. When Indrajit hurried there, lo! he saw to his utter dismay, his own uncle. He opened a verbal assault on him, called him a traitor to the family, a fool who preferred slavery with others to life with kith and kin, and did not understand that a bad kinsman was better than a good outsider. Indrajit, like Vali, is likely to create an impression with his charge against his uncle: adapting

the very words of the Gita on the uniqueness of Svadharma, Indrajit propounds, as it were, the religion of *Sva-jana*.

गुणवान् वा परजनः स्वजनो निर्गुणोऽपि वा ।

निर्गुणः स्वजनः श्रेयान् यः परः पर एव सः ॥

These specious arguments require a thorough exposure and Vibhishana gives it: 'I am born among Rakshasas but my character is non-Rakshasic. I delight not in terror or evil. Where there is the sin of violence, violence to others' possessions and women, that place one must leave, even as a house on flames. An impudent boy, you have evidently set no bounds to your hauteur; now your end has come; you are not going to enter the banyan; here is Lakshmana; fight.'

Indrajit saw his chief enemy and bragged and reminded him of the Nagapasa and Brahmastra. Lakshmana reminded him of the low morality of a fight by magic and called him forth to implement his bragging with acts of valour. One of the worst fights now followed. Kambar makes the two admire each other's valour. Mounted on Hanuman's back, Lakshmana poured forth shafts that fell like flame, like thunder, like hunger, like epidemic, like the fruits of inexorable fate:

தெயாப்பன் அருமொப்பன்,
பசியொப்பன் மணியொப்பன்,
மீழையாமாயக் கொடுவனியொப்பன்—

Kambar also throws more incidents into the duel, making Indrajit aim Brahmastra, Pasupatastra and even a Narayanastra.

Lakshmana killed his horses and charioteer but in a trice Indrajit went home and came back with another chariot. Indrajit attacked his uncle, but Lakshmana prevented him. Fierce astras were discharged: Yama's was met by Kubera's; Varuna by Raudra; Agneya by Saura; Asura by Mahesvara.

The finale now came. It should be noted that the Astra that is actually used by

Lakshmana is, as irony would have it, the Indrastra, which one would expect to have no force against an Indra-jit. Yet it acted, because, along with its discharge, Lakshmana made a statement which would bring about the desired purpose, அர்த்தசாபகமாத்மன:, viz.:

धर्मात्मा सत्यसन्धश्च रामो दाशरथिर्यदि ।

पौष्ट्ये चाप्रतिद्वन्द्वः शरैर्न जहि रावणिम् ॥

'If Rama, son of Dasaratha, is an embodiment of Right, Truth and unequalled Valour, let this arrow kill Ravana's son.'

And Kambar,

'Let it kill him if Rama, the Dharmamurti, is the Supreme God himself.'

இறையவன் இராமன் என்று

நல்லற மூர்த்தி யென்னில்

This is what is called, in the history of the ancient peoples all over the world, the act of Truth, Satyakriya, which by its irresistible character, achieves the desired purpose.

The removal of Indrajit, as explained by Vibhishana, was in importance next only to that of Ravana. It took three full days and nights. It is to emphasize its due importance that Kambar allows his Angada to take Indrajit's head to Rama. How much Rama valued this exploit of his younger brother is seen not so much in his profuse expression of relief and joy, in so many words, but in the way in which, in the midst of all, he took Lakshmana on his lap, forcibly drawing him as he withdrew in bashfulness, hugged him, kissed his forehead, stroked his sore limbs and again and again looked him up with love-laden eyes.

While in Valmiki, Indrajit remains to the end the same relentless figure, in Kambar, he turns somewhat in the end. In the very final phase, when he rushes home for a fresh chariot, he appeals to his father: 'By the misfortune of the Rakshasas, you have sought a fatal enemy.'

குலஞ்செய்த பாவத்தாலே கொடும்பகை

தேடிக்கொண்டாய்.

'Give back Sita; the brothers will cease their wrath and forgive you.'

ஆசைதான் அச்சிதை பால் விடுதியாகின்

அன்னவர் சிற்றம் தீர்வர்

போதலும் புரிவர் செய்த தீமையும்

பொருப்பர் உன்மேல்

Tulasi who was far more under the sway of Bhakti keeps the Bhagavata Vibhishana

completely out of Nikumbhila, and says' as is wont with him, that in the last moment Indrajit abandoned all falsehood, invoked the names of Lakshmana and Rama and breathed his last:

मरती बार कपट सब त्याग ॥

रामानुज कहँ राम कहँ अस कहि छाडिसि प्राण ॥

LIFE OF SRI RAMANUJA

By SWAMI RAMAKRISHNANANDA

(continued from the February 1952 issue)

CHAPTER TWENTYTHREE

THE CONQUEST

After he had finished writing the Sri Bhashya and other works, mentioned above, Yatipati, accompanied by seventy-four of his royal followers and other numberless disciples, set out on a campaign of conquest. He first entered the kingdom of the Cholas and reached Kanchipura, their capital. And thereafter taking the permission of Lord Varadaraja, he left for Kumbakonam. There he held discussions with the local scholars on the Sastras, defeated them, and brought them into his own fold. Then Ramanuja appeared in Madura, the capital of the Pandya kingdom. This city was, as it were, a fortress of the Dravidian scholars. He expatiated upon the Prabandhamala before the assembly of the scholars as a result of which they all embraced his doctrine. He went to the main shrine of the place where he had the *darsan* of the Deity Sri Sathari and experienced supreme bliss. He hymned the Deity and considered himself blessed. After a few days he started thence for the city of Kuranga (Kurungudy). Unbounded was his joy when he saw the image of Vishnu enshrined

in that city. Tradition says that Sri Vishnu was very much pleased with Ramanuja's incomparable deeds for the good of men and his capacity to save men. What is more, the playful Lord, in a sportive mood accepted the discipleship of Yatiraja and thought Himself blessed receiving the name Vaishnavanambi given by his Guru.

From there he went to Kerala or Malabar, where in the capital of the place Tiruanantapuram or Trivandrum, he saw Padmanabhaswami lying on Ananta and was soaked in devotion. Next he moved northwards. Gradually he passed through Dvaravati, Mathura, Brindavan, Shalagram, Saketa, Badarikashrama, Naimisa, Pushkara etc. and at last reached the Saradapitha of Kashmir. According to tradition, Saradadevi was very much pleased to hear his exposition of the Mantra 'क्यासं पुण्डरीकाक्षं' and gave him the title Bhashyakara.

It is not to be supposed that the scholars of Kashmir gave in without a fight. They went even so far as to take recourse to incantations with a view to put an end to Ramanuja's life. But contrary came to be

the result; for those who took recourse to incantations were themselves about to lose their lives. At that when the king of Kashmir fell at Ramanuja's feet and begged his mercy, he cured them all. The king and scholars became his disciples forthwith. Here Ramanuja was blessed with a vision of God in the form of Hayagriva. Being commanded by Saradadevi, Ramanuja then went to Kasi. There he lived for some time when many philosophers and scholars came to his fold. Then he proceeded southwards.

After travelling for days he reached Sripurushottama, where he took rest for some time. With a view to establish his doctrine firmly, he had a Monastery built there and called it Embar Math after the name of Govinda, his own disciple. Out of fear of defeat the scholars of the place, did not come to join Ramanuja in any discussion though the latter wanted to have a discussion with them. Finding the situation like that, Ramanuja grew very eager to establish his doctrine at that place. He requested the worshippers of Lord Jagannatha to worship Sri Purushottama according to the doctrine of Pancharatra. When they refused to adopt any new doctrine relinquishing the Smarta doctrine, he petitioned to the king for consideration. Being frightened at this, the worshippers took refuge in Sri Purushottama. Tradition says that on that night, while asleep Ramanuja was thrown by Jagannatha to Kurmakshetra, a hundred *yojanas* away from that place.

When he woke up Ramanuja saw that he had come to a different land. There

was none of his numberless disciples near about him. On enquiry he came to know that he had come to Kurmakshetra. Thinking that it was nothing but the work of God, Ramanuja went to the temple of Sri Kurmadeva, and with deep devotion worshipped that image of an incarnation. Being pleased with him the Deity asked him through His worshipper to wait there for some time for his disciples. Ramanuja waited and the disciples indeed came. After some days, reunited with his disciples, he went to Simhachala. He stayed there a few days after which he went to the Ahobila temple situated on the Garuda Mountain. He established a monastery there. Then he came to Isalinganga and worshipped Sri Nrisimhadeva. From there he gradually came to Venkatachala or Tirupati. At that time a quarrel was going on between the Saiva and Vaishnava communities over the Deity of the place. Ramanuja by dint of his superhuman powers established that the image could be none other than that of Vishnu. Both the Vaishnava and the Saiva communities were satisfied. He stayed there for some time and then along with his disciples returned to Kanchipura where after having the *darshan* of Sri Varadaraja, he considered himself blessed. From there he came to Madhurantaka en route to Viranarayana-puram, the birth place of Nathamuni. He saluted that place where the Mahamuni practised Yoga. At last he came to Srirangam and had the *darsan* of Sri Ranganathaswami. Fortunate and blessed Sri Ramanuja deemed himself now and was very happy.

(to be continued)

NOTES AND COMMENTS

THE COMING NEW YEAR OF THE VEDANTA KESARI

By the grace of God the *Vedanta Kesari* enters its 39th year in May next.

A journal with its readers, writers, friends and well-wishers is like a far-flung family of ideas. On the eve of marking an advance in the age of service, we naturally find ourselves sending forth our hearts' silent greetings and good wishes to all who are in any way associated with the *Vedanta Kesari*.

This year the May issue will be an illustrated special number. An idea of the probable contents of the issue is given elsewhere in this issue. Apart from some good articles from familiar writers the special feature in this will be an international symposium on the urgent topic, 'The Individual and the World-crisis.' As most of us know from our personal experience, the ordinary individual everywhere in the world is bewildered. He stands aghast and helpless before the mighty forces that seem to be conspiring against his life and all. Is there nothing he can do in his individual capacity to salvage the sinking ship of his personal and collective good? How should he think and act in the small locus of his daily life to make effective and helpful contribution—unspectacular though—towards solving the crushing world-crisis? In this symposium we have sought to pool together the creative thoughts of some eminent men of the world from different countries and walks of life.

Another important feature of this number and of some numbers to follow will be 'The story of a Sainted sinner.' Though Sri Ramakrishna scrupulously shunned miracle-making, it cannot be gainsaid that he did many wonderful things which looked like miracles indeed. Of the many wonderful things Sri Ramakrishna did the most wonderful was his saint-making of sinners. And of all the sainted sinners among his

followers the most outstanding was Girish Chandra Ghosh. We shall tell in the coming numbers the inspiring story of his transformation depending almost entirely on the autobiographical talks and writings of Girish Chandra Ghosh himself.

The editorial-serial on 'Renunciation and Service' will continue from June '52 onwards. In a similar note in April '51 we gave the readers to understand that the serial might be brought to its finis by the present issue. Evidently we could not do that: firstly, because we could not command as much space for the editorial as we have been doing previously; secondly, because of the necessary enlargement of the scope of our tentative scheme. We mean to work out the entire scheme without hurry and worry, and with all the thoroughness that we deem necessary.

One more instalment of the 'Ramayana-Triveni' by Dr. V. Raghavan will bring the serial to its close. Of 'The Teachings of the nine Sages' by Sri T. A. Krishnamacharya there are few more instalments to appear. Publication of eight more chapters of the 'Life of Sri Ramanuja' will bring the work to the end.

It is a truism to say that the prosperity of a journal of the kind of ours fundamentally depends on the quality of the service we put up. While the vertical aspect of the quality of this service has perforce to depend on those who write in the journal, the horizontal aspect of it largely depends on the far-flung family of ideas. May we not, therefore, confidently hope that our readers, writers, friends and well-wishers will do their best to popularise the journal in their respective locus?

Our only prayer and aspiration is that we may be enabled to serve better and thus be blessed in the process.

THE LADY FROM THE NEW HEAVEN

A learned man of India has recently called America the new heaven on earth!

A lady came from that new heaven to visit India—Mrs. Eleanor Roosevelt. She arrived at New Delhi on February 27, '52, and left Calcutta for Bangkok on March, 24, '52, en route back to the heavens. She was an invitee of Pandit Nehru and a State guest.

'I am here to learn', she declared after landing at the Willingdon airport, Delhi. And the success of her visit was assured. During her about four-weeks' stay in India Mrs. Roosevelt travelled over a considerable portion of India, met many people of all walks of life—from the President to the vegetable-seller to enter one of whose cottage through a three feet high door she had to crawl on the ground—and addressed many gatherings. What she actually learnt from India during her all too short a stay is yet to be known from her promised publication. Her public addresses could give only a very slight impression of it.

We should here like to point out that while she came, or rather because she came 'to learn,' as she said, she could not help teaching quite a few things. It is only a student, a perpetual learner, who ever teaches. Unlike some of her countryman who came to India either only to sell or teach things and left India annoyed with his arrogance and vulgarity, this simple, smiling, great, tall lady left an impression of kindredness, dignity, humaneness, and a quiet innate culture. There was nothing exotic in Mrs. Roosevelt. She did not smack of dollar-conceit at all. She was keen but kind. She was not undiplomatic on that score. Neither it is that she had no pride of her own. Her object of pride was her country, which served her with standards of reference in almost all cases. But she

had a lot of motherliness about her, motherliness, the one standard by which a woman is judged in India. Possessor of a cultivated rich mind, she is undoubtedly a rare product of American civilization.

With flawless courtesy, almost unconsciously she left an essential message for Indian women primarily. In Mysore (March 8, '52)—we are quoting from the reports that appeared in the *Hindu*, Madras—'Speaking of women of India, Mrs. Roosevelt observed that they were discharging their responsibility in a magnificent way. Still, she felt there were fresh opportunities open to them specially in teaching domestic science. She felt that in India there were more doctors than nurses.'

It speaks very highly of the motherliness of this great lady that she so well understood the necessities of Indian homes, nay of all homes in general in the wide world:

'She added that often she had been asked why there were no women in the public life and the legislatures of America. She explained that if women took to public life they could not devote their attention to their homes.'

Whether this a truth or a truism, it is nonetheless a strange irony that the resurgent Eastern womanhood should have to force this answer from an occidental! This new-found enthusiasm for the 'legislature' and 'public life' of the Indian women does not seem to have over-much enthused this lady of great political experience and extraordinary ability. She evidently did not like the idea that the home should tend to have a fall in the estimation of womanhood. Mrs. Roosevelt's words signify a 'return' of the occidental womanhood and a warning to the resurgent womanhood of India, a warning whose purport is: if you are anxious to become legislators or storm public life, perhaps you may; nay, you can; but mind you, if you became administrators and legislators, you could not probably properly fulfil the higher role of

that of the mothers, the legislator-makers. Now choose!

Those enthusiasts among feminists in India who have of late taken to men-like ambitions, fashions and follies might feel as though Mrs. Roosevelt no longer represented the 'exciting' America. Indeed she seems to be a symbol of a tired and sobering hemisphere. Her anxiety for the preservation of the sanctity, sweetness and efficacy of homes, which expressed itself in her answers to the eager women of India, had an appeal of its own, something akin to supplication, as it were. For over a decade she had seen world's most momentous politics being made at her parlour. Afterwards she has also done great work in UNO. It is because of her wide experience in the affairs of the world she seems to have attained to some convictions. And, therefore, while talking to women in India she again and again tended to return to some exact points of thought. In Hyderabad

(March 9 '52) 'She complimented the social workers in India for the good work they had done in various fields and said that in America every doctor had eight nurses. But in India there were more doctors and less nurses. She said that every husband must see that his wife learnt something of nursing. She narrated how having got the training of a good nurse she was able to attend on her husband at a time when no nurses could be got in the U. S. owing to an epidemic. "If every woman learns nursing in India, it will not only help her family, but also the country at large," she said.'

Traditional Indian womanhood which holds *seva*, service, as the basic stand of their life should have found in her words an echo of their souls.

'You cannot break homes and build the world', she seems to have whispered in the ears of India's franchised womanhood before taking off from this ancient soil.

Among America's constructive achievements Mrs. Eleanor Roosevelt is not a mean one. 26. 3. 52

THIS SIGNIFICANT VERDICT OF THE INDIAN WOMANHOOD

The Tamilnad branch of All India Womens' Conference, in its annual meeting held in Salem on March 23, '52 is reported to have 'opposed the holding of beauty competitions as they were against their national spirit and culture.'

This small report, which we take to be correct, deserves the attention of the whole nation. It also requires interpretation for the understanding of the denatured Indians and the inquisitive foreigners.

It is a very happy augury that the representative womens' organisation in India should have given its unequivocal verdict on this new 'western encroachment' on India. We believe all thinking and culturally alive people in India anxiously awaited this verdict of Indian womanhood. We feel thankful that our womenfolk,—the true custodians of our

glorious traditions,—have distinctly evinced their wakefulness and loyalty to their high and lofty culture and expressed their utter disgust at this de-Indianizing and shameful imitation of the wild practices of the West.

From this it should be abundantly clear to all sober people in America and other Western countries that the unfortunate woman who will fly without the nation's blessings to Los Angeles just to show her body before the vulgar gaze of the world, will neither represent India, Indian culture, Indian womanhood nor Indian womanly beauty. They should also know that no self-respecting decent woman, *Indian* woman, having roots in the traditions and culture of India, has gone to join this bazaar hubbub, kicked up by some yankee traders. It is all a revolting business to them. By their resolution, All India

Womens' Conference has practically disowned the woman who will go from India to compete for that absurd title, 'Miss Universe' and Indian womanhood will remain ashamed of her.

Down the ages India has been the most faithful worshipper of the Beautiful, which according to her is synonymous with Divinity. All our hymns to our Deities are in a sense the worship of the Beautiful. But, by the grace of God, this nation has seldom confused vulgarity with beauty.

Down the ages in India modesty has been considered as the *sine qua non* of womanly grace and beauty. Minus modesty, the possessor of however well-proportioned a body, a woman has been considered ugly. Given the modesty, the very essence of beauty, even a crippled woman has been considered beautiful.

This modesty is the expression of the awareness of a basic spiritual fact that it was not the proportions of the body that ultimately count for happiness and fulfilment in life, but it was the sublimation of mind that was fundamentally important.

This has been the secret of general and large success of Indian home-life. A society which encourages rivalry among women in the body-showing business cannot help having an ever-increasing number of neurotics, broken homes and mental hospitals.

It should be seen by the parents and authorities of educational institutions in India that the minds of our school and college-going girls are not contaminated by this sort of exotic infections.

Two things are necessary to this end: first, thorough acquaintance with the ideals of Indian womanhood as embodied in the lives of the great women of India; second, the creation of a powerful public opinion against the inroads of all such western nonsense.

We should make it clear both to ourselves and to the world that there are a few things in the Indian traditions which the world needs must learn from her, if it cared for the little of its mind it still retained.

Let not the descendants of Gargi, Maitreyi, Sita, Savitri, Mira, and Saradamani forget their lofty traditions and high responsibilities to the world.

27. 3. 52

REVIEWS AND NOTICES

RACE AND PSYCHOLOGY BY OTTO KLINEBERG. Pp 39. (PARIS: UNESCO, 1951; INDIA: OXFORD BOOK AND STATIONERY CO., SCINDIA HOUSE, NEW DELHI.)

Racial discrimination has been the curse of the world since the dawn of civilization. It is present in all parts of the earth in varying degrees. We do not seem to be nearer to the solution of the question today than a hundred years ago. The reason for this tragedy is the lamentable lack of understanding of the real roots of the problem. Professor Klineberg's work sponsored by the Unesco is bound to be useful in helping us to get at the very fundamental cause of the racial malady.

Prof. Klineberg is very clear about his ideas and supports them by experimentally observed facts. Indeed, the short space of 39 pages is replete with

experimental results which conclusively prove his stand.

The main aim of this book seems to be to explode the myth that has been successfully propagated for more than a century, viz., differences in development between different races is due to hereditary conditions. Even today this erroneous view is largely held. Environment and not heredity is the real reason for the differences in attainment—social, cultural, intellectual—of different peoples. This thesis is borne out by the results obtained during psychological tests held for same communities under conditions of wide environmental variations. The actual results obtained by first-rate workers in the field are quoted. One example may be cited here. When Negro children born and bred in their reserves in Southern U.S.A.

where racial exclusivism is high were subjected to psychological tests they were found to yield very low values for the Intelligence Quotient; whilst, those Negro children who grew up in the Northern parts of U.S.A. were found to yield an I.Q. slightly higher than that for the white children. The pet notion that racial differences arise out of hereditary limitations cannot therefore hold water in the light of the results of the above and similar other experiments which Prof. Klineberg has copiously cited in his book. When the environments are similar the results of psychological tests for children of different races are similar. As the author himself puts it, 'The net result of all the research that has been conducted in this field is to the effect that innate racial differences in intelligence have not been demonstrated; that the obtained differences in test results are best explained in terms of the social and educational environments; that as the environmental opportunities of different racial or ethnic groups become more alike the observed differences in test results tend to disappear.' (p. 24)

There has been till very lately a widespread popular belief that 'the physical appearance of an individual gives us a substantial amount of information regarding his psychological characteristic' (p. 25). But observation and experiment have gone to show that 'anatomical or structural differences between racial groups are not necessarily accompanied by corresponding psychological differences' (p. 27). Similarly also the ability to produce outstanding individuals, the rate of mental growth of a people, preponderance of different specific abilities among different peoples, the presence or otherwise of abnormal behaviour and cultural differences in general between one race and another have nothing to do with the origin of the peoples concerned, but are to be attributed to social causes.

In fine, the author seeks to show that there is 'no relation' between race and psychology' (p. 39). While admitting the fact that 'individuals and families are not equally endowed' (p. 39), Dr. Klineberg insists that there is no basis for the view that 'races or ethnic groups differ in psychological inheritance..... As far as we can judge, the range of capacities and the frequency of occurrence of various levels of inherited ability are about the same in all groups.' (p. 39).

Every teacher or student who peruses this book will find it extremely informative, whilst those who bandy about cheap and ill-informed racial opinions will be discomfited and then enlightened by it. We heartily welcome this valuable brochure and congratulate the Unesco on having got a thinker like Dr. Otto Klineberg to write on a subject which has been the cause of much intellectual vexation and political ruin.

T. V. SATYAMURTY

GITA MEDITATIONS:—VOLUME ONE—
BY T. L. VASWANI—GITA PUBLISHING
HOUSE, POONA. Pp. 138. PRICE Rs. 6
OR SH. 9.

The author says in his introduction 'Again and again have I taken a text, a thought, a picture from this wondrous book and sitting in silence, have meditated upon it; and only after quiet meditation have I begun to feel the profound wisdom and the strange beauty and power of the Gita.' The present collection is the result of these devout meditations. The author's sensitive spirit is deeply hurt by the tumult of our times, and his heart bleeds for the multitudes of suffering men and women all over the world. Through the Gita Meditations, he calls us to a new sense of kinship with all countries and all creatures, with the poorest and the humblest of living things.

To the youths of India in particular he says: 'When you have read and closed Shaw and Marx, consider if it is not time for you to open the Gita.' He points out that 'Self-assertion, self-sufficiency, has in our days enormously increased: the self-assertive impulse is aggressive and what is aggressive divides, goes on dividing. The Gita's ideal is Integration, not aggression; and the law of Integration is willing renunciation, is self-abnegation, is abdication of the ego, is sympathy and sacrifice.'

The author sums up the message of the Gita in what he calls the Little Way. 'The Little Way is the Gita's way to Perfect Life. *Patram, Pushpam, Phalam, Toyam*' these the Master accepts as offerings to Him, from him who would be a *bhakta*, a devotee of the Lord. He asks not for great things. ...In little things remember Him, each day, in little moments, in "trifles." These reflect Eternity. ...If you give the little ones, the broken ones...kind words, little gifts of love, the Lord blesseth you.'

We have no doubt that the book will help to bring comfort and solace to numerous struggling souls. It is a valuable addition to the literature on the Gita.

N. S.

THE IDEAL LIFE AND MOKSHA (FREEDOM) BY SWAMI NARAYANANANDA: PUBLISHED BY N. K. PRASAD AND CO., (1951) PP 208: PRICE RS. 3/8.

The author tries to elucidate herein the four fold concept of Dharma-Artha-Kama-Moksha and the principles of Yoga in easy conversational style. The book contains useful hints for the practice of religion.

N. S.

BHAGAVAN-NAMA-SAHASRA WITH DRAMIDOPANISHAD SARA AND TAT-PARYA-RATNAVALI OF VEDANTA DESIKA EDITED BY V. PANDIT ANANTACHARAYA AND SRI A. SRINIVASARAGHAVAN PUBLISHED BY SRI KRISHNA SABHA, BOMBAY 10; PP-154; PRICE RE. 1.

The significant attributes from each Sataka of Sri Satakopa's *Dramidopanishad* have been chosen and these names, hundred in all, make up the Satanamavali of the present compilation. Similarly, selections from Tatparya Ratnavali form the Sahasra-namavali.

The words of the Alvars translated by Sri Vedanta Desika acquire a peculiar charm and are worthy of recital during worship. The editors have to be thanked for their good work. It is not out of place to mention here that a similar Namavali from Divya Prabandam has been published in Tamil by the Ramakrishna Math Madras.

B. A. BHASHYAM

WORLD CANCER DAY SOUVENIR, ISSUED BY THE WOMEN'S-INDIAN ASSOCIATION, MADRAS PP-53. PRICE RS. 2.

Early diagnosis of any disease is essential to

effect complete and rapid cure. This is specially true of cancer. The chances of cure recede as the disease is allowed to advance. Recent advances in therapy including the isotopes have proved that cancer can be completely cured if attacked in the early stages.

Cancer in women is manifested more in regions of the body which reduce the chances of early recognition of the disease. Women victims of cancer suffer from the effects of this disease in silence for years before the existence of the disease comes to light.

World Cancer Day Souvenir has an appeal to the generous-hearted citizens of Madras to enable the numerous silent sufferers from this disease to obtain relief at a Central Institute in the City. Any amount of propaganda in this direction should be considered insufficient to meet the urgency and extent of the demand for the diagnosis and treatment of Cancer.

The brochure contains some authoritative articles of information on the subject of cancer which should be very instructive to the general public.

CAPTAIN DR. N. SESHADRINATHAN

BENGALI

TATTWA-JIJNĀSĀ BY DR. SATISH CHANDRA CHATTOPADHYAYA M. A., Ph. D. OF CALCUTTA UNIVERSITY. PUBLISHED BY DAS GUPTA & CO., 54/3 COLLEGE STREET, CALCUTTA PP 177 PRICE RS 2/-

We congratulate the learned professor for bringing out this short treatise in Bengali on comparative philosophy. General readers will be able to gain from this book a fair acquaintance in the trend of philosophical thought both in the East and the West without much technical details and bias towards any particular system. The book is pleasant reading and evokes interest and respect for philosophy and religion. We wish such popular treatises were published in all the vernaculars of our country.

S. S.

NEWS AND REPORTS

FAMINE RELIEF IN RAYALASEEMA

RAMAKRISHNA MISSION WORK

Since the coming of freedom though India's primary concern has been food for the millions, we have not been able to keep ourselves away from the grim shadow of famine. This does not mean that we were slack in our efforts: it indicates the magnitude of the problem.

In recent months we have been hearing and reading of the famine conditions prevailing in Rayalaseema, which includes the ceded districts and those of Guntur and Nellore. Here famine does not mean extreme scarcity of food alone, it also means extreme dearth of water. 'No water, no food, no employment' is the piteous cry that haunts a visitor to the districts of Chittoor, Cudappah and Anantapur. What meet a passenger on the Madras-Bombay railway line after hundred miles from Madras are long stretches of fallow lands, withered vegetation, famished faces of men and cattle and hot gusts of wind that make his journey well-nigh unbearable.

For four consecutive years nature has been rather very unkind with Rayalaseema—there has been no rains. Since 1886 this summer is said to be the most severe and the effects of the drought has been most devastating. Even the deepest wells and tanks have gone dry and in many cases the villagers have to walk miles to get a pitcher of water.

There is urgent need for immediate relief which must tap the sources of water by deepening and renovating wells, give food to the people and also employment to the workers for endowing them with some purchasing power.

Under the direction of the Ramakrishna Math and Mission Headquarters, the Rama-

krishna Math, Rajahmundry, assisted by a devoted band of workers, has taken up the responsibility of organising the Mission's relief operations in the famine-affected areas.

We have been touring the worst affected areas in the Chittoor and Cudappah districts. We visited several villages in the Vepanjeri firka. The condition of the villagers is pitiable. The labour class in India, specially that in the villages, live on the verge of famine even during normal times and the slightest scarcity of food reduces them to utter helplessness. In one village we saw that the labourers were without food for two days and we immediately organised a gruel centre there.

We are subsidising the deepening and renovation of wells in six villages of the Vepanjeri firka.

In the Cudappah district the problem of water and food seems to be more acute. The Government, of course, have been running many gruel centers. But there is great scope for private organisational work in the form of opening more gruel centers and supplementing the quantity of food given. We are considering both these avenues of work.

Another urgent problem that needs immediate attention is the cattle. When men are driven to extremities of hunger who can look after cattle! Acute fodder famine is driving the ryots to dispense with their cattle for their hide-value. This is simply heart-rending. If the cattle are effaced what a perpetual problem it will mean for the future of agriculture in these parts is easily imaginable. We are, therefore, organising two cattle feeding centers in two places in the Cudappah district. We may open more such centers according to need.

VEDANTA KESARI

Such centers will also provide work to a number of labourers.

We will also open two child welfare centers in Cudappah for the distribution of milk to the famished children and the expectant mothers.

We contemplate also rendering medical aid.

Needless to say, all this work requires funds. The *Andhra Prabha* paper, Madras, has opened a Relief Fund which they have been pleased to entrust to the Ramakrishna Mission for conducting relief operations in these areas.

We appeal to all institutions and individuals to come forward and help us in this urgent humanitarian work for Andhradesa. Andhradesa watered by the Godavery and Krishna is known for its fertility. The Godavery district is known as the granary of the South. It is an irony willed by

destiny that some parts of Andhradesa should suffer acutely when some have plenty. Evidently the call to the people in plenty is to rush to the help of their unfortunate brothers and sisters in the affected areas. We live best when we live for others. Let this thought inspire us to serve the needy in their agonising distress.

All contributions in cash or kind for the above purpose—which will be thankfully acknowledged—may kindly be sent to the following addresses: Swami Nityabodhananda, The Ramakrishna Mission Famine Relief Center, Revenue Club, Cudappah, South India; The Manager, Sri Ramakrishna Math, Madras 4; and The Secretary, Ramakrishna Mission Student's Home, Madras 4.

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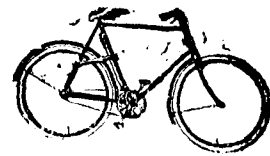
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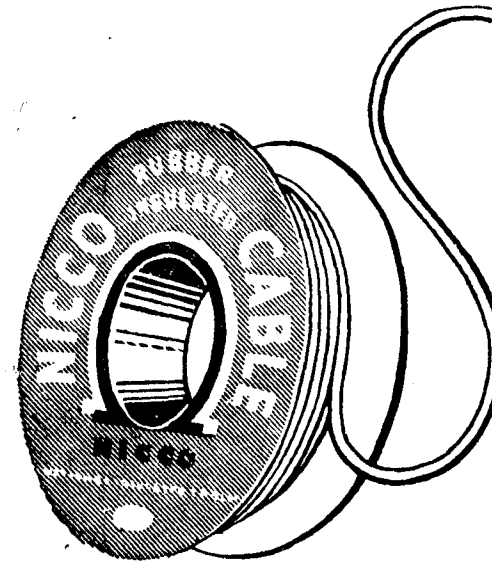
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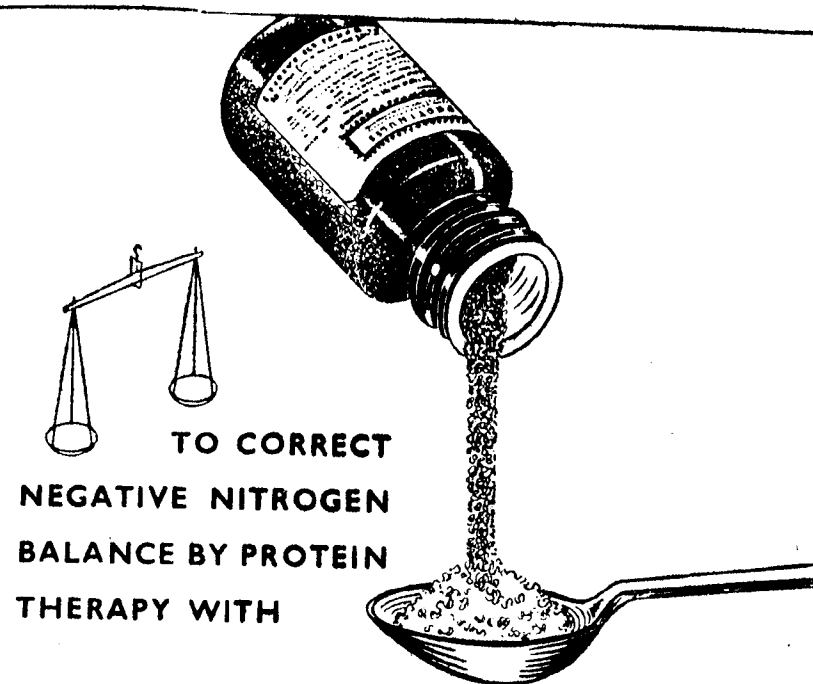
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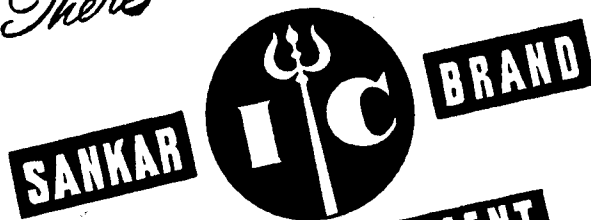
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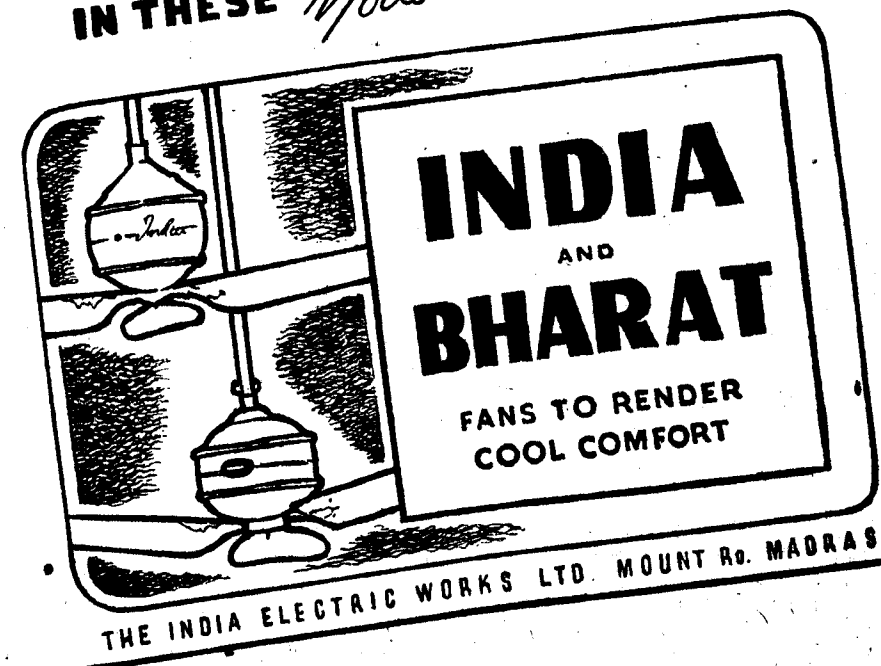
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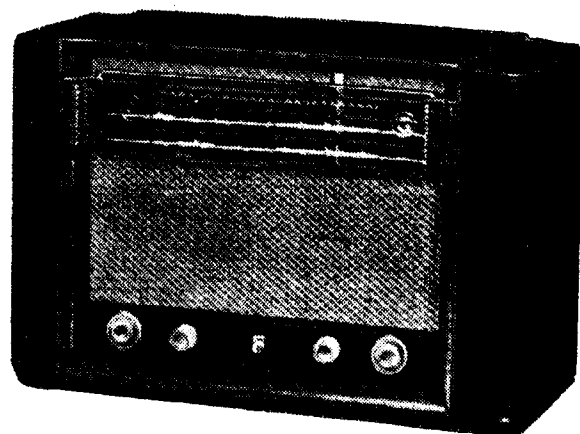
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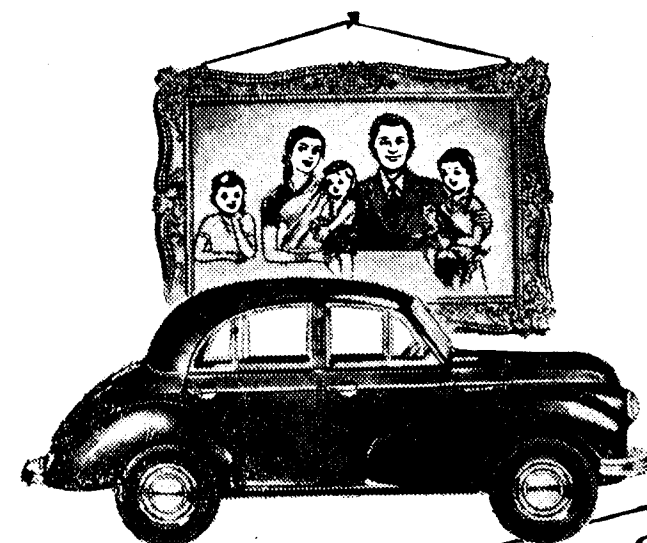


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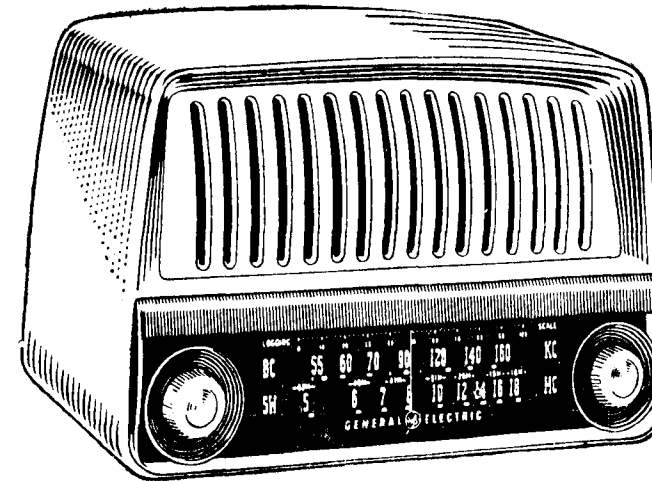
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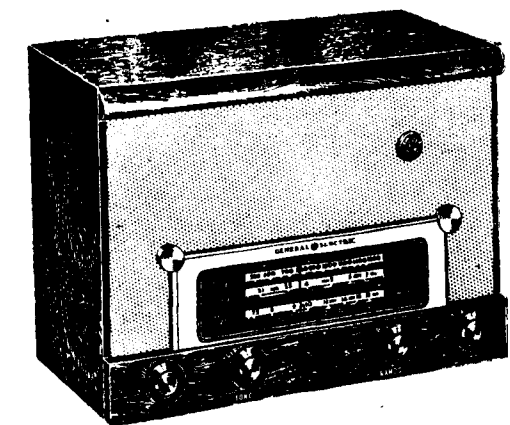


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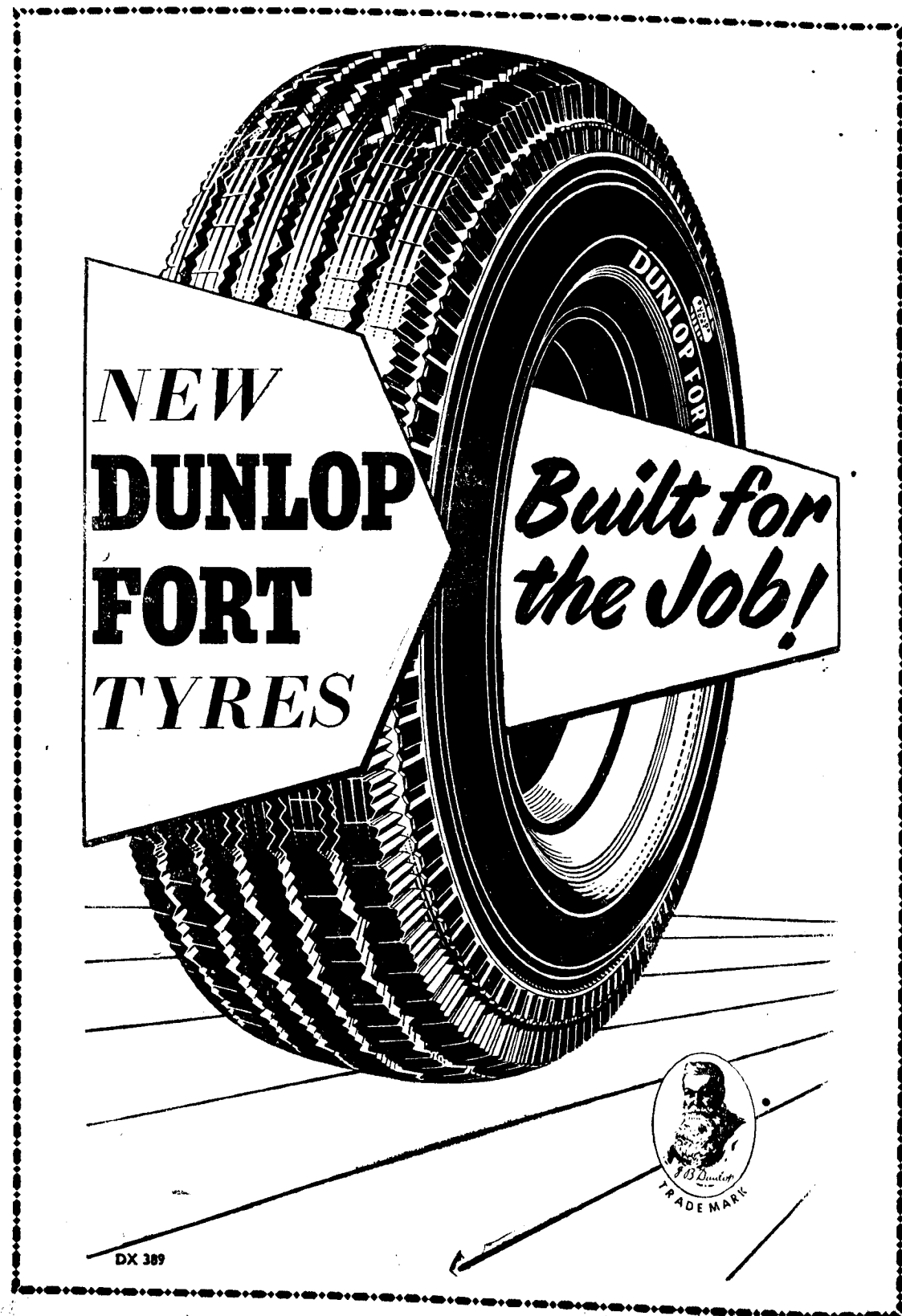
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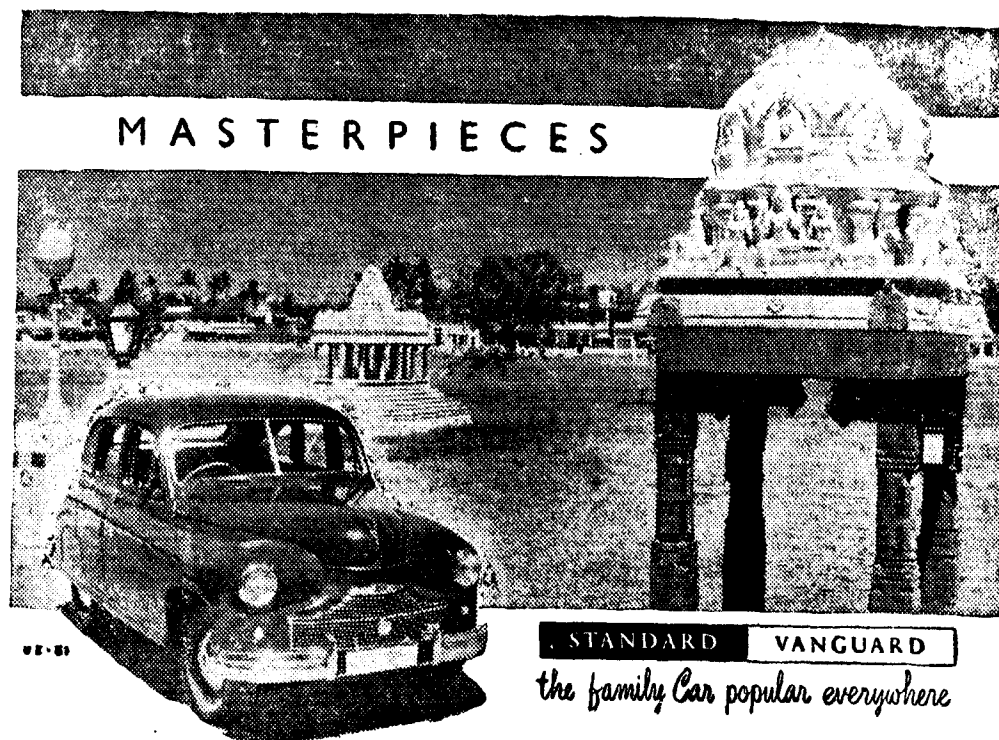
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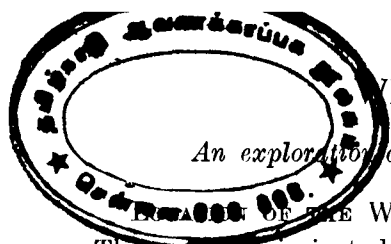
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- 'All acts of living creatures become bad by ten things, and by avoiding ten things they become good. There are three evils of the body, four evils of the tongue, and three evils of the mind.
- 'The evils of the body are, murder, theft and adultery; of the tongue, lying, slander, abuse and idle talk; of the mind covetousness, hatred and error.
- 'I teach you to avoid the ten evils :
- 'Kill not but have regard for life.
- 'Steal not, neither do ye rob; but help everybody to be master of the fruits of his labour.
- 'Abstain from impurity, and lead a life of chastity.
- 'Lie not, but be truthful. Speak the truth with discretion, fearlessly and in loving heart.
- 'Invent not evil reports, neither do ye report them. Carp not but look to the good sides of your fellow beings, so that you may with sincerity defend them against their enemies.
- 'Swear not, but speak decently and with dignity.
- 'Waste not the time with gossip, but speak to the purpose or keep silence.
- 'Covet not, nor envy, but rejoice at the fortunes of other people.
- 'Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with kindness.
- 'Free your mind of ignorance and be anxious to learn the truth specially in the one thing that is needed, lest you fall a prey either to scepticism or to error. Scepticism will make you indifferent and error will lead you astray so that you shall not find the noble path that leads to life eternal.'

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PROLOGUE OF THE WORLD-CRISIS

The world-crisis is today a universally admitted fact. Yet when we are asked, 'what is exactly meant by world-crisis?' or 'where is the world-crisis located?', the answers cannot be so readily given.

The blossoming *neem* tree on the wayside with all its wealth of beautiful new green leaves and wonderful white little flowers, representing the world of Nature, flatly denies the existence of any crisis whatsoever. Flowers blossom as of yore. Fruits ripen. Bees go about sucking honey from flower to flower. Birds do actually sing even now! The moon really appears regularly. Mountains have not rushed to crush us. Rivers have not made any sudden violent changes of their courses. The oceans have not leaped up and swallowed our lands. The earth has not refused to supply us with the wherewithals of our life. The star-lit sky is as awe-inspiring as ever. The sunrise on the sea is as magnificent, the sunest as sobering. Everything in the world, which does not depend on human functioning flatly denies the very existence of world-crisis. Nature has not changed its behaviour to any such degree which will justify our getting alarmed over it. Where then is this much talked of world-crisis located?

Without unnecessarily leading ourselves to any philosophical traffic-jam, we can, without fear of any sane contradiction, at once say that the crisis is located within man, and nowhere else. All what the term world-crisis may signify, is exclusively related to man and his affairs in the world, which are purely the products of his own mind reflected in his interpersonal, intergroup and international relationships. Man has become too monstrous for himself—that is all the crisis. There is no objective existence of any such thing as

world-crisis, anywhere in the world. If you negate the human mind the crisis is simply non-existent.

'What about piles of atomic bombs and armament race and cold war? Are they non-existent, sir?'

Yes, they are indeed undeniable and frightful expressions of what is known as world-crisis. But mark please, that these expressions are only the factual impressions of the functionings of the human mind in a certain direction. Armaments themselves are saintly in their non-attachment. They are profoundly impartial and have no enemies at all of their own. They do not ask to be made. They do not refuse to serve your purpose either. Why blame poor armaments? American a-bombs are not Kremlin-haters. You cannot make them so by spending the entire wealth of America after their education! Neither have Russian a-bombs any special impish liking to burst particularly over Washington. And if you want and employ with precision the American a-bombs will with perfect equanimity destroy the proud American cities. Do not also think Russian bombs will hesitate to destroy Moscow if only you dropped it there. Yet if there are true neutrals in this belligerent world, they are only the weapons of war. Neither do the weapons fecundate themselves. They are wilfully and absurdly carefully fathered by human minds.

So the world-crisis actual is not in the stock-pile of dreadful weapons. It is in the procession of the thought-actions of the human mind in such a way as make for the stock-pile and race of armaments etc.. The mere existence of geographical bodies arbitrarily named Russia and America etc. does not make for the world-crisis. It is only when men of different countries hate one another or have other

designs against one another and appear to plan for their destruction that the world-crisis is born. That there are by nature different races in the world need not necessarily be deemed as anything but an excellent proof of Nature's refreshing sense of humour and variety. But when humans take diabolic pains to *malanize*, if one may use such a word, their minds, Nature's humour looms in the horizon of sinning humanity as a symptom of world-crisis. Now even if we accept the facts that the armament lunacies and the racial stupidities are the symbols of world-crisis, we have to agree on the point that these symbols with all their associates, or better, the totality of the world-crisis itself, is entirely rooted in the human mind. It is, therefore, the whole of truth to say that to effectively grapple with the world-crisis the entire work has to be done in the human mind alone. So it is only a piece of calculated realism to observe that the one problem before humanity, from which all other problems arise, is that of *chitta-suddhi*, purification of human mind. Those who are genuinely concerned about the world-crisis and earnestly mean doing something towards solving this crisis must understand this point about the root of the problem absolutely clearly. Any amount of work done without understanding the root of the problem can only complicate the problem further. Inevitably, therefore, we have to answer the question: how to work in the human mind?

HOW TO WORK IN THE HUMAN MIND?

'I am an insignificant man, a non-gazetted temporary officer drawing only 99 rupees (dearness allowance included). How can I influence the affairs of the world for better or worse? Who is going to hear me unless my salary is increased? Which rotten paper will care to publish my

thoughts and sayings? How can I then work in the human mind?'

Well, it is all modern superstition to think that one could work in the human mind only through pelf, press, platform, publication and radio. Our ancients knew the truth about the exposition through silence (मौनं व्याख्यानं) and talking without uttering words (अवचनेन प्रोवाच). They knew perfectly well that working in human mind was possible only through essential purity of subjective mind. In this age of blustering demagogues, this most urgent truth is seldom remembered. Of all great political leaders of the present times it was only Mahatma Gandhi who consistently worked in the light of this truth.

Let us assume that it is not empty humility to say that you are genuinely an insignificant man, having no political power or intellectual following. But that is not to say that you cannot work in the human mind, for your own mind is the human mind. By working in your own mind you can work exactly at the very root of the world-crisis either to strengthen it or to loosen it. Notwithstanding your genuine insignificance in the context of the affairs of the world, you have a real reach in the ocean of the human mind because it is materially and spiritually connected with your own mind. Your mind stretches as far as you can imagine. If only you would recognise it, you have a very real grip at the root of the world-problems.

'If I work in my mind will Truman and Stalin see eye to eye? Will the Russians learn to love the Americans and vice versa?'

No one is anxious to sign a bond to give you such a guarantee. If you are sincerely anxious for humanity, you will not ask such a question and wait to know what might be the probable reactions of S or T to your possible actions. When you are

propelled by true love for humanity you work for the sake of love and not for the sake of somebody's reactions to your action. It may, however, be said in passing that your mental construct of befriending S-T is itself a potent force in the ocean of the human mind. Suppose millions of individuals in the world begin to think of befriending S-T; suppose American and Russian people join in their millions in thinking that they have no enmity whatsoever to any alien country or people; suppose the American mothers learn to feel within their hearts affection for the Russian children,—and *vice versa*; what happens then? Something very powerful which is likely to deal devastating blows at the very root of the world-crisis.

'But the Russo-American is not the only problem before the world. There are hundred other problems—political, economic, social, racial, religious, cultural and so on, which have been contributing to the world-crisis.'

True. But even if there were billions of problems in this world, not a single one of them has its root anywhere outside the human mind. You possibly cannot name one such problem. It is therefore we have said so categorically that the crisis is entirely an affair of the human mind. And as far as you are concerned the entire human mind is rooted in your mind. So it is a proven fact that notwithstanding your insignificance you have a handle in the world-crisis. You can use it either for accentuating it or for solving it.

THE VERY FIRST STEP

Before you and I can do anything towards solving the world-crisis, we must have the will to do so. This, however, may sound like a truism. But when you take up the issue at its depths you will find that it is not a platitudinous truism but most urgent truth. Many of us talk

of world-crisis like children suffering from ghost-phobia. Few of us ever imagine that we could have anything to do about it. We do not feel any personal responsibility in the matter. Those humble few who find their way to feel their share of responsibility in the matter are considered as cranks and fools.

Many imagine that the world-peace solely depends upon the decision of the big few. If it is a fact, it could be a fact only because millions imagine it to be so. If the millions of individuals assume their personal responsibilities in the matter by studied generation of their personal will for peace in their own minds, at once peace depends on the little many and not on the big few.

Those who believe that world peace can be manufactured only in Moscow or Washington only accentuate the world-tension, for by spreading this illusion they virtually paralyse the functions of other humbler centres of creative work for good and peace in the world. They make the possibility of peace stand on such slender legs that the poor thing cannot even move a step.

It is reported that an American Weekly has recently remarked that for better or worse the future of the world depended on 'Hamlet-like' Nehru. We repudiate this theory categorically in spite of the fact that Pandit Nehru has been consistently playing a significant role in solving the world-crisis. However great and good Pandit Nehru may be, it is a dangerous delusion to imagine that world-peace solely rested on the shoulders of this one man. It is beneath the dignity of human beings to feel themselves so worthless and any single man so unnecessarily important. This illusion is generated by the lethargy of the individual minds which pine shirk all painful and perilous responsibilities. When the Weekly mentioned above

indulges in spreading such illusions it not only exposes the unsoundness of its own mind, it also definitely undermines the cause of peace, for indirectly it spreads the lie that others have little to do towards realizing the end of world-peace. If Pandit Nehru is looked upon as a potent force in peace-making it is not because he is possibly anti-this or probably pro-that but because he has consistently and carefully cultivated a tremendous will for peace in his mind. World-peace is not a question of either-or but a question of total will for peace itself. There is not an individual who cannot for himself cultivate this will for peace in his personal capacity, and help solve the world crisis.

The power of co-ordinated individual wills is tremendous. The testimony of history on this point is before us. Millions of Indians willed that they should be free from foreign domination and they are free today. The mighty military power that was the British had to go.

Whatever instrument for peace-making we may forge it is as weak or strong as the collective individual will for peace is. Mr. Trygve Lie the Secretary-General of UNO acknowledged this fact when he remarked in his first report to the General Assembly as follows:

'The United Nations is no stronger than the collective will of the nations that support it. Of itself it can do nothing. It is a machinery through which nations can cooperate. It can be used and developed in the light of its activities and experience, to the untold benefit of humanity, or it can be discarded and broken...'

Now these national wills ought to be the collection of the individual wills. If anywhere some will of a few pass as a national will it is because the minds of the millions of individuals are drunk in idleness, it is because millions live quantitatively and not qualitatively. One of the greatest task before the peace-makers is to awaken the

individual to his essential might and inherent responsibility and leave the world-peace as a trust with him. If everyone everywhere is awake, at least the vast majority, who will dare steal peace away?

We should not think that we have firmly laid the foundations of world-peace by merely raising a skyscraper to house the headquarters of UNO. As far as world-peace is concerned we require more of broad-basing than of skyscraping. To make it truly broad-based we have to build peace in every home, every hearth and every heart everywhere on the earth. Why should we leave such a precious thing as peace upon which largely depends the fulfilment of our lives' purpose to be determined by this man and that man? Why should I not play my role in all love and earnestness? Why should you not join in this great adventure?

The humanity has evolved to such a stage where the evils of economic unemployment of the people—the individuals taken severally—is widely understood. But it does not seem that we are very near the day when the evils of the spiritual unemployment of the people will be generally understood. This is nonetheless one of the greatest desideratum of the day—to release the reserve spiritual potential of the millions to combat, chasten and win up the unenlightened will of the few who have led the affairs of the world to blind alleys. It should be clearly understood that the individual wills can work as a regenerative force in the world affairs only when this will is an emanation of the spiritual employment of the individual, in the details of which we cannot possibly go here.

THE CHALLENGE TO THE INDIVIDUAL

Too long indeed the world has depended on the intelligence of the few—rightly or wrongly—for conducting the affairs of the world. This age of democracy, however,

demands ever-wakeful participation of the individuals. The world-crisis is indeed a challenge to the individual to assert his inherent might, sagacity and wisdom in the affairs of the world.

Forsooth, whether we are conscious of it or not, even our most secret thoughts and acts are registered in the events of the world. The world is no better or worse than what you and I have made it to be. So it is sheer cowardice to throw all the blame on some unfortunate shoulders and pose like saints.

A little analytical thinking will reveal how palpably the individual can and is actually influencing the affairs of the world. Every individual is a dual function—of breathing in and breathing out, of receiving and giving. World-crisis has to be tackled in both these functions. Very often in receiving we are unintelligent and in giving out foolish. We receive, hanker to receive, piles of things from the world, the nation, the neighbour. But while giving out, we unregenerate beggars, only know how to give out the carefully preserved darkness of our mind and the venom of our hearts. Now if you continue to give out poison, it creates an atmosphere for you, you know it or not, like it or not. If you persist in doing so, you become a creature of it. Unless I chasten and purify my mind by my personal sadhana I cannot help peopling this world with bad thoughts which are sure to fecundate a chain of wrong actions the effects of which cannot escape being registered in the events of the world. Now imagine what a tangled complex it creates when the effects of a million wrong actions are huddled together, and what a terrific impact they must be having on the world-affairs for which we are apt to blame poor Truman and Stalin, or are apt to look up to poorer Nehru. This is how, when I look after the purification of my own mind, I directly contri-

bute to the welfare of humanity which means that I creatively work towards solving the world crisis.

WILFUL ENEMY-MAKING

Every thought is not only a creation but a creator too. If S thinks that T is a rogue, S has already a rogue to tackle with. Now this rogue is none but a mind-born of S. When a group hates another group, when a nation hates another nation—this is the process we generally adopt in enemy-making. Our mind becomes so habituated to our concepts that our behaviour is systematised accordingly. And lo! when we come in contact with our fancy-enemy he is found to behave like an actual enemy, not because he is not otherwise, but because we—under the impact of our own habituation—have behaved with him with our psyche, words and acts in a manner to which he has only reacted rather normally. Thus, alas, how often our fancy-enemies become our enemy-actuals!

What is known as 'propaganda' in politics is very often synonymous with systematic enemy-making. And enemies are made. Now there is no reason why this process cannot also be reversed. If I can create a rogue for myself by my thought and behaviour, there is no reason why I cannot create a friend for myself by reversing my thought and behaviour. If the Russian people take to the mental procession of the thought that the Americans might not after all be so bad a people as they were imagining them to be, there is every likelihood that this thought wave will be registered in the American mind resulting in the slackness in earnestness in armament production. If the Americans too sincerely take to thinking that the Russians were as good a people as the jolly good Yankees there is likelihood that the iron curtain will slowly

'wither away'. Now every individual, however humble, can easily employ himself in this way to the mental construction of the world.

'What you say is all right as far as it goes. But does it go far enough? Have we not plenty of real rogues who are not our 'mind-borns' at all? Should we not knock them on the head?'

Well, if you can, and are ready to get knocked in return! But before you declare some one to be a rogue, please ascertain whether or not you are simply seeing your own face in the mirror of the world. Those who have ever attempted self-analysis know how difficult it is to understand one's own mind. But how often we are cock-sure about our judgments regarding the functionings of other minds! Another man is not only not-I, he is not-I plus my ignorance about him. On the basis of such our wonderful knowledge of *others*, of politics, and of various other functions, our personal, creedal or national offensive or defensive plannings are made. How can world-crisis help becoming worse-critical when we individually and nationally persist to be so staunchly faithful to our ignorance about things and persons of the world? Goodness knows, a whole nation is often barbarized under the illusion of a shadow bugbear of an imaginary enemy.

Even then suppose that we have a genuine rogue to tackle. Though unfortunately it is a fact that some confirmed rogues understand only a particular kind of language, we have to be cautious that in dealing with them we ourselves—all very good people!—do not become rogues in the process. Suppose we succeed in killing the rogue outright. Does it solve our problem? Do we not thus create a ghost of a rogue with a genuine grievance?

Here is the sanity of non-violence and the efficacy of the purity of means and the

effective superiority of soul-force over brute-force—the object lessons of Gandhi-ji's life and teachings.

There is another aspect of the question too. If the rogue is there, and you the good man are there too in the same world simultaneously, could you not also be blamed for your ineffectuality? The rogue is there in the world only because you have never been sufficiently good. And, for shame, it is not for you to rush to hang others for the sterility of your own goodness! If you are sensible you can only hang your head in shame and seek to attain more transforming power. The potency of the rogue anywhere in the world is, in the ultimate analysis, rooted in the insufficiency of your personal goodness. This is how we can solve the world problems mainly within ourselves. And to the extent we work within ourselves we work outside ourselves too in the same proportion, for we work in the same ocean of human mind.

THE PROBLEM OF FRACTION-MEN

The entire difficulties in the world arise from the basic fact that very few individuals ever strive to attain an adequate conception of themselves. We are mostly fraction-men refracted in the oddities of life in a broken manner. Most of us are lost in our truncated existence and have not even the faintest idea of our true selves. When we take this self as our true being, our every action is bound to accentuate the world-crisis. When we individually proceed towards the attainment of our true selfness, we work for the large good of the world. It is therefore highly important that every one should come to understand the true nature of the individual.

'Have the knowledge of Advaita in your pocket and then do whatever you like', said Sri Ramakrishna. This alone is the plank on which the world-problems can be solved,

To have the knowledge of Advaita is to become the Individual in the truest sense of the term. In our unregenerate state we are mere dividuals and not individuals. In the words of Swami Vivekananda,

'There is no individuality except in the infinite. ...We are not individuals yet. We are struggling towards individuality and that is the Infinite; that is the real nature of man. He alone lives whose life is in the whole universe, and the more we concentrate our lives on limited things the faster we go towards death. Those moments alone we live when our lives are in the universe, in others; and living this little life is death, simply death, and that is why the fear of death comes. The fear of death can only be conquered when man realizes that so long as there is one life in this universe, he is living. When he can say "I am in everything, in everybody, I am in all lives, I am the universe," then alone comes the state of fearlessness.'¹

The supreme role of the individual in this world-crisis should be clear now. When you and I set ourselves headlong to the attainment of this state of fearlessness, then alone we are working for the good of the world. And only the individual can do it. The world-crisis is therefore ultimately the individual's responsibility. Organised work, however, is not decried. But organised work is in the end futile nonsense when it is not based on and linked up with the individual's personal work for his self-regeneration. Very often huge organisations are found to wallow in the mire of ineffectuality in a shameful manner only because the individuals have allowed themselves to rot behind the seeming walls of security. Therefore, if we aspire to make our organisations and

institutions serve effectively and purposively towards solving the world crisis you and I have to learn walking on the razor's edge.

THE WORLD IN PERPETUAL CRISIS

For those who are awakened to the true selfness of their individuality this world crisis is nothing new. There was not a time when the world was not in crisis. In a blazing sermon the Lord Buddha said,

'Everything, O Jatis is burning. The eye is burning, thoughts are burning, all the senses are burning. They are burning with the fire of lust. There is anger, there is ignorance, there is hatred, and as long as the fire finds inflammable things upon which it can feed, so long will it burn, and there will be birth and death, decay, grief, lamentation, suffering, despair and sorrow. Considering this, a disciple of truth will see the four truths and walk in the noble eightfold path. He will become wary of his eye, wary of his thoughts, wary of all his senses. He will divest himself of passion and become free. He will be delivered from selfishness and attain the blessed state of Nirvana.'

It is perfectly open to you and me to work for putting out the flames which getting ignited in our personal senses rush out in the world with devastating motive force. This consciousness of a perpetual crisis² in the world, when understood in the proper perspective and utilized for the attainment of the highest end of life, can help transform mere earthy dividuals into supreme spiritual individuals.

When the world-crisis is understood adequately in the proper perspective it presents itself as a special call upon the individual to manifest his inkerent divinity in the world-process. You and I can

respond to this call for our own liberation and the good of the world. Those who will not consciously walk by the path of self-realisation will unconsciously work for world-devastation. It is upto you and me to make our choice in absolute free will.

A CHART FOR THE EARNEST

On the basis of the above deliberations we present below a workable programme for the earnest among individuals.

1. Let the individual find through correct self-analysis his way to the truth that he has a direct responsibility in the world-crisis, though he may seem absolutely innocent. Let the individual consciously, earnestly and joyfully own this responsibility.
2. After owing this responsibility let the individual strive to attain the faith that this world crisis cannot be and need not be by-passed or ignored; that this crisis is not necessarily an evil unless we are very particularly to make it so through our ignorance, indolence and insolence; and that this crisis can be creatively utilized for self and world transformation.
3. Let the individual privately and solemnly resolve to do his best in his own locus towards solving the world-crisis. Let him take this crisis as a positive challenge to his manhood and with dignity assert his inalienable invincibility. Let his resolution find expression in his words, thoughts and deeds. Let him cast off all impurities of heart, fear, selfishness, hatred and jealousy and seek to use himself as a conduit of all that is beneficent for humanity.
4. Let the individual realize that if the a-bomb is hanging over the uneasy head of humanity, it is because we have not yet created a sufficiently powerful will to remove it from there. Let the individual generate within himself this will in blazing sincerity.
5. Let the individual understand that as long as he has not done his best, given his all, and until he has died for the cause, he has no right to despair about the future of the world.
6. Let the individual conduct himself as if he was an offering in the flames of this all-purifying yajna.
7. Let the individual dissociate himself with tact, courage and determination from all the forces of evil, violence and barbarization, and suffer, if necessary, to that end.
8. Let the individual learn to broaden his consciousness in such a way that he may outgrow all psychological walls and frontiers and can develop sincere love for humanity at large.
9. Let the individual scrupulously refrain from extravagances of all kinds and simplify life.

some projection of our personality, and the will of God. In order to fit himself to deal with the emergencies of his way of life the saint undertakes appropriate training of mind and body, just as the soldier does. But whereas the objectives of military training are limited and very simple, namely, to make men courageous, cool-headed and cooperatively efficient in the business of killing other men, with whom, personally, they have no quarrel, the objectives of spiritual training are much less narrowly specialized. Here the aim is primarily to bring human beings to a state in which, because there are no longer any God-eclipsing obstacles between themselves and Reality, they are able to be aware continuously of the divine Ground of their own and all other beings; secondarily as a means to this end, to meet all, even the most trivial circumstances of daily living, without malice, greed, self-assertion or voluntary ignorance, but consistently with love and understanding. Because its objectives are not limited, because for the lover of God, every moment is a moment of crisis, spiritual training is incomparably more difficult and searching than military training. There are many good soldiers, few saints.

(Vide, *The Perennial Philosophy*, Chatto & Windus, London, 1947, Pp. 53-54)

But there is no unalterable reason why there should be always few saints and many good soldiers. The world-crisis will be solved only when there will be many saints in the world and few soldiers. And this state of affairs need not be an absurdity provided you and I faithfully and unreservedly employ ourselves to that special discipline of body, mind and spirit which the saints go through in their lives. None can prevent you and me from doing this only if you and I will. And saint-making of oneself is exclusively an individual process.

¹ Vide *Complete Works of Swami Vivekananda*, 7th Edn., 1948, Vol. II. p. 80-81

² In a significant passage Aldous Huxley expounds this theme with profound understanding:

'The saint is one who knows that every moment of our human life is a moment of crisis; for every moment we are called upon to make an all-important decision - to choose between the way that leads to death and spiritual darkness and the way that leads to the light and life; between the interests exclusively temporal and the eternal order; between our personal will, or the will of

10. Let the individual conscientiously take less from the world and give more unto it.
11. Let the individual daily cultivate little more *shraddha* for his own life and the lives of others. Let him accept in all candour and responsibility the Universal Declaration of Human Rights and find out his duties that are implied in it. Let him accept with all his heart the spiritual *bona fides* of every living being on the earth. As far as the individual himself is concerned let him be more duty-minded than 'right'-minded.
12. Let the individual scrupulously refrain from profaning the universal standard of ethical laws.
13. Let the individual steadily and studiously raise himself to the level of truth instead of bringing the truth down to his own unregenerate level.
14. Let the individual pray (or if he does not believe in prayer, think) in the depth of his heart for the welfare and happiness of each and all everywhere in the world.
15. Let the individual recognise all his debts to the world and scrupulously fulfil them. Let him be self-controlled, compassionate and charitable.
16. Let the individual release himself progressively by sustained sadhana from his truncated self to his pervasive self. Let the individual build up an invulnerable haven of peace within himself so that peace can get a firm foot-hold before it can permeate the world.

If alone you and I were earnest we can yet usher in a fresh new age of joy, plenty and prosperity for every individual on earth. But are we earnest? 29. 4. 52

A LETTER OF SWAMI TURIYANANDA

(Translated from Original Bengali)

KANKHAL
27. 10. 1913

DEAR...

I was glad to receive your letter dated 23. 10. 13.

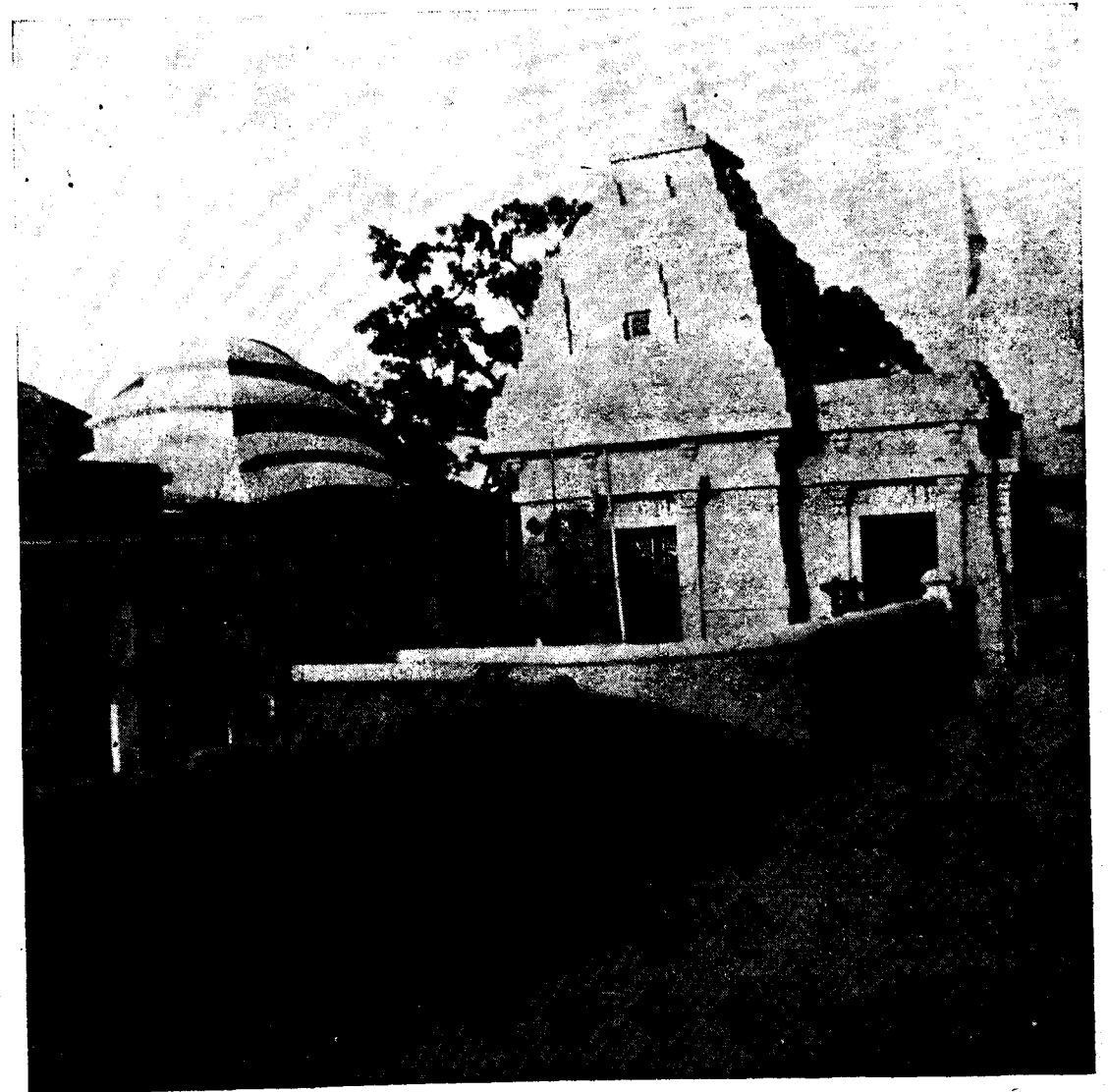
When one dedicates oneself with heart and soul at the feet of the Lord with the words, 'Lord I am Thine,' there is no doubt He accepts. If you can but once submit yourself at his feet, the Lord himself will teach you everything. When you succeed in becoming His, you have nothing to call your own. Then all's His. Strength, mental powers, intellect—everything belongs to Him. Then you work with His strength, power, mind, and intellects for you have no more anything of your own. Whatever you possessed had had been offered unto Him. Consequently, as He will lead, so you will move. When this feeling gets confirmed in you, you are depending on the Lord. He gets done everything. Only you have to keep yourself resigned in Him.

He is the Goal, the Supporter, the Lord, the Witness, the Abode, the Refuge and the Friend. There is none else, none else, none else. When one finds refuge in Him, one goes beyond fear and worry.

You have taken refuge in the Lord. Therefore, you too must be fearless.

With my good wishes and love.

Your well-wisher
SRI TURIYANANDA



SRI RAMAKRISHNA TEMPLE at KAMARPUKUR

Declared open by
Srimat Swami Sankarananda Maharc
on May 11, 1951

An International Symposium

TOPIC:

THE INDIVIDUAL AND THE WORLD-CRISIS

As most of us know, the ordinary individual everywhere is bewildered. He stands aghast and helpless before the mighty forces that seem to be conspiring against his life and all. Is there nothing he can do in his individual capacity to salvage the sinking ship of his personal and collective good? How should he think and act in the small locus of his daily life to make helpful and effective contribution—unspectacular though—towards solving the world-crisis?

One atom of this universe cannot move without dragging the whole world along with it. There cannot be any progress without the whole world following in the wake, and it is becoming every day clearer that the solution of any problem can never be attained on racial, or national, or narrow grounds.

* * *
Each is responsible for the evil anywhere in the world.

* * *
Selfishness is the devil incarnate in everyman. Every bit of self, bit by bit, is devil. Take off self by one side and God enters by the other.

* * *
You are part of the Infinite. This is your nature. Hence you are your brother's keeper.

* * *
Not one can be happy until all are happy.

* * *
When you hurt anyone you hurt yourself, for you and your brother are one.

* * *
He indeed is a yogi who sees himself in the whole universe and the whole universe within himself.

* * *
I am thoroughly convinced that no individual or nation can live by holding itself apart from the community of others, and whenever such an attempt has been made under false ideas of greatness, policy or holiness—the result has been disastrous to the secluding one.

* * *
All expansion is life, all contraction is death. All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying. Therefore love for love's sake, because it is the only law of life, just as you breathe to live. This is the secret of selfless love, selfless action and the rest.

* * *
Love never fails...; today or tomorrow or ages after, truth will conquer! Love shall win the victory. Do you love your fellow men?

* * *
It is love alone that I preach, and base my teaching on the great Vedantic truth of the sameness and omnipresence of the soul of the universe.

* * *
Self-sacrifice, not self-assertion, is the highest law of the universe.

* * *
Who will give the world light? Sacrifice in the past has been the Law, it will be, alas, for ages to come. The earth's bravest and best will have to sacrifice themselves for the good of many, for the welfare of all. Buddhas by the hundreds are necessary with eternal love and pity.

* * *
Awake, awake, great one! The world is burning with misery. Can you sleep? Let us call and call till the sleeping gods awake, till the God within answers to the call. What more is in life? What greater work?

SWAMI VIVEKANANDA

Jaime Torres Bodet

The greatest legacy that your great teacher, Mahatma Gandhi, has left to mankind is to have shown by his own example that each human being has a direct responsibility to world peace by the progressive day to day transformation of the individual soul.

'If we are to reach real peace in this world,' he declared, 'and if we are to carry on a real war against war, we shall have to begin with children; and if they will grow up in their natural innocence, we won't have to pass fruitless idle resolutions, but we shall go from love to love and peace to peace, until at last all the corners of the world are covered with that peace and love for which consciously or unconsciously the whole world is hungering.'

One might say of peace, in the phrase of Trimesgiste, that its centre is everywhere and its circumference nowhere. In all activities of the mind, Unesco is seeking this centre. It does not halt the rays diverging from it at any frontier: it extends them, like co-ordinates around a sphere, to the dimensions of the world itself. It invites you to take part in this patient and magnanimous task, which consists of mobilizing the organizing and constructive spirit of men, as well as their sense of material and moral solidarity, for a work of enlightenment, justice and peace.

By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified.

If a man holds himself dear, let him watch himself carefully; the truth guards him who guards himself.

Let no man think lightly of evil, saying in his heart, 'It will not come nigh unto me.' As by the falling of water-drops a water-pot is filled, so the fool becomes full of evil, though he gather it little by little.

Let no man think lightly of good, saying in his heart, 'It will not come nigh unto me.' As by the falling of waterdrops a waterpot is filled, so the wise man becomes full of good, though he gather it little by little.

The fault of others is easily perceived, but that of oneself is difficult to perceive. A man winnows his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the false die from the gambler.

If a man looks after the faults of others, and is always inclined to take offence, his passions will grow, and he is far from the destruction of passions.

Not about the perversities of others, not about their sins of commission or omission, but about his own misdeeds and negligences alone should a sage be worried.

The Dhammapada

Wherever we may live, each one of us is aware that there is in the world an evermounting confusion. This loss of orientation, this degeneration of values is not restricted to any particular class or nation. Wherever we live, at whatever level of society we move, we are aware in our relationship to the outer world and to the inner world of ideas, that there is conflict and misery that seem to have no end.

Many solutions have been offered for this confusion, solutions economic and political, social and religious. And yet no system can bring about peace. Systems, with their ideologies and their patterns for action are merely concerned with outward changes and adjustments. They are unable to bring about a radical transformation for they strive towards a result, a goal which is the outcome of superficial knowledge, calculation and frustration. Their knowledge is not integrated. The experts who offer well-thought-out formulas are obsessed with preconceived achievements and are incapable of understanding the psychological complexities of the human mind and heart.

The systems, being entirely concerned with results and not with the means, can only offer patterns of action and variations of ideas. As long as peace is conceived in terms of opposing ideologies, there cannot be peace. As long as peace is a matter of which side wins, the victor is invariably faced with disaster, because in order to conquer he has to let loose powers which enslave him. The way of peace is to understand the fallacy of the idea that peace is the result of strife, the outcome of a physical or mental conflict between

military or ideological antagonists. Peace is not the result of a struggle; peace is that which remains when all conflict is dissolved in the flame of understanding; peace is not the opposite of conflict nor the synthesis of oppositions.

Systems, philosophical and economic, are turned out in large numbers by the specialists and these various systems compete with each other for power. After all, experts and specialists can only offer their opinion; they cannot offer the true solution, for the true solution is completely outside all systems. A system may be technically sound and yet inapplicable except by compulsion, and there cannot be peace through compulsion. There can be no peace without the removal of the causes of chaos. And the roots of sorrow must be seen by each one before they can wither away. Yet, we do rely on specialists because each one of us does not want to think out for himself the problems of peace but prefer to rely on the experts, the politicians, the economic planners. But surely peace is not of the realm of ideas. You can see for yourself that peace is not the product of a thought-process. Our thinking is conditioned and therefore limited. Limited thinking is invariably erroneous and always a source of conflict. To rely on systems however technically perfect is to avoid the responsibility of being directly concerned with peace.

The war, this evergrowing tragedy, is after all merely the spectacular and bloody expression of our daily life. War is not an accidental result of an irresponsible society. This misery, this violence, this appalling chaos in the world is the result of our daily actions in relationship to things, to people

and to ideas. As long as this relationship is not fully and deeply understood, there can be no peace in the world. Peace and happiness do not come into being by themselves, or by chance. To be happy and peaceful one has to pay the price. This price may appear enormous but in reality it is not so very great; the only price to pay is the clear intention to have peace in ourselves and so live in peace with our neighbours. This intention is essential. The price of peace is the freedom from the causes that bring in their wake strife and violence, antagonism and envy. Peace is a way of life, not the result of strategy on the part of the individual or of a group. It is a way of life in which violence is not suppressed by the ideal of non-violence but in which violence in its effects and causes is deeply understood and therefore transcended.

To understand violence there must be clear awareness of violence in its various expressions. The causes of violence are complex and various. Nationalism, class antagonism, acquisitiveness, the lust for power and the innumerable beliefs from which our minds suffer, all bring about violence. Acquisitiveness which is the basis of our present civilization has divided man against man. In our desire to possess, to dominate peoples' thoughts, feelings and work, we have divided ourselves into classes, class governments, class struggles, class wars and also into Hindus and Muslims, Americans and Russians, workers and peasants. The power over things made by the hand is the least disastrous; it is the mental, the psychological slavery of man to man that is so brutalising and disintegrating. The real causes of war are hidden in our unwillingness to keep inwardly, psychologically, free. As long as we are not ready to abandon our beliefs, dogmas,

ideologies and systems of thought, patterns of behaviour and the various compulsions which are merely chains provided by society in order to control without understanding, the problem of violence will continue. These chains will bring about inevitable chaos and misery into all the schemes for social or political, economic or religious transformation.

And yet we can live extremely simply and wisely, and therefore peacefully, if our minds and hearts are not burdened by possessiveness, whether of things made by the hand or by the mind. What we need in the way of food, clothing and shelter will come to us easily and sanely when our lives will be free from violence. This freedom from violence is Love. The expert, economic or religious, political or social, is leading us to disaster. Each one must concern himself with the creation of a new society or a new culture, free from the causes which are destroying and disintegrating the world in which we live. So it is for you, the individual, to realise that it is by your own transformation, by freely paying the price for peace, by your gladly abandoning nationalism and class security, ideologies and organized religions that you can bring peace to the world. Your own transformation is of the utmost importance, because you yourself are the cause of the confusion in the world in which you live and the way of your life will immediately transform the world about you, or continue further the chaos and sorrow.

What you are is of the highest importance and not the assertions of the experts. It is your everyday conduct that is decisive in bringing about peace to the world; it is not mass movements impelled by physical and psychological compulsions

that can bring about peace and happiness to man. Unless you cease to yield to pressure—physical or mental, religious or political—you will continue to be the creator and the victim of this appalling misery. Therefore you the individual are the world problem. You are the only problem because all the other problems are created by your unwillingness to tackle yourself first and to understand yourself deeply and fully.

The problems of the world are your own problems merely magnified and multiplied. They are not in any way strange to you—they are the same problems of food and shelter, of affection and freedom, of peace and happiness. You are a part and an expression of the world and the world is reflected in you fully and completely. You cannot separate yourself from the world because the world affects you and you affect the world, whether you like it or not. All attempts to estrange yourself from the world will inevitably lead to decay, to the withering of the mind and the heart. You have made the world and you have to transform it. It is by your conduct, by your way of living, by fundamentally regenerating yourself that you can create a new world free from want and strife, from exploitation and war. This fundamental regeneration, this complete transformation will come if you are aware of your thoughts, feelings and actions. Be aware of how you behave in your daily life, how you are conditioned by the past and the surroundings, how you act from memory, from greed, from imitativeness and submissiveness. Do not condemn your life. Be compassionate to yourself, but do not justify yourself. Without condemnation and justification, see yourself as you are, watch

yourself, thinking, feeling and acting until you begin to understand yourself. This flame of understanding brings about disentanglement which makes for true simplicity. It is this simplicity of mind and heart that will bring about the transformation of the individual and will immediately transform the world in which you live.

You will become aware of violence in your daily life. If you condemn it, you will create the opposite, the ideal of non-violence which only perpetuates violence by involving you in an endless conflict with violence. To remain in a state of conflict is itself violence. To cultivate an ideal of non-violence while all the time living in violence is hypocrisy—a betrayal of the truth of the actual—and so the greatest form of violence. An ideal is always something that is not; it is an imaginary fiction, this opposite. The actual is the only thing that exists. Being fictitious, the ideal is non-effective and therefore sustains violence in some form or the other. But in the full and pliable awareness of violence with its various implications there is freedom from it and not merely substitution by another form of violence.

Love alone can transform the world. No system either of the left or the right, however cunningly or convincingly devised, can bring peace and happiness to the world. Love is not an ideal but it comes into being when there is respect and mercy which all of us can feel and do feel. We must show this respect and mercy to all. It is the way of our being and it comes with the richness of understanding. Where there is greed and envy, where there is belief and dogma, there cannot be love. Where there is nationalism or attachment to sensate values there cannot be love. And yet it is love alone that resolves all our human

difficulties. Without love, life is crude, cruel and empty. But to see the truth of love, each one must be free from those self-enclosing processes that are destroying the individual and disintegrating the world.

Peace and happiness come when the mind and heart are not burdened by those ways of life that are constantly isolating.

Love and Truth are not to be found in any book, Church or Temple. They come into being with self-knowledge. Self-knowing is an arduous but not a difficult process; it becomes difficult only when we are trying to achieve a result. But to be just aware from moment to moment of the ways of one's thoughts, feelings and actions without condemnation and justification brings a freedom, a liberation in which alone there can be bliss of Truth. It is this Truth that will bring peace to the world. It is this Truth that will make each one of us a blessing in our relationship, a source of happiness.

This war which seems so catastrophically imminent, cannot be prevented by any spasmodic effort of diplomacy or by the game of conferences. Pacts and treaties will not stop the war. What can put an end to those recurring wars is goodwill.

Ideologies in their very nature cause conflict, antagonism and confusion, and so goodwill is destroyed.

Ideologies become all important when the individual and his inward happiness are denied. Then you and I become merely pawns in the game of power-seekers and where there is hunger after power, whether it be individual or collective, there must be bloodshed and sorrow.

The way of Peace is simple. It is the way of Truth and Love. It starts with the individual himself. Where the individual accepts his responsibility for war and violence, peace finds a foothold. To go far one must begin near and the first actions are within. The sources of peace are not outside of us and the heart of man is in his own keeping. To have peace, we must be peaceful. To put an end to violence each one must voluntarily free himself from the causes of violence. Diligently one must put oneself to the task of self-transformation. Our minds and hearts must be simple, creatively empty and watchful. Then only can Love come into being. Love alone can bring peace to the world and then only the world will know the bliss of the Real.

Love is infallible; it has no errors, for all errors are the want of love.

WILLIAM LAW

• Love seeks no cause beyond itself and no fruit; it is its own fruit, its own enjoyment. I love because I love; I love in order that I may love. ... Of all the motions and affections of the soul, love is the only one by means of which the creature, though not on equal terms, is able to treat with the Creator and to give back something resembling what has been given to it. ... When God loves, He only desires to be loved, knowing that love will render all those who love Him happy.

ST. BERNARD

The world crisis is a world process carrying with it the individual.

The world process is a succession of crises made of successive revolutions.

Three successive revolutions in the last three centuries=cosmological, anthropological and psychological.

In the West, three men—Galileo, Darwin, Freud, have destroyed man's illusions.

(1) Earth is not the center of the universe—and universes are many.

(2) Man is not a privileged being—all living things are his brothers.

(3) Conscious mind is neither supreme nor free. The unconscious is the master.

Cosmological, anthropological, psychological revolutions prepared the industrial revolution—prelude to world-crisis.

Man stands frustrated in the midst of an alien, changing, chaotic world.

A bewildered child facing unpredictable events over which he has no control.

The present world-crisis is an ordeal of both renewal and integration.

There can be no integration, no unity, without fundamental changes within units.

The solution of the world-crisis=a rebirth of men and nations.

On the rebirth in men depends that of nations—and their unity.

In the individual is the source of all creations—the infinite, within.

Through individual sunrise, light and love infinite will solve the world-crisis.

World-crisis is bipolar—positive in the East, negative in the West.

In the West, world crisis means twilight of the white man's supremacy.

In the East, world-crisis means awakening—new opportunity for greater creation.

In India, world crisis means—a new millennium of civilization and culture.

The old culture was for mastery of the inner world—spiritual illumination.

The new culture will be for spiritualized mastery of the outer world.

An integral culture; a new integrated life for both souls and bodies.

A new yoga of truth and beauty, illuminating everything, within and without.

A new world forgetting the past—that past may bloom into future.

There is no place in free India for any helpless bewildered individual.

Freedom has its root in self-creation. Free India means India recreating herself.

The world crisis makes of any individual in India a potential creator.

Many things to do for the individual in time of world-crisis.

Many things to do for India in this—her time of resurrection.

Distribution of land; agricultural, industrial, scientific development ploughing under routines and superstitions.

The level of its lowest stratum measures the culture of a people.

Thirty million undeveloped tribal aborigines form the lowest stratum of Indian culture.

From the submerged soil must grow the harvests of the new culture.

As were those of Central Asia, India's backward peoples must be raised.

First to be created is a Cultural Mission for 'scheduled tribal areas.'

Not religious but secular missionaries are needed. Religion must come from within.

The anthropologists list over 110 undeveloped tribes. Some dozen are well-known.

In Assam, the Mikirs, the Garos, who sacrifice horses as fertility rite.

The Nagas, numbering 300,000, who live naked, and sometime indulge in head-hunting.¹

The Santhals of Bengal, counting several hundred thousands. The Bhils of Rajasthan.

In Central India, the Juangs, whose only clothes are made of leaves.

The Gonds, who carry light axes and wear bison horns as headdress.

The Muthavana of the Palni Hills, who use as weapon the blowgun.

The Mala-Pantarams of Travancore, who have no implements other than pointed sticks.

The Bangos, who practice witchcraft. The Badaga, well-known as ceremonial fire-walkers.

The Uralis of South India, who build tree houses fifty feet high.

The Todas of Nilgiri Hills, who worship Babylonian gods and practice polyandry.

Free and proud people, fond of dancing, flowers, feathers, nudity, rice beer.

Indian undeveloped tribes have been raised to the status of full citizenship.

The political and cultural levels of all free citizens must be equated.

Twenty million ballots from the wilds are worth some schools and tools.

In exchange for schools and tools, wild people have something to offer.

¹ A first step has been taken last November by the Governor of Assam to improve the life of the Nagas and their age-long methods of cultivation through the setting of forests on fire.

The gospel of communion with nature—freedom; fearlessness; faith in the Unknown.

Freedom from the bondage of caste—fundamental equality of men and women.

As great trees rise from underground, highest cultures grow from under-privileged strata.

Out of virgin vitality can the power of new genius be born.

Indian creations await the awakening of the dormant spirit in the tribes.

On the starting point, in the depths, depend all the future accomplishments.

The depths are in India the untouched soul of the primal tribes.

The spirit of a new culture—that which fecundates the hidden profundities.

III

The second great task for India—a great example to the world.

The example of a new way—of a new world, of brotherhood.

A new experiment in communal sharing—not through violence, but through love.

Thirty years ago, I was sitting in meditation with a young recluse.

In a small hut, in the compound of the Ashram in Sabarmati²

The young recluse is now the new saint of India—Vinoba Bhave.

The lesson that the new saint gives is that of spiritual communism.

The communism of the Rishis, of the Buddhas, and of the Christ.

Of all true religious men in all times and in all nations.

Communism could remain in fact as in principle—a way of love.

Any ideal may become virulent when confronted from its birth with hatred.

India is there to give to the new comer a new cradle.

Non-violence was the seed that Gandhi sowed in the furrows of politics.

'Bhoodan-yajna' is the harvest of Vinoba in the vineyards of economics.

Harvest of bounty for bodies and souls, enriching both giver and receiver.

This kind of land distribution could perhaps be possible only in India.

A peaceful offering of joy before the high altars of the Himalayas.

In India, the heart of Asia, must be kept burning that torch.

The torch of Ahimsa purifying the world of all its bloody sacrifices.

The torch flaming in the sky to shame the earthly man-made infernos.

Behold, what can be a mere individual—alone—in the world-crisis.

The saint will not remain alone. He opens a way to all.

On Vinoba's way can tread the thinkers as well as the doers.

The way of creative love is also a way of creative light.

To any emotional and moral principle a rational basis must be found.

Here is the rational conclusion of all discussions on Ahimsa, at Sabarmati:

'Violence to human beings is a confusion of substances—moral and material.'

You would not expect a nail to be driven through moral persuasion.

Why should you think of a hammer to persuade an intelligent being?

Physical violence to moral beings measures with moral persuasion to material things.

IV

A last task to be performed—throwing new light on present ideologies.

The dialectic materialism of the West becoming transcendental realism in the East.

The more Asian will dialectics become, the less Marxian they will remain.

Dialectic materialism defines only the relation of man to nature and society.

Rational and transcendental realism will define man's relation to the infinite within.

Three fundamental principles form the prism through which the dialectic light radiates.

(i) Nothing exists in nature but through its relation with everything that exists.

(ii) Nothing exists which does not contain opposites, excluding and generating each other.

(iii) Nothing exists which is not in perpetual change for renewal—or removal.

Dialectic materialism rightly considers the evolutionary process as an 'onward, upward movement.'

'A transition from an old qualitative state to a new qualitative state.'

'From the simpler to the complex, from the lower to the higher.'

The fact of progress in nature leads to a first question—why?

What makes nature progress? What is the fundamental principle of the universe?

The question of principle and origin opens the door to all transcendencies.

² During a three weeks visit to Gandhi's Ashram in 1921, when after daily afternoon walks with the Mahatma, I joined the recluse for meditation in his hut.

³ Joseph Stalin, 'Dialectical and Historical Materialism'—page 9.

Our physical science stops at the limits of the actual finite universe.

Dialectic materialism halts with science before the door. Transcendental realism passes beyond.

It passes from the actual finite multiplicity to the potential infinite unity.

* *

The infinite is unity. The innermost essence of the universe is unity.

The challenge of the universal existence to all units is unification — integration.

Opposites unify — or destroy each other and return to the infinite Oneness.

* *

Infinite Oneness being the origin, progressive consciousness of unity becomes the end.

Progress is that which unifies; all

struggles are challenges to greater harmony.

Greater freedom and diversity in greater unity is the aim of life.

* *

Everything is good which unifies the opposites. Everything evil which opposes unity.

Everything is good which tends towards integration — evil, which tends towards disintegration.

Good over evil will prevail, because finite only is division; infinity Oneness.

* *

As the universe radius enlarges, the consciousness of the infinite unity increases.

The universe expands towards infinity — and the light of infinity illuminates it.

The universe dissolves into infinity — the infinite bliss of the eternal Oneness.

Owe no man anything, save to love one another: for he that loveth his neighbour has fulfilled the law. For this thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

And this, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light. Let us walk honestly as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

From St. Paul's Epistle to the Romans

I appreciate being asked to send a message to the monthly magazine of the famous Ramakrishna organization. Those who know India appreciate the very fine work the organization is doing in India in various fields of service.

Others in America who have heard of your service would join me in their respect and appreciation of your work. To me as an American, your conviction that one must express one's spiritual philosophy in service to others brings a warmth of understanding and appreciation.

The spirit and faith of each individual is important in the present world-crisis. To express this spirit in service to others, to help to right the wrongs in one's own locality is after all the foundation for a real victory of the spirit in these disordered times.

May I express, through your magazine, to your organization again my appreciation, respect and good wishes.

'Blessed are the pure in heart, for they shall see God.' This sentence alone would save mankind, if all books and prophets were lost. This purity of heart will bring the vision of God. It is the theme of the whole music of this Universe. In purity is no bondage. Remove the veils of ignorance by purity; then we shall manifest ourselves as we really are and know that we were never in bondage. The seeing of 'many' is the great sin of all the world. See all as Self and love all; let all ideas of separateness go.

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The diabolical man is a part of my body as a wound or a burn is. We have to nurse it and get it better; so continually nurse and help the diabolical man until he 'heals' and is once more happy and healthy.

While we think on the relative plane, we have the right to believe that as bodies we can be hurt by relative things, and equally that we can be helped by them. • This idea of help, abstracted, is what we call God. The sum total of all ideas of help is God.

SWAMI VIVEKANANDA

We all agree that the world is undergoing a general crisis. I say general, because there is not a continent or part of it which does not show signs of great changes. This, of course has always been the case with mankind, that is evolving, or to be more precise, is merely changing. Evolution implies a kind of progress, and progress a goal to be reached, but we are not authorised to draw such a conclusion. We do not know, positively, where we are going; looking at our past experiences, we can only come to the conclusion that mankind is not static but dynamic. Just as the Taoist philosopher would say, life is a becoming; because becoming is life itself, is *Tao*.

Beyond a doubt, no generation ever moved and changed so quickly as we are doing, at present. The conventional unit for a period of history was considered for centuries, to be a generation; now the rhythm is much more rapid. One idea is turned into another, one opinion takes the place of another, so we have the sense of instability, rather than of change. Nothing is definite; there is no certainty, of which the opposite cannot be asserted and it appears there is no more the possibility of distinguishing *satyam* from *anritam*: relativism is dominating human life and brings about lack of confidence. There is nothing that can be relied upon, no fixed point upon which to rest; we are living in a temporary stage; the change is so rapid, that it uproots the idea of a continuity; we are confined to a fast disappearing present. Eternity is losing its hold on the human soul; in such a rapid transition there is no more place for contemplation of the eternal truths; we are deaf to the

voice of the unknown, of that mystery which seers and mystics discovered whenever and wherever there was light of culture in the depths of human souls. Our eyes are no longer like those of the *Muni*, looking down into the serene vastness of consciousness, but are wide opened upon nature, which we want to subdue and conquer.

Therefore, the value of the individual is changed. The individual has always implied a relation; the individual exists, so long as there is the universal. The universal was formerly beyond man, or both beyond and in man; it was a truth and a reality as well, which impressed its value upon all forms of existence; it was Tao, Brahman, Atman, God. Now the relation is changed; it is man to man; man to a divineless nature. Therefore, man is alone; he is becoming a number; society is an addition of numbers - a quantity - Man cannot be anything, however, if his life is but a short space of time, from a cradle to a tomb, if there is no reality in which he participates. Reality cannot be found in the ephemeral. We are anxious to live a fuller life than we have up to now experienced, but life is emptied of truth. Therefore, in spite of the facilities or enjoyments, which the present day life grants us, we have never been so unhappy as now.

Nowadays, one seldom hears people singing, either indoors or in the fields; yet, it was very common, when I was a child. If they sing at all, they sing those American songs, which are the best expression of a spiritual vacuum.

In search of *sukham*, we are losing sight of *anandam*. The more our activity

becomes intense, the greater our dissatisfaction grows, because our activity is not based on truth and is assigned no limit. Hence, it leads to death. Never was man more desirous to live and yet, more inconsiderate of his life than now; nor was death ever so near, at every moment; yet we are more unprepared to meet it.

We have been taught, down through the ages, that death is a beginning; now death is an end and, when the end approaches, we have to acknowledge that life has been useless.

Life cannot be profitable to mankind or to society—which is the idol of the present day—if it has not been profitable to oneself, but this profit should be based on truth. In my life is reflected the life of the universe; even society cannot achieve anything but contradictions and disasters, if it is considered merely as a succession of generations or as additions of ideas, if it overlooks the roots of the universal life.

Man, before being man, is Life and,

Life is the Universe; the present and the past and the future, what has been and what will be.

Nowadays, we are fond of theories; but there is no theory which has not been anticipated by the *Rishis* of former times, be they Indian, Chinese or European.

Humanity is not rich in ideas; it has only a few ideas, which are remoulded and always expressed in new terms; formerly in myths afterwards in religion; these ideas so expressed were vital because they acted upon the soul.

Now in the age of science, they are expressed in terms of science and mathematics; but brain, mere brain, kills; life is not only intellect, but intellect and faith and phantasy. Pure ideas are bodies without life.

We must impart life again to the cold and disintegrating science of our day; we must realise that life is not only intellect, but heart too, where the eternal *Purusha* abides.

Man may get rid of attachment to several objects or courses of action as he sets his face against them. This righteous course promises happiness to men and removes their sorrow, delusion and fear.

By mistaking external objects to be good, man forms attachment to them: from attachment arises the desire to possess them and thereupon men fall out with one another.

Through dispute arises the unbearable spirit of revenge and confusion follows it. By confusion the all-embracing intelligence of man is soon eclipsed.

Intellectual faculty suspended, O good one, the being is reduced almost to nothing. Thereupon he falls from his purpose as does the man in a state of swoon or sleeping in death.

He who lives only in passionate attachment to objects knows neither of himself nor of another: he in vain vegetates like a plant and merely breathes like the bellows.

Srimad Bhagavatam XI, 21. 18-22

We are told that to be a good teacher, our university degree, our course at the best Training College, even our wide experience are not enough. The essential is that we should always be learning from our own scholars, even from the 3 year-olds in the nursery schools.

In social work the same criterion stands. During 30 years in the East End of London, working and touring with dock labourers, factory girls and the unemployed, I found that among the hundreds of volunteer helpers who joined us for a month, or a year, or three years, only those were fully useful who realised that they had more to learn from the East Enders than they had to teach them.

So also now during these last 18 years of wandering over Europe, North and South America and round and round the world, as Travelling Secretary, of the International Fellowship of Reconciliation, I receive hospitality from our members in 28 national groups and among these common, ordinary, almost anonymous people, it is their sanity which keeps one from despair; their quiet integrity which makes God credible; their courage which shames one into persistent action.

Volumes are written about non-attachment. The ideal of non-violence attracts large audiences in lecture halls and temples; but it is the sixty thousand young men of military age in Britain and a similar number in U. S. A. who refused to fit into the age-old pattern of going out to fight the so-called enemy between '39 and '45, who are making history. In almost every country not excluding U. S. S. R., there are people today of the same calibre; folk who suddenly realise that there is no longer

anything noble in helping to drop bombs and liquid fire on farm houses and families. Sometimes it is only one student in a university city who gets this enlightenment. He is beaten up or ridiculed; his degree withheld though his papers are well up to examination standard, but he never gives in. Sometimes it is a dock-labourer, a professor, a viscount, when their Ministry of Defence orders them to take a course, obviously the opposite of God's method of dealing with evil, they have no doubt about their choice. To obey God in peace time and in ordinary life, and then to disobey Him, in a crisis seems silly, unpractical. No wonder young people prefer communism to that sort of programme. For a communist one's duty is always clear—'Toe the party line whatever it costs you'.

In Japan even at the height of the militarist totalitarian power there were plain, simple, ordinary citizens who withheld their obedience. The Buddhist leaders did not challenge the militarists. They deplored their dangerous and fatal policy but kept silence. It was the student, the farmer, the social worker who stood out: were summarily accused of harbouring 'dangerous thoughts': thrown into gaol without trial: in many cases died. But some survived. One such is a friend of mine, who was doing social and educational work in a remote village area. The military arrived: cast desirous eyes on his new school house and told him, 'I need that for my men'. Instead of the usual polite concurrence the answer came, in quiet confident tones, 'But you cannot have it. Our children need it also'. 'Cannot have it' is a phrase never addressed to a

Japanese Colonel. He stared at the young man and curtly announced, 'I can take it tomorrow.'

'And I can burn it down tonight,' said the youth. Why was not he afraid, abashed, worried, strained? Why was it that the General never came again, never took the school? After 6 or 8 months those soldiers were sent elsewhere and others took their place. Very soon the Colonel called at the Social Centre... 'We need your excellent building and your whole 10 acres. Sorry to disturb your good cultivation but it is a necessity.'

'I cannot give it to you. It belongs to God,' said the youth.

'God? Belongs to God? The military are stronger than God—don't you know that?'

'I know you think you are—but your power is only temporary.'

'What nonsense? We shall take it next Monday. Do you understand?'

'I understand that you think you will. But you will find it all works out differently'.

And it did. The land was left untouched upto this day.

In another case the militarists handed a Japanese farmer over to the torturers because he refused to learn to kill... Weeks of painful examination followed. For several hours a day they shone a powerful glaring light directly into his eyes while skilful questioners tried to trap him into inaccuracies or contradictions or lies, which would cost him his life. But the man was practised in awareness of God; convinced of the actual fact of His presence; knew that He was more real than the examiner and that the guards around him were themselves, each of them poor little children of God who had lost sight of Him—been kid-

napped as it were, out of their Father's Home. As a result of this knowledge instead of becoming teased, haggard, nerve-shattered, he showed no strains not even after a week of it, a month of it. After 6 weeks he was sent back home. There the inevitable thing occurred. The examiners began to call on him, separately, secretly, not in uniform, late in the evenings. They wanted to discover the source of such power.

Certainly, 'the energy of the creative and Holy spirit of God is so tremendous that, compared with it, the energy man has recently managed to release from the atom is a mere child's toy.' (Bishop Sinker of Nagpur.)

For a whole year Gandhiji's Ashram in Sevagram included a Japanese Buddhist priest. He and his prayer wheel were at all the 4 a.m. and 5 p.m. gatherings. Gandhiji was very fond of him and forthwith incorporated some Buddhist texts into the Ashram form of prayers. The priest left his prayer wheel behind him as a keepsake when he had to go. Post-war Japan's Constitution includes a clause proclaiming total and permanent disarmament. At first it seemed a disgrace to have no means of physical defence but very soon people came to realize, just as they did in Germany, that an immense access of creative energy is released so soon as, munition factories are used for constructive work, and one wastes no more time in marching up and down and in inventing ever newer and brisker methods of killing the innocent. After over five years of disarmament John Foster Dulles came from America to prepare the way for the two Peace Treaties. Very soon the Japanese people were shocked to discover that rearmament was being encouraged. Purged military leaders

were coming back into public life. The women of Japan, newly liberated from so many restrictions and burdens, wrote to Mr. Dulles and published their appeal for the retention of disarmament. The Japanese Fellowship of Reconciliation joined them. With the non-communist trade unions and the socialists under Mr. Suzuki there was formed the National Council for the promotion of peace.

But it was Gandhiji's friend, the priest, Nittatsu Fujii who brought the main body of supporters into the growing national struggle. He published an open confession of the shame he felt that his fellow Buddhists had not challenged the militarist misleaders before. So now he called upon them to take a firm stand, to organize the movement of resistance to rearmament across the whole country: never to give way.

When I last heard, a couple of months ago, three and a half million had joined the National Council. It goes from strength to strength. A little middle-aged noble woman will speak out boldly to the thousands of orderly people assembled at a meeting outside the temple in Tokyo City; a priest follows; then a factory girl, or a friend of the imperial family. In the most popular park of the city there was a demonstration of prayer, fasting and speaking which the Buddhists keep up for 3 days and nights.

How simple it is all once a person is willing to live or die, be free or in prison, be honoured or despised, but *not willing* to kill or hate!

In India and in Pakistan hosts of young men are now assured of social position for their wives and economic security for life by joining the Air Force, the army or the Navy. Naturally they want to safeguard

the future of their family. But side by side with this trend is the other pattern. A day or two ago I went to the new town for the refugees, Lalikhat, and saw the Service Civil International at work. Ever since 1920 its members have been going out from many nations to any part of the world where plague or earth-quake, flood, famine or distress has occurred, and settling down to work with their hands, in the midst of the wreckage, bringing new confidence to the victims and even more valuable, a job for them to collaborate in. Here in the midst of what seems a desert they are building houses for whosoever provide the necessary material and is willing to help. In the last seven months they have put up 24 houses. A Japanese, a Burmese, a Norwegian and a Pakistani form the team with two women, one American and one English.

The same sort of team worked in Fari-dabad last year. Another group is doing the same in Assam.

Why do we moan about having lost our leader? Are we not lucky to have had him for so long? to have had him at all?

The same God from whom Bapuji said all his strength came is offering to each one of us the same energy, the same strength. It is ours for the taking.

If we are ready, really willing to accept it, it is already ours in some small measure. It increases by being used.

Of course it calls for constant self-discipline. To accept God's blessings we have to throw away our pride, every shred of self-pity, resentment, all anxiety—but what a relief to get rid of such rubbish!

The common man knows that there is no short-cut to peace—interior or international. Forgiveness is the only way, however long it may take us, however agonising it may be.

The problem raised in your letter dated February 6th is of the greatest importance to humanity. It has frequently been dealt with by German philosophers of the present day. But I have always come to the conclusion that external remedies which have been suggested are inadequate in solving the problem. Only a change of heart can produce the desired result. If everyone were to commune with himself and abstain from meddling in the affairs of others, his limited sphere would be benefited and finally influence the rest of the world. I think that already the great Vidyanaraya has given sound advice when he writes in the *Panchadasi*:

जगन्मिथ्यात्वबीभावादाक्षितौ काम्यकामुकौ ।

तयोरभावे सन्तापः शाम्येन्नः स्नेहदीपवत् ॥*

The desire for worldly objects is the most dangerous enemy. It stings one like a venomous serpent; cuts like a sword; pierces like a lance; binds like a rope, burns like fire; blinds like a dark night; and grinds down its helpless victim like a heavy stone. It destroys his wisdom, upsets the balance of his mind, and throws him into the deep dark well of infatuation. It causes him suffer the pangs of hell.

The worst of all evils is ignorance. There is no end to the sufferings of the ignorant. The river of worldly life flows on account of the follies of the ignorant.

The poison of worldly life, from which all troubles proceed, affects only the ignorant. Efforts therefore should be made to root it out. Sorrows do not approach the wise man, who has come to know what ought to be known and has a right attitude towards all things. Wisdom is the only way to cross over the ocean of the world...The state of *Nirvana*, the supreme bliss, having attained which one no more experiences birth and death, is realized by wisdom alone.

The knowledge of the Self is the real knowledge; all other kinds of knowledge are mere semblance of knowledge, as they do not attempt to find out the essence of reality which is the Self. The root of all suffering is cut off by the vision of the Self. Ignorance of the Self is the source of all troubles, and the knowledge of It is that of undecaying bliss and peace.

Yoga—Vasishtha

*The sloka (VII. 136) has been rendered into English as follows:

'From having a firm conviction of the unreality of world, there is neither desire nor desirer. In the absence of both these, all pain (arising from unsatisfied desire) will cease like the light of an oilless lamp'—Eds.

I

Among the most popular plans for eliminating war and for establishing peace are political prescriptions. Amongst these the most popular is democracy. But a long series of well-ascertained facts demonstrates that *republican and democratic nations have been no less belligerent or more peaceful than monarchic and autocratic ones*. This most democratic century has proved to be the most belligerent and bloody of all the twenty-five centuries of western history. This means that a contaminated democracy is not a potent cure for war. Another fashionable type of political alleged cure for war is the *United Nations*. *The United Nations Organization is shot through and through with cancerous self-contradictions*. As the highest tribunal of the ethical conscience of humanity it cannot function because of the defects of its own organisation: nor can it function as a moral force in the unmoral and cynical world of today. This conclusion accounts for the movement in favour of a *World Government*. Under the existing social and cultural conditions, including the egoism of contemporary individual and groups, it is hardly possible to organize freely a real world government. The establishment of a world government could in no way either eliminate war or lead to a just and lasting peace.

Various economic cures for war are as popular as the political ones. Among these a restoration of capitalist economy of 'free enterprise' is regarded as a sure antidote for war and a builder of peace. Large-scale productions and reconstructed corporations are here to stay, and no one can abolish them. The capitalist and corporation economies pit individual against individual, group against group as inexorable rivals. Thus they generate

international and civil wars, interpersonal and intergroup conflicts. This capitalist culture turns persons into mere commodities in a competitive labour market. Various brands of totalitarian systems of economy are offered as radical cures for war. *They are notoriously militant in their domestic relations. They are militant likewise in their international relations*.

The most potent panacea for war is held by many to be education. If education had been purely constructive, if science and technology had served only the God of Creation and not the Mammon of Destruction, if their fruits had not been misused, they might have constituted a potent remedy. In their present form neither literacy and schooling, nor science and technology can eliminate or even reduce wars.

If the religions, with their moral commandments were actually realised in the overt behaviour of their followers, then they would exert a decisive influence upon the inhibition of war. The followers of all religions have, however, failed in the cardinal point, in making the overt conduct of their followers conform to the Golden Rule, to the principle of love toward their fellows, to the ethical norms of the Sermon on the Mount.

What has been said of religion applies to law and ethics. If a law or ethical norm is not deeply rooted in a person's convictions and in his emotional and volitional nature, becoming a potent inner mentor and guide to his actions, such a law is doomed to be ineffective, no matter how rigorous may be the external enforcement. Only altruistic, ennobling and just law norms, firmly rooted in the inner nature of human beings and groups and actually practised by them, can constitute

effective factors of peace and inhibitors of war.

None of the foregoing plans can assure peace. Their principal defect is that they either neglect the *decisive factor of altruism and love, without which war cannot be eliminated, or are unable to make the overt behaviour of persons and groups, with their social and cultural institutions, more altruistic than they are now*.

II

The fundamental shortcomings of the proposed cures for war and of the factors of altruism consist not only in the fact that they analyse single isolated factors but also in their complete disregard for the indivisible unity of the three aspects of socio-cultural phenomena: *cultural, social and personal*. *A given culture is the sum total of the values for whose realization, use and enjoyment the group is organized and functions*. The cultural values of a group are the *raison d'être* of its existence. Every group exhibits a *social aspect made up of all the social relationships occurring among its members*. *These relationships define the members' rights and duties, their functions and role in the group, their position and status*. *Every group is made up of the human individuals embedded in its culture and the network of its social relationships, each member having certain roles and functions and a certain position assigned him in the group*.

Altruistic individuals cannot be reared in a milieu of egoistic culture and social institutions. Conversely, an altruistic culture and altruistic social institutions are incompatible with egoistic members. *If we wish to eliminate wars and establish a creative altruistic order, we must modify simultaneously our culture, our social institutions, and the personality of our citizenry in an altruistic direction*.

Contemporary Western culture generates egoistic forces and conflicts through the degradation of all cultural and social values and the value of man himself to the level of mere sensory material things. When our culture reached this manifest self-degradation it dragged down into the social sewers all its values, all social institutions and man himself. The same homicidal conflicts are generated by sensate culture through the *excessive 'relativising' of its values and norms*. *True reality and value is an Infinite Manifold possessing not only sensory but also supersensory, rational and super-rational aspects, all harmoniously reflecting its infinity*. This ennoblement of man's conception of himself and of his cultural and social institutions inspires an attitude of reverence, respect, admiration and love toward his fellowmen, toward culture and society, toward the Infinite Manifold, and even toward the whole universe as a part of the Infinite Manifold.

Sensate culture discredited all unconditional and universal standards. All the degrading theories of man and his socio-cultural world have been elaborated in the name of science and technology, which have thus contributed much to the barbarization of man and the generation of disastrous inter-individual and inter-group conflicts. Sensory cognition must be supplemented by adding to it rational and intuitive cognitions. These three modes of true knowledge are to be united into a single integral system of truth. This will bring genuine peace of mind to a humanity now lost in the jungle of relative hypotheses and contradictory half-truths. Man will become an incarnation of the highest creative forces of the universe, attuned to the Godhead. Deep peace of mind and goodwill toward one's fellows will prevail.

Religion and philosophy must undergo a fundamental transmutation. The new

religion must be vitalized by all-giving and all-forgiving love, love of man for his fellow-men, for God and for the entire universe, love manifest in deeds as well as words and aspirations. It must be capable of lifting man again to the infinite heights of Godhead and of reestablishing the broken unity between humanity and the creative soul of the cosmos. It must inspire man with an unquenchable longing to transcend the sub-conscious and the conscious phases of his personality in quest of the superconscious realm of immortal truth, goodness and beauty.

III

From the cradle to the grave the atmosphere of organized groups and the incessant impact of actions and reactions shapes our body, mind, personality and conduct. Pronounced social differentiation, and stratification; the competition of egoistic men and groups with other men and groups; and the contractual and compulsory fibers of which the network of our institutional relationships is composed; such are three fundamental traits of all our institutions. These forces generate primarily egoism and conflicts.

The first remedy consists in cancelling one's membership in the less important organizations with mutually conflicting norms. He regains his inner integrity, his sense of a clear conscience, his determination and will-power. We cannot eliminate the division of functions among groups, nor their diversity, but we can abolish most of their antagonistic values and standards. This can be done when all groups and strata subordinate their values and standards to a set of universal values and of concordant norms of conduct.

The contemporary world exhibits a notable decrease of true contractual relationships in inter-personal and inter-group actions; a considerable increase of purely compulsory relationships; and a slight

accretion of familistic relations. In the texture of our institutions and groups the compulsory fibers should be reduced to the very minimum and familistic relations should be increased as much as possible, extending far beyond one's own family, friends or faction, potentially over the whole of humanity.

The family has done more to engender altruism than any other group. Marriage and family must be restored to their place of dignity among the greatest values of human life, not to be trifled with. Each individual must make an effort to achieve it in his individual life.

The family is the first and most decisive molder of the personality and conduct of children. School institutions are their next molder. If school education is well organized it can reinforce sound family education to such a degree that the combined effects are indelibly stamped upon the pupils for the rest of their lives. Our contemporary school system fails to develop character and a sense of altruism. As educational agencies the schools must establish a carefully elaborated system of developing altruism in their pupils.

If we wish to build a truly great culture we must create or recreate one or several great systems of ultimate reality-values and norms of conduct for the various parts of human race. The revitalization of religion consists in (1) re-creation of a genuine religious experience (2) realization of ethical norms in the overt behaviour of the believers. Any true religion of the future must be universal in the sense that everyone is regarded as an end value.

All the preceding and subsequent suggestions aimed at rendering men and their cultural institutions more altruistic and creative, tend to bring about an ennoblement of the state.

The preceding sketch of the transmutation of social and cultural institutions gives

a sufficient idea of the kind of transformation required. Surrounding every person from the cradle to the grave, these institutions incessantly mold his mind, character and conduct. Properly transformed, they can release forces of altruism, goodwill and creative energy hitherto little exploited. Everyone would immeasurably enrich his values and ennoble his life and humanity would thus be saved from catastrophe and suicide.

IV

Genuine altruism has to be practised incessantly. A true altruist needs to be continuously on the alert in order to be faithful to his mission. *The existing theoretical and practical knowledge and techniques for rendering individuals and groups altruistic, creative, happy and sound in mind are wholly inadequate. The greater complexity of mental phenomena as compared with biological and inorganic ones, the concentration of Western sensate science during the past four centuries on the study of physical and vital phenomena, to the neglect of 'mind stuff' especially in its highest manifestations, and the sensate conception of man as a mere physical and vital phenomenon are the reasons for our ignorance in this field.*

An incomparably greater proportion of scientific research and cognitive effort must be devoted from now on to the study of the super-organic 'energies of man' as William James called them, in all their personal, cultural and social manifestations. The more man becomes an instrument of the superconscious, the more creative, wiser and nobler he grows; the more easily he controls himself and his unconscious and egoistic conscious energies; the more he comes to resemble God as the supreme ideal. In the superconscious lies our main hope, the road to humanity's 'promised land' of peace, wisdom, beauty and goodness. The mastery over the sub-conscious is reached mainly by spiritual exercises and forces. *As a preliminary condition for obtaining control of the unconscious*

and conscious by the superconscious and for unlocking the forces of the superconscious, they unanimously demand the liberation of a person from all forms of egoism and the development of a love for the Absolute, for all living beings, for the whole Universe, in its negative aspect of not causing pain to anybody by thought, word or deed, and in its positive aspect of unselfish service, devotion and help to and sacrifice for others.

V

The proposed transmutation of man and his social and cultural institutions requires a veritable revolution of the minds and hearts of individuals and groups. Wisdom and self-interest dictate unselfish and whole-hearted cooperation in the orderly realization of any wise, well-tested and far-reaching plan for the reconstruction of man and his socio-cultural institutions. The transformation should be carried on simultaneously along all three fronts: personal, cultural and social. Every individual can serve the same purpose as a cultural agent and socius through the responsible performance of his cultural and social functions. The process of transformation will require considerable time. It will culminate in the dethronement of our decadent socio-cultural order and in the rise of a new order ushering in a new constructive period of human history.

Since the existing sensate order is moribund we have no choice, unless we are resigned to the extinction of our civilisation, but to follow the road to renaissance and transfiguration. Assisted by the forces of the historical process and especially by the liberated energies of the superconscious, humanity may travel this road until it reaches the haven of the new order of creative peace and happiness. All that is necessary is the supreme mobilization of our available mental and moral forces, control of subconscious drives by conscious and superconscious factors, and unflinching determination to meet courageously all the difficulties of the pilgrimage. It is for humanity itself to decide its destiny!

Part I

DANGERS AHEAD

When the second 'war to end war' was drawing to its close, thinking people began to ask themselves, 'What if war comes again?' They felt sure that the next time 'at the touch of a button, rocket projectiles' would 'descend in thousands on cities and towns, spreading destruction far and wide.' Applied science, besides, 'has placed in the grasp of whatever hand succeeds in seizing political power engines more deadly than those of physical violence.' For the press, the platform, the radio and the very field of education can now be fully utilised for 'creating emotions and opinions' and 'warping' the minds of unwary millions. In his Introduction to *The Personality of Man*¹, Mr. Tyrrell quotes Mr. Churchill himself as writing:

'Without an equal growth of Mercy, Pity, Peace and Love, science herself may destroy all that makes human life majestic and tolerable. ...There never was a time when the *inherent virtues* of human beings required more strong and confident expression in daily life... when the *hope of immortality* and the *disdain of earthly power and achievements* were more necessary for the safety of the children of men.'

SOME INHERENT VIRTUES

Mr. Tyrrell's book helps us in understanding some of these 'inherent virtues', for it explains important experiments in parapsychology conducted in Western Universities. For example, regarding telepathy it tells us that information known to A in one place can be shared by B in another place, 'without anything happening in the

intervening space.' The two subliminal selves 'dodge,' as it were, the space difficulty 'by simply not existing in space.' Similarly, in pre-cognition, 'information known to A at one time can be shared by B (or possibly by A himself) at another time,' the two subliminal selves dodging 'the time difficulty by simply not existing in time' either. 'Extra-sensory faculty may result from the circumstance that subliminal selves are neither singular nor plural, neither one nor many in their nature, but simply inconceivable.'²

What a similarity to certain Vedantic conceptions!

A specialist of the present day being normally one who tries to learn 'more and more of less and less', specialists in other fields are not competent to deliver adverse judgment about these researches. Says Dr. Alexis Carrel³:

'It is impossible,' 'to make use of the mass of information accumulated by the specialists. For no one has undertaken to coordinate the data already obtained, and to consider the human being in his entirety...Mechanical, physical and chemical sciences are incapable of giving us intelligence, moral discipline, health, nervous equilibrium, security and peace...The science of man...the most difficult of all sciences...will be the task of the future ...Such a synthesis cannot be obtained by a simple round-table conference of specialists. It requires the efforts of one man, not merely those of a group...The synthesis needed for the progress of our knowledge of man should be elaborated in a single brain.'

Mark the stress on the individual! The idea is to have many such individuals 'to devote themselves to the things of the

mind,' in short, to develop 'their personality according to their innate constitution and to their spiritual purpose.'⁴

NEED FOR PHILOSOPHY AND MYSTIC EXPERIENCE

Equal emphasis is laid by Aldous Huxley on the importance of the individual for all 'desirable reform'; for he finds war to be 'the great obstacle' to progress of every kind, war-mindedness being a characteristic not only of those communities that are 'more explicitly...noisily...and vulgarly militaristic than others,' but also of 'those that call themselves democratic and pacific.' These 'individuals can work alone' or in association with other like-minded individuals.' The object is here and now to 'construct small working models of the better society imagined by the prophets; to educate themselves here and now into specimens of those ideal individuals described by the founders of religions.' Every cause from 'Communism to Nazism has attracted its army of devotees ready to risk poverty, incessant labour, imprisonment and even death. If the goal is felt to be worth achieving' men and women will never be found wanting to make the necessary sacrifices. But 'these individuals should have the same philosophy of life,'⁵ the philosophy of non-violence and non-attachment. 'Our conduct, not only in private life, but also in the sphere of politics and economics' depends upon our conceptions of right and wrong, and these latter upon 'our beliefs about the ultimate nature of reality.'⁶

Materialistic philosophy, often attaching itself 'to the ideal of Progress' and dressed up as the Religion of Man, 'is spreading more and more'...and 'the world seems likely to destroy itself in an orgy of materialism'.⁷ Through the findings of parapsychology, a breach has been made 'in the formidable wall which the physicalist interpretation of human personality had built up through the last two centuries.' 'Entrenched materialism' has been effectively broken through, and the way opened up for 'exploration into the psychical nature of man, spiritual as many will prefer to say.'⁸ Religion and mystic experience can never more be dubbed 'other-worldly' in contempt, they are no more 'opium' of the people. For man really 'belongs to another world' which 'stretches beyond space and time. And of this world, if his will is indomitable, he may travel over infinite cycles: the cycle of Beauty, contemplated by scientists, artists and poets; the cycle of Love, that inspires heroism and renunciation; the cycle of Grace, ultimate reward of those who passionately seek the nature of things.'⁹ 'Only if we are intellectually convinced' that our personality 'extends beyond the limits of its atomic consciousness and reaches out, potentially, to that for which the ordinary name is God, can the future of human society be secure. From the nature of the personality of man springs the possibility of the mystical divine union and the hope that, in literal truth, "this mortal shall put on immortality."¹⁰

⁴ Carrel: Ch. VIII: *Remaking of Man*.

⁵ *Ends and Means*: By Aldous Huxley: 1937, Ch. X.

⁶ Do Do Ch. I.

⁷ Tyrrell: Introduction, p. 19.

⁸ *New Frontiers of the Mind*: By J. B. Rhine, Penguin Edn. 1952—last page.

⁹ Carrel: Ch. viii, sec. 13.

¹⁰ Tyrrell, Ch. 30, last para.

¹ By G. N. M. Tyrrell: 1945. Italics ours.

² *The Personality of Man*, Ch. 29. (Pelican Edn. Pp. 261 and 262.)

³ *Man the Unknown*: By Dr. Alexis Carrel: 1935. Ch. 1 and 2.

Part II

MEDITATION ON HEART

One old Indian method to attain this 'mystic divine union' or 'immortality', here and now is to meditate upon the human heart. Though physically it resembles a lotus bud hanging face downwards, it is in reality a blazing creative fire.¹¹ It not only keeps the living body warm, from head to foot, but also reduces food into its elements and 'sucks' it up in the requisite proportions and forms for building up the limbs. It produces the network of nerves, branching in all directions and uses it for certain activities. In the innermost core of the personality, there is a grand Nerve-less 'hollow', unlimited by space or time. It is the main centre for manifesting the entire universe, of which the individual is but a minute aspect, grasped by the senses and the mind. There already exists, potentially, in this centre everything that we hope to get in space or time, through any cause whatever. There the King of kings abides, whom devotees call by various names.

Now many questions crop up.

WILL VERSUS IMAGINATION

Is not spiritual discipline dependent upon an indomitable will alone, as many believe? The will can surely bring success, provided imagination does not paralyse it. All of us can walk over a plank, say, sixty feet long and nine inches broad, kept flat

on the ground. But if it is fixed above a chasm two hundred feet deep, our imagination will conjure up pictures of a fall, and baffle the will, however much we whip it up! In concentration too, success depends upon our skilful *habitation* of the *surface mind* to the *right chain of pictures* every time.

USE OF ATTRACTIVE CONCEPTS

Is it not necessary for concentration to use only such concepts as are *nearest* to ultimate reality in point of 'accuracy'? No; consciousness is competent to 'intuit' truth or reality directly, when freed¹² from its present 'bondage' to the unwanted pictures rushing into it. Obstacles to concentration, as also 'day-dreaming' and 'night-dreaming,' are representatives of the invisible subconscious tendencies. Concentration on any chosen topic means 'liberation of awareness' from the pull of the total subconscious or Sukshma Sarira for the time. It also strengthens the chances of future control. The object is to raise up a 'rival fortification' in the habit-level, to outvote, dominate and finally burn up the undesirables,¹³—to build up Nirodha Samskara as against Vyutthana Samskara. Thus freed from resistances, consciousness transcends space, time and causation. What is needed for this overhauling of the habit-level is the judicious and continued introduction, into the surface mind, of ANY attractive concept,¹⁴ easy to retain,

¹¹ Free translation of portions of the hymn containing:—

पद्मकोशप्रतीकाशं हृदयं चाप्यधोमुखम्ज्वालामालाकुलम्...तस्य मध्ये महानग्निः...संतापयति स्वं देहमापादतलमस्तकः....
सोऽग्रभुग्विभजन् तिष्ठन्नाहारं अजरः कविः...संततं सिराभिःतिर्यगूर्ध्वमधःशायी रश्मयस्तस्य संतताः...तस्यांते सुषिरं
सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितम्...विश्वस्यायतनं महत्...तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः....स ब्रह्मा स हरिः &c.

¹² निर्विकारवैशारद्ये आध्यात्मप्रसादः । कृतम्भरा तत्र प्रज्ञा । *Yoga Sutras*.

¹³ अन्यसंस्कारप्रतिबन्धी । *Yoga Sutras*.

¹⁴ यथाभिमतध्यानाद्वा *Yoga Sutras*.

connected with art, literature, drama or personal history and symbolising goodness, love, beauty, power, grace and so on. The wrong values eradicated will be their opposites, evil, ugliness, weakness, fear and the like.

MANIFESTATION NOT CREATION

Does concentration 'create' perfection or God's grace? No; perfection is already in us, in our subliminal self, which is like an aerial. By discipline, we tune our mind and manifest that perfection. The ordinary radio transcends space, but it cannot catch yesterday's or to-morrow's programmes. But consciousness, when 'freed', becomes unaffected by time and causal law as well. Hence we read of saints transforming a sinner into a saint by a look or a touch. What is impossible for one who can tune or *suck* in God's Grace? When the tuning is perfect, the transmitter and receiver of Grace unite in harmony!¹⁵

SHOOTING OR SUCTION?

Thought moves matter—the bodies of ourselves and others, as well as such inert objects like 'falling dice'. This is technically called Psychokinesis. But do we literally send 'out' a helpful thought or hurl a curse; is thought like a bullet, shot through space? Our daily life is based upon the idea that thought is a measurable energy that works on others. Much of our domestic, social, national and international criticism and propaganda gets steadily mounting, since we imagine that the more of this energy we send 'out' and the more heavy the bombardment we keep up, the more quickly shall we bring down the *opponent*, if not his *idea* of opposition! Paranormal experiments, however, have

shown that in telepathy, for example, *nothing passes* from the 'sender' to the 'receiver'.

Thought is, in effect, rather like a *suction*, building up newer aspects in our personality, using the surface mind and *all concepts* to raise up fresh Samskaras, fresh deservings, fresh '*pulling power*.'

It is easy, then, to estimate the consequences of *not caring* for or hating our neighbours and allowing the attitude to become habitual. In imitation of the main personality, the various limbs like the stomach get into the confirmed habit of *not caring* for their respective environments. Thoughts, thus, *suck in* chronic diseases, although the aim of the thinker is to 'hit' others!! Continuous imagination of God in heaven, surrounded by perfection, can at least, by such *suction*, give the meditator's own limbs and organs a 'healthier' formula for their activities! That pleasant concepts can cure many physical disorders is accepted by doctors who are specialists in mental therapy.

Even a simple cell can be compared to an invisible whirlpool, *sucking* materials in and developing its body. Every embryo has in it the power to *suck in* just the materials needed to form its own adult body,—materials to form the feathers of a bird, fins of the fish, tusks of the elephant and the wonderfully modulating vocal chords of a singing man! The artist, similarly, *sucks in* beautiful articles into his area and the careful business man orderliness and method into his office. Every thought, every sentiment, every aspiration, —unfortunately, every suspicion and hatred too—is a silent, but powerful suction condensing in due time into objects and relationships, causing joy or sorrow!

¹⁵ नारायणपरो ध्याता *Narayana-Sukta*.

An ego-centric thought *sucks in* adverse elements. If a doctor, for example, thinks of his patients as means to glorify himself and to demonstrate his cleverness, the moment this attitude becomes habitual, a stream of most complicated and baffling cases must begin to flow towards him. If only healthy people rush in, there would be no market for his talents, and no scope for exhibiting cleverness either! If, on the other hand, with true humility, he had pictured himself as surrounded by healthy people, nature would have brought to him numbers of bad cases no doubt; but his invisible love would have pulled them up into a condition suited to his thoughts. They would have become, as it were, extended limbs of his own healthy body!

As we sow in the thought world, so we reap in time and space. What we think about A now is returned to us through B later. Thus the Kaikeyi-Manthara combination was *sucked* into position to settle Dasaratha's own account, although at a very inconvenient hour! If we indulge in thoughts of hatred (what to speak of action, then?), separate payments may be made back through any one whom we may *suck* in as life advances,—wife, children¹⁶, relatives, ministers, neighbours, peons, even crop-destroying pests and disappointing clouds! We *suck* in what we 'picture'

in our minds, irrespective of the person at whom, we imagine, we fling it. A passing picture causes a faint suction; but steady thinking, through the habit-level (Samskara or Sukshma-Sarira) produces a steady effect. Samskaras pull *Tanmatras* and make them combine to produce the visible world, responsible for joy or sorrow.

On one side, our body is dying every moment; on the other, Samskaras *rebuild* it. To this extent, *re-incarnation* is an observable fact. The cash-balance of Samskaras, carried forward at the time of death, *sucks* in proper parents into position and, in a way, broods over their marriage till the embryo is formed! It then works upon the embryo and through it,—*sucking* in the necessary instruments for achieving its life-purpose.¹⁷ Birth in a wealthy family or in a poor, but spiritual person's family are regulated by such suction¹⁸. Those who believe in re-incarnation account for continuity of life and divergences in experience through this theory of deserving, of Karma,—of *suction*, as against *shooting*.

God's broadcast bringing in fearlessness and supreme peace is already on our aerial. So also is present on it the demoniac presentation of the world as the fertile field for selfish exploitation. Which shall we tune in? Which shall we *suck* in?

I tell you one thing—if you want peace of mind, do not find fault with others. Rather see your own faults. Learn to make the whole world your own. No one is a stranger, my child; the whole world is your own!

SRI SARADAMANI DEVI

¹⁶ In *The Power Within*, By Dr. Alexander Cannon, (1950 publication,) we find mention of a lady who painted the portrait of a beautiful girl, from pure imagination, then began slowly falling in love with it, till it so deeply entered into her that, when a few years later a girl was actually born to her, she looked exactly like the portrait. That thoughts and attitudes can *suck* in a Dhritarashtra, a Pandu, a Vidura or a Kapila are well known to students of *Bharata* and *Bhagavata*.

¹⁷ *Gita*. XV. 7. ¹⁸ *Gita*. VI. 41-42.

DE-HYPNOTIZING OURSELVES

By SWAMI YATISWARANANDA

ARE WE ALL HYPNOTIZED?

'Man remains hypnotized with the false idea of an ego. When this ghost is off from us, all dreams vanish, and then it is found that the One Self, only, exists from the highest Being (Infinite Spirit) to a blade of grass.' says Swami Vivekananda.

Are we all hypnotized by our false ego? Are we dreaming false dreams, forgetting the Divine Reality which the great mystics of all ages, countries and religions realized—the Reality which, in our age, Sri Ramakrishna experienced as the Truth of truths?

Sri Ramakrishna gives the following parable:

'Once a tigress attacked a flock of goats. As she sprang on her prey, she gave birth to a cub and died. The cub grew up in the company of the goats. The goats ate grass and the cub followed their example. They bleated and the cub bleated too. Gradually it grew up to be a tiger. One day another tiger attacked the same flock. It was amazed to see the grass-eating tiger. Running after it, the wild tiger at last seized it, whereupon the grass-eating tiger began to bleat. The wild tiger dragged it to the water and said, "Look at your face in the water. It is just like mine. Here is a little meat. Eat it." Saying this it thrust some meat into its mouth. But the grass-eating tiger would not swallow it and began to bleat again. Gradually, however, it got the taste for blood and came to relish the meat. Then the wild tiger said, "Now you see, there is no difference between you and me. Come along and follow me into the forest."'

'Eating grass is like enjoying the world of senses (considering it to be the only reality). To bleat and run away like a goat is to behave like an ordinary (ignorant) man. Going away with the wild tiger is like taking shelter with the Guru, who helps in awakening one's spiritual consciousness. To see one's face rightly is to know one's real Self—the Divine Spirit who is the Guru of Gurus.'

'Having drunk the wine of ignorance, the whole world has become mad' is a Sanskrit saying. This aptly describes the state of the world.

IGNORANCE IS THE CAUSE OF ATTACHMENT AND SELF-LOVE

Patanjali, the great ancient psychologist declares:

In our essential nature we are Spirit. Ignorance hides the Truth in us and breeds the unreal. It creates the false ego and leads to our identification with it. The ego, in turn, breeds attachments and aversions, which affect the subtle body and also the physical body. The spirit is identified with the ego, emotions, and gross body. This is our human personality.

Behind our attachments and aversions—likes and dislikes—lies our egoism, our self-love and self-esteem. We are in love with our own body, emotions, ego and personality. Modern psychologists use a word *Narcissism*. According to Greek mythology Narcissus was a beautiful youth. He fell in love with his own reflection in the waters of a spring. He pined away, evidently because self-love cannot satisfy the longing of the heart. Narcissus died of frustration. And the flower that bears his name is said to have sprung on the spot of his death. The term *Narcissism* is used by modern psychologists for a morbid condition in which a person is in love with his own person. We are all more or less suffering from self-centredness, self-worship.

There are, no doubt, remarkable cases of selfless love in this world of ours, but in most of us what is predominant is our self-love. Sometimes we claim that we love others more than we love ourselves. In most cases this is a lie which we are not prepared to acknowledge even to ourselves. However, on deeper analysis, we find that our love for another is based on our self-love. In loving others we make others the objects or rather targets of our emotions.

Speaking of the real basis of this self-love the *Brihadaranyaka Upanishad* says:

'It is not for the sake of the husband that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife that she is loved but for one's own sake that she is loved. It is not for the sake of the sons, that they are loved but for one's own sake that they are loved. It is not for the sake of wealth that it is loved but for one's own sake that it is loved. ...It is not for the sake of all that all is loved but for one's own sake that it is loved.'

We love others for the sake of our little self. This is a bondage for us, as well as for others. If, instead, we could realize the True Self—the Supreme Infinite Self—that is in us and in all and love all for the sake of the Infinite Self, our love will be a source of eternal joy and freedom. This True Self is to be realized. Yajnavalkya says to his wife who was yearning for illumination:

'This self is to be realized by hearing of It, reflecting on It, by meditating on It.'

FALSE IDENTIFICATION OF SUBJECT WITH OBJECT

Patanjali defines egoism as the identification of the Seer—the Immortal Spirit—with the instruments of seeing—the mind and the sense organs.

During our state of ignorance, we remain identified with our false knowledge of men and things, with our fancies, with our misconceptions, with our sleep and memory. We wish to acquire the right knowledge of the empirical world, gross and subtle, with the help of sense-perception, inference, and reliable information. But soon we find that our observations are faulty, our sources of information are unreliable, and so our inferences are wrong. With the help of correct observation, correct information, and correct inference it is not only possible to know something of the

world we live in but also something about ourselves.

We must remember, as our illumined teachers tell us, it is one thing to know things with the help of the senses and another to know with the help of right reason. But it is quite a different thing to know things directly with our inner vision. It is our intuitive experience that reveals to us our real nature. We then know our little selves to be reflections of the Infinite Self. This Self-realization is the goal of spiritual life.

VALUE OF ANALYSIS IN THE PROCESS OF DE-HYPNOTIZATION

We must learn the secret of de-hypnotizing ourselves if we want to have this realization. But the task of completely de-hypnotizing ourselves and attaining knowledge of the True Self is not an easy one. The ancient Hindu teachers recognized the necessity of self-analysis for revealing the True Self of man.

VALUE OF RELIGION IN PSYCHOLOGY

Freud—the founder of the psychoanalytic school—evidently did not know about the Hindu system of spiritual psychology. He was so full of his own discoveries that he refused to believe that the ancient Hindus possessed any insight into the phenomenon and working of the unconscious mind. Had he studied something of the ancient teachings of India or even the writings of some of the Christian mystics, he would have known that many of his discoveries and those of other psychologists were long ago anticipated by many spiritual seekers and teachers of religions in many lands. We are grateful to the modern psychologists for their detached researches into the realm of mind and its working. We want to utilize all the great truths and

techniques discovered both by ancient and modern psychologists for sublimating our emotions and attaining spiritual illumination.

However, during the early days of psychotherapy, many of the psychologists looked upon religion with suspicion, and considered spiritual practices somewhat dubious. Fortunately, following in the footsteps of William James and profiting by wider experiences in connection with the treatment of their patients, some of the living psychologists are recognizing the value of the religious outlook and spiritual practices in the process of sublimation i.e. purification of emotions. According to some psychologists, religion is one of the best types of sublimation. Speaking of the Yogic system declares William James:

'In India, training in mystical insight has been known from time immemorial under the name of Yoga. Yoga means the experimental union of the individual with the Divine. It is based on persevering exercise; and diet, posture, breathing, intellectual concentration, ...The Yogi who has by these means overcome the obscuration of his lower nature sufficiently, enters into the condition termed *samadhi*, "and comes face to face with facts which no instinct or reason can ever know."'

Then Professor James quotes from the *Rajayoga* of Swami Vivekananda:

'The mind itself has a higher state of existence, beyond reason, a superconscious state, and when the mind gets to that higher state, then this knowledge beyond reasoning comes... All the different steps in Yoga are intended to bring us scientifically to the superconscious state or *Samadhi*.'

Religion, naturally of the right kind, proves to be a great aid in our moral and spiritual struggles. Criticising Freud, who was sceptical about religion, Dr. Jung, the Swiss psychologist who was one of his students, declares:

'Freud has unfortunately overlooked the fact that man has never yet been able single-

handed to hold his own against the powers of darkness; that is of the unconscious. Man has always been in need of the spiritual help which each individual's own religion held out to him. It is this which lifts him out of his distress.'

Freud and psychologists of his school attribute sex urge as the main cause of mental disturbance and illness. Sometimes their explanation is very far-fetched. Adler—another student of Freud—differed with him and held that the will to power was the driving force of life. Jung takes a more comprehensive view and declares that the one basic energy may express itself as sex energy, or will to power, or in many other forms. This is in accord with the Hindu view.

SPIRITUAL ANAEMIA

Dr. Sadler in his book *The Mind at Mischief* takes this view when he remarks:

'Not long ago I came in contact with rather an unusual case of mental disturbance brought on by emotional repression; it further illustrates my contention that ill-health from emotional suppression does not always indicate that the suppressed emotions are of a sex nature. This is a case of the suppression of religious feeling.'

Dr. Sadler calls this a case of spiritual anaemia.

A business woman, about forty years of age, had an average religious training in her youth and had given more or less attention to her religious emotions until she was about thirty years of age. She came to be connected with a large concern. Her business and social activities multiplied. She became neglectful of all things religious. She went on suppressing the feeling. She tried to rationalize that religion as taught at home was superstitious. But she got little comfort from this. She consoled herself by saying that she should take full advantage of her business and social opportunities now and would attend to religious

matters in future. She became fairly happy, putting out of mind her urge to spiritual growth. Years went by. Her health began to fail, she grew nervous, began to suffer from fatigue and developed insomnia. Then she sought medical advice. A thorough medical examination revealed that she was organically sound. Emotional analysis revealed her spiritual starvation—suppression of religious emotion. She established connections with some of her old friends engaged in religious research. She made other connections of a religious and spiritual nature. This made a new woman out of her within a month. She gained in weight, to some extent got relief from her fatigue and began to enjoy refreshing sleep every night. We know many cases like this where persons come to have a new life as the result of directing and expressing their emotions along spiritual lines, through prayer, meditation, and spiritual service.

EMOTIONS HYPNOTIZE US

There are spiritual emotions and unspiritual emotions. We must have control over both. But our unspiritual emotions are more dangerous if we surrender ourselves to them completely. A psychologist observes about anger, hatred, fear and other morbid emotions as follows :

'Emotion is hypnotic. Emotion prevents one from thinking clearly, from seeing sharply, from hearing acutely. It makes one blind, deaf and dumb. It paralyzes activity that is just under your hand, keeps you from doing what you really want to do and makes you do things that you would not do if you were in full possession of all your faculties.'

In hypnotism brought about by another person, the subject's mind cannot function properly. In this forced inhibition, the suggestions given by the hypnotist become effective because they are not contradicted. The subject becomes passive, unable to resist the suggestions of the hypnotist. If

the hypnotist says that the subject's arm is paralyzed, it cannot be moved. Intense anger, hatred, fear etc. have a similar paralyzing influence on our mind and body. How often they sweep us away as if we were automatons.

Modern psychologists are sometimes able to effect remarkable cures by de-hypnotizing their patients emotionally.

A young woman, who had been supporting her mother, was getting more and more nervous until she was unable to go to work. A conflict was going on within her as the result of a moral lapse. She started imagining that people were talking about her. No one was taking the slightest interest in her going and coming. But her imagination was real to her. She became afraid of meeting the whispering people. Her range of interests and activities contracted and finally she remained in bed all the time. False imagination and fear hypnotized her and brought about a sort of mental paralysis. Sanitarium, shock-therapy and psycho-therapy finally brought about her cure. 'She was', says the psychologist, 'de-hypnotized and became healthy again.'

DE-HYPNOTIZATION IS THE FIRST STEP TO SELF-REALIZATION

In spiritual life, all of us have to pass through both moral and spiritual de-hypnotization. The student of Yoga is not a passive patient. He has to approach the moral and spiritual problems actively and intelligently, with faith in himself, faith in the scriptures, and faith in the teacher who brings him the spiritual knowledge which he is to discover in himself. The student of Yoga works hard at his self-appointed task.

In the paths of Yoga, great stress is laid on the right form of self-effort. At

every step the spiritual seeker must face his moral and spiritual problems, conquer the lower nature by the higher nature, stage by stage, and establish newer and newer adjustments as he moves towards the Truth. Not many can bear the strain of struggle. Most of us find it easier to take shelter under some form of self-deception—misconceptions, fancy, day-dreaming, dwelling on old memories, or some such mental trick. We want to get drunk in some way or other by our lower emotions and desires.

One day Dr. Johnson was conversing with Mrs. Williams, a blind friend of his. She was telling him about the place where she had dined the day before. 'There were several gentlemen', she was saying 'and I found that there had been a good deal of hard drinking.' She closed this observation with a trite moral reflection, 'I wonder what pleasure men can take in making beasts of themselves.' Johnson replied, 'I wonder, Madam, that you have not the penetration to see that he who makes a beast of himself gets rid of the pain of being a man.'

Most of us, whether we have a man's body or a woman's body, want to get rid of the pain of becoming undaunted seekers after truth by getting drunk physically and emotionally. We want to hypnotize ourselves by our own baser emotions and desires. We must not eat grass and bleat like a goat. Instead, we must take the first step in the de-hypnotizing process by boldly leading a strict moral life. What a great psychologist Patanjali must have been to observe that instead of moving onward, we make obstacles for ourselves. We must not live a life of ignorance by entertaining mental laziness, doubt, lack of enthusiasm, clinging to sense enjoyment, false perception etc..

How TO DE-HYPNOTIZE OURSELVES

To get out of this ignorance we need steady spiritual practice. We can do it either by Karmayoga or the path of activity, Jnanayoga or the path of knowledge, Rajayoga or the path of meditation, Bhaktiyoga or the path of devotion, by one or more or a combination of all of them.

PATH OF ACTION

In order to follow Karmayoga the aspirant must have freedom from attachments, have fortitude and enthusiasm. He must be free from egotism, possess evenness in success and failure and be inspired by the ideal of working in the spirit of worship. At first he offers the fruits of his labour to the Supreme Spirit, later on he feels the presence of the Divine within and works as a channel for the flow of Divine will and power, promoting the welfare of mankind.

PATH OF KNOWLEDGE

For following Jnanayoga the aspirant must strive for dispassion for all enjoyments, here and hereafter, and discrimination between the real and the unreal. He should further practise the control of the mind and the senses. He should have great faith in the teachings of the Guru. He must have an intense desire to be free and he must practise meditation on the Supreme Spirit with one-pointed devotion.

PATH OF MENTAL CONTROL

A Rajayogi must practise non-injury in thought, word and deed. He must be truthful, non-covetous, must practise continence and must not be dependent on others. He should acquire purity, contentment, asceticism, capacity for deep study and the spirit of self-surrender to the Supreme Being. He should, then, practise posture and Pranayama. Detaching the

mind from all things non-spiritual, he should then practise concentration and meditation.

PATH OF DEVOTION

The follower of Bhaktiyoga must acquire truthfulness, sincerity, steadiness and cheerfulness. He must practise the spirit of doing good to others. He should avoid vain talks, repeat the Divine name and meditate on the Divine Spirit as the highest object of his love and devotion.

Moral life, of course, is the preliminary requirement of all Yogas. And the sign of our progress is whether we are expanding or not. Swami Vivekananda says, 'Expansion is life and contraction is death.'

THE PROCESS OF

DE-HYPNOTIZATION IN BRIEF

The first step in the process of de-hypnotization is to lead a moral life which

implies purification, sublimation and standing on one's own feet.

The next step is meditation which enables us to rise above our false ego, to feel the Divine Presence. The false ego is false because it is cut off from the cosmic existence and has lost its contact with the Infinite Spirit. De-hypnotization is to re-establish the soul's communion with the Supreme Spirit—the soul of all souls.

Only when we have de-hypnotized ourselves can we say with Sri Ramakrishna:

'Why should the universe be unreal? That is a speculation of the philosophers. After realizing God, one sees that it is God Himself who has become the universe and all living beings. The Divine Mother revealed to me that it was She who has become everything. She showed me that everything was full of consciousness. I found everything soaked, as it were, in Bliss—the Bliss of *Sat-chit-ananda*.'

VISITATION OF VIVEKANANDA

By SUKA

O Vivekananda in a sudden largeness of a mighty moment, you become in my heart like a snow-arrow of paralysing pain and I am in flames.

A sweeping parallax calmly possesses the visible world. What I did not see, I see tremendously. What I did not hear I hear thunderingly. What I did not feel, I feel volcano-like.

This sordid world gets mixed up with a higher stuff of pure essence. And that uncontaminated world of pure being trembles with the quake of evil; the earthy earth smarts under the rapier of purity.

When you touch me I cannot touch anything, for all beams aflame. Whence this fire in things? How can you burn a thing which is not of the stuff of fire? What then are you? Who then am I? When I am puzzled I seem to grasp a truth. Life is aflame. When I rush to save my ash—all that I am! poor I!—you burst into a devastating laughter and I am no where.

O Emperor, what it avails you to rob my broken urn of its little ash of nothingness?

Fire Superior, a process is then revealed of your subtle sleep in the sanguine soul of dust, quiet and unseen. In the heart of ever-raging tempests you appear like an unmeditated meditation. So non-appearing!

A veil is lifted. In the mirror of my soul I see your immaculate, innocent face and tremble in emotion. You seem so helpless. A Babe, as if unborn. And I rush to help you—poor I!!

O Lion among the loin-clad, your majesty, your power your roaring are all a facade, the beguiling face of a hidden ear in the soul of creation.

O Brahman-become, O wonderful Babe what a pity this!—to know Brahman and not to know how to keep your eyes dry?

I see a higher truth again. Your tears are the reservoir of your flames, the passion of God for his creation.

O Purifier vouchsafe this unto me that I may contain in my sole being a precious drop of your tear and move in this world like a proud snake-royal carrying the effulgent gem on its unviolated hood.

AMARAVATI SCULPTURES

By P. R. SRINIVASAN, M. A.

Art as an aspect of the unmanifested has the quality to permeate the entire creation. Man, however, himself permeated with artistic qualities seeks joy by giving expression to them in a variety of ways. It is because of this fact that there are so

it is certain to lead to communion with the unmanifested ultimately, which is the goal of the works of art. Due to this fact the great works of art of the world are objects of admiration and wonder and we praise so much those periods in the history of the

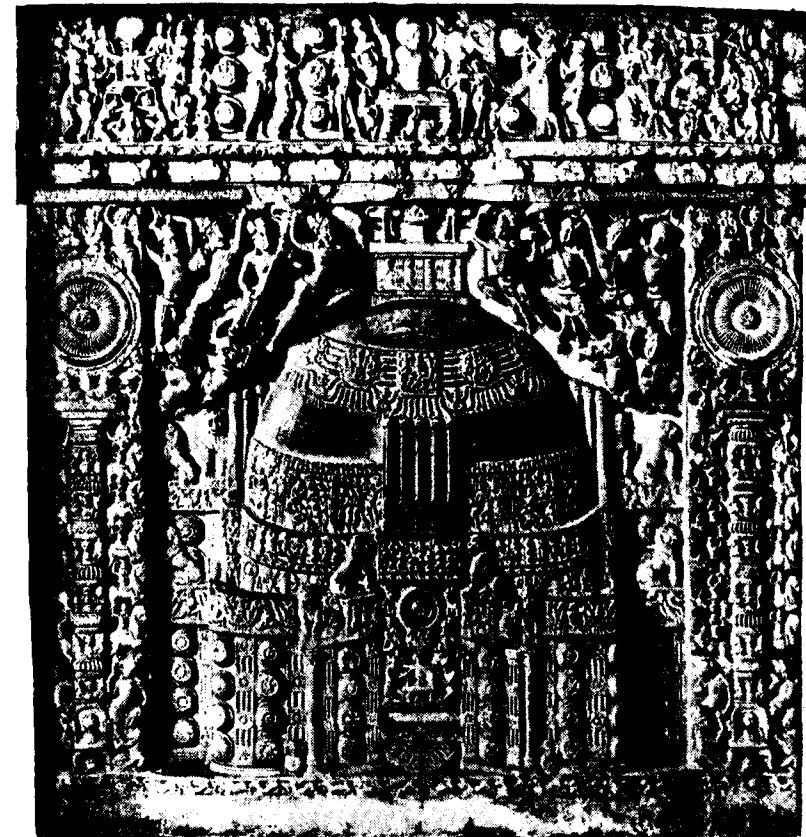


Fig. 1

many branches of art as music, dance, sculpture etc., each of them possessing as many sub-varieties as there are peoples in the world. Nevertheless, art is universal and the best works of each variety of each branch must be able to give aesthetic satisfaction to the beings who naturally possess the aesthetic sense in a larger or smaller measure. If this satisfaction could be had for longer and longer duration of time then

world when they were produced in good numbers.

In India, however, there have been several long periods, in its history, when the creative genius of the people was at its height and was responsible for the masterpieces of art in all its branches. There were several schools of art in ancient India each being responsible for a large number of works of art, although there have come,

down to this day only the specimens of sculpture of this period in large numbers. This shows that the art of sculpture was very much in vogue in those days. In this article it is proposed to examine briefly the sculptures from a place called Amaravati in South India where flourished a great school of sculptures in the early centuries of the Christian era.

Amaravati is now a small village in Guntur district of the Madras State. It was the eastern capital of the Satavahana rulers during the early centuries of the Christian era. The rulers of this dynasty were noted for their valour as well as for their cultural attainments. Indeed, the sculptures that are our concern here and the beautiful poem called the Saptasati by a member of the dynasty are monumental examples of the cultural attainments of the members of this dynasty. The village was then known as Dhanyakataka. At this place there were mounds which on opening yielded the sculptures. Unfortunately due to vandalism a good number of them had already been destroyed before the collection that is surviving today was recovered. This collection is, therefore, only a small portion of the whole. Of the surviving sculptures a good number which were in a better state of preservation and of a better quality too were sent to England where they are shown now in the British Museum. The rest that were left over here were arranged about the end of the 19th century in the manner in which they are found now in one of the galleries of the Govt. Museum, Madras. The sculptures in the British Museum were published by Mr. J. Ferguson and those in India were studied and published at an earlier date by Dr. J. Burgess and recently by Mr. C. Sivaramamurti. Besides these scholars,

Dr. A. Foucher, Dr. A. K. Coomaraswamy, Prof. G. J. Dubreuil and Sri T. N. Ramachandran have all contributed much to the unravelling of the contents of these sculptures.

These sculptures and the sculptures from other sites in the Krishna-Godavari basin are Buddhistic. The style of these sculptures together with the evidence of palaeography proves that the sculptures belong to the period from about 200 B.C. to about 300 A.D. It is clear that during this period Buddhism was popular to some extent in this part where there were a number of Buddhist settlements at that time. That the activities of the Buddhist monks were not confined to this part alone but were spread throughout the South is, of course, proved by the inscriptions found engraved in a number of rock-caverns in the Brahmi script very much akin to the script employed in the Asokan edicts in the South, in the area now comprised by the Ramnad, Madura and Tinnevely districts. But the tangible results of the activities of the Buddhists, in the form of beautiful sculptures and other works of art belong, however, to the area where at present Telugu is in vogue. The reason for the paucity of such Buddhistic antiquities in the Tamil country is not accountable. It may probably be due to the conservatism of the people as well as to their steadfastness to their own cults of Murugan and Siva, Vishnu and Indra, Mariamma and Aiyandar. Due to this fact the people of this area did not follow the new faith in large numbers as did their brethren in the Krishna - Godavari basin, although the existence of the inscriptions, mentioned above, by Buddhist monks, proves that the people were tolerant towards them. Anyway, Buddhism was well-known in the

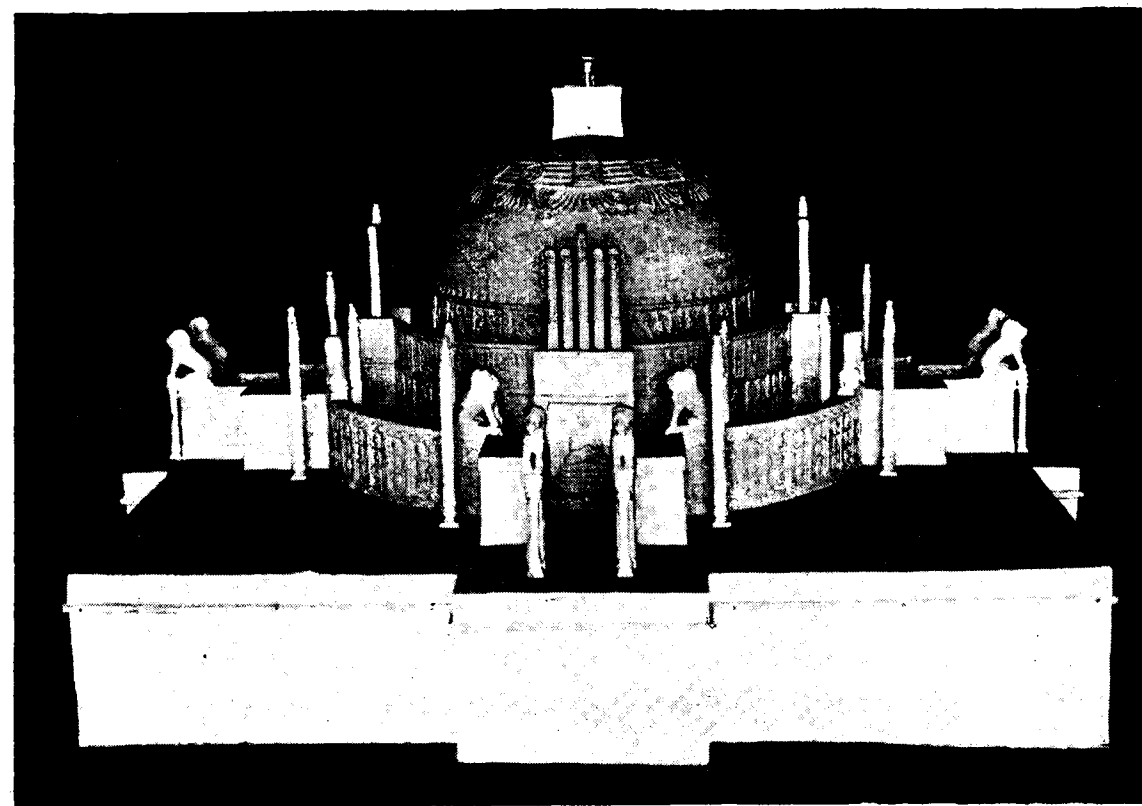


Fig. 2

South during this early period. This is but natural because it was at the end of the 3rd Century B.C. that the religion became very popular in the North owing to the ceaseless and sincere efforts of Asoka who also arranged for the spreading of the religion in South India and Ceylon as well as in the countries abroad by sending out missions one of which headed by the great monk Mahadeva, was sent South. It was due to this mission and its followers at a later period that Buddhism became established in the South particularly in the Andhradesa. The settlements of the Buddhists of this area grew in importance as time passed by. The settlement at Dhanyakataka became, however, most important not only because it was founded by the great monk, Mahadeva, under the direct patronage of the enlightened Satavahana

rulers at the place but also because of the fact that the stupa here was supposed to have contained the relics of the Buddha himself. The latter was indeed responsible for the frequent renovation, addition and embellishment that were made to this stupa in the course of five centuries from about 200 B.C. to about 300 A.D. At the end of the period the stupa stood as a monument of beauty testifying to the greatness of the purpose for which it was erected and also to the sincerity, devotion and earnestness of the Buddhist missionaries at this place. It was a triumphant monument indeed for the missionary work of the Buddhist monks whose one aim was the uplift of the suffering humanity as is echoed now by a similar establishment, the Ramakrishna Mission. The glorious monument was there for several centuries after

it was completed. Hieun-Tsang and others have left behind them notices about the beauty of this moment and about the monastic life of the place. Really if the stupa were to stand intact today it will be the pride of the whole world. However, this stupa fell into disuse soon after the disappearance of Buddhism from this area. The sculptures that once adorned it had to be recovered from the debris that covered them.

We have seen that Buddhism was responsible for the Amaravati sculptures and the sculptures from other places in the Andhradesa and that the religion was brought to this place by the Buddhist monks. The question arises as to who the actual workers were; whether they were brought from the North or whether they belong to this part itself. The paucity of works of art of earlier periods in the region may be said to weigh against the assumption that the stupas and the sculptures were the works of a class of talented local men. But the fact that no excavations on a large scale have ever been attempted in this locality which will uncover many hidden glories of earlier epochs may be assumed to prove that there were capable sculptors and other skilled men in this region to whom these monuments are due. Another factor in support of this assumption is that such a large number of skilled workers versed in the building and carving lore as required for the erection of stupas of stupendous dimensions could not have been brought over to this place from the North. It is, therefore, clear that these structures were the works of the local skilled men although the themes and the ideas might have been supplied by the Buddhist monks versed in the subject. This fact accounts for the differences that occur between the monu-

ments of this class of this area and those of this class elsewhere such as those at Sanchi, Bharhut and Ceylon. The creative genius of the people of India has always worked something new and distinctive although stimulus is necessary.

Before proceeding to examine in detail the sculptures it will be of interest to know something about the various causes that were responsible for the cultural efflorescence during this period. For, to this period belong not only those sculptures and other works of art but also the great works of literature in Tamil attributed to the inspired poets of the *Kadaccangam* or the 'Last (Tamil) Academy' of Madurai. It is evident that there were, amongst the people, seers who were busy conveying their experiences of the visions of beauty and truth, goodness and purity, in a variety of ways for the benefit of humanity. Of these seers there might have been many

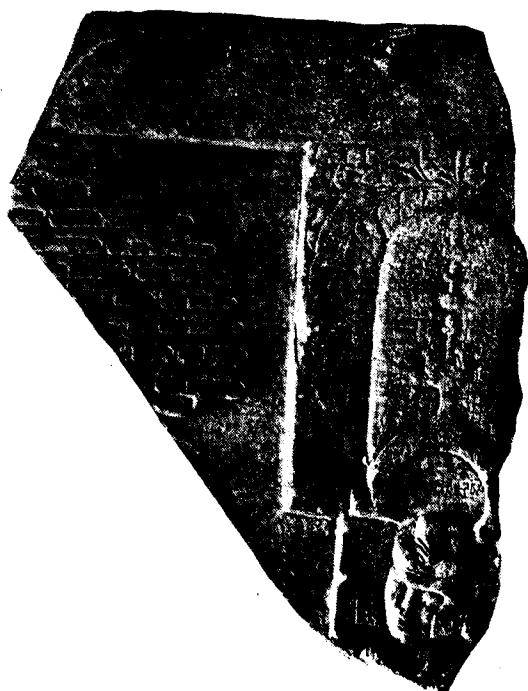


Fig. 3

who conveyed their ideas by their profound silence as indicated by the Vedic sentence: अवचनेन प्रोवाच. There were others who expressed their experiences of the visions by their good deeds by emulating which the rest of the people could experience the bliss as did the seers themselves. That the emulation of the good deeds of elders lead us not astray is expressed in the smṛiti verse

येनास्य पितरो याताः
येन याताः पितामहाः ।
तेन यायात्सतां मार्गं
तेन गच्छन्नरिष्यते ॥

There were also others who conveyed their experiences by dissertations on them which are recorded in such texts as the Vedas, the Sangham texts in Tamil and the Greek epics and classics. The great artists, sculptors and architects, however, belonged to yet another class of seers who transmitted their experiences of the visions in such tangible forms as pictures,

sculptures and architecture which together with others form the art in general of which something has been said at the outset. The sculptures of Amaravati and other works of art are due to seers of this class as are those of countries like Egypt, Assyria, China, Greece and Rome. Naturally, the period when such seers live move and have their being will be marked by a cultural efflorescence as in the case of

South India during the period from about 200 B. C. to about 300 A. D. Secondly, even if there were such seers in an age, if there were none to patronise them and to make their experience available for the enlightenment of the people at large, that period will be culturally arid. This was not the case with the South at that early period and there were the enlightened members of the famous royal dynasties of



Fig. 4

South India such as the Cheras, the Cholas, the Pandyas and the Satavahanas who always extended their patronage to the seers irrespective of any apparent differences that they might have had between themselves. The extant works of literature testify to the fact of the patronage given to the poets by the Pandyan kings and the Amaravati sculptures are mute evidences of the catholicity and broad-mindedness of the rulers of the

Satavahana dynasty.

Yet another cause and that too an important one which contributed substantially to the cultural development was the sudden awakening that came upon the people of the South during this period. This sudden call to people resulted in their pursuing such noble ideals as sincere devotion, an unshakable faith in an eternal law of goodness and rare courage in order

to make their life more perfect and useful. Indeed such a mass awakening on such a grand scale comes to a people very rarely, a recent example being the mass awakening that came upon the people of India, mainly through the instrumentality of the Mahatma, which was responsible for freeing the country from political bondage. Similarly, the mass awakening of the early period in the South was responsible for the tremendous cultural development. No doubt such an awakening comes upon a people from an inner urge. But the quickening of its pace was brought about by the impact of fresh ideas that came over the people of this part from beyond its frontiers. We have known already that the vehicle for this impact was Buddhism, the secret of its popularity consisting in its stress on the principles of compassion to living beings and non-violence which were broadcast incessantly by its monks.

A great majority of the sculptures of Amaravati belong to the main stupa we have spoken about already, and the rest belong to minor votive stupas that were erected around the main one by the pious devotees. In a Buddhist settlement, however, of the structures such as the Sangharamas, *Viharas* and the stupa, the last mentioned was considered to be important as it was the place of worship and therefore a sacred object worthy to be embellished and renovated and added to frequently as in the case of Hindu temples and the Jain bastis. The stupas are of three kinds, viz. the *sariraka*, the *paribhojika* and the *uddesika*. The *sariraka* stupas are those which are said to enclose the bodily relics such as fragments of nail, bone and hair and ashes of the Buddha or of his great disciples or of other great

personages of Buddhism. The *paribhojika* variety is so called because the stupas of this class are said to have been erected over the objects which were once made use of by the Buddha or by other great personages. The *uddesika* stupas are erected over the places hallowed by the visits of the Master or of his important disciples. Importance was attached to the stupas of the three varieties in the order in which they are mentioned above. Thus a *sariraka* stupa was considered to be the most important and sacred and accordingly the Buddhists never neglected the stupas of this class even if they had to abandon, owing to very strong reasons, the stupas of the other two varieties. And naturally the most sacred object becomes the object on which the pious devotees do not hesitate to lavish their wealth by adding to the richness of decoration and construction repeatedly. Since the main stupa at Amaravati was one of *sariraka* class it was made such a wonderful structure.

The sculptures of this stupa belong to its various parts. Originally, before it was widely adopted by the Buddhists, a stupa was a simple mound enclosed within a wooden railing. But when the Buddhists began to glorify its importance, its size also increased. Though such stupas of limited dimensions were erected before the time of Asoka, only after the emperor began to encourage the erection of myriad stupas all over the country, the stupas became most popular, and they came to be built of stone including the railing. However, the size and magnificence of the stupas of Asoka's time were not much considering those of the stupas of later periods such as the stupas of Bharhut, Sanchi, Amaravati and Nagarjunikonda. Each one of the stupas that stood at these places differed in detail

from the others because of the difference in the locality and age, the main idea of decorating them with sculptures representing scenes from the life of the Buddha and stories from the collection of stories relating to Buddha's previous births called the *Jataka* being common to all of them. None of the stupas belonging to the places mentioned above, however, were so profusely decorated with carved slabs containing the scenes as the stupa at Amaravati. Hence a large collection of the sculptures of the Amaravati stupa has come down to us.

Various parts of a stupa are the base, the semicircular dome, the crowning railing-like structure enclosing the umbrellas, called the *harmika* and the railing enclosing the main structure with gateways at the four cardinal points. The gateways of the stupas at Bharhut and Sanchi were, however, provided with *toranas*, consisting of two upright pillars connected at the top by three curved bars with voluted ends, while the gateways of the stupas in the Andhradesa did not have the *torana* proper although there were the uprights with seated guardian lion figures on them. In addition to this difference, the stupas of Bharhut and Sanchi had an upper procession path approached by a flight of steps usually found on the southern side while the stupas at Amaravati and other sites in this part of India, did not appear to possess this procession path. Further, the *ayaka* pillars so characteristic of the stupas of the Andhradesa are conspicuous by their absence in the stupas of Sanchi, Bharhut and of other sites. The stupas of Ceylon did not have either any railing or any real upper procession path but are characterised by the provision of roofs supported on pillars of stone or wood. One more distin-

guishing feature of the Amaravati stupa was that it was almost completely covered over with sculptures while the railing alone was sculptured in the Bharhut stupa and sculpturing was confined to the gateway only in the Sanchi one. About the actual form of the Amaravati stupa doubt is still entertained by scholars but a rough idea may be had from a study of the bas-relief sculptures showing a variety of stupas in miniature size. The photo (Fig. 1) illustrated shows such a slab which is a rare piece amongst the collection of sculptures as it has come down nearly intact while the rest of the sculpture have suffered much. This was the basis for the model (Fig 2) that is shown now in the Amaravati sculpture gallery of the Govt. Museum, Madras. The forms of the stupas at Sanchi and Bhopal and other places are fairly clear as some of them are nearly intact to this day.

We have seen above that the stupa at Amaravati had not been the product of one age but was made into a huge stupa during a period of about five centuries, as was the case with such religious structures all over India and Ceylon belonging to different periods. Naturally, the hands of the workmen or the sculptors of the different ages had left behind them their distinctive marks which greatly help us to understand the differences in the technique and treatment of the sculptures as well as of their subjects. It has been seen that the stupa in point was begun about 200 B.C. to which period belonged the core of the stupa and a few sculptures. From the low-relief work and the archaic treatment, they are distinguished from the still later works which are a little evolved. Further, the features of the sculptures of the earliest period correspond favourably with those of the late Maurya sculptures. This fact and the

palaeography of the few inscriptions on such sculptures are evidence as to their antiquity. They are clearly seen in the sculpture (fig. 3) illustrated here representing the head alone of the figure whom the inscription calls *Chandamukha yakho-vaku-nivasi* meaning "yaksha chandramukha, resident of Vaku." There are a few other sculptures of the early variety where the representation of Siva and Ganesa in their earliest forms are shown. The sculptures that belong to the immediately subsequent period consist mostly of carved slabs, that went into the encasing of the stupa, showing *purnakalasa* (fig. 4), worship of the stupa Buddha cakra or Bodhi tree and a few pillars with sculptures of dwarf yakshas in the attitude of supporting the portion above and with figures of fantastic animals and foliage. It is said that the representations of the Buddha of these sculptures are the earliest and they precede the ones created at Gandhara where it is, however, considered still by a group of scholars that the Buddha came to be shown in human form for the first time which was followed by similar representations at Mathura, Amaravati, Ajanta and other places.

By the time the sculptures of this class including the ones showing the Buddha in human form came to be added, it is certain that Mahayanism began to exert its influence on the Buddhist settlements in the Andhra country. Of the different groups of the Mahasanghikas who were the protagonists of Mahayanism, those of the *caitya* school appear to have dominated at Amaravati, as evidenced by the inscriptions as well as by the name Mahacaitya given to the main stupa of Amaravati.

A few decades later than the period to which the sculptures noticed above belonged



Fig. 5

came the boom period so far as the embellishment of the stupa was concerned. It is generally agreed that during this period, i.e. about the middle of the 2nd century A. D., Mahayanism reached the peak of its glory under the leadership of Nagarjunacharya. In his zeal for the propagation of the tenets of the new form of Buddhism for the shaping of which he was greatly responsible, the great teacher spared no pains to get the already existing stupas in the Andhradesa enlarged and embellished on a stupendous scale and to establish new settlements. The stupa at Amaravati being a more sacred edifice than any other in the vicinity, Nagarjuna appeared to have devoted much of his time and influence in enlarging the stupa by putting up a huge stone railing about 13 feet high all around with its parts such as uprights, cross-bars and coping stones (fig. 5) carved into beautiful sculptures. This addition enhanced the grandeur of the stupa besides completing the composition. A great majority of the sculptures that have survived belong to this phase of the stupa, and their workmanship was the most evolved and conventionalised although the standardisation was at once graceful and inspired by a rare aesthetic sense.



Fig. 6

Owing to the largeness of the collection of the sculptures of this group and to the variety of the subjects treated and because of the rare quality of the work, these sculptures afford us a wealth of information on the several aspects of the life of the people of the early period such as art, architecture, warfare, philosophy, symbolism, worship, vehicles, furniture etc. It will be impossible to deal with these aspects in detail in this article, and to get a true picture it would be best to see the sculptures themselves or if, that is not possible, to refer to the books mentioned above which deal with the sculptures exhaustively.

Notwithstanding the limitation of space, a word or two may be said about the most important of the aspects. We have seen already the artistic quality of the sculptures which is something superb and characteristic of the early South Indian school, the traditions and ideals of which are apparent in the sculptures of the subsequent periods also. Secondly, the sculptures of the 'railing period' contain many representations of music concerts where, it is interesting to see, are shown the various musical instruments such as the vina, the flute and the mridanga. There scenes of dance recitals by only women are shown in the sculptures, which prove unmistakably the high development of the art of dance according to Bharata's *Natyasastra*. In the field of

architecture, both secular and religious, there are beautiful representations of fortresses with finely decorated gateways, roofs of different varieties of palaces, huts of mud and reed of common folk and the simple but dignified *Bodhigrihas* or the structures enclosing the sacred Bodhi tree. A number of scenes of the sculptures depict the innumerable varieties of household utensils, furniture all drawn from life and carved true to nature which has infused sculptures with a beauty and realism—characteristics which distinguish the Amaravati sculptures from the sculptures of other places in India and abroad.

In the domain of philosophy, symbolism and worship we have come across already the fact that the Buddha came to be represented in human form in the sculptures of an earlier period here, although the Buddhist sculptures of that period belonging to other parts of India such as Sanchi, Bharhut etc. do not show such representations but only the symbolic representation, testifying to the fact that this feature was an innovation probably acquiesced in when Mahayanism was accepted by a thumping majority of the Buddhists of India. But while in the later sculptures of the other places the symbols were completely replaced by the figure of the Buddha, here in these sculptures, the figure of the Buddha occurs

side by side with the symbolic representations. Thus it is clear that symbolism still had a hold on the people. There are a number of sculptures showing this feature. One of the important symbols that is represented in the sculptures very often is the flaming pillar with a pair of feet below. This is very suggestive of the fact that the Buddha was conceived as almost identical with the Rudra-Agni of Brahminism. This feature is, however, not met with elsewhere so frequently as here. Finally, the outlook of the people about life in general as gathered from the sculptures seems to be one of optimistic delight and of devotion to high ideals.

Amongst the sculptures, there are also some belonging to a still later period. The sculpture (fig. 6) showing a few scenes from the life of the Buddha may be taken to be a good example of this group. The quality of the work of the earlier 'railing period' is not to be seen here although much of the vigour that characterised the earlier sculptures is still preserved here. There are a few pieces of sculpture belonging to the latest phase of the stupa. From the workmanship of these it is clear that by that time the quality of the art had much gone down. The reason appears to be that that was the period when the Satavahana rulers had a hard time of existence and therefore had not been able

to support the men of letters and artists. This is very suggestive of the fact that if the patronage given to them by the enlightened members of a royal house is withdrawn then the arts and crafts are the first things to be affected badly. Conversely it is true that if a period is bereft of works of art then the people of the period were not enlightened.

One word about the inscriptions on some of the sculptures. As we have seen already the palaeography of these inscriptions is one of the evidences for dating the sculptures. Secondly, they reveal the fact that the various parts of the stupa were contributed by all sorts of people including leather workers. Thirdly, we know from the inscriptions some important facts such as the worship of *yakshas* which was in vogue in this part also as it was in North India; and the renovation of the stupa itself under the supervision of a great monk. The inscriptions also tell us about the names of the various parts of the stupa and about the various place names which cannot otherwise be known.

In fine, we would like to say that the sculptures have preserved to us all that is possible to be preserved about the exuberant life of the people which was marked by happiness and unlimited joy and simplicity.

The secret of Greek Art is its imitation of Nature even to the minutest details; whereas the secret of Indian Art is to represent the ideal. The energy of the Greek painter is spent in perhaps painting a piece of flesh, and he is so successful that a dog is deluded into taking it to be a real bit of meat and so goes to bite it. Now, what glory is there in merely imitating Nature? Why not place an actual bit of flesh before the dog?

The Indian tendency, on the other hand, to represent the ideal, the supersensual has become degraded into painting grotesque images. Now, true Art can be compared to a lily which springs from the ground, takes its nourishment from the ground, is in touch with the ground, and yet is quite high above it. So Art must be in touch with Nature—and wherever that touch is gone, Art degenerates—yet it must be above Nature.

Art is—representing the beautiful. There must be art in everything.

SWAMI VIVEKANANDA

THE CONCEPT OF MAN AND THE PHILOSOPHY OF EDUCATION IN EAST AND WEST

By DR. S. C. CHATTERJEE, M.A., PH.D.,

At present there seems to be a wide divergence between the generally followed trends of the two great cultures of the East and the West in respect of the conceptions of man and his function and destiny in the world, of man's attitude towards nature, and of the proximate and ultimate values of life. If there is to be an understanding between East and West in these matters and some sort of harmonious synthesis of the two cultures in these respects, there should first be an understanding between them in respect of their philosophies in general and, if possible, a synthesis of the two philosophies into one comprehensive world-philosophy. And the philosophy of education should be based on such a universal philosophy. A serious and prolonged effort should, therefore, be made for an understanding between the generally accepted philosophies of the East and the West.

There is also at present some sort of misunderstanding and tension between East and West in the different spheres of life and its activities. If the leaders of human thought and action do not take timely notice of this unhappy situation and meet it wisely and effectively, it may take such a serious turn as to spell disaster and destruction for the whole human race. But to meet this challenge successfully, one ought to know the antecedent causes and conditions which have slowly but surely served to offer it. When we know the hidden causes of a certain menace, we are in a position to deal with it effectively and overcome it finally. It is only in this way that we can change the present situation and prepare for a better and happier state of human relations. It seems, therefore, necessary to investigate the causes of the present strained relations between

East and West, and that with honesty, insight and impartiality.

The world is faced today by a grave crisis in its history. There is now a crisis in human life and civilisation. The present crisis arises mostly out of the conflict of different cultures, religions and economic and political ideologies. It presents the gloomy prospect of another world conflagration even before the world can scarcely recover from the shocks and devastations of the last one. This has set the best brains of the world seriously to think about the ways and means of fighting the impending menace and averting the imminent calamity. But to achieve this end and establish lasting peace and happiness in the world, scientific and industrial developments in certain parts of the world and for certain sections of humanity seem to be of not much avail. The Western world has made much progress in these directions. The Western sciences and arts, crafts and industries have made immense contributions to the material wellbeing and economic prosperity of many Western countries. Of material comforts and amenities of life, and of mental and social welfare there seem to be enough in certain parts of the Western world. But yet the Western people have not found real happiness and peace either in their national or international life. The whole world may have the same amount of material prosperity in all its parts. And yet there would be no lasting peace in the world. So long as the heart of man is swayed by the passions and impulses of his animal nature, so long as he is impelled by lust and greed, and the love of wealth and power, the chances of conflict and clash between man and man cannot be totally eliminated. For there is no end

to man's natural desires, no satiation of his lust and greed, and no limit to his enjoyment of wealth and power. The problem of world peace thus seems to reduce itself ultimately to the problem how to enable man to rise above his natural desires, passions and impulses, that is to say, his animal nature. In other words, the problem is: How to educate man properly?

The problem of the education of man requires to be solved in the light of the concept of man. For education means, or should mean the full development of the potentialities that lie hidden in the essential nature of man. What, then, is the true concept of man on which his education should be based? Now there are various concepts of man which we find in different countries and societies, cultures and civilisations. Man has sometimes been conceived simply as a physical being, i.e. as the mere body with its natural wants and appetites. Or, he has been regarded as the psycho-physical organism, that is to say, the living, conscious body. So also we find in certain societies and countries concepts of man as a social, political or economic being. When we look upon man in these ways he turns out to be a means to the social, political or economic values in the life of his community and country. But all these concepts of man are one-sided and imperfect. The systems of education based on them have for their aim the well-being of man's body and mind, or the good of the particular social, political or economic organisation to which he may happen to belong. Although such systems have contributed much to the material prosperity of many a country yet they have miserably failed to develop in man a proper sense of equality and justice in respect of all human beings wherever they may be found. Man as the physical body stands separated from other men. Even

as a social or political animal he is apt to consider the claims of his society and State to be supreme and to ignore those of other societies, countries and nations in the world. All this has in the past separated man from man, drawn lines of cleavage between one society and another, and set up artificial barriers among different nations and countries of the world.

If we are to get over the present world crisis and stem the tide of the revolutionary forces moving all around us, we should awaken man to a new sense of his being and a new vision of human solidarity. The key to this much needed, reform in human life is to be found in the concept of man as a spiritual being living in a psycho-physical organism. This is the keynote of Indian thought and culture and the inspiring ideal of Indian life. While man as the body is cut off from other bodies, man as spirit is united with all other spirits, nay more, with all other things and beings of the world. Every man as an embodied soul is really divine and must recognise the divinity that lies hidden in all other souls. The sincere recognition of this truth by those who now rule the destiny of mankind will bring about a remarkable change in their outlook of life and their attitude to the world. A system of education based on this noble concept of man is the greatest need of man today. Of course in this system neither the physical nor the mental side of a man's life should be ignored. Rather, all the sides of his life—physical, mental, social, political, moral and spiritual should receive due consideration and be given proper scope for full development. But there should be at the same time a harmonious integration of these factors into one whole in which the other elements of man's life must be subordinated to and sublimated by the distinctive human elements, namely, the moral and the spiritual.

RELIGION AND PHILOSOPHICAL TENSION

By DR. P. T. RAJU

Not only have conflicting philosophies produced in the mind of man a state of intellectual tension but also has philosophical progress resulted in a form of indifference to religious truths. So long as man did not attempt to rationalise religious truths and accepted them as hard and unquestionable facts, he had some plan of life as a constant guide and support, the reliability of which he doubted little. But he now questions whether the plan of life chalked out by traditional religions is true, that is, true to the structure of reality to which he belongs. Much that belongs to traditional religions and forms part of their theoretical formulations is now found to be unacceptable to philosophy, which always makes a rational approach. And human mind tends to make a total rejection on the ground of partial falsity, and as a consequence finds itself without bearings with which life can be steered.

Without referring to any religion in particular, the question may be asked as to what the points may be over which philosophy and religion may fall apart. There is inevitable conflict between revealed religions and philosophy. Each revealed religion has one or more dogmas, the validity of which reason is not allowed to test; but philosophy is nothing if not rational. Reason finds it difficult to accept any set of dogmas, however noble and sublime, as truths, if it is not permitted to relate them rationally with the conceptual frame-work which it has been able to discover and construct. Man does not trust himself to ideals which seem unconnected with reality as he understands it. The tension between religion and philosophy is great when religion becomes too other-worldly and ne-

gates the value of the human in man. Reason, which philosophy makes use of, is human reason; and other-worldly religions, though they are supra-human, generally tend to pay no regard to the dignity of man. Man discovered the existence of the spiritual within himself; but if he is told that he is of no value, he begins wondering whether all that he does is to be valueless. Human activity may then be treated as meaningless. This is the truth of the humanistic revolt against religion. It is not a question merely of the value of human personality, but a question of the value of human effort.

Hegel says that the subject-matter of both philosophy and religion is Truth. But truth is universal and must be accessible to all alike. If it is universal, it must be present in all. But if any religion claims that it is the monopoly of a few prophets or individuals, to whom it is especially revealed, philosophy becomes indifferent or opposed to that claim. If only a few individuals are favoured with the prerogative of knowing truth, then philosophy, though a work of reason, will have to justify what is not universal and so not amenable to reason. It is not meant that the religious truth is truth only if it is known equally by all. For instance, scientific truths, though they are knowable by all, are not known by all. But the doctrine that the highest truth is known only by a few prophets does not admit the knowability of that truth by all.

The fourth obstacle that stands in the way of reconciliation of religion and philosophy is the doctrine of miracles. Whatever be the justification we try to give of miracles, one doubts whether belief

in them is not tantamount to superstition. which philosophy and science are expected to dispel. If miracle is part of reality, it must be part of the order that constitutes reality and so ceases to be miracle. Of course, it may be said that moral regeneration is a miracle, that life is a miracle from the stand-point of matter, and mind from the stand-point of life. But each form of reality constitutes an order, and what is ordered ceases to be miraculous. But whenever religion speaks of miracles, it does not speak merely of miracles like moral regeneration, life and mind but of events that are not in accordance with the order of the universe. If religion is to satisfy philosophy it has to say that the so-called miraculous constitutes an order deep within the material, the biological and the mental orders and is continuous with them and therefore with what is usually called the natural order.

The same belief of ours in reality as an order stands opposed to the acceptance of dogmas. What is ordered is accessible to reason; it is what is rational. But a dogma is what transcends reason and is often opposed to it. And reason finds it difficult to differentiate a dogma from superstition. Again, a more potent conflict between religion and philosophy is a result of comparative studies in religion. If truth is the same, then all religions must preach the same truth, and the differences between religions must be accidents and inessentials. If, on the other hand, religions preach different truths, then all cannot be equally true; and it becomes incumbent on us to know what exactly religious truth is, that would be truth for all alike. Our realisation of the differences between various religious theories and practices should have made us reflect and

enquire what exactly religion is and modify our religious forms accordingly. This would result in religious progress. A similar progress is noticeable in moral theory and practice. When tribal and customary ethical laws come into conflict, man begins to reflect and try to discover universal ethical laws. But in religion man seems to be less open-minded, and more fanatical and dogmatic. We make a comparative study of religions more to justify our own religion than to improve it; and this we call enlightenment. We feel more exultant when we hear that our religion is more scientific than that of others. We feel happy when told our religion needs no modification. Studies in comparative religion would be useless, if sentimental and biased approach to the subject is not given up. And where it is not given up, philosophy feels justified in being suspicious of religion.

On the other hand, philosophy does not seem to have realised the true nature of its task and has committed some excesses. It is indeed the aim of philosophy to rationally understand every object and aspect of our experience. But it should not be the aim of philosophy to explain its objects away. To explain an object is not to resolve it into something else. It has not been possible indeed for reason to always adopt the same method of explanation. Sometimes we explain a thing or event by pointing to its causes. And the causes are of different kinds; material, formal, efficient and final, if we adopt Aristotle's classification. In any case, it cannot be true that an object is just its cause and nothing more. Even in physical science, water, for instance, is not simply oxygen plus hydrogen. It has new qualities, liquidity, the power of quenching our

thirst and so forth, which oxygen and hydrogen as gases do not possess. If there is the slightest justification for not understanding water as nothing more than oxygen and hydrogen, there should be greater justification for not reducing life and mind to matter. If it is not easy to derive liquidity from gaseousness, it is much less easy to derive the qualitative features of the world from God or any other spiritual principle, which we may postulate as the most universal principle of our philosophy, and which religions preach as the indwelling spirit of the universe.

Quite often we adopt other methods of explanation. Where it is not easy or satisfactory to explain an event by giving its causes, we understand it as one of a significant series. For instance, it is not significant to explain March 13, 1950, as being caused by the positions of the sun and the earth, but as one of a series of events. Often again, we explain an object of one order in terms of correlates of another order. A colour may be explained thus in terms of the wave-length of light rays. But in none of these cases are we justified in equating an object to objects of another order. We may succeed in discovering a particular material order as the correlate of life; even then life would not be just the same as that order. Even if in the realm of abstract mathematics, a unity like 4 may be equal to 2 plus 2, in the realm of concrete reality it is not so. It will perhaps be said that a crystal is equal to the parts that compose the crystal. As the qualitative difference is not important here, we may overlook it. But the difference is important between life and matter, and we have little justification for equating them. There is greater justification

for interpreting the difference between a crystal and its parts in terms of the difference between life and matter and for refusing to equate the terms than *vice versa*.

It is certainly not the task of philosophy to invent reasons for what is accepted on faith and furnish a rational justification of religious dogmas. Some pious attempts were made with that purpose and such systems of philosophy are therefore not much respected now. To develop a system of philosophy of the universe, to conceptually rebuild the universe we live in, in accordance with some religious pre-suppositions may or may not be true to the structure of reality. Every system of philosophy indeed starts with some pre-suppositions and, on them as the basis, works out a conceptual reconstruction of the world. But a conflict of such systems ought to raise the question as to which of them is the most true. But when philosophy is based on religious dogmas, a strong unwillingness to face the question is often shown. Religion thus may prove a hindrance to sketching a true plan of life. On the other hand this attitude of religion may prejudice philosophy into thinking that every thing associated with religion is false. And this biased and over-critical attitude to the problems of religion may make philosophy explain away the truths of religion. This attitude of philosophy, again, has resulted in the tendency to explain the higher in terms of the lower, which may belong to even a lower order of reality. For instance, there is the tendency to reconstruct the idea of man conceptually. At the material level, conceptual reconstruction of an integral whole with the parts seems to be possible, because matter is physically amenable to manipulation. We

imagine that exhaustive conceptual analysis of a material whole is possible because we have succeeded in obtaining parts, by manipulating which we get the whole. But by manipulating the material parts, we cannot get a biological whole. The biological sciences unable to work satisfactorily with the principle of mechanism, staged a revolt against the dominance of the physical, and their autonomy was conceded in the 19th century. The principle of organism was regarded as unscientific and irrational later. A similar consideration would justify us in granting autonomy to the sciences of man, who is much more than a biological entity. Further, his nature is not exhausted by the material, biological, mental and social factors or elements found in his being. He is not merely a product of these factors or elements, as reason in its external approach tends to represent them, but an agent that reacts to them. That which reacts to something cannot be a mere product of that something. It is not even true that man is first produced by those elements and then reacts to them. From the beginning of his life he reacts to them, though differently at different stages. In man we have an instance of a unity that reacts to its parts often quite consciously. If even life cannot be constructed with elements of a lower order, much less can the spiritual in man be constructed with anything lower.

It is difficult to say *a priori* that science in the future will not physically rebuild living, conscious and moral man with appropriate physical elements. But our concept of man must be full and adequate before we can embody it. If our concept is inadequate, and if on the basis of that concept we build up a philosophy of life for man and thereby force man into that inadequate concept, we shall bring about his ruin. The psychophysical split personality is the result of pressing man into a unity that is artificially constructed out of incomplete, inadequate and external factors. The life of such a man is the

unbalanced life, unbalance having various degrees.

Besides, in our attempt to build up the concept of man externally, we allow many ideological prejudices to influence us. This is due to our forgetting that we are running a moral risk in trying to rebuild man straight away while trying to understand his nature. Man as a unity is an agent but not a passive product. If the spiritual is an important element in the make up of man, it is far harder task to build up man than a crystal. The truth of the spiritual has been proclaimed by all religions of the world, and it should be accorded its own autonomy. It lies deep within man and is continuous with the rest of his nature. The spiritual is therefore continuous with the natural: recognition of this truth philosophy can demand from religion. But it should not reduce the spiritual into something unspiritual. By recognising this truth, religion ceases to be dogmatic and supernatural and can help understanding fully the nature of man, which includes the spiritual.

The words naturalism and humanism, as they are often used, have an ambiguity about them. While humanism rightly treats man as the stand-point of philosophy, different forms of it uncritically assume the nature of man as they like or explain it in terms of what is lower than man and so necessarily lower than the spiritual in him. Unless we know what man essentially is, we cannot make him properly the basis of our philosophy. It is said that man as he is forms the humanistic view-point; but as he is, man is not the same everywhere and he is understood differently by different people. Naturalism often tends to understand unity in terms of its elements, which may be of a different order of being. A true approach should be critically humanistic; and religion should acknowledge that the spiritual in man is no unnatural or supernatural entity, but is natural in the sense that it constitutes an order of being continuous with what is usually called the natural.

THE CENTRAL THEME OF VIVEKANANDA

BY SWAMI RANGANATHANANDA

Swami Vivekananda can be looked upon as a great organiser or a great orator, as one whose heart bled for the poor in this country and abroad, or as one who successfully carried the message of Vedanta to foreign lands; he can also be looked upon as an intellectual giant who built a bridge between the East and the West, as also between reason and faith. But behind all these, there was that fundamental basic inspiration, his spiritual realisation.

Swami Vivekananda derived all the inspiration for his work from that touch with the spiritual depths of his own being. It is this aspect of his personality that gives nourishment to all that he said and all that he did. When he came to Sri Ramakrishna as a young boy, Sri Ramakrishna marked that he had the eyes of a yogi and told the other disciples that Vivekananda, or Naren as he was then called, was a spiritual personality of a high order. He added: 'I found that his eyes were indrawn; half his mind was looking to something within and only the other half was aware of the outside world.' This, said Sri Ramakrishna, was the characteristic feature of the eyes of great yogis. Naren had this characteristic of inwardness which constantly drew him close to the Spirit within. During the few years that he sat at the feet of Sri Ramakrishna he developed this trait and became a man of the highest spiritual realisation.

When he had realised this spiritual amplitude and fulness, the question arose in his mind as to what he should do thereafter. As it often happens in the life of spiritual aspirants, when they get the

vision of the spiritual ideal, they get immersed in that realisation. They have little sympathy for or interest in the world or struggling souls around them. Swami Vivekananda would have become one such among the great spiritual luminaries that have come to this country. But his path was to be otherwise; and the fate of India was to be otherwise; for Swami Vivekananda appeared on the scene at a crucial period of our history as a man with a message, and with the necessary spiritual authority and power to impart that message. In that transformation of Swami Vivekananda from a self-absorbed saint to a compassionate teacher is contained the story of modern India's spiritual and cultural regeneration.

When Vivekananda wanted to enjoy spiritual bliss, it was Sri Ramakrishna who told him that he was meant for a different purpose and that he was not to be like an ordinary saint enjoying spiritual beatitude for himself. He was a person who was meant to be a source of inspiration to millions of people in India and abroad; and it was Sri Ramakrishna who gave that turn to Swami Vivekananda's spiritual energies and purposes. With this touch of his Master Swami Vivekananda burst upon the world not as a passive saint, but as a dynamic world-mover. If Swami Vivekananda exerted so much influence on the contemporary world, and continues to exert that influence in ever increasing measure in the East and the West, it is because he realised the eternal imperishable truth in his own being, and sought inspiration from that in his work to compose the distractions of our age. The edifice of his character was built on the rock foundation of spiritual

lity which found expression in a vigorous personality of scintillating intellect and measureless heart. I wish to emphasise this point because Swami Vivekananda was a many-sided personality and can appear to us in various hues, but his greatness had something eternal about it unlike the passing greatness familiar in the world of achievements. The flow of time affects such greatness in a strange way, it augments it instead of diminishing and destroying it. Rooted in the Atman and drawing nourishment therefrom, the personality and work of such men and women carry something compelling in it and possess an enduring character.

Great teachers of the world like Jesus Christ, Bhagavan Buddha, Sri Ramakrishna, and Swami Vivekananda derive their strength and inspiration not from the muscles or the mind or intellect, but from the deepest reality in man and nature. That is why they speak a language which goes straight into the hearts of the people, not only of their own generation but for centuries thereafter. That is how they stand before us, these spiritual giants, in spite of passing time, as the timeless witnesses of what is permanent and eternal in man. It is this that flavours the message which Swami Vivekananda gave to India on the one side and the West on the other.

It is significant that though he had dived deep in the ocean of spiritual realisation, he did not give the same message, or rather the message in the same form, to India as he gave to the West. He varied his message to suit the needs of the people; but all these variations were expressions of one central theme—spirituality. In the Indian context he saw that the path to spirituality lay through material and social

amelioration. To this end he drew out of Vedanta a social philosophy and outlook, at once dynamic and practical. To India which sorely needed it, he gave the message of a man-making religion and a nation-making faith and resolve.

While Swami Vivekananda felt pride at the glory of old India he was deeply afflicted to see her in the depths of degradation and misfortune. The sufferings of his country-men, their age-old starvation, ignorance and social disabilities, moved him deeply. Confronted with this situation, his abundant spirituality and dynamic philosophy flowed into a stream of compassion and love, into a national message of renunciation and service; Vedanta once again became dynamic and practical. It is this that makes Vivekananda not merely a great *Rishi* but also a patriot and epoch-maker. From him proceeded a wave of national awareness and patriotism, issuing in a great struggle to improve the lot of the common man. Whatever we have achieved by way of political independence, by way of social awareness and national solidarity, has come from that orientation of the ancient message of India's spirituality given by Swami Vivekananda.

Going to foreign countries, in America and England, he was confronted with a different situation. There were people who were lacking in nothing by way of social or material amenities; but they were lacking in something fundamental which had turned their very material advancements into ashes in the mouth. Outer wealth and glory had been achieved at the cost of inner richness and peace. The modern man was in search of a soul, a search in which his science and wisdom just failed him.

Swami Vivekananda stood before the western world as an authentic voice of the spirit in man and the spirit in the universe. To them he went as the teacher of Vedanta, of the inward contemplative life, the teacher of active tolerance and fellowship, the teacher of universal love. There in the West, he stood forth as the representative of the *Rishis* of India and imparted their ancient message in keeping with the spiritual needs of the modern West. That is why Vivekananda is respected in the western world as a spiritual teacher and world thinker of a rare calibre. To the average youth of our country he makes an irresistible appeal as one who taught patriotism and national service in ever-memorable words, as one who worked and asked others to work for uplifting the vast millions in this country who are sunk in ignorance and poverty. To the nation at large he shines as the emblem of purity, spirituality, love and energy through whose inspiration it hopes to build its body and mind anew.

These are the various aspects of his personality directly derived from the supreme strength of realised Vedanta. The richness and strength of this Vedantic realisation accounts for the many-sidedness of his character and message. He brings down the Vedanta to fertilise the fields of common life so that life may be raised to uncommon heights and made capable to taste Vedanta at its purest source. Through him once more Vedanta spoke in accents of human happiness and welfare. He keenly felt the truth that the purer delights of spiritual life can be experienced only after man has been able to meet the demands of life's immediate and pressing needs. 'Religion is not for empty bellies', he said, and he found India full of empty bellies and

naked bodies; he considered it a mockery to preach religion to a hungry man. Hence he became a teacher of love: of love of God flowing into service of man, of faith flowing into works, and both forging character which is manliness and manliness which is spirituality.

His message has great practical utility to-day; the political and social policy of India has to bear the impress of that spirituality which Swami Vivekananda gave to the nation out of the fulness of his realisation. The nation wanted a teacher who would guide its thoughts so as to humanise its religion and spiritualise its social purposes and activities; and the nation got Swami Vivekananda at the right time. He made Indian philosophy concern itself with the problems of the common man. But he has also warned us that all our politics and policies, our social developments and economic improvements in short all our deepest cravings for betterment, must be subordinated to the one fundamental national theme of spirituality. In this emphasis upon the fundamental theme of Indian life, Swami Vivekananda stands as a unique figure among the great leaders who have come to this country in recent times.

At the time of Vivekananda, political subjection was lying heavy on the shoulders of India. Today it has been lifted; but along with political subjection there has been social decay, and it looked as if an old and rich civilisation had ceased to grow. Swami Vivekananda wanted to make this civilisation take a new shape and stand forth as a fresh, energetic and vigorous civilisation before the modern world. For that purpose he wanted India to assimilate the spirit and technique of modern science which has come to us

from the West; but this capacity to assimilate the dynamic scientific culture of the West depended upon a prior energizing of the national tradition in the mind of his countrymen. Without this strengthening of the national heritage, India's response to the West, he held, will result in a patchy imitation instead of a healthy assimilation. He warned us against that temptation and danger. He visualised a new India in which the spirit of equality, social awareness, and practical efficiency of the modern West would get happily blended with the mature gentleness and tolerance of Indian tradition with its deep spiritual awareness and passion which has made Indian history a saga of spiritual aspiration and realisation. He wanted India to be young, vigorous, and progressive; and yet he wanted all these to be achieved as the fulfilment of the spiritual ideal and purpose. Therefore he placed before us his great message of nation-building based on spirituality. He wanted that all improvements to be effected in this country should be effected not at the cost of the national asset which is spirituality, but as flowing from it and leading up to it. He interpreted Indian history to demonstrate to us that progress in social and other lines is the fruit of the strengthening of the nation's spirituality, whatever other lessons the histories of other nations may teach. He gave that warning because he found a tendency around him to relegate religion to second place, or even to treat it as an enemy of social progress, and concentrate on material improvement and social progress so as to lead India on absolutely secular lines. This kind of tendency, useful within limits, might yet create mischief in our country and rob the nation of its spiritual stamina. It was therefore necessary that the warning should be issued and the nation got it

in time through the powerful and authentic voice of Swami Vivekananda. He warned us that if India gives up spirituality and her age-old way of life she would perish. It is this spiritual asset which has made India a continuing concern unlike other civilisations which have passed away. Taking the lessons of world history he told us that if India gives up spirituality and takes to any other ideal of life she would be an extinct culture in three generations. Ancient Greece and Rome and some of the European states which had flourished for a time are nowhere to be seen in the world today. Even some of the nations of the contemporary world, though lacking in nothing by way of material advancement and worldly power, are finding their foundations shaken and are struggling to discover spiritual values to stabilise themselves. They find that something fundamental is lacking in the edifice of their civilisation based upon the mere intellect of man, on the achievements of science and technology, and on the advancement of material prosperity. India discovered long ago that if there is to be stability in the structure of a civilisation it shall have to seek for other forces than the forces of muscle or brain or mere intellect. That is how some of the thinkers of Europe and America today are also thinking and they are in search of that stabilising force of spirituality of which they view India to be the representative and voice. We see all around us that in spite of material prosperity, in spite of social improvements, in spite of all that are based on sense values, there are forces that are trying to destroy civilisation itself. In such critical periods of world history India has ever been a source of spiritual strength and sustenance to humanity. She has played that historic

role in spite of her own disasters and sufferings and the vicissitudes that befell her. Her continued existence and vitality in spite of these national disasters, a fraction of which has wiped away other civilisations, imparts to her voice and message the compelling quality of lived and tested experience. This wisdom tells humanity today through Swami Vivekananda that man's true welfare is basically spiritual and that material and social welfare is but a means to this end. Spirituality is the fundamental good in which are true peace and happiness. There are nations in the West today who have gone far in establishing a welfare state but whose citizens are far from being happy or secure. It is a tragedy that the more advanced is a state the more insecure and unhappy are its people. Among modern states Sweden may be taken as an example of a state which has gone farthest in material advancement and social progress; some have called it not merely a welfare state but a welfarest state. According to a dispatch published recently in the *American Time* from its Stockholm correspondent, the people in this welfarest state are anything but happy. The correspondent found that the state has provision for all its citizens from the womb to the tomb, and even to salvation, for the state has provided paid preachers to care for the souls of the dead. He found the municipal services perfect, social amenities extensive, wealth plenty and life easy, with no conceivable cause for unhappiness, insecurity or worry. Is everything all right with the people of this welfarest state? he asked himself; and he went about to see if there was anything lacking. He found an undercurrent of unrest and unhappiness. A government official told him, 'In a country that has established an orderly society, there comes a time when one begins to ask oneself "What next?"' He found a lot of Swedes

asking this question 'What next?', तत् किम्? and finding and receiving no answer; the resultant undercurrent of emotional unrest is giving rise to a variety of social maladies like alcoholism, juvenile delinquency, unhappy marriages and loose morals. Sweden presents the picture of a society where man has all the good things of life and yet feels a gnawing vacancy in his heart. This inner emptiness becomes the cause of the instability of the outer structure; for to gain the whole world by losing the soul is to lose the world so gained. The hunger for God, the desire for spirituality, the craving for inner richness and fulness is a fundamental and basic urge in man and a civilization that does not take note of it and provide for it will be building itself on sand. The philosophy that stands sponsor to such a civilization is naive and shallow, having not dared to plumb man and nature to their depths. The great sages of India knew man and his possibilities and needs most intimately and fully and provided for them in their scheme of life through the two-fold values of *abhyudaya* and *nisreyasa*. Their maturest thought, the Vedanta, is pervaded by a deep passion for truth and a deeper passion for human happiness and welfare. It takes man gently by the hand in his primitive state of childish exuberance and leads him through the delights and restraints of culture and civilization to the peace and fulness of perfection. With such a philosophy to sponsor it and sustain it India has built an enduring edifice of culture in the life of a sixth of the human race with spiritual freedom as its watchword and tolerance and gentleness as its motto. It was this culture in all its force and charm that found living expression in our time in the lives and message of Sri Ramakrishna and Swami Vivekananda. They represent the Vedantic passion for human

welfare—human welfare in all its phases, material and moral, cultural and spiritual. This explains the variations in Swami Vivekananda's message and programme in the East and the West. To India's millions he gave out of the Vedanta a message of hope through social security and welfare leading to a purer form of renunciation and spirituality. While to the materially advanced West he gave out of the same Vedanta a message of renunciation and self-realisation as a value to be sought after directly and immediately.

Our country has been provided in the Vedanta with a rational philosophy and religion which will answer every quest and thirst of the human intellect and heart. Swami Vivekananda preached a religion which is emotinally satisfying and rationally convincing. Its rationality is creative and inspires faith in life and its values unlike modern rationalism which destroys hope after first destroying faith. Western man learned to swear by this rationalism from the time of the Renaissance. In the first three centuries it succeeded in withering his faith in God in the name of the faith in man. But in the first half of this twentieth century it has succeeded in whittling his faith in man also, leaving modern man like a rudder-less boat in the storm-tossed sea of the modern world, without a faith to sustain him or hope to inspire him, but with enough cynicism yoked to animal vigour which seeks expression in a fantasy of self and world destruction. If the thinking people of America and England gave a spontaneous response to the message of Swami Vivekananda fifty years ago, it was because he had sensed this inner tension of the modern mind and had conveyed in his message the needed spiritual pabulum. The appeal of Vedanta to the modern mind has been steadily-deepening and widening since then. It inspires him with a rational faith and a realisable hope and restores to him in a

purer form that zest in life which his cynicism had shattered. To the earnest, seeking, storm-tossed souls of the modern world a study of Swami Vivekananda's Vedanta has been, and is bound to be, like a bath in the Ganga for a weary pilgrim, a refreshing experience, a spiritual re-birth.

Swami Vivekananda has left us a rich legacy of thought and inspiration. If India assimilates them she will become the hope of the nations. That is the historically-acquired role of India according to Swami Vivekananda. He preached nation-building with this world-objective in view, to prepare India to discharge her world-responsibility. And nation-building in India, according to him, is the gathering up of the nation's scattered spiritual forces. And because he found her present economic - and social mal-adjustments thwarting this higher expression of the national will and purpose, he became the first monastic advocate of what he happily termed 'a toned-down materialism' for his country. He had the fullest faith in the capacity of his people to assimilate moral and spiritual ideas. This assimilative power will gather momentum as the nation succeeds step by step in composing the distractions of its battered body-politic. An India physically healthy, socially stable and strong, and morally and spiritually resurgent will confront the modern world with a challenge of goodwill and sincerity, fellowship and peace. It will be an utterly new experience to the world after centuries of experience of a different type of challenge, that of hatred, violence and war. The world is waiting for that new experience in bated breath. And that experience will be vouchsafed to the world by an India fashioned and shaped by the ideas and ideals of Swami Vivekananda. The spirit of India brought him forth and fashioned him for this very purpose.

SÖREN KIERKEGAARD AND SWAMI VIVEKANANDA :

A STUDY IN RELIGIOUS DIALECTICS I*

Ry C. T. K. CHARI

Søren Kierkegaard, the 'sad and melancholy dane', seems to 'have caught the world's attention and held it at least for the moment. The number of books about him that come tumbling into our laps leave no room for two opinions about it. Many years ago, Professor Willy Leutghe of Heidelberg described how young theological candidates for the ministry were startled and gripped by the power of Kierkegaard :

The Magnitudes of the Problematic and the Tragic, which here disturb the holiest, impressed itself unforgettably. All is posited on the metaphysical opposition of Time and Eternity.....and this metaphysical tension, all of opposition contradiction, conflict...this overpowering metaphysic with its climaxes, perils, paradoxes, unknown deeps now remains strangely numb and non-living.¹

No longer numb and non-living, we shall be told. Numerous 'Theologies of Crisis' and brands of 'Existentialism' in one way or another trace their descent from Kierkegaard. Barth, Brunner, Bultmann and Gogarten have quoted him. And even those 'Existentialist' who do not quote him owe something to him. Nevertheless, it may be seriously doubted whether the popularity and global attention that Kierkegaard's philosophy is getting is doing it much good. During his own life time, his books did not attract a wide circle of readers. Some would even say that, so long as he was alive, notoriety rather than fame was his lot. He depicted the true Christian life, in its hopes, its suffering, its earnestness, as entirely incompatible

with the worldly wisdom of worldly men. According to an *Encyclopaedia of Religion and Ethics*,² he claimed 'not that he was a Christian, but that he understood what Christianity was'. The one thing he feared most was that, after his death, the 'dons', the 'professors' and the 'parsons' would cleave to his works and come out with Doctoral Dissertations about him, forgetting or ignoring his real message which made him an offence in this world. Perhaps his fear has come true. Professor Leutghe's opinion may not have to be reversed.

'This overpowering metaphysic with its climaxes, perils, paradoxes, unknown deeps, new remains strangely numb.'

Those who allow themselves to be guided by summaries of Kierkegaard's teaching rather than by what he himself wrote may discern no striking kinship between him and Eastern religious teachers. Did he not believe in an 'infinite qualitative difference' between God and Man, Eternity and time, a gulf which could be bridged only by a 'leap of faith' to be undertaken in dread and anxiety? Apparently he put asunder what Eastern religions seek to unite. The very titles of some of his books, *Fear and Trembling*, *The Sickness unto Death*, *Either-or*, seem to warrant the interpretation. The eminent Zen scholar Dr. D. T. Suzuki, writing recently in *Philosophy East and West* (July 1951, p. 8), observed :

Kierkegaard was somewhat neurotic and morbid when he dilated on fear. He was

* This article was written before Rev. Albert De Mendouca's paper 'Existential Elements in Buddhist Dialectics' appeared in *The Philosophical Quarterly*, Vol. XXV, No 1 (April, 1952). It seems to me that Rev. Albert De Mendouca does not do justice to the profoundly 'metalogical' and mystical aspects of Buddhist dialectics. There is far greater amity between the dialectical 'inwardness' of Buddhism and the Vedantic quest than mere polemics would suggest. See my article 'On Giacomo Leopardi's *Nulla* and Buddhist *Sunyata* appearing in the *Mahabodhi*.

¹ Cited by R. Birch Hoyle in his *The Teaching of Karl Barth*.

² Edited by Hastings, Vol. VII, pp. 696 et seq.

obsessed with the feeling, because he had an abnormal sense of his separation from God, which prevented a full understanding of the meaning of the freedom which issues from the experience of *tathata*.

And if Zen and Kierkegaardian religion are thus poles apart, then surely the Vedanta stands in no less an irreconcilable opposition? Do we not have Swami Vivekananda's categorical statements to go upon:

The greatest sin is fear... (V, 'Epistles' first series, IX)

We have a place for struggle in the Vedanta but not for fear? (V, 'Notes from Lectures and Discourses, XX, 'The Law and Freedom')

Have not Barth and Brunner, who claim to be inspired by Kierkegaard, condemned mysticism root and branch? What is Vedantic religion if not high mysticism?

My object in these two articles is to go beyond the facade which Kierkegaard's interpreter have erected before him and sound the deeper implications of his dialectic. I propose to show, by reducing my own exposition to a bare minimum and allowing him to speak that whatever in his philosophy was not merely a local idiom, whatever in it was fed by the original sources of religion, in short, whatever in it is of abiding value, is not really opposed to Ramakrishna Vedanta. His 'Socratic', 'maieutic' or existential method is matched by the marvellous dialectic fashioned by Swami Vivekananda in expounding his Master. This dialectic uses principles which transcend the inflexible usage of the 'academies' and a syntax which cannot be assimilated to the grammar of the 'schools.' A great deal of scholarship even today is concerned with showing the radical differences and divergences between the religions of the world. In seeking to demonstrate the inclusiveness of great religion, I hope I am using the

formula provided by Swami Vivekananda for all comparative studies of religion:

Assimilation, not, destruction... Harmony and peace, not dissension. (V, 'Interviews,' VII 'The Missionary work of the First Hindu Sannyasin')

For the purposes of my brief studies, I shall depend largely on the more intimate revelations of the two great personalities I propose to deal with, rather than on their elaborate and formal expositions: I shall use the *Journals of Kierkegaard*, so ably translated and edited by Alexander Dru, and the 'Notes of Class-talks and Lectures', 'Inspired Talks', 'Epistles', 'Dialogues and Conversation', 'Discourse', 'Interviews', 'Questions and Answers', 'Sayings and Utterances' etc., printed in the *Complete Works of Swami Vivekananda*. I shall consult the longer works occasionally for confirmation. I am not so sanguine as to suppose that I shall afford more than a very partial glimpse of the great Dane and the prophet of modern India. To the would-be critics of Kierkegaard or Swami Vivekananda who, primed with their theological and philosophical learning, object to my whole method of exposition, I offer Swamiji's counsel of perfection in his 'Conversations and Dialogues':

Do not fight over the husks blinded by argumentative spirit without seeing the kernel within.

Let me at the outset clear up the confusion about 'mysticism'. No word perhaps has lent itself to more abuse. If mysticism is what Barth and Brunner represent it to be—a leisurely star-gazing or 'spectating', an idly harboured 'cosmic emotion', an aesthetic 'self-contemplation', then no censure of it can be too rough. Ramakrishna Vedanta does not mince matters here. Swami Vivekananda indulged in no vague and comfortable sentimentalism. In

his '*Inspired Talks*' set down by Miss Waldo, we find the exacting, even imperious, demand:

Give up all 'me' and 'mine' (p. 48) (Italics not mine)

Give up this puny 'I' (p. 55) Bless men when they revile you...let them thrash the ego out of you. (p. 65)

It is no snug individual salvation at which Ramakrishna Vedanta aims. Swamiji's dismissal of the idea is curt:

What will you do with individual salvation? That is sheer selfishness. Throw aside your meditation, throw away your salvation and such things!

Ramakrishna Vedanta has little or nothing to learn from Lenin who, in a letter to Maxim Gorky, said:

From the social and impersonal point of view, all God-building is the adoring self-contemplation of a dull, frail philistinism—a dreamy 'self-castigation' of the 'despondent and weary' philistine and petty-bourgeois... Rotten philistinism is disgusting always, but 'democratic philistinism,' engaged in its ideological corpse worship, is especially disgusting.³

With such 'philistine ideological corpse worship' neither Swami Vivekananda nor Kierkegaard had anything to do. They had nothing but contempt for those who regard the divine as a

rhetorically meaningless hiatic superlative of the human. (*Journals* entry 962.)⁵

Neither Swami Vivekananda nor Kierkegaard set any great store by philosophy regarded as mere speculation: the game of setting up nine pins to have the pleasure of knocking them down. Swamiji remarked in his *Inspired Talks*:

Philosophy is guesswork about the mind.

³ Sri Ramakrishna Math, Madras 4; 6th Edition.

⁴ *Religion* by V. I. Lenin (Little Lenin Library, Vol. 7, Martin Lawrence, London.), p. 51. Lenin's letter was called forth by the appearance of an article by Gorky, 'The Karamazov episode,' in *Russkoye Slovo* (*Russian Word*) for October 5, 1913

⁵ In my articles I am following the system of numbering the entries or notes adopted by Dru.

⁶ Eng. tr. by D. E. Swenson (Oxford University Press 1941) BK II, Part 2, Ch. i, Footnote, p. 134.

⁷ According to Hegel, in Oriental despotism one man is free and in modern Christendom every one is free.

Religion is based upon...seeing, the only basis of knowledge. (p. 131)

In the 'Epistles':

Do not disturb your mind with metaphysical nonsense... (Epistles. First series, XIX)

Kierkegaard said with biting irony:

It is lucky that language has a number of expressions for balderdash and nonsense. (*Journals*, entry 90.)

Swami Vivekananda condemned paper wisdom brusquely:

To be religious you must throw books overboard....A school master becomes a dunce.

Kierkegaard's sarcasm is not less withering:

There are many people who reach their conclusions about life like schoolboys; they cheat their masters by copying the answers out of a book without having worked out the sum for themselves. (*Journals*, entry 98.)

The school master gets it too:

The 'don' is really human stupidity and perversity at its greatest, for he represents the deluded human attempt to exhaust in reflection that which is above reflection (*Journals*, entry 1264.)

In order to continue in that stupidity, it is necessary, for one thing, to study continually in the works of other dons and, for another, to take a strong opiate. (*Journals*, entry 1398.)

The Marxian gibe about religion being an 'opiate' seems tame by comparison. Kierkegaard's quip, in his *Concluding Unscientific Postscript*⁶ about Hegel's, quaint European conceit will delight Orientals.

Hegel's method has room for only one Chinese thinker, but not a single German *privat-docent* is excluded. It is a little embarrassing to have only one Chinaman when there are so many Germans.⁷

Must we outlaw reason then? By no means. Reason is necessary, but only as an instrument in a spiritual quest. Kierkegaard's 'existential' situation is not the predicament of man— a solitary pilgrim in a universe brazen with Godlessness. Far otherwise. In the *Concluding Unscientific Postscript* (Bk. II, Pt. 2, ch. III, p. 296) we read:

God does not exist; He is eternal. Man thinks and exists, and existence separates thought and being, holding them apart from one another in succession.

Reason must then become dialectically aware of its own limitations. Not its total repudiation but its delimitation is called for. And reason secretly craves for its own delimitation. Save when it is disordered, it looks to some higher faculty which can command it. Strangely enough, Kierkegaard quotes a *mystic*, Hugo St. Victor, on this point:

'In things which are above reason, faith is not really supported by reason, because reason cannot grasp what faith believes; but there is also something here as a result of which reason is determined, or which determines reason to honour faith which it cannot perfectly understand?' (Citation in the *Journals*, entry 1033.)

Kierkegaard comments:

This is what I explained (eg. in the *Final postscript*); not every absurdity is 'the absurd' or the paradox. The effect of reason is in fact to know the paradox negatively. (*Journals*, loc. cit.)

So much has been written about Kierkegaard's 'anti-Hegelian paradox' that it is interesting to learn from him that

The paradox is not a concession, but a category, an ontological definition which expresses the relation between an existing cognitive spirit and eternal truth. (*Journals*, entry 633.)

The highest office of reason is to surrender to faith.

...To understand that it cannot be understood. That is the holiness of faith and reflection is sanctified by being thus used... (*Journals*, entry 813)⁸

Again, *Truth is naked*. In order to swim, one takes off all one's clothes—in order to aspire to truth, one must undress in a far more inward sense, divest oneself of all one's inward clothes, of thoughts, conceptions, selfishness etc... (*Journals* entry 1935.)

Swami Vivekananda too saw that religious realization lies beyond intellectual illumination.

...The Reality transcends reasoning. (Conversations and Dialogues'.) Intellect ends when religion begins ('*Inspired Talks*.')

We are asked pointedly:

Of what use is knowledge if it does not show the way to the highest? ('Conversations and Dialogues'.)

In the *Inspired Talks*:

What you only grasp intellectually may be overthrown by a new argument, but what you realize is yours for ever. (p. 151)

And in the Lecture 'The ideal of a Universal Religion':

Religion is realization; not talk, nor doctrine, nor theories, however beautiful they may be.

One of Swamiji's golden sayings is:

He whose Book of Heart has been opened needs no other books. ('Sayings and Utterances' I, 27.)

⁸ E. J. Billeskov Jansen (*Søren Kierkegaard: Værker i Udgave*, 4 vols, Copenhagen, 1951; critical notice in *The Times Literary Supplement*) seems to have opined that Kierkegaard 'formed a system of his own; for only a System can conquer a System.' This is a half-truth if Kierkegaard's dialectical implications are forgotten. He regarded every 'System' as 'a renewed attempt to explode the world with a syllogism' (*Journals*, 153); 'the paradox is above every system' (*Journals*, 282). In his *Philosophical Fragments* (Eng. tr. by D. F. Swenson, Princeton University Press, 1936), Kierkegaard lays bare the tremendous dialectical difficulty involved in the very notion of the 'search for truth.' 'For what a man knows he cannot seek, since he knows it; and what he does not know he cannot even seek, since he does not even know for what to seek' (*Ibid.*, p. 5.) 'Faith is itself a miracle, and all that holds true of the Paradox also holds true of faith....how else could it have the Paradox for its object, and be happy in its relation to the Paradox.' (*Ibid.*, p. 53.)

In view of an opinion sometimes expressed that Swami Vivekananda was an ardent advocate of Advaitism, it is instructive to read in the essay on 'The Vedanta and its application to Indian Life' (Miscellaneous Essays):

I do not mean to preach Advaitism or Dvaitism or any *ism* in the world.

The indiscriminate infatuation for the *Jnana-marga* gets a cold water douche:

Jnanam is all right, but there is the danger of its becoming dry intellectualism.

Even in the path of *Jnanam*, there is the chance of the mind getting stuck in the interminable net of vain argumentation. ('Conversations and Dialogues'.)

Kierkegaard pronounced:

Socratic ignorance is...intellectually speaking what conversion is morally and religiously; it is what it means to become a child again. (*Journals* entry, 962)

Swami Vivekananda enjoined in his 'epistles':

Combine seriousness with childlike *naivete* (VI, 'Epistles: Second Series, LXXV.)

(to be continued)

PHILOSOPHY AND LIFE

By SWAMI ADIDEVANANDA

Time was when man cared for higher values and lived in humility and inward calm above the surface turmoils and accidents of life. Saints and prophets, churches and universities synthesized our knowledge, supplied a philosophy of life, and a plan of liberation. This gave man a broad outlook, a sense of cosmic scheme in which human existence is integrated, and most of all a profound belief that our life has a purpose and meaning. This notion was capable of vivid presentation, and the result was that the spiritual ideal left its indelible impress on art, thought and beauty. Its influence on the moral life was so profound that falsehood and covetousness were abhorred to the utmost degree.

But in this era of artefact, technology and industrial confusion, the old scheme seems to have had a set-back. The astonishing appearance of new-thought movements dealing with the meaning and purpose of life have not been able to win the minds of men and women. There is something absurd in the attempt of modern man to survey all time and eternity and report the result in one comprehensive and relevant picture; for the cosmos appears

indifferent, even inimical, to the petty foibles of the denizens of the earth, so sure of their knowledge, strength and independence. Has our examination of things given us unified knowledge? Have we been able to understand the world in which we live? Our attempt to think clearly about Reality seems to consist of a web of superstition, a bundle of prejudices, a smattering of epistemology, and a psychology which never deals with psyche. To call this hotchpotch a philosophy is nothing but travesty of that subject. There is a great disparity between the sciences of psyche and those of inert matter. Physical, chemical and mechanical sciences can be expressed, tersely and accurately, in mathematical language consisting of equations of symbols. But those who investigate the nature of Reality or meaning of existence are lost in wilderness where physical pointer-readings can lead them nowhere. The technique and equipment for the study of the *essence* in man are of completely different nature than those used in the physical sciences. If we have to annihilate suffering and prevent degeneracy of man in modern civilization we must recognize the need, not only of

political, economic and social changes, but of the over-throw of the present false civilization and of the revival of the spiritual conception of human progress.

Though there is no palpable change in the ever recurring cosmic problems and interpretations from very early times, the contemporary attacks on religion and philosophy seem to ring a new note. In the past the attacks were aimed at particular systems or doctrines, not at Religion or Philosophy itself. Now the question is whether philosophy as such must commit suicide. It is said that the realization of a total vision of things must be regarded as pure fiction, since no individual worker in any particular branch of knowledge can claim mastery in his subject. The specialization of knowledge and accumulation of experience cannot permit the total comprehension of the universe. There can be no Aristotle in the twentieth century. In this sense, the present challenge is new. As long as philosophy is conceived as a *way of life* or *darsana* in its literal sense, the elopement of psychology and ethics with other sciences can do no harm to their common mother. Way of life is inseparable from the apprehension of ultimate truth, since life partakes, within and without, the nature of Reality. Finite, isolated experience is too ephemeral, fragmentary and irrelevant to offer any guidance. We must turn to the total vision of Reality from which the concept of life and higher values are deduced. A definition of philosophy in such a comprehensive sense offers a unifying concept of the meaning of life and nature of Reality. Devoid of such a unifying concept, the world has declared its spiritual collapse. This was becoming clear even before the first atom bomb burnt the citizens of Hiroshima.

We have of late heard much of a crisis (or a series of crises) in our civilization.

Indeed the crisis is real enough. Will man accept his present position and get ready for gradual destruction through indescribable suffering (perhaps total and sudden extinction of life on the earth will be sweeter), or will he devote himself, at least for survival, to achieving higher values and ideals? The dedication to realize the latter alternative is only possible, if scientists and political leaders, cease to be covetous, and have the capacity to liberate themselves from the inveterate provincialism of history, geography, language and colour. The inability to free oneself from such provincialism is the root of all evil, suspicion, fear and mutual recrimination in the international councils of the present time. It is this narrowness of spirit which undermines all attempt to save humanity from the scourge of war or our faith in fundamental human rights. It is only through proper philosophical approach men can overgrow tribal, national and racial tendencies and discover higher values in the world of matter. It is here philosophy will be our true friend and guide. Philosophy reveals to us the causes of our strength and weaknesses, the use and abuse of power, the ideals that prompt us to action or inaction, the social conditions which are at once our bondage and liberation, and more than everything our natural cosmic hankerings.

A philosopher is said to be one whose ideals have no relation with facts. This view is unwarranted. The philosopher must be well informed not only about human affairs, but also of the cosmic functions behind the human scene. His knowledge of human affairs is not an end, but just the beginning. The facts of human existence supply him stuff out of which he fashions the vision of things to be. The end of philosophy is not merely an attempt to arrive at a unifying conception of the world. It must serve the future

by actually securing unity between the individual and the trans-human Reality.

Two things influence our behaviour and values—*sreyas* (the good) and *preyas* (the pleasant). To be alive to *preyas* is to aim at the attainment of sense-pleasures. Rejecting the *preyas*, if one aims at the *sreyas*, it involves a different theory of life and conduct, the good of goods, a *Lebensanschauung*. Since men desire happiness, be it apparent or real, none is so utterly naive as to be blind to the demands of *sreyas* or *preyas*. The question is whether it is possible to attain to a way of life in which the values represented by *sreyas* find adequate fulfilment; a way of life which at the same time is not a chimera, but a workable theory, based upon a deep study of human affairs. Philosophy must unfold what may be called a science of *sreyas*.

Perhaps philosophy has another function. The common man has no means to protect himself from the tyranny of experts who impose on him their special doctrines and various *isms*. Some of these one-sided conclusions may either

impede or promote the cultural advancement of humanity. Materialistic interpretation of history, mechanistic interpretation of life, Freudian doctrines, racial superiority, survival of the fittest and similar concepts, though rarely subjected to critical examination and often fanatically avowed, play a significant role in determining conditions of life. The philosopher, having no axe to grind, knows their grounds, claims and weaknesses. He is competent to determine their exact position with judicial independence and help us in our estimate of their value. In doing so, he saves us from the onslaughts of the specialists on our minds and expands our mental and emotional horizons.

Viewed in this light, philosophy is the true friend and guide of humanity. It sharpens our judgment, stimulates us to think dispassionately and objectively, and helps us to realize a total vision of Reality which can alone grant endless peace. Who can doubt the value of philosophy as an essential function of life?

MY REMINISCENCES OF SWAMI VIVEKANANDA

By C. RAMANUJACHARI

My reminiscences of Swami Vivekananda must necessarily be scrappy, but they are too impressive to be forgotten.

I had three occasions to meet him during my life. First in February 1893, when he was in Madras as a Parivrajaka. He was then a guest of one Mr. Bhattacharyya, the Accountant General of Madras, who lived in a bungalow called 'Rahmat Bhag', on the Beach Road, San Thome. He was given a suite of rooms in the western portion of the house. We, as students then, had heard of a monk called Satchitananda Swami,

who had come from the North, who was remarkably intelligent, and had an amazing personality. We had heard of his having met some young men at Madras—Messrs. M. C. Alasingaperumal (of the Pachaiyappa's College), G. Venkataranga Rao, D. R. Balaji Rao (Laterly of the Indian Bank), G. G. Narasimhachari and some young men, who were members of the Triplicane Literary Society—a very virile association of young men, who had been active in inviting prominent men to speak at the Society's premises. The Swami must have

been introduced to them through Mr. Bhattacharyya. The Swami spoke at the Literary Society of Triplicane first to a small audience. The impression he created then was that he was a remarkable speaker, and by this chiefly young men were first attracted to him. Then followed immediately the realization by the elders that within this magnificent personality were treasured a prodigious intellect, profound learning, fire of sincere patriotism, sparkling wit and above all unbending spirit of renunciation. Soon Madras came to know that here was a man who had power to lift him above all others, and everybody vied with each other to have a glimpse of him. It was one morning, when he followed by nearly 15 or 20 young men, was walking majestically, with staff on hand, along the Luz Church Road, Mylapore, towards the west, to Sir S. Subramania Iyer's house to see him and to place before him a proposal of sending him to America for the Parliament of Religions, that I saw him for the first and last time on that occasion. I followed him to the end of the road, but, as he proceeded, a large crowd gathered, who, including myself, had to be kept out when the main party entered Sir S. Subrahmania Iyer's house. I had no chance to see more of the Swami on that occasion, except hearing that he was a great Sadhu, who was being sent to America for the Parliament of Religions.

One important event that occurred at that time which arrested the people's attention was the complete transformation of Prof. Singaravelu Mudaliar of the Madras Christian College. He was unorthodox and a declared agnostic and was one of the free thinking group. He wore a hat and adopted the ways of the westerner and was creating a social revolution. This gentleman came in

contact with the Swami when he was staying at Mr. Bhattacharyya's house. On the mere touch by the Swami, Mr. Singaravelu Mudaliar was entirely transformed. He gave up his job, gave up his family and became an ardent spiritual Sadhaka from the moment he came in contact with the Swamiji. He eventually became a typical Sadhu and lived all alone in a hut opposite to Dr. Nanjunda Rao's house in Mylapore, getting his noon and night meal from the doctor's house. This was the famous 'Kidy,' a name given to him by Swamiji. This news spread throughout Madras and gave people an idea of the spiritual magazine that was in the Swami.

I was then 18 years of age. We had a small literary society in Mylapore, and we felt too small to invite the Swami to speak; nor had we any premises of our own. But I had been hearing occasionally of the wonderful reception given to the Swami in America and of the great achievement he had made in securing a following for the Vedanta and for the spiritual teachings of India by his magnificent personality and his admirable presentation of the case of Indian religions. It was in the beginning of 1897 that the Swami who had made a name for himself and India in America sailed back to India. News had reached Madras that the Swami was coming back. People realised how greatly the country was indebted to him. There was a spontaneous enthusiasm throughout South India and especially in Madras. Sir S. Subramania Iyer, Sir V. Bhashyam Iyengar, V. Krishnaswami Iyer, V. C. Seshachariar, Prof. M. Rangachariar, Prof. Sundararamayya, Dr. Nanjunda Rao were among those who were responsible for arranging for a fitting reception to the Swami. They were happy that the Raja of Ramnad and the public of each important station on the way

had made suitable arrangements to welcome him. A few went also in advance to meet him at various stages. Never before and never after have I seen such a spontaneous outburst of gratitude and enthusiasm among the people. There was no Governmental or political whip to rouse artificially the enthusiasm of the people. The spontaneity of it was really remarkable. There were throughout the route he had to pass decorations and triumphal arches with blazing inscriptions such as '*Hail Harbinger of Peace*', '*Hail Ramakrishna's worthy son*', etc. The day of the arrival was announced by posters and tom tom and the whole route was studded with people. The Egmore Rly. Station—a rickety tiled building then—was too small to hold the crowd. The route selected was from the station, through Chintadripet, coming out of Napier Park to Mount Road, and then proceeding along Pycrofts Road to the Beach Road and from there to Ice House. It was a sea of heads. The authorities of every temple on the way brought to the Swami Poornakumbham and temple honours with temple paraphernalia.

A month before the arrival of Swamiji, Swami Sadananda,—the first disciple of Swamiji, who as a Station Master of an Upper India Rly. Station, saw the Swami get down from the train and pass on along to the Booking Office, dropped down his keys and went after him never to return to his job or to his family—was waiting in Mylapore to receive the Swami. Swami Krishnananda, another Swami, who was not of the Ramakrishna Order, was also waiting to meet him. All of them were at the station. An open landau belonging to Sir V. Bhashyam Iyengar who had bought it from the Governor Lord Connemara, was made available and was kept ready at the station. But the Swamiji could not reach

it on account of the terrible crowd. It was Swami Sadananda who pushed his way to the carriage, and was able to lead Swamiji out, holding him within his strong outstretched arms and pushing his way back slowly to the carriage. All the formalities that had been arranged of garlanding and introducing him etc. had to be abandoned. It was a real feat for Swamiji to reach the carriage. In those days, Railway and police arrangements were in a primitive stage. Along with Swami Sadananda I was carrying basket of garlands for Swamiji. But it had to be taken to the carriage and only then utilised. As soon as Swamiji got into the carriage, there was a tremendous ovation; only a small number of the crowd were privileged to see him. People began to move with the carriage throwing garlands and flowers on him, and in a few moments the carriage was full of garlands and flowers. I had a perch on the syce's step behind the landau, and standing on it was holding a silk umbrella of the Tanjore temple type over the head of the Swami. Along the route, temple honours were brought to the Swami; and it was nearly 10 O'clock in the morning when the carriage reached the Beach Road. There the horses were unyoked, and the enthusiastic young men drew the carriage themselves from the Presidency College up to the Ice House.

It was in the premises of the Ice House that Swamiji was accommodated. It was the property of Mr. Biligiri Iyengar who had just bought it and had it renovated. The whole hollow of the well, in which ice used to be stored formerly, was divided into flats, and the topmost flat was reserved for Swamiji.

As soon as he arrived, he was so active that he never cared for any rest. He took a clean shave and after it he looked like a prince of monks.

In the compound of the Ice House, a big pandal was erected. That was intended for the conversaciones which were held in the mornings. On the evening of the day of arrival, it was proposed to present the Swami formally with an address. Sir S. Subramania Iyer was the President of the Reception Committee. My brother-in-law Sri V. C. Seshachariar was one of the Secretaries of the Reception Committee. That was why I came in close contact with the movement. To me was entrusted the duty of maintaining accounts, keeping the money and carrying out similar work. I had consequently to be always present there.

The formal reception meeting was to be held at the Victoria Public Hall—ground floor. The crowd around the hall was tremendous, and it was almost impossible for the Swamiji to get into the hall. On the dais in the hall were seated Sir S. Subramania Iyer, and Sir Bhashyam Iyengar. The Address was read by Sir S. Subramania Iyer, but the crowd around the hall kept loudly clamouring to see the Swamiji. Swamiji suddenly burst out saying 'I am a man of the people. They are all outside. I must go and meet them.' and he rushed out. Then there was a regular stampede; and no arrangements having been made for his addressing the people in the compound of the Victoria Public Hall, the Swami got on a landau and tried to address the people. But that too was not sufficient. He got into the coachman's seat. He was surrounded on all sides by people and they were asking 'turn this side', 'turn this side'. He began by saying 'Man proposes and God disposes. It was arranged that I should address you on an occidental fashion, but it was ordained by the Lord that I should address you in them Gita-fashion,

standing on the chariot.' But the crowd and the noise around made it impossible for him to continue his speech. He finally said 'You have *seen* me today: you will *hear* me some other day' and got down.

I was all along following him as his valet. When we reached Ice House after this abortive meeting Swamiji and important members of the Reception Committee were all seated on the open terrace, Swamiji having a wet towel put on his head to keep it cool. He was lying in an easy chair, while Sir S. Subramania Iyer and others were all seated around him. The first point discussed was about the future action to be taken so far as Madras was concerned. He definitely promised that a centre would be opened in Madras and he said 'I would send you a Swami who will not smoke and who will be more orthodox than the orthodox people here'. He meant Swami Ramakrishnananda, who was sent down to Madras in May 1897.

As regards the Madras programme for the Swamiji it was decided that, as it was impossible to manage the big crowd, admission to his four lectures at Madras should be regulated by tickets to be charged at the rates of Rs. 3, Rs. 2, and Re. 1/-. The accounts of these tickets were kept by me. Ramu (my brother), Mr. Rangaswami of Bangalore, Sethuraman, and myself, helped in the arrangements for the meetings etc. The first two lectures were held in the Victoria Hall and the subjects were 'My Plan of Campaign' and 'Vedantā in its application to Indian Life'. The third was in the Pachaiyappa's College Hall, Esplanade and the subject was 'Sages of India'. On the first day in speaking about 'My Plan of Campaign,' Swamiji had to say some unpleasant truths of his treatment by the Theosophical Society. It is known

that before he sailed for America, he went to the Theosophical Society and asked its President Col. Olcott for some introductory notes to the Branch Societies in America. But he refused to give the Swami the introduction unless he became a member of the Society. Swamiji could not subscribe to it and had to go without the introductory note he wanted. But something more than that was passed on to America by the Society and Swamiji said that he had in his possession that letter which was not only unhelpful but was positively intended to obstruct his work. People who had till then known the Theosophical Society as the only organization in religion and had expected it to have been of help to the Swamiji were very nervous when they heard the Swami saying the fact. The Swami premised this portion of his speech by saying 'It is said that the Theosophical Society paved the way for me'; and giving out the incident fully, he repeatedly asked 'Is this paving my way?'. From that time Sir S. Subramania Iyer, who was the President of the Reception Committee and who was cordial and actively devoted to the Swami, ceased to be so, for he was himself a prominent member of the Theosophical Society, and the publication of the part played by the Society was somewhat uncomfortable to him. Swamiji's reference in his speech 'Sages of India,' to Sri Ramakrishna was a most touching one. That was the only significant reference to Sri Ramakrishna in all the utterances of Swamiji in Madras. The dazzle and brilliance of the Swami's personality fully possessed the people's minds. His reference in the lecture that 'if I have told you one word of truth it was his (Sri Ramakrishna's) and his alone, and if I have told you many things which were not true, which were not correct which were not beneficial to the human

race, they were all mine, and on me is the responsibility' made the people realise that there was some great power that was responsible for the Swami's greatness. There was no inclination on the part of the people to probe further.

The fourth lecture was in the Harmstons's Circus Tent on 'The Future of India'. That was a wonderful lecture and Swamiji's voice was heard throughout distinctly, even in the corners. Those were days when there were no loud-speakers. The effect of that speech was thrilling.

In the mornings large gatherings assembled in the Pandal in the Ice House compound and Swamiji answered questions put to him. The answers were highly illuminating and inspiring. One day there was one English lady who put to Swamiji some pertinent questions and he asked, 'Are you married?'. She said, 'No.' Then at once Swamiji said 'God save you!' That provoked a tremendous laughter and produced a remarkable impression. There was another local Pandit who on the pretext of asking questions began to make as it were a speech in Sanskrit. The impatient Krishnaswami Iyer could not tolerate it. He at once appealed to Swamiji 'We have not come here to hear the Pundit, but we have come to hear you, Swamiji'. The Swamiji smartly got through the whole thing by putting a counter question to the Pundit which collapsed him altogether. These conversations left an indelible impression on the people's mind that the Swamiji was not only the very embodiment of the culture of the spiritual lore of the country and was saturated with the living consciousness of Hindu spiritual experiences, but also of the philosophical and scientific achievements of the West. People had a lot of first-hand information

about religious truths, spiritual discipline and other practical methods.

Swamiji had his dinner one day at Dr. Nanjunda Rao's at Mylapore. He came to Sri V. C. Seshachariar's house where I was staying. He went upstairs and Seshachariar offered him ginger soaked in honey. Saying that such things were very good after a heavy dinner, he partook of it in large quantities.

I and my three associates used to bring the collections, walking all the distance in the night after these meetings, come to the Ice House and sleep there. Whatever small errands that had to be made on behalf of Swamiji were done by us. I personally was attached to the Swamiji. I used to help him to be dressed and did other small errands for him. During the nine days he stayed there, I was in close contact with him. I was 21 years of age and had just passed the B. A. degree examination.

The last day arrived when Swamiji had to leave for Calcutta by steamer. The old Madras Harbour had a pier, and Swamiji got himself dressed for the steamer journey with knicker and shorts. Having done that, he asked me 'Do I not look like a palwan.' He was towed in a railed wagon over the bridge and was taken to the steamer. We all stood on the shore gazing until the steamer faded out of sight. For some days after having

heard the brilliant addresses of the Swamiji we all felt as if we were in a dreamland.

It was several days before I closed the accounts of the Reception Committee. Mr. J. C. Mitra was then the Account-General and he was also on the Committee. The accounts that were kept by me were passed at a meeting where Sir S. Subramania Iyer was also present. He felt much pleased with it, and Mr. Mitra even offered me a post in the Accountant General's Office as a token of his appreciation of my work in this connection.

The third time I saw the Swamiji was in 1899 when he was to go to the West again. He travelled by steamer and that steamer was under quarantine on account of plague. The steamer was in the middle of the harbour. Swami Ramakrishnananda, few others and myself went by boat to see him. We were not allowed to get in, nor was the Swami allowed to get down. He was on the deck and we were in the boat and Swamiji exchanged a few words with Swami Ramakrishnananda. But he was so ill that he could not stand long leaning on the railing. So it was a very brief interview.

Though my personal contact with the Swamiji was slight, it was effective enough to hook me to Sri Ramakrishna's service throughout life. It was very largely due to his magnetic personality and its influence that I am here as a humble servant of the Mission.

PHILOSOPHY IN AMERICA

By Dr. T. M. P. MAHADEVAN M. A., Ph. D.

Perhaps, no country in the world today is so far advanced in science and technology as the United States of America. And yet, the study of philosophy enjoys there an honoured place, and is favoured by the academician and the common man alike.

In the year 1943, when the second world war was furiously on, the American Philosophical Association set up a Commission on the function of philosophy in liberal education. The members of the Commission were charged with the task of undertaking

an examination of the state of philosophy in the country and of the role philosophy might play in the postwar world. For a year and a half, the Commission took counsel and gathered testimony through a great volume of correspondence and by holding regional conferences. As a result of this inquiry it was discovered that philosophy in America was sound and that its influence was widespread. This is what one of the Commissioners, Brand Blandshard says:

'One impression, agreed on by all of us (members of the Commission), should be stated at once, since it will serve to correct an error as to why an enquiry was instituted. American philosophy is not sick or moribund. In many respects it is flourishing as never before. Its health is not to be appraised, of course, merely by the volume of its activity, but two or three facts may be worth citing. In 1920 the American Philosophical Association had 270 members; today, even after three years of war inactivity, it has 870, nearly all of them professional teachers of philosophy. Hundreds of accredited colleges and universities are giving instruction in the subject besides many teachers' colleges and professional schools; an immensely larger number of young men and women receive such instruction than in any other time or country. Nor is the influence of philosophy confined within college walls. There is one American philosopher whose influence, within his own lifetime, has percolated down through every educational level. There are more than a dozen reputable philosophical journals, besides innumerable others that print matter of philosophical interest. A popular history of philosophy has found 6,60,000 purchasers. The public consumption of semi-philosophical writings by physicists, psychologists, historians and theologians runs into astronomical figures.'¹

Giving an account of philosophy in the United States during the war years 1939-1945, E. S. Brightman draws pointed attention to the fact that interest in philosophy has been much greater than had been expected, and that philosophy in the United States is very much alive both as an academic discipline and as

a cultural ferment. Though there was a temporary fall in the number of men-students on account of the draft for war-services philosophy generally flourished in womens' colleges and in co-educational institutions. In graduate schools philosophy suffered less than might have been expected. The departments of philosophy received notable expansion, as at Cornell and Yale. The number of philosophical journals increased; and the volume of research and publication was considerable and covered all the important branches of philosophy.²

Admirable and enviable as the record is, — compared with the sorry plight in which philosophy finds itself in our country, the inheritor of great philosophical traditions—the American philosophers are not content with it; they look forward to the day when philosophy will not be treated merely as one of the subjects of study, but will assume the supreme place of importance that is its due—a place that is commensurate with its value. The common people too ask for more and better philosophy—philosophy, not merely as 'an intellectual game' but as 'faith for living'.

The reason for this is that it is widely recognized in the United States that 'philosophy can make a profound difference in the range and quality of human experience' and that a scheme of education with philosophy left out is not worth having. Time was when philosophy was honoured in all the seats of higher learning as 'the queen of the sciences.' The return of that old status to philosophy is neither possible nor desirable. Philosophy has a different function to fulfil than the sciences; and it is not related to them as their ruler. It was against the dictatorial conception of philosophy that the modern mind revolted. That reaction, however, is on the wane with the revela-

¹ *Philosophy in American Education*, Harper & Brothers, New York 1945, pp. 5-6.

² *The Philosophical Review*, Vol. LVI, No. 4, July 1947, pp. 390-405

tion that philosophy is a central and fundamental discipline, co-ordinating and integrating the different branches of knowledge.

What one finds in an average university today is academic chaos. The catalogues of American universities present a formidable list of available courses, ranging from 'business English' and 'elementary stenography' to 'the principles of coaching' and 'practical poultry raising'. The process of specialization has gone so far that the division of subjects into physics, geography, history, etc., has lost its meaning. It is reported that at a faculty club in one of the universities a new member, a historian, introduced himself with the remark, 'I am the Andrew Jackson period'. Such a specialist engages himself assiduously in knowing 'more and more' about 'less and less'. But strangely enough, alongside this increasing fragmentation of knowledge, there is recognition by the top minds that 'there are no islands anymore'. The deeper one goes into a subject, the more one realizes that there is a common ground uniting all knowledge. Unless this common ground be discovered, the special sciences would not receive their 'whole' meaning. One of the important tasks of philosophy is to integrate the different studies and impart meaning to them.

Several thinkers are of the view that philosophy should be regarded as a core subject in a university or college. W. S. Learned says,

'Philosophy is by all odds the most practical and indispensable element in the college curriculum, and philosophers can make it so if they set about it. It should supply the capstone of every college student's experience.'

E. S. Brightman observes,

'I am coming slowly and reluctantly to the view that philosophy ought to be required for a degree in every liberal arts college, a

minimum of six semester hours. Nothing else, I believe, will arouse the under graduate mind sufficiently.'

That philosophy should be a *required* subject is demanded in America not by philosophers alone but by a large body of persons outside the profession, such as administrators and men in business. If there is any opposition to this demand, we are told, it comes chiefly from teachers of philosophy themselves.³ The truth is that philosophy is everybody's business. It is needed in every walk of life. It is required by psychologists too, in spite of the fact that unfortunately in our country some of them seem to think otherwise! A well-known writer, Robert S. Lynd, wrote thus to the American Commission on Philosophy,

'Psychologists and social scientists need 'philosophy' without needing Hegel and Kant ... in an era when we must all try to be philosophers or perish, you professional philosophers have a magnificent chance to help society.'

To the demand that philosophy should be taught as a required subject, the cynical critic may ask in reply 'what philosophy?' The obvious answer is: 'It does not matter which school or schools of philosophy are taught. What the student needs is training in *philosophizing*.' As Santayana remarks:

'Let each clean the windows of his soul in his own fashion and enjoy the cosmic view as, from his own particular angle, it could be surveyed.'

Says William James:

'What doctrines students take from their teachers are of little consequence, provided they catch from them the living philosophic attitude of mind, the independent, personal look at all the data of life, and the eagerness to harmonize them.'

The philosophy that the people demand cannot be a mere dialectical game. Where they ask for the 'bread of wisdom', it is no use presenting them a 'family of

sense data'. And so, slowly the American mind is coming to the view, familiar to us in the East, that philosophy is essentially a way of life. A leading American businessman, Eric A. Johnston, addressing the graduating class at the University of Virginia, said,

'Philosophy is something more than a course in your school curriculum to be passed and forgotten. It is something each of us has, whether we know it or not. It is the aggregate of our enthusiasm and prejudices. It is the moral code by which we live. It is the equipment we bring to life and the responses we expect from life.'

Especially in an age when youth is averse to traditional religious faith, there is a great need for a 'philosophy of life', a view which can become a guide to individual lives.

Probably, it is this demand that is responsible, in some measure, for the increasing interest in Eastern thought in general, and Indian philosophy in particular, that one notices in the United States. For a long time now American Orientalists have been engaging themselves in Indic studies. Their research, however, has been mainly philological—a reflex of the discovery of Sanskrit by Europe. Several of the major universities have long been offering instruction in the ancient Indian languages, literatures and institutions. During the recent war years, the United States came to realize the importance of India as a potential world power, and as a consequence there has been increased activity in the study of India.⁴ Library collections on India have been added to; the Library of Congress organized, in 1942, an Indic section in its Oriental Division. New Departments of

Area Studies have been established on some universities, wherein India finds a significant place. Among the courses offered in the Departments are those in Indian culture and philosophy. The university of Pennsylvania Bulletin, announcing the programme of South Asia Regional Studies for the academic year 1949-50, makes the following observation:

'Of all the aspects of South Asia's historic culture the religious and philosophical has been the most distinctive and had the most enduring influence outside the area. The metaphysical speculations advanced tentatively in Vedic hymns, probably before 1000 B. C. expanded a few centuries later in the treatises known as the Upanishads, and afterwards systematically developed in the classical philosophies, have been the counterpart in most of the eastern Orient to the thought cultivated in Greece and perpetuated in mediaeval and Renaissance Europe. In religious creation the Hindu has shared first honours with the Semite. The orthodox native religion of India, Brahmanical Hinduism, with its accompanying social institution of caste, and the heterodox creed of Jainism and Buddhism, which deny the authority of Brahmanical texts and the validity of caste, have been the chief faiths of South Asia. These religions, brilliant in their intellectual conceptions and dogmatically tolerant, have been enriched by a copious and varied literature in Sanskrit and other classical languages of India.'

American philosophers have been very slow in recognizing the genuineness of Indian philosophy. Most of them assume that the so-called schools of Indian philosophy are but systems of religious discipline.⁵ Of philosophizing in the sense of the unhampered exercise of reason on fundamental problems, they believe, there is not much in India. But recently there has been a welcome change in the attitude of at least some of them. A few of them

⁴ Horace I. Poleman *Middle Eastern Studies*, a survey prepared at the request of the American Council of Learned Societies.

⁵ See G. Watts Cunningham, 'How Far to the Land of Yoga?' in the *Philosophical Review* (Cornell University Press), Vol. Ivii, No. 6, pp. 573-589; and the present writer's reply 'Indian Philosophy and the West' in the *Philosophical Quarterly*, Vol. XXII, No. 3, pp. 137-148

³ See *Philosophy in American Education*, p. 200

are even more Indian in their outlook than most Indians. One of them remarks :

'For broadening the mental horizon, the study of Oriental philosophy is unexcelled and has often more cogency than examples from ages now past in Europe. Oriental philosophy is alive in a more pregnant and literal sense than most of European philosophy. ... Proper presentation of Oriental philosophy is, therefore, not only desirable but necessary... I wish to go so far as to plead for making Oriental philosophy a required course for all majoring in political sciences, sociology, economics and religion.'⁶

There are already hopeful signs of a turn in the world of American philosophical thought towards a better understanding of Indian philosophy. In the summer of 1949, at the second East-West Philosophers Conference, held at the University of Hawaii, there were three Indian teachers of philosophy, one Vedantin-monk and one gentleman-scholar of public affairs, representing Indian thought.⁷ (At the first Conference held in 1939, the spokesman for Indian Philosophy was an American professor.) To many of the American members of the Conference it came as a revelation that India has a rich variety of philosophical views that can well compare with the western modes of thought.⁸ It is also gratifying to note that in recent years some of the American universities have been inviting Indian teachers of philosophy to teach Indian philosophy there. This is partly to be explained by the fact that the American, with his innate pragmatic outlook, is coming to discern a great deficiency in the Western conception of philosophy as an affair of theory. Philosophy is for living, not for simple thinking.

⁶ Kurt F. Leidecker, *Teaching Oriental Philosophy in United States*, A paper presented at the meeting of the New Mexico Philosophical Society, 1949.

⁷ For complete Report of the Conference, see *Essays in East-West Philosophy*, Ed. C. A. Moore, University of Hawaii (1951).

⁸ See *Essays in East-West Philosophy*, p. 383. Cornelius Kruse: 'Many of us, relatively new to Eastern philosophies, no doubt thought that we nevertheless had some rough idea of what Hindu philosophy, Buddhism, Taoism and Confucianism meant. Upon closer contact, however, we have discovered a prodigal complexity, as one by one these various schools of thought and ways of life were presented to us by their representatives or their expert spokesmen.'

⁹ *Vedanta in America*, Announcement of the Ramakrishna Mission.

¹⁰ *Vedanta For Modern Man*, Ed. Christopher Isherwood, Harper & Brothers, New York (1945-51), p. 2.

Not a little of the present interest in Indian philosophy in America is the result of the long and patient work of the exponents of the Vedanta there especially the monks of the Ramakrishna Order. The word of Vedanta was flashed across the American continent when, in 1893, Swami Vivekananda spoke at the Parliament of Religions at Chicago. He established the Ramakrishna-Vedanta Mission in America; and following him scores of Sannyasins have been carrying on the work of spreading the gospel of Vedanta. At the centres manned by them, they give public lectures, hold classes and grant interviews for private instructions. In some of these centres, there are resident students getting trained in the practice of Vedanta. The appeal of Vedanta to enquiring minds is due to the fact that it does not seek to proselytize. Accepting all faiths, it does not attempt to make converts.

'It only seeks to clarify our thought, and thus helps us to a truer appreciation of our own religion and its ultimate aim.'

Here is the testimony of Gerald Heard :

'Indeed we may say that the appearance of Vedanta in the West as a living religion and not as an academic study, is inevitable just because the religious heredity of the West has now outgrown the tight Hebrew pot of cosmology in which it had been growing for two millennia... Catholicism has become increasingly dogmatic, Protestantism increasingly secular and humanist. Where were men to find a religion that was intense but not cruelly narrow, wide but not vague, loose but not tepid? Vedanta in the broad range that is given by the Vedanta activity in America is the answer.'¹⁰

Thus one finds American interest in Indian thought growing, both from the

side of theoretical philosophy and from that of practical religion. We in India, who seem to specialize in adopting outmoded fashions from the West, are apt to think that America is great because of her dollar-power and mechanization. But there is a deeper soul of America which we

ought not to miss, and which makes for her magnificence. It is because of this moving spirit behind her greatness that she cherishes philosophy highly and is willing to learn from India in the sphere of eternal values.

THE STORY OF A SAINTED SINNER

By B. V.

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रनश्यति ॥

If even a very wicked person worships Me, with devotion to none else, he should be regarded as good, for he has rightly resolved.

Soon does he become righteous, and attain eternal Peace, O son of Kunti; holdly canst thou proclaim, that My devotee is never destroyed.

Bhagavadgita IX. 30-31.

PREFATORY

In startling candour said a friend that he did not find himself much helped by reading the lives of the great apostles of Sri Ramakrishna, his Sannyasin disciples—a majestic galaxy of stupendous spiritual giants! They were so lofty and high-toned, so soaring and serene, so pure and perfected, so God-mad even from their nascent days, that they appeared to have been made to order for God's special show-room. Roaming on this earth they appeared to walk on special grounds of their own. Eyes shining with celestial light, hands unsoiled, minds uncontaminated and feet set on the milky-way of *Moksha*, they traversed the firmament of a tortured earth like translucent figures seen in a very very rare dream.

He could not, said the friend, negotiate with them. They were shots above his head. He could not touch the hem of their garments, for they were made of the very stuff of detachment. He could not clasp detachment and feel that he was on anchor in stormy sea. How ridiculous it would be for him to try to imitate them? How odd it would be for a baboon to show off the deportment of a Kandarpa! Where was the faintest concurrence in the terms of reference so that even a beginning of

imitation could be made? He was, therefore, convinced that the great apostles of Sri Ramakrishna were too great to be of much real help to him.

But as Sri Ramakrishna was the all-found mart he felt that he too had his requirements answered. It was the sainted sinners among the disciples of Sri Ramakrishna who filled his heart with hope and held his hand in understanding and under-standable companionship. Here were negotiable terms of reference. Here imitation seemed possible. Here was a supreme comfort of finding some soiled, spoiled, sinning, fallen and faltering men—aspiring and even achieving. Here one did not feel suffocated in the company of to-the-bone-pure people, absurdly desireless. Here were men who knew wine and women, the lures and the burns of lust and lucre, the thrilly excitements and the thorny impeachments of the wild senses, the ravishing pleasures and convulging pains of self-decontrol. Here were the people who burnt their lips avidly drinking the flaming poison from the chalice of life. Here were bold bad non-renouncers, eaters of forbidden fruits, doers of dreary deeds, gallant riders on the chafing stallion of foaming desires with many a tale to tell. Here were earthy creatures of squalor, scorched and lacerated, who

knew the world by exciting experience. Here were pieces of burnt up charcoal lying in black heap. A sudden fire came and they were all in flames again. It filled one, wallowing in the mire, with hope. Did it not?

We cannot perhaps easily ignore the point made out here notwithstanding its unusuality and over much subjective one-sidedness. 'Then I too can do it' one feels, when a fallen man or a sinning man or straying man is seen rising and walking in the path of God. The story of the entry of God in their lives provides very interesting and helpful clues to people of the same predicament, who, forsooth, are a legion in this world.

Of all such disciples of Sri Ramakrishna the life of Sri Girish Chandra Ghosh, is the most helpful.

* * * *

If we call Girish Chandra (popularly known as G. C.) a sinner it is on his own testimony and not in reference to any one else's definition of sin. G. C. knew what sin was and he called himself a sinner. He spoke in convincing unequivocation and characteristically aggressive confession:

'Those other boys who came to Sri Ramakrishna were of the purest stuff; and there was not a sin I had not committed and yet he accepted me. ... I drank so prodigiously that if you made the empty bottles stand on one another they would exceed the heights of the Mount Everest! ... I was a non-believer, an atheist and ever steeped in dark deeds. Even the very grounds where I perchance sat became impure. Drowned in the tempestuous eddies of sins I did not see any way of deliverance. Sottish, smelling, reeling and insane, straight from the house of ill-fame, I appeared before him at mid-

night. He embraced me with wide open arms and in entrancing joy chanted the names of the Divine Mother in my ears. If I had appeared before my mother in that state she should have driven me out; my wife would have banged the doors on my face. But who was this one who had picked up this fallen man on his lap in such tremendous affection? From within my heart someone declared as it were; "Who else but the *Patita-pavana* (the deliverer of the fallen) might he be!"

This happened somewhere in 1884.

And what a sea-change G. C. underwent by coming in contact with Sri Ramakrishna will be testified by the following letter (dated, Ramakrishna Advaita Ashrama, Benares, 4-12-1910) of Swami Premananda to Swami Ramakrishnananda:

'Sri Girish Babu is still at Benares. He is much improved in health now. Almost every day we go to see him. What a wonderfully transformed man he is now! Sri Ramakrishna had prophesied: "People will wonder at you." The truth of his prophecy is blossoming forth now. Wonderful are the talks that we hear from him. The vastness of his mind is matched only by his steadfastness to the Lord. Self-glory and public-acclamation etc. have now become like spittle in his eyes. I have not seen many sadhus having such beautiful nature. I see it clearly that he has become golden by touching the touch-stone. His love and affection for us are so deeply sincere. Now 68, his nature has become like that of a lad. To have you here now would have been a matter of great joy. When it is a talk on Sri Ramakrishna and Swamiji G. C. is simply in ecstasy. I wish you all were here to join this fair of joy. When he gets us near him he becomes as it were a totally

different man. Even his servants and associates have become the devotees of the Lord. All glory to the Lord.'

This is the testimony of the inner and outer transformation that came on G. C. from one of Sri Ramakrishna's great apostles who was a *Nitya-siddha* (ever perfect) Iswarakoti.

As yet another testimony of the complete inner transformation that came in him we submit here the following hitherto unrecorded fact.

The Sivaratri was approaching. One morning at about 10 a.m. a Sannyasin of the Belur Math called on him. Welcoming him, G. C. said, 'Sivaratri is approaching. This time I must go to the Belur Math to observe the Sivaratri. On the last occasion I had been in Benares. As it was not convenient for me to go to the temple of Viswanath and worship the Lord. I went to the nearby small shrine and worshipped the deity there in the four watches of the night with offerings of Ganga water, Vilva leaves, flours and some sweets. I offered four doses of hemp too and received prasad. I experienced great joy.'

The Sannyasin said: 'You have not been keeping good health. Why then do you undergo such physical hardships to observe the Sivaratri?'

'I do this because I get something', said G. C. in a slightly diffident manner.

'What do you get, Sir?'

'I get vision.'

'Of what?'

As soon as this question was put the whole demeanour of G. C. turned crimson. The questioner felt, perhaps G. C. was aggrieved, because, his question might have indicated his unbelief in the latter's statement. So he at once clarified his position by saying: 'Sir, I seek to know whether you get the vision of Siva or Sri Ramakrishna?' G. C. calmed down instantly and said in deep emotion and tremulous voice, 'I get the vision of Sri Ramakrishna'.

'Did you ever have any talk with him in your vision?'

'That is the supreme end of life,' said G. C. in trembling voice and glistening eyes.

* * * *

On another occasion G. C. said, 'I got refuge at His (Sri Ramakrishna's) feet through no merit of mine. What I was and what I have become, by thinking of him! I have no fear of death now. Liberation? It lies in the threshold of my Master in scattered profusion. May I be granted to live as a refugee in him. All my sadhan, bhajan, tantra and mantra is there in one sloka:

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

'Relinquishing all Dharmas take refuge in Me alone.'

We shall narrate the story of this wonderful transformation that came on Girish as a result of his coming in touch with Sri Ramakrishna.

(to be continued)

All men naturally desire to know but what doth knowledge avail without the fear of God?

Indeed a humble peasant that serveth God, is better than a proud philosopher who studies the course of the heavens but neglects himself.

He who knows himself well, becomes vile in his own eyes, and has no delight in the praises of men.

THOMAS A. KEMPIS

NOTES AND COMMENTS

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Sri J. Krishnamurti is not in the habit
of contributing articles to any journal.
At our invitation, however, he was pleased
to send the text of a talk he delivered on
the subject of our symposium.

We announced the name of the Hon'ble
Sri K. M. Munshi as one of the symposiasts.
But as Sri Munshi was to find the official
duties incidental to relinquishing his minis-
terial post too heavy, he could not, in spite
of himself, join the symposium.

The articles by Mrs. Lillian Mont-
gomery, Swami Satprakashananda, and
Prof. P. N. Srinivasachari had to be with-
held for the next issue.

9. 5. 52.

TASK BEFORE NEW INDIA

1. To feed, clothe, house, heal, educate her famished millions and to put them on a stable standard of living.
 2. To fight in India's own way against all sorts of tyrannies in all parts of the world.
 3. To establish fearlessness in the heart of humanity haunted by total fears.
 4. To raise the standard of thinking, feeling and willing in the world.
 5. To work for such a victory of man, every man, every where on earth (and not for the victory of this or that theory, for no theory is more important than man), as will defeat none, but enliven and ennoble everybody.
- All these can be achieved; but only through purity, renunciation and service.

REVIEWS AND NOTICES

VEDIC INDIA*

I

Sri K. M. Munshi is to be congratulated on the publication of this volume, which, with its successors, is expected to give a true and faithful account of the history and culture of the Indian people from the earliest times. 'It is not, enough, therefore,' Sri Munshi says, 'to conserve, record and understand what has happened: it is necessary also to assess the nature and direction of the momentous forces working through the life of India in order to appreciate the fulfilment which they seek.' Judging from this lofty ideal, the task seems to have been doubtfully fulfilled as far as the present volume goes. Students of history in this country were made to think that the conventional method of dividing Indian History into the Hindu, Muslim and British periods is unassailable. The editors are to be congratulated for departing from this outmoded plan, in spite of the fact that *The Cambridge History of India* has set its seal of approval on this plan, which has been followed by the Indian History Congress for its history of India.

II

Dr. R. C. Majumdar, the general editor, who contributes three chapters, examines in his introductory chapter the nature, scope and method of Indian History, and concludes that the sources of Indian History differ in its different periods. The history of India is to be approached in a different spirit, adopting different scales of values in order to appraise India's cultural heritage. Bloody wars and brutal conquests and the rise and fall of empires are not the sole criteria for a grammar of history. We in this country in particular should feel grateful for the view '...more stress should be laid upon philosophy, religion, art and letters, and the development of social and moral ideas, and the general progress of those distinctive features of institutions which form the distinctive features of the spiritual life of India and her great contribution to the civilization of the world.' In the second chapter he discusses the different classes of evidence, and their nature, scope and value. He distinguishes three such periods: (1) From the most ancient times to the end of the twelfth century A.D.; (2) from the thirteenth to the eighteenth century, and (3) the subsequent period. The late Rao Bahadur K. N. Dikshit gives an account of the archaeological explorations and excavations from the time of the decipherment of the Brahmi script by James Prinsep in 1837 (Chapter III). Mr. D. N. Wadia follows with a scientific account of the geological background of Indian History from the 'Setting of the Stage for Early Man in India' to 'Late Earth-movements and local Alterations of level' (Chapter IV). In the next article the general editor gives a brief but interesting

study of the geographical background of Indian History. He finds that 'it would be difficult to maintain that the discomfiture of the Indians is to be attributed exclusively or mainly to their lack of physical strength' or mainly to the influence of the climate. The real cause is elsewhere. India was ignorant of the evolution of military tactics and the invention of new military weapons outside her borders. (Chapter V). Messrs. G. P. Majumdar and B. K. Chatterji deal with the flora and fauna of India respectively (Chapter VI). Book II begins with an interesting study of paleolithic, neolithic and copper ages by Dr. H. D. Sankalia (Chapter VII), while Dr. S. K. Chatterji contributes an article on race-movements and pre-historic culture. Dr. Chatterji is of the view that the Nordic Aryan-speaking group of India, who brought about cultural synthesis leading to the birth of Hindu civilization, entered India some time during the second millennium (Chapter VIII). Dr. A. D. Pusalker, the assistant editor, who contributes four monographs, gives a very fascinating account of the Indus Valley Civilization, and discusses the town, social and economic life, arts, crafts and industries and other interesting beliefs and customs of the dwellers of Mohenjo-daro and Harappa (Chapter IX). An interesting conclusion drawn on the basis of craniological evidence is that the population of Mohenjo-daro was heterogeneous and comprised at least of four different types. Book III, devoted to Aryans in India, begins with an article on the intriguing question of Aryan problem from Dr. B. K. Ghosh who contributes four more articles on 'Indo Iranian Relations' (XI), 'Vedic Literature—General View' (Chapter XII), 'Language and Literature' (Chapters XVI & XX). Dr. Ghosh dismisses the various theories regarding the original home of the Indo-Aryans and adheres to the conclusion of Schrader that South Russia, more than any other region, can claim to be regarded as the cradle-land of Aryans. Book IV comprises two articles on historical tradition. Dr. A. D. Pusalker very ably constructs traditional history from the 'Earliest time to the Accession of Parikshit' (Chapter XIV) and from the 'Accession of Parikshit to the end of the Bahaduratha Dynasty.' He does not doubt that the Puranas embody many genuine historical traditions of great antiquity which have not been otherwise preserved. Prof. V. M. Apte contributes nine articles on the 'Political and Legal Institutions,' 'Religion and Philosophy,' and 'Social and Economic Conditions' (Books V to VII—Chapters XVII to XIX, XXI to XXIII, XXV to XXVIII) relating to the age of the *Riksamhita*, the later *Samhitas*, and the *Upanishads* and *Sutras*. In a rather short article Dr. M. A. Mehendale discusses the language and life

* THE VEDIC AGE. General Editor: Dr. R. C. Majumdar. Published by George Allen & Unwin Ltd
London. Pp. 565. Price 35 s.

ature of the Upanishads and Sutras (Chapter XXIV.)

III

After studying the volume from cover to cover one cannot escape the conclusion that many contributors have tried to record the culture and civilization of Vedic India through the spectacles of a Western scholar. While we have no quarrel with the scientific methods adopted in digging and reconstructing the civilization of India on linguistic palaeontology and other evidences, it seems rather unscientific for the scientific historian to ignore the Indian tradition. Dr. B. K. Ghosh thinks that the *Rigveda* in its present form may be said to be of about 1000 B.C. on linguistic ground, while admitting that some of its contents are of much more ancient date. The learned doctor's contention that the evidence of the language of the tenth Mandala suggests its later origin than the first nine carries no conviction. He does not find in the *Rigveda* any natural outpourings of heart, but discovers bucolic, heroic and lyrical elements 'submerged under a stupendous mass of dry and stereotyped hymnology' (p. 226). The *Atharvaveda* is a 'prayer-book of the simple folk, haunted by ghosts and exploited by Brahmins' (sic). The Brahmanas are an arid desert of peurile speculations on ritual ceremonies (p. 225.) The literature of the Brahmanas 'could have been the product of only a very primitive intelligence,' and they 'may prove to be of interest only to students of abnormal psychology' (p. 418). Much of the author's denunciation is rather indiscreet and based on want of sympathy and insight for the objects of his scorn. Dr. B. K. Ghosh should have taken into account the orthodox Mimamsa canons of interpretation in determining the meaning of the Vedic passages instead of solely depending upon grammar or linguistic technique. Further he makes a violent attack on the Vedic Brahmins by

stating that the 'Brahmana's supposed privileges have thus been shamelessly asserted in the *Atharvaveda*, and of his obligations there is hardly any mention' (409). It is rather strange that Dr. Ghosh could not discover anywhere in the Samhitas the obligations of Brahmana to society. One wonders whether such denunciation is based on the pretty general Brahmin-phobia which colours his writings. 'Bhutayajna' is translated as sacrifice to 'demons' (p. 475). It means offering food to all created 'beings'. There is an important omission in Book VII which deals with the Upanishads and Sutras. The notion and functions of the four 'Ashramas' are not developed. It is much to be regretted that Dr. V. M. Apte did not use the space of the last chapter to describe the place and importance of Sannyasa in the social life of the 'Hindus' during the period of the Upanishads and Sutras. While referring to the later origin of the *Maitrayaniya Upanishad* and the *Mandukya Upanishad*, it is stated that Sankara did not mention them (p. 467-468). This reason, *inter alia*, is not sufficient to disprove their antiquity. It is not known why the editors have adopted the system of transliteration followed in the *Epigraphia India*. It would have been better if Devanagari characters were transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912, which is generally acknowledged to be the only rational one.

There are full and well arranged bibliographies which include all the well-known books, besides a useful index. The history of Indian people is almost a *terra incognita*. The present volume, notwithstanding certain limitations, gives a much-needed survey and may be regarded as at present the most faithful historical introduction to Vedic age.

SWAMI ADIDEVANANDA

NEWS AND REPORTS

SRI RAMAKRISHNA MATH MADRAS 4 CHARITABLE DISPENSARY REPORT FOR THE YEAR 1951

The Ramakrishna Math and Mission is guided in all its activities by the principle of service to all regardless of caste, creed and colour. During 1950 the Math and Mission all over India afforded medical relief to 26,18,889 patients through Indoor Hospitals and Dispensaries.

The dispensary in Madras treated 81,742 cases (Allopathic Department: 54,771 and Homeopathic Department: 26,971) in 1951 of which 22,680 were new cases including 3189 surgical ones. When the dispensary was started 25 years ago it treated 970 patients during the year of its inception. The above figures speak for themselves. A new feature of the dispensary is its starting

milk distribution to undernourished and sick children since December last.

The financial condition of the dispensary, has, however, been causing concern. The outdoor collections are dwindling. The immediate needs of the dispensary are (1) a permanent endowment fund which can procure a monthly income of at least Rs. 500/- for its maintenance and (2) equipment in form of up-to-date medical appliances and necessary outfit for the surgical, pathological, medical, radiological and E. N. T. departments.

It is earnestly hoped that philanthropic individuals and institutions will come forth with their generous help in cash and kind and thus enable the dispensary to meet the ever-growing demands of the suffering humanity which it has been its good fortune to serve.

PERENNIAL PHILOSOPHY selected Books of Everlasting Interest

- RIG VEDA - English translation
and commentary by H. H.
Wilson. Rs. 24 0 0
- RIG VEDA BRAHMANS -
English translation by Dr.
Keith. Rs. 40 0 0
- THE VEDA OF THE BLACK
YAJUS SCHOOL - English
translation by Dr. Keith. Rs. 40 0 0
- HYMNS OF THE ATHARVA
VEDA - English translation
by Dr. Maurice Bloomfield Rs. 24 6 0
- THIRTEEN PRINCIPAL
UPANISHADS - Text & English
translation by Dr. E. Roer &
others. Rs. 10 8 0
- AITREYOPANISHAD with Sri
Sankara's Bhashya. Translated
into English by D. Venkat-
ramiah Rs. 2 0 0
- CHANDOGYOPANISHAD with
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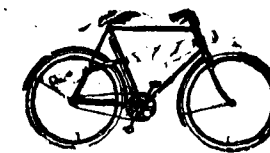


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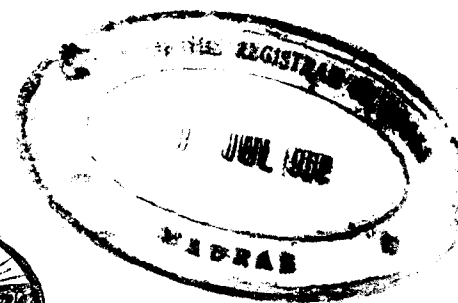
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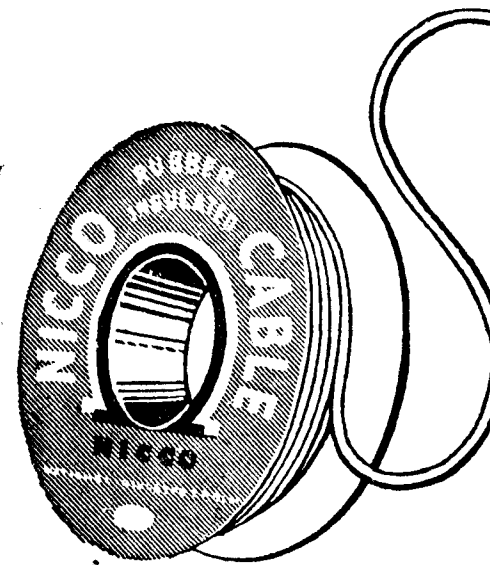
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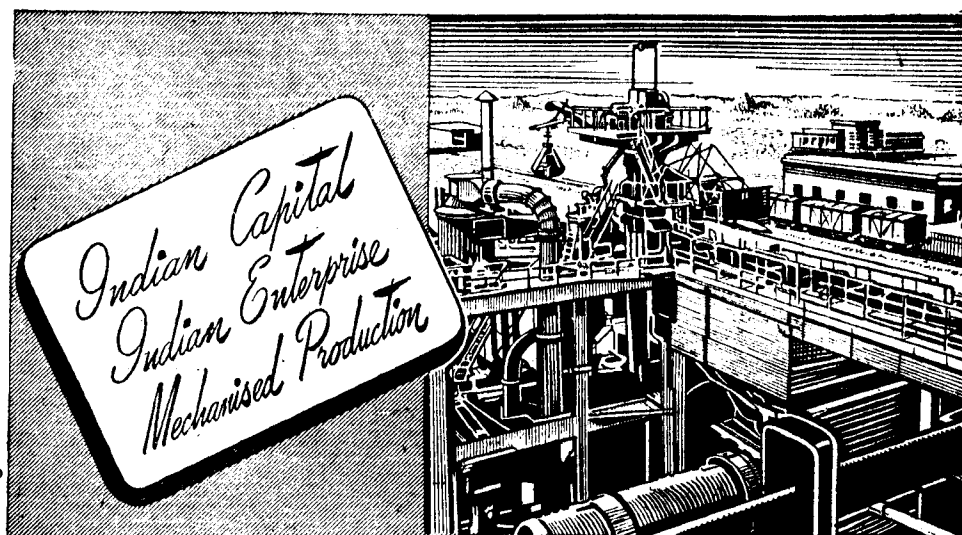
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Be bold, and face
The Truth! Be one with it! Let visions cease,
Or, if you cannot, dream but truer dreams,
Which are Eternal Love and Service Free.

Swami Vivekananda

THE VEDANTA KESARI

VOL. XXXIX

JUNE 1952

No. 2

IMPERATIVES OF SEERS, SAINTS AND PROPHETS

नानाश्रान्ताय श्रीरस्तीति.....शुश्रुम । पापो नृपद्वरो जन इन्द्र इच्चरतः सखा चरन्वेति ॥
पुष्पिण्यौ चरतो जङ्घ भूणुरात्मा फलग्रहिः । शेरेऽस्य सर्वे पाप्मानः श्रेमेण प्रपथे हतश्चरन्वेति ॥
आस्ते भग आसीनस्योर्ध्वस्तिष्ठति तिष्ठतः । शेते निपद्यमानस्य चराति चरतो भगश्चरन्वेति ॥
कलिः शयानो भवति संजिहानस्तु द्वापरः । उत्तिष्ठंस्वेता भवति कृतं संपद्यते चरन्श्चरन्वेति ॥
चरन्वै मधु विन्दति चरन्स्वादुमुदुम्बरम् । सूर्यस्य पश्य श्रेमाणं यो न तन्द्रयते चरन्श्चरन्वेति ॥

Aitareya Brahmanam, 33, 15

There is no prosperity without constant movement: so we have heard from our superiors. Even a great man living constantly among his relations becomes insignificant. The Lord is the friend of the wanderer. So march on.

Of one who always keeps moving, legs become beautiful, body strong and healthy. His sins are destroyed by pilgrimage. So march on.

The fortunes of a man keeps sitting while he is sitting, stands when he is standing, sleeps when he is sleeping and moves on when he moves. So march on.

When a man sleeps it is Kali-yuga (for him). When he sits up Dvapara-yuga begins. When he stands up it is Treta and when he moves on there begins Krita-yuga. So march on.

While wandering one gets honey and sweet fruits (various enjoyable things). Look at the brightness of the sun who never sits idle but moves on. So march on.



A RETROSPECT

We are expected to resume the editorial-serial on 'Renunciation and Service' which we left 'to be continued' in the month of March, 1952. But before we take again a new deep plunge for months to come, we feel, it is necessary that, at this stage, we once recapitulate in very brief the entire foregoing serial running through as many as nineteen editorials, so that the trends of thought may well be in our readers' possession.

The fundamental caption of the entire editorial-serial, it should be borne in mind, is 'THE SAVING ROLE OF "RENUNCIATION AND SERVICE" IN THIS BENIGHTED WORLD'. It naturally falls into two parts, namely, 'Renunciation' and 'Service', each of which in their turn falls into several captions and column-headings. The first part together with prefatory deliberations on the entire scheme began in August 1950 and ended in July 1951. The second part began in August 1951 and continues to be continued. During this period beginning from August 1950, only in the months of May '51, April '52 and May '52 editorials were written on different topics.

We shall now trace the trend of thought month by month in a running synopsis: THE SAVING ROLE OF 'RENUNCIATION AND SERVICE' IN THIS BENIGHTED WORLD

PART ONE:

August and September 1950

Prefatory:

In the context of the terrible times humanity has been just passing through, the question is posed, where is the hope for man? The answer is given that the hope lies in man's catching the Intimations of the Infinite and welding his life accordingly; in seeking out the seeds of divinity within

himself and manifesting it in all plenty and splendour. Sri Ramakrishna in this age represents the summation of all the Intimations of the Infinite vouchsafed to humanity upto now. Sri Ramakrishna has to be understood in the light of the life and teachings of Swami Vivekananda, who himself has provided a unique summation of his own entire life and message in two words 'Renunciation and Service'. The object of the entire editorial-serial is to show in detail how it is only through 'Renunciation and Service' as expounded by Swami Vivekananda, the world problems can be solved and the emergence of a new happy humanity made possible.

An objection is posed that this highly critical times were as ill-suited for platitudinous talks on religion and philosophy typified by exhortations on renunciation and service as the Gita-dialogue was ill-suited at the beginning of the Kurukshetra war. In reply it is shown that this objection has its roots in the ruinous compartmentalized view of life. The integral view of life demands that in these times of great crisis we should have more and ever more of genuine spirituality for that is the only means of conquering the situation.

Another objection is posed that our contention to the effect that Swami Vivekananda gave in the two words 'Renunciation and Service' the solvent of all the maladies of this benighted world tantamounted to the great modern sin of over-simplification. The objection is met by showing that behind our seeming over-simplification lay the results of cautious, critical and patient examination of the entire human situation in

1952

A RESTROSPECT

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reference to modern politico-economic ameliorative movements, typified by UNO. The inner contradictions, which are likely to render these movements ultimately ineffective, are shown. It is also shown, that in the ultimate analysis, hope lay in the human unit, the individual; but not in the human unit of the barest physical commonness but in the human unit of the rarest spiritual uncommonness. The most essential thing was to keep the whole humanity ever moving ahead in an unbroken manner to the promised land of highest self-development of every individual. This could be done only through 'Renunciation and Service' as expounded by Swami Vivekananda.

Hence the paramount importance of finding out the practical applicability of this message in the dire human situation of the day.

October 1950

What is Renunciation?

Renunciation is the final coming back home of the prodigal man to the parlour of the Spirit. It is the (process of or attained) emergence of the inner being of man from the thralldom of senses, into the threshold of that freedom which is the very essence of man. It is giving up running after mirage and then setting to digging up the perennial streams of life-giving water from beneath the surface sands of life.

Renunciation is not irresponsibility, laziness, frustration, defeat, clumsy escape or decrying the world.

It is the ultimate economics of life. It is the highest responsibility and consummate destiny of man. It is the very soul of *ahimsa*. It is seeking God and God alone. It is getting rid of all selfishness and going to selfhood. It is the assertion of the innate divinity of the inner man. It is the quintessence of all spirituality,

the secret of self-realization, of the attainment of Buddhahood.

All paths to God lie through the portals of renunciation. No renunciation, no apprehension of reality.

Renunciation has two aspects. In the words of Sri Ramakrishna, 'Renunciation does not mean simply dispassion for the world. It means dispassion for the world and also longing for God.'

Renunciation is its own reward. The proof of renunciation is in more renunciation and in yet more of it.

November '50

Renunciation Down Through the Ages

The Vedic origin of the ideal of renunciation is traced. It is pointed out that in all probability the conception of renunciation might have been coeval with the discovery of the identity of the ultimate cosmic principle and the ultimate psychic principle, the testimony of which we find in the Upanishads. Once acquired the ideal was never lost to the Hindus. It grew and pervaded the Hindu view of life.

Strands of the ideal of renunciation in different religions of the world are also traced.

It is shown that in the long history of the religions of the world there have been four renaissances of renunciation, marked by the establishments of new monastic orders. Buddha, Christ, Sankara and Ramakrishna were the four spear-heads of the four renaissances of renunciation in human history. The humanity of today is just experiencing the fourth renaissance of renunciation.

The entire life-work of Swami Vivekananda was devoted to harnessing its power and blessings for the good and happiness of humanity. Swami Vivekananda is the most authentic and helpful exponent of renunciation for the modern times.

December '50

Renunciation as Expounded by Swami Vivekananda

Swami Vivekananda defines renunciation in a very unusual and unique manner :

'The Infinite is trying to express itself in the finite, but there will come a time when it will find that it is impossible, and then it will have to beat a retreat and this is renunciation, which is the real beginning of religion.'

His views on renunciation are absolutely clear and categorical. It is renunciation, tyaga, that is meant by religion and nothing else. Without renunciation God can never be realised. Without renunciation religion can never stand. No freedom without renunciation. None can become a yogi in the truest sense without renunciation.

Jnana teaches that the world should be renounced but not on that account abandoned. To live in the world and be not of it, is the true test of renunciation. Renunciation, according to Swami Vivekananda, is not denunciation of the world, but 'the very basis of our true life.'

Renunciation according to him lives in service and service breathes in renunciation.

'One must learn sooner or later that one cannot get salvation if one does not try to seek the salvation of one's brothers.'

January 1951

Can Renunciation be Systematically Practised by Everyone in Daily Life?

All the prophets of the world are unanimous in declaring that God-realization or Self-realization or the manifestation of the divinity within is the ultimate end of human life.

Three sayings of Sri Ramakrishna are as follows :

God-realization is the only object of life.

One time or other, in this very life or after many more lives, all will and must see God.

One cannot realize God without renunciation.

God-realization being the only object of life and as every one is inexorably bound to realize God sometime or other, and God-realization being impossible without renunciation, it logically follows that there must be some way for everyone to slowly proceed to the supreme end of life, i.e. to say, to practise renunciation. If so, there is no reason why if one sets oneself about it, one should not be able to practise it systematically. Though individuals vary in temperament, every single earnest soul can find suitable guidance in the matter in the *Gita* and the *Gospel of Sri Ramakrishna*.

Renunciation may be of two kinds: *para-vairagya*, unqualified, higher and absolute renunciation and *apara-vairagya*, qualified, lower and relative renunciation. Formal renouncers who give up the world in the name of God-realization must practise *para-vairagya*; but those who are to remain in the world and in the course of their daily normal duties proceed to God, have, of necessity, to practise *apara-vairagya*, renunciation through enjoyment. But it should be understood and remembered that everyone must ultimately come to the point of absolute renunciation before one can realize God.

February, March and April '51

Renunciation and Social cohesion

What makes the society stick?

The axis the holding capacity of which weaves and welds a motley crowd into a cohesive society is the generation of welfare of all. The welfare of everyone is the self-interest of everyone which finds its play in the levels of *necessity* and *aspiration*. The process of generating welfare for everyone is indeed the grip which makes the society stick. And that is Dharma, the core of which is renunciation.

It is shown: that social cohesion is ultimately the question of providing for the integration of the personality of the individual; that integration of personality can be effected only by carefully regulating life towards the one ultimate 'aspiration,' *moksha*, spiritual freedom; that for going one-pointedly towards *moksha*, men have to depend on the 'necessities' of life.

Provision for adequate necessities for one and all presupposes the realization of the following measures: 1. Rationalization of production, 2. Elimination of privileges, 3. Humanization of distribution, 4. Simplification of requirements. None of these measures, it is shown, can be attained without renunciation.

In order to educate humanity in correct 'aspiration' we require a large number of dedicated lives of *para-vairagya*, higher renunciation. A great number of determined renouncers can arise only when the entire society practises *apara-vairagya* in all its strata. And the society in its turn can as a whole draw inspiration and guidance only from the people of higher renunciation.

Thus, it is shown, that social cohesion is unthinkable without renunciation.

June and July '51

Renunciation and the Purposive Construction of Global Humanity

Humanity today faces a total challenge as many other species of beings which dwelt on this planet in unrecorded times had faced in previous times and given way to become extinct.

How to meet this challenge?

By purposive construction of global humanity: the answer is given. We do it or die.

As the cohesion of society is impossible of attainment by passing the integration of the personality of the individual, so the purposive construction of humanity is

unattainable by passing the cohesion of society. We have already seen that without renunciation neither integration of personality nor cohesion of society is possible.

A purposively constructed humanity can only be the resultant of the unification of all the cohesive societies of the world. The three main drives that are to function as cementing forces for bringing the cohesive societies together are economic, political and religious. If these drives are to serve as actual cementing forces and not as dividing ones they have to be purified of all lusts for sectional, creedal or national victory. And this means renunciation.

Thus it is established that renunciation is the main plank for any possible purposive construction of global humanity.

* * *

PART TWO

August '51

Service, the counterpart of Renunciation

Service is the udder of renunciation. That high-nosed indignant renunciation which never flows in the world in the form of service is of little use to our bad burning world. It is like a Himalayas from which flows out no Sindhu, no Ganga, no Brahmaputra. Service is not only the fruit of renunciation, it is also the seed of renunciation. Service, is, in a very real sense, transubstantiation of renunciation. The creative content of renunciation is service. Service is the very life of renunciation whereas renunciation is the very soul of service. Service is the arm of renunciation with which it works for the good and the happiness of the many. Renunciation without service is lame, service without renunciation is blind. It is only when 'Renunciation and Service' go hand in hand in the lives of the people that peace, prosperity and happiness can be assured to every individual in the world.

September, October and November 1951
Service Down the Millenniums: Vedic Origin of the Ideal of Service

Sufficient testimonies are submitted to prove the thesis that the origin of the ideal of service is clearly traceable in the *Rig-veda*. While one can surely contend that some of the modern facets of the ideal may not be discernible in the Vedas, none, however, in the face of the evidences submitted, can deny the existence of the ideal of service in the Vedas. Now, if the ideal of service in whatever form be traceable in the *Rig-veda* and if we cannot trace the origin to any other anterior source — *Rig-veda* being practically the earliest literary document of humanity it is not possible to trace the ideal of service to any anterior source, — we are rationally helpless to conclude that the ideal originated in the *Rig-veda*.

December, January, February & March '52
Permeation of the Ideal of Service in the Hindu Scheme of life

Once discovered in the Vedic times the ideal of service was never lost to the Hindus. It evolved through the ages and permeated the entire Hindu scheme of life. Upto this day this ideal happily continues to be one of the strongest urges of the Sanatana Dharma notwithstanding the eversomany crises it has passed through.

Clearing of much grounds has been found necessary to show the truth of this claim, for not a few foreigners have knowingly or unknowingly but successfully misrepresented the Hindu view of life. And Indians themselves, unfortunately, have not been always very slow to swallow all exotic stuffs.

We are now just in the process of showing that the entire Hindu sociology which is characteristically called *varnashrama dharma* is fundamentally a service-scheme *par excellence* of comprehensive mutuality.

Here we are and we go ahead.

THE INNER EYE

A MEDITATION

By SWAMI SATPRAKASHANANDA

*'May He, the Lord of the universe, the Great Seer, the Terror of evil, the Originator and Sustainer of heavenly beings, who created the cosmic being in the beginning, endow us with salutary understanding.'*¹

*'May the effulgent Supreme Being, who, though one and undiversified and self-fulfilled, creates innumerable forms in the beginning by His manifold powers and reabsorbs the universe at the end, endow us with salutary understanding.'*²

An essential requisite in life is right understanding. We need this inner light to see the way in all circumstances. In this world of duality, good and evil, right

and wrong, true and false are so intermixed that clear understanding is indispensable for right choice at each and every step of life. By it we can view things in the true

perspective and appraise them correctly. It enables us to distinguish between the good and the pleasant, the essential and the non-essential, the primary and the secondary, the real and the unreal. Thus it prevents confusion and infuses conviction in us. With this inner eye open, we feel we walk in light.

A person may have wealth and position without being able to use them judiciously for lack of right understanding; rather there is every chance of his losing them by unwise measures. On the other hand, a man having no rank or power can rise to the heights of glory by the exercise of right understanding. Even when all external resources fail, the right understanding alone can guide us out of all difficulties and dangers. It teaches us how to make necessary adjustments in all conditions. It exhorts us to be at our best in each and every situation. There is no obstacle which cannot be overcome, no problem which cannot be solved, no plight from which there is no escape, when we can read the situation aright with clear understanding and well-balanced mind.

Right understanding develops when the mind is purified. It is the same as pure intellect. It does not function unless the mind is calm. Mental purity and calmness go together. Moral impurity blurs our vision and prevents us from seeing things in their true light. Even if, by some means, we come to know the right course we are not able to pursue it as long as the wrong tendencies prevail in us. As it often happens, emotions like anger, pride, greed, jealousy, hatred, fear, and lust unbalance the mind, overpower will and hoodwink reason.

So when we pray to God for right understanding, we should at the same time try our utmost to be pure in thought, speech, and deed and pray to Him to help us to be so. Prayers are readily responded to only

when we are sincere, when we make the best use of our existing capacities howsoever limited they may be. Whatsoever resources God has already provided us with we must utilize fully before we ask for more. 'Heaven helps those that help themselves' is not a saying without meaning.

We have to pray to God. With all our weaknesses, how can we depend solely on ourselves? Try howsoever we may, self-effort alone proves inadequate for our upliftment. Can the bound free themselves? Can the blind be their own guides? After continuous struggle and repeated failures we realize more than ever how weak we are, how strong is our attachment to sense-life, how deep-seated are the passions and propensities in us. To eradicate them seems to be beyond mortal power. Then we feel the absolute need of divine help, guidance, and grace. Then we pray to God with all sincerity and humility. We surrender ourselves to Him, yet our efforts do not cease. We struggle, depending on His grace for success. Who but the all-loving, all-merciful Maker and Ruler of the universe can forgive our faults, make us free from all sins and vices, and lead us in His path amidst the allurements of life? Who but the All-seeing Supreme Being can endow us with the inner vision to see the Light in this world of darkness and delusion? Who but the ever-free, ever-pure Omnipotent Lord can remove all our bondages, miseries, and delusions and make us eternally free, pure, and perfect?

Right understanding is a rare gift of God. As it develops the light of Truth dawns upon us. We learn to discriminate between the eternal and the evanescent, the real and the unreal, the relative and the absolute. Eventually we know God alone is real; He alone exists in the true sense. It is His reality that makes everything real. He who is pure Existence

¹ *Svetasvatara Upanishad*, III; 4.

² *Ibid.* IV; I.

Knowledge-Bliss, is the one substance of all changing forms, the one all-pervasive Self of the manifold universe. In Him alone is true life, true light, true peace, true freedom. Then we seek God and God alone. We pray to Him, we worship Him, not for material treasures and joys, here or hereafter, but for divine love and wisdom. We crave His direct vision. We love Him alone. Whatever else we love we love for Him and through Him. Our entire life centres in Him. We think about Him, we talk about Him, we work for Him, we live for Him.

Of such devotees of God, Sri Krishna speaks thus:

'With their minds wholly in Me, with their life absorbed in Me, enlightening one another and always speaking of Me, they obtain satisfaction and delight. To them, ever devout and worshipping me with love, I give the spiritual insight by which they come to Me. Out of mere compassion for them, I, abiding in their hearts, by the shining lamp of knowledge, destroy the darkness born of ignorance.'³

The 'shining lamp of knowledge' which removes all ignorance and reveals God is the spiritual intuition into which the right

understanding bestowed upon us by Him develops through His grace. Sankaracharya gives a graphic description of the 'shining lamp of knowledge' in his commentary on the passage quoted above.

'The lamp of knowledge characterized by discriminatory intellect, fed by the oil of pure devotion, fanned by the air of absorbing thoughts on Me, furnished with the wick of insight evolved by the cultivation of continence and other virtues, held in the receptacle of the heart free from worldliness, placed in the wind-sheltered enclosure of the mind withdrawn from sense-objects and untainted by attachment and aversion, shining with the light of right knowledge produced by the incessant practice of earnest meditation.'

Think that a ray of the Divine Sun shining in the spiritual firmament has entered into your heart in the form of right understanding and lighted the 'shining lamp of knowledge', which is removing all darkness and delusions from within you and revealing Him as the all-pervasive light of pure Consciousness. Meditate on this ocean of effulgent Bliss existing within you, around you, above you, below you and permeating you through and through, until you feel you are one with That.

'That vast self-luminous inconceivable Being, subtler than the subtle, shines in various forms. That is farther than the farthest and also near, here. To the seers That is seated right here in the depth of their heart.'

'He is not grasped by the eye, nor by speech, nor by other senses, nor by austerities, nor by work. But he whose mind is purified by the clearness of knowledge sees Him, the Absolute, through meditation.'⁴

'May we realize Brahman by right understanding. May we realize Supreme Bliss by right understanding. May we realize Brahman, Who is Supreme Bliss, by right understanding.'⁵

Peace!

Peace!

Peace!

There is no disease worse than evil passion, no enemy worse than ignorance, no fire like anger and no happiness better than the acquisition of knowledge.

CHANKYIA

IN THE PRESENCE OF SWAMI VIVEKANANDA

Extracts from a letter of Mrs. Lillian Montgomery to Swami Nikhilananda

...I would like to tell you my impression of Swamiji. My reaction to him was so spontaneous and unexpected.

The first thing I noticed was that his head was the most perfect I had ever seen—no part over-developed or under-developed apparently.

The distinctive feature of his voice was a wonderful purity that was unique with a bell-like quality, full-toned and melodious. It was free and flowed in an even rhythm—he himself tuned to a perfect harmony—and every word was luminous with new light and value.

Listening, veil after veil fell from your mind's eye—like a miracle, your concept of the universe, personality, of the relationship of the individual soul to God was changing. There was a dawning vision of a new set of values and a goal that would be the fulfilment of the heart's desire.

Most of all it was as if you had heard the term 'soul' all your life, then, there you were gazing into one highly evolved for the first time, surprised by the full clearness of its beauty, its limpid purity, its tremendous power in repose. What you had imagined before to be 'soul' was such a poor, petty, insignificant thing.

Looking at him 'being in his presence' was worth more than hundreds of books—he, himself, was a light on the Scriptures. That is why you could never forget him.

But, with me, it has been something more than memory—a sort of drawing power—oh!, so faint, but steady, like a magnet holding me even in my weakest, most bewildered moments. And now I feel he may be drawing me closer to his fold. From the first day I came to the Center—

I have told you this before—I felt it was home.

I am speaking the truth when I say that as I listened to Swamiji, hardly breathing, the thought came, if he would ask me to follow him barefoot I would do it. He held you charmed in the deepest sense of the word—spell-bound.

For years, except now and then the Swamis, I couldn't listen to others speak on spiritual subjects. It was as if I asked for bread and they gave me something without substance, or a caricature of the real thing.

For months and months I read *Raja-yoga* with the rhythm, inflection, wonderful bell-like tone of his voice in my ear—timing the phrases by its accent—with its clear, pure, mellow fullness of sound. Its purity came from a plane crystal clear—that is why it shattered the clouds of your mind and distinguished it from others.

The very word 'purity' took on new significance. If, before, it had appeared something fragile that could be blown to smithereens, now you saw it as an element which nothing could shatter.

Listening to him one day the thought flashed 'He is so established in the realization that the Soul is eternal that he could face a cannon without fear'.

But this is probably the most remarkable thing: I saw a sea of consciousness that filled space back of him. It was limpid and vibrant. And the flood of that light focussed and poured through his words. That is what gave the impression of the absence of ego. He was beyond 'art'—he was 'genius'...the divine glow. There

³ *Bhagavad-Gita* X: 9-11.

⁴ *Mundaka Upanishad* III: 1, 7, 8.

⁵ *Taitt. Aranyaka* X: 39.

seemed no break between him and an infinite intelligent light held by the voice that came from that altitude of Light. Words such as 'beauty,' 'harmony,' 'vision' came to mind and carried you to a realm intensely more vivid than any known before. And it all seemed so simple—so natural—as if it were the state we all should be enjoying.

But you see I was a weak character—a weak swimmer in the waves that tossed me about, but never losing the vision of what I had seen in him and sensing that life lived at his level would be a marvellous experience indeed. Still there was no aloofness about him, nor was there any feeling that he had denied his body—rather that he had transmuted the elements into their finest form. You saw fulfilment—attainment—a complete whole—and you said, so this is the meaning of *real culture*. What others talked about, he *was*. How sure I was at that moment—I had all the answers—a living ideal I had seen, and the path to follow. Life opened up as a wonderful adventure, with religion as the 'open sesame' that would open the door to all its mysteries.

One of the strange things in my life has been, as I have never been in touch with people who had ever even heard the name Vivekananda, I seemed to have moved about with the fantastic impression that he was my discovery and belonged exclusively to me.

After the service there were always half a dozen or so who would linger to have a few last words with Swamiji. I always tagged on to look and listen, my one desire to climb the golden path of awareness to the Ultimate Goal.

One day finding myself side of Swami 'Turiyananda' I picked up courage and said 'I meditate but nothing happens.' I remember his answer 'It comes in waves—each one carries you closer the shore.'

Sister Nivedita was there—very smiling. One afternoon she spoke. I didn't go. I had heard the greatest of all voices. A lesser one had no attraction. It was much more impressive being in touch with Swamiji in the intimate surroundings of the Vedanta rooms than in a lecture hall. I have always been grateful for that. I understood two things—he spoke with authority from a realm of thought he was experiencing and there was nothing aggressive in that authority—it streamed from a source of pure knowledge.

About his poems, I still think, they compliment one other. By taking them as a whole you sense the magnitude of his personality. If we could sink into them to the depth of his realization we would all be Vivekanandas.

The first of Swamiji's that I learned years ago in Cannes was 'The Song of the Sannyasin'. I always said it in my walks and do still. It seems to call for the out-of-doors—wide spaces—the open road.

Do you know what his poems mean to me? I always drove my own car in Cannes. But on long trips I took a chauffeur. I'd write to Michalene for an itinerary and receive a typewritten manuscript covering the region I wanted to tour. It gave a detailed description of every turning to take for every detour to some hidden place of interest—a chapel, a shrine with a legend, a sight of beauty—and then guide-book indicated the type of hotels and inns. I roamed about the whole of France, North Italy and the Tyrol, Bavaria and Switzerland in perfect confidence knowing I could depend on the information given.

Well, I roam about the inner world through his poems with the same confidence. I can't penetrate to the depth of his vision. But I can glimpse it and know it is there. And life becomes more vivid in making a trip.

How India is drawing public interest. And when I discovered India through Swami Vivekananda, all we knew about it was that it was some far away country where we sent our missionaries. Now you can't pick up a paper that hasn't some mention of it.

Last year and this year I have sent Pandit Nehru a Christmas card - with no address - first hoping if it ever reaches him, it would be a sort of symbol that Americans have great admiration for him and feel we are one as far as objective is concerned, even though there may be a difference of opinion about the attitude towards China. It is interesting to learn a new Gandhi seems to have come forward. If he can change the hearts of the 'haves' to distribute a little of their surplus so

that the 'have-nots' can live like human beings it would go a long way towards righting the world.

... ..

Since my return last spring I have had very definite and unexpected 'urges': one, suddenly, to say I surrendered myself completely to Sri Ramakrishna - lead me where he will.

The other is in regard to Swamiji's photograph. I have always turned to the one without the turban, seated in the high-backed chair, which is exactly as I saw him. Without warning I am drawn irresistibly to the one in meditation. It is as if that one is the medium through which something is pouring down from above. I offer no explanation. But that is the way it is.

Christmas, 1951.

HINDU SOCIAL ETHICS

By P. N. SRINIVASACHARI M.A.

WESTERN CRITICISM

It is the theme of this article to dispel the misconceptions that are largely harboured regarding the Hindu social ethics in modern times and indicate how, if rightly understood, it can contribute to world peace by giving a new moral and spiritual meaning and value to politics and economics.

The western theories of social ethics affected by the theories of evolution, French Revolution, Industrial Revolution and Russian Revolution have also affected the Hindu view of life and the problem is now neither western nor eastern but international. Kant rightly insisted on the moral autonomy and immortality of the

self but he created a gulf between reason and passion and the methods of philosophy, ethics and religion which even subsequent western thought has failed to bridge. Besides morals are now replaced and displaced by politics and economics. The definition of man as a political animal has created a drastic change in human outlook and demoralised society. The state is often identified with the society and becomes an end-in-itself. The various theories of the state are mutually conflicting and have led neither to security nor to stability. Man is not a thing but a person and persons are not isolated but social. There is no racial selection like natural selection and the welfare of society

based on utility and expediency does not conduce to moral excellence. Lastly the idea of the state as an end-in-itself is not much different from the theocratic view of the divine right of kings destroying the freedom of the individual. The result is the increasing conflict between individualism and absolutism ending in the failure of the West to realize its triple ideal of liberty, equality and fraternity. Politics is now dominated by economics which defines man as a wealth-producing animal and economic welfare alone determines politics and shapes the state. The Industrial revolution is a change from *status* to contract and competitive life whose main feature is wanting to want. Manual labour has given place to the working of the machine in the factories. Wealth has accumulated in the hands of the few captains of industry or capitalists but in the cut-throat competition between capital and labour, labour has now triumphed in a way. There seems to be a transition from capitalism to socialism and communism. These changes in the West have also silently revolutionized Hindu life by making the Indian state secular and by the agitation for a classless, casteless society in which there will be no distinction of caste, class and there will be equality of opportunity for all.

Apart from the complication of politics and economics in present day Hindu society there are agelong misconceptions about its ethics due to Buddhism, Islam, Christianity and western thought in general which have tended to disrupt it and even threatened its destruction.

Hindu ethics is said to suffer from pessimism, fatalism and acosmism. The Hindu is subject to the malady known as 'sick-mindedness' which consists in the feeling that life is rooted in evil and sorrow known as the endless cycle of *samsara*. It is traceable to the moral causality of

karma which is inescapable and relentless as every cause necessarily produces its effect. No man can escape his fate and he can only passively surrender to its iron necessity. If religion offers a refuge from the moral law of karma it means that religion exceeds morality and man can take a moral holiday. But it is metaphysics that reveals the contrast between itself and ethics. Ethics deals with the distinction and duality between right and wrong or good and evil but in the metaphysical absolute or Reality the distinction is transcended if not sublated.

But these criticisms are not founded on facts as it contains half-truths which are worse than falsehoods as they masquerade as truths. It is mischievous to say that the Hindu ethics treats the dog and God alike as its toleration is based upon intellectual appraisal and cultural and spiritual appreciation and not on moral indifference. In Hindu social ethics there is no contradiction between the facts of psychology, the imperatives of ethics, the metaphysics of the self, the religion of the all-self and the spiritual sociology of the equality of all *jivas* owing to divine immanence in them. These studies are interrelated and related to the whole theme and there is no barrier between individualism and collectivism as they all insist on the solidarity of *jivaloka* or society and the unity of the world-outlook. This comprehensive ideal of welfare is well-portrayed in the *Ramayana* and the *Gita* and though the ideal has been the same through the ages, the extent of its application is today enlarged and is all-inclusive as illustrated by the activities of the Ramakrishna Mission whose motto is spirituality and service. Hindu psychology provides the data for the synthetic outlook.

HINDU PSYCHOLOGY

The Hindu psychology of the moral and social self presents a striking contrast to

western psychology especially the present day empirical and experimental type. Experimental psychology is allied to the physical and biological sciences and has given up its connection with metaphysics and the pursuit of the introspective method.

Western sociology is also empirical though its study of the customs and manners of different groups of people provides ample scope for critical comparison and widens the social outlook. The Hindu view of psychology is more philosophical and introspective than empirical and descriptive though it distinguishes between the bodily self or *dehatma* and the spiritual entity or *atma per se*. The *atma* is eternal, self-conscious, free and blissful but somehow it has falsely identified itself from time immemorial with *Prakriti* with its twentythree categories. The gross body is subject to birth, growth, decay and death. The subtle body persists and continues to exist till *mukti* is attained. The mind is itself a part of *prakriti* unlike in western psychology where it is treated as distinct from the body and matter. Every experience of the *jivatma* in thought, word and deed is registered in its subtle body as its karma and is conserved in it as a permanent possibility of action. The *jiva* is an eternal self-conscious entity and it functions in the triple ways of thinking, feeling and willing and is by nature free and blissful. But as the bodily self, it is karma-ridden and its character is determined by the three *gunas* of *Prakriti* known as *sattva*, *rajas* and *tamas*. *Sattva* illumines the mind and makes for clear and distinct knowledge and decision of character. *Rajas* makes it restless and *tamas* leads to delusion and dullness. But consciousness is one continuous unity in the conscious, subconscious and the uncon-

scious states. The *jivas* have a cosmic unity and they are classified as the sub-human, human, and the celestial classes composing the whole *jivaloka*.

Hindu sociology recognizes moral distinctions due to differences in temperament or endowment, environment and education but it denies exclusiveness. The western study of instincts and emotions is very valuable to the Hindu in the formation of character in the individual and social aspect as it confirms his theory of moral training as a case of sublimation and spiritualization. The instincts like anger, lust and egoism cannot be destroyed but they can be disciplined by giving them a spiritual direction. Animality can be transfigured into humanity and spirituality in the growth of moral life.

HINDU ETHICS

While psychology describes man as he is, ethics determines the nature of man as he ought to be. The ethical theory of Kant well-known as duty for duty's sake unconditioned by subjective inclinations and objective utilitarian consideration has its own intrinsic worth and dignity unsurpassed in the history of European morals¹.

But it creates an unbridgable gulf between reason and feeling and is opposed to the inclusion of benevolence in duty on the ground that it is based on feeling. The *Gita*-teaching of *nishkama karma* remedies these defects and as it satisfies all test of truth, it has a universal appeal. It avoids the extremes of the hedonism of the *Mimamsakas* and the rationalism of the *Samkhya* and integrates feeling and reason. In every moral situation where there is a conflict of desires, there is deliberation followed by decision. Such a moral decision becomes an imperative of duty involving the factors of reason, will and feeling. Though duty is disinterested

¹ It has some resemblance to the *Gita* view of moral

Q65-m2, 115
N52:38-39

involving goodwill by itself and though happiness refers to the good as an end, they are not really opposed as reason and feeling are one. In empirical life, *sreyas* and *preyas* or the good and the pleasant are antithetical, but in higher moral and spiritual life, duty and happiness coincide. *Nishkama* leads to *Atmakama* and *Bhagavat-kama* and is fulfilled in *Brahmananda*.

The law of karma plays an important part in Hindu Ethics and its meaning and value are clarified by distinguishing its three aspects, the scientific, the ethical and the religious. The first is the causal argument which consists in expounding every karma mechanically as the consequent of a previous karma from which it necessarily follows. Karma is causal necessity on the moral level and every moral act is determined by its antecedent and has a determining influence on the future. Every effect is conserved in the subtle body and the whole process is a causal series leading to birth and death in turn and the cycle of *samsara*. This causal necessity is inexorable, and is called fate. The birth of a man cannot be changed and it is called *prarabdha karma*. But the evil of fatalism is removed by the moral law of karma known as free-will. The moral self has the will to shape its future, and control the *vasanas* which constitute the *sanchita karma*. The moral man can attain self-sovereignty or *svaraj* by subjugating his passions and not even a God can subdue a man who has subdued himself. If he is the slave of his animal inclinations he is subject to moral anarchy or heteronomy but if he has mastery over them he has gained autonomy which is more powerful than political *svaraj*. But the Atman itself is sustained and ruled by Paramatman or the supreme self who is the real actor or *karta* of every karma. This view leads to the religious aspect of karma which consists in regarding every

karma as a *kainkariya* (service) to God and to humanity.

Karma in the higher sense is the moral expression of Dharma or the attitude of righteousness. The concept of dharma is the ruling motive of Hindu ethics and it lies in the performance of duties as opposed to the assertion of right. Though dharma is treated as one of the four ends of life, it is really all-pervasive as conduct is the whole of life. No man can take a moral holiday in his pursuit of political, economic and religious end or the ends of *artha*, *kama* and *moksha*. In all cases the moral one should practise the cardinal or fundamental virtues of self-control, truthfulness and benevolence. In Hindu ethics there is no dualism between egoism and altruism as the abolition of *ahamkara* is the basic principle of conduct and it is exemplified in the lives of moral supermen. Harischandra is identified with *satya* or truthfulness itself; Karna with *dana* or charity; Sibi with hospitality; the butcher of Mithila with dutifulness. Sri Rama is the very embodiment of Dharma.

THE METAPHYSICS OF MORALS

It is a gradual transition from the moral *ought* of *nishkama karma* to the higher metaphysical and spiritual *is* of *atmakama* and *atmajnana*.

From the idealistic standpoint, the self is the universal in and beyond the particulars of sense. To idealize is to essentialize and it is to know the essential self in and beyond the contingent process. To essentialize is to spiritualize and it is to realize the eternal atman in and beyond the empirical and temporal bodily self. It is the noumenal self beyond the phenomenal series but it is not a thing-in-itself unknown and unknowable like that of Kant. It is knowable but not by the logical intellect functioning in space-time-causality but by spiritual intuition which is the fulfilment of the intellect. It involves

the stages of self-renouncement or *vairagya* and introspective insight or *dhyana* but it does not favour the ascetic method of withdrawal from life and self-repression. The jiva then realizes his effulgent nature and sinless stirless repose, *santi* or *kaivalya* beyond the passing shows of empirical jiva which belongs to the world of senses. It knows by experience that it is also eternal, that it has not merely the moral freedom of the will, but is also a free spiritual self and that it enjoys not sense-pleasures by contacting objects, but has inner happiness which is not perishing but permanent. In this way the atma realizes that it is an eternal spiritual entity which is self-conscious, free and happy by nature. It is this direct *Atmanubhava* or direct spiritual experience that enables every jiva to ascend from animality and humanity to the heights of spiritual personality which has true autonomy, dignity and inner worth which cannot be achieved by economics, politics and even ethics.

It is often remarked by the critics of Hinduism that its highest aim of life is the attainment of individual *santi*. It is thus emptied of the virtues of social consciousness of human or world-welfare and is purely subjective or individualistic. This one-sided view is given the lie direct by the *Gita* insisting on the need for *atmanubhava*, the spiritual perception of the equality of all jivas (*sarvatra-sama-darsana*) and also on the work for world welfare (*loka-samgraha*). The spiritual seer sees the same atman in the dog and the God, though empirically it is latent in the former and patent in the latter. The shallow critic who sees the physical side alone and lacks the spiritual vision, condemns the wisdom of the *Gita* as immoral pantheism which equates all beings and degrades a God to the brute-level. The spiritual seer like a rishi or a modern Gandhi has a cosmic vision and he effaces

himself in the service of others irrespective of their birth or status in life. Thus Hindu view is not western social ideal of regimentation or reducing all men to a dead level of uniformity (or *Kriyadvaita*) but the spiritual ideal of promoting the attitude and the atmosphere of the social outlook (*Bhavadvita*) which will enable everyman to rise to his heights.

HINDU SOCIAL INSTITUTIONS

The social ideal of perceiving the spiritual equality of all jivas is exemplified in the chief Hindu social institutions like the home, the gurukula, the state and the temple. The chief principles underlying these are as follows: (1) The world of the jivas human, sub-human and celestial is spiritually one. (2) They have to practise dharma—righteousness or duty which is different from the assertion of individual rights. (3) Each person has to do his duty or *svadharma* according to his status in life in a disinterested way. (4) Though the duties vary, the sense of dutifulness is a cardinal virtue and each person has to practise the primary virtues like self-control, truthfulness, and service to others. (5) The ultimate aim of life is self-knowledge or *atmanubhava* and the knowledge of Brahman as the self of the self and sharing the knowledge with others.

Though the above principles vary in details, the central principle of the equality of all jivas is the same, namely the unity of all jivas. The ancient Hindu home provided the foundation for social ethics owing to the spontaneity of dutifulness and love which reigned in the domestic atmosphere.

The Ancient Hindu Home: The ancient Hindu home was a joint family system which was an organic union and not a contract. It afforded a natural opportunity for the practice of the chief duties of man and the primary virtues like reverence, obedience, and mutual love. Each member

of the family did his duties cheerfully and, worked for the harmony of the family. The parents by their love commanded reverence and did not demand it as their natural right. Marriage was a sacrament and not a contract and it was more for the propagation of the family worthy of the founder who was generally a rishi than for mere sex-gratification though it was an instinct satisfied by regulating it. The couple were partners in life secular and spiritual and the performance of the five yajnas or duties by the grihastha was an evidence of the solidarity of cosmic life. They consisted of the duties to the ancestors, the devas, the guru, the guest and the sub-human jivas like the cow and the crow. The present day domestic ethics has preserved only the form and not the spirit. The *Ramayana* furnishes perfect patterns of domestic virtues immortalised for all times to come.

The Ancient Gurukula system: The ancient Gurukula system of education was a unique one on account of its insistence on personal spiritual intimacy between the teacher and the student by which the guru not only imparted the traditional knowledge which he gained from his guru in the light of his own individuality but also imparted himself to him. The student in his turn conveyed the knowledge he got from his guru to his disciple in the like manner. Though the training promoted depth of knowledge and was confined to a few, it is superior in value to the present method of mass production by which educated men are turned out like goods from a machine. While they have extensive information they lack cultural insight into the soul of humanity and the intrinsic worth of spirituality. Knowledge of the external world is enriched by science and research but it is more analytic than synthetic and it does not ripen into wisdom and the intuition into the whole

or soul of things. The ancient method gained in intent what it lost in extent and was accurate, definite and thorough. It specialised in spiritual knowledge and the enquiry into reality and the wisdom contained in the philosophy and the intuitive methods of discerning truth, goodness and beauty is a unique contribution to knowledge. What is now required is the inductive assimilation of such culture or *Atma-vidya* in the light of modern knowledge and its democratic dissemination to all irrespective of caste and country.

The Ancient Hindu State: The ancient Hindu state was regarded as an administrative system based on the spiritualization of the political power and the democratic welfare of all the subjects. The Hindu Rajya was generally ruled by a king but he was not despotic or cruel. Monarchy then combined the advantages of democracy and the king identified himself with the people and lived for their welfare. Plato dreamt of philosopher kings but the dream was long ago realized in the Janaka-rajya and Rama-rajya. Wisdom or soul-force changes into secular or political power when it permeates and moulds the mass-mind. Rama was dharma or righteousness embodied and his personality was so pervasive that it became a spiritual atmosphere and transformed itself into rajya. Rama-rajya is thus not the rajya of Rama but the rajya that is Rama. In his dharma-rajya evil became sterile by contacting goodness and misery was changed into happiness by the magic of his dharma. Rama-rajya is therefore regarded as the ideal state in spite of the lapse of centuries and a veritable kingdom of God on earth.

The Ancient Hindu Temple: The ancient Hindu temple was a concrete manifestation of his living religion and faith in God. The Hindu is more theocentric than theological and is a philosopher mystic.

The body is not shunned ascetically as the abode of sin and sorrow but is maintained as a living temple of God, the Inner Ruler Immortal. The shrine within with the shining beauty is the same as the shrine without with the speaking beauty but the temples outside have an advantage in Kaliyuga as they serve as democratic institutions for the diffusion of spirituality to all castes. The Alvars and the Nayanmars in the past and Sri Ramakrishna in modern times sought God and saw Him face to face and invited humanity to cultivate goodness and godliness.

THE VARNASHRAMA SCHEME

The Varnashrama scheme served in the past as a social and spiritual institution though it has now fallen into disrepute owing to moral confusion and disruption. It insisted on the performance of duties according to each man's status in life determined by psychological aptitudes and moral habits and preferred worth to birth.² The Brahmin idealised poverty and lived for Brahmajnana and its transmission to others. The Kshatriya king had might and military strength to promote the well-being of his subjects and protect them from aggressive invasion by outsiders by engaging himself in righteous warfare. The Vaisya acquired wealth and the goods of life to sustain the physical and financial well-being of the society. The Sudra could only do manual labour and he was treated as a member of the employer's family. Though the duties varied the essential virtues were practised by all, and all could seek God and see Him directly. Thus all the castes worked together for the common spiritual end of society. But when Kali grew the time-spirit was not in favour of unity. Demoralisation set in and internal discensions began to work havoc and the

evils of communalism like jealousy, hatred and anger destroyed the integrity of the society. The triple principle of caste system namely religion, politics and economics were violated with the result that in each case there were extremes of abnormality. Religion became religiosity and was torn between ceremonialism and free thought or atheism. Politics degenerated and led to the twin evils of despotism and anarchism. Economics drifted into the evils of capitalism. The present tendency is to destroy caste and create a casteless, classless secular society which is however psychologically impossible. The only remedy for this evil is the practice of twin ideals of spirituality and service as taught by Sri Ramakrishna the former being the vertical ascent to God and the latter a horizontal help to humanity. This may pave the way for the advent of the casteless spiritual community and a return to a new Krita-yuga.

Hindu ethical religion sums up the different trend of thought presented by psychology, ethics, metaphysics and sociology and reveals them as the parts of one integrated whole which is the soul of all life. Ethical religion is the transition from self-knowledge or *Atmanubhava* to God-knowledge or *Brahmanubhava*. Brahman is the perfect self or super-personality that is immanent in every atman as its inner atman, as the life, light and love, realized in its blessed moments of *Brahmanubhava* or the mystic experience of Brahman. He is the life of our life, light of light and the joy of joys and His main purpose as the Inner Self is Brahmanizing it. The atman then knows by spiritual experience that there is no barrier between him and other selves owing to the all-self that is in all beings as their inner unity and love. This experience makes a revolution in its spiri-

² This principle was recognised even by Plato in his division of virtues into justice, wisdom, courage and temperance to be practised in individual and collective life.

tual life as it is a transition from the ego-centric view to the theocentric and is a contrast to the western theory of progress which is only cosmo-centric. It is progress without perfection and is like going round the circumference of a circle without ever reaching the center.

The true motive of social and spiritual service lies in the religious realization of *Bramharpanam* which consists in the knowledge that God is the real actor in every act of ours. Service savours of ego-centric fallacy when the westerner thinks that God seeks his co-operation in the establishment of His kingdom. In Hindu social ethics every work is a worship of God and every duty that is done at home, in an educational institution, in the workshop or social service leagues is a self-offering to the Deity that is the real Actor in the interest of Brahmanization.

Economics, politics and ethics have their true meaning only when the motive is shifted from the ego to the super-ego who is the supreme end of life or *purushartha*. Then every secular act is spiritualised and divinized. There is really no barrier or wall of separation between *pravritti* and *nivritti*, *preyas* or *sreyas*, or worldly and other-worldly life or karma and jnana when this secret of work is truly understood. A Dharma-vyadha or the butcher of Mithila, a Janaka on the throne, a Vasistha or Arundhati as householder or a Sannyasin that renounces the world, are all spiritually one when every karma that men do in thought, word and deed is offered as *kainkarya* in the sense that God is the real Karta and his purpose is Brahmanizing or divinizing them. Duty is then deified: goodness is transformed into godliness and service and spirituality become one.

CONCLUSION

The above study of Hindu social ethics enables us to sum up the chief advantages to the welfare of humanity both negatively

and positively. The misconception that it conduces only to self-culture and not social culture is removed by the impartial knowledge of its central features. Hindu social ethics is opposed to militarism especially of the modern western type which displaces Brahman and its universal value of *santi* by the world-destroying atomic bomb, which substitutes brute-force or *asura-sakti* for soul-force or *atma-sakti*. It is a perfect contrast to scientific secularism which dethrones spirituality by enthroning materialism and humanism. It spurns the colourless eclecticism which apologizes for its own faith and compromises with evil. It does not favour the method of uniformity by which one religion is established by disestablishing other religions and one social organization is formed by standardizing society and levelling down all distinctions. Society is unity in variety and while variety is perceived from the outside psychologically, unity is intuited spiritually from within.

This goal of Hindu social ethics is summed up in the trinity of Sat, Satya and Sattva by the integration of philosophy, ethics and religion respectively. Sat is Brahman or the whole of Reality; Satya is the truth that the world or jagat is *Brahmamaya*, pervaded by Brahman, and every karma and dharma in thought, word and deed cannotes reality. Sattva is goodness ending in godliness. Conduct is not only good in itself as duty but is also the good that is desired as the supreme end of life or social happiness. Duty and happiness are fulfilled in God as He alone is good and then goodness and godliness are one. Judged from this standpoint Sattva is social goodness or the happiness of humanity and other jivas as a whole and it is the only means to Godliness. Then Sat, Satya and Sattva are one and God Himself is the endeavour and the end. Hindu social ethics thus destroys the barrier of

philosophy, ethics and religion; and then spirituality and service are one. The dualism between egoism and altruism, individualism and collectivism disappears when *ahamkara* the root evil of life is rooted out and *aham* is merged in Brahman, its true *Aham*. Each works for all and all work for each when work is elevated into worship. The social instinct in man is really the instinct for the infinite or the all-self and when it is realized service is fulfilled in spirituality. The spiritual man freed from selfishness or *ahamkara* longs to pour out his divine love in service to humanity. Hindu social ethics is exemplified in modern times in the lives of Mahatma Gandhi, Swami Vivekananda and Sri Ramakrishna, and they have universalised its scope and value. And the Mahatma has applied it to politics and economics and shown by his life and

teachings how ahimsa or love can combat hatred and sterilize or transform it into love and how he has wrought a miracle in the peaceful transference of Government from England to India. Swami Vivekananda unified philosophy in Vedanta and made it roar in the Parliament of Religions in America and influenced the West to look to India for spirituality. Sri Ramakrishna was the embodiment of universal religion and firmly laid the foundation of a fraternity of faiths based on higher Hinduism. All nations today look to India for the abandonment of a possible world war, and the advent of peace. This can only be done by the practice of her age-long ideals of spirituality and universal service and thus turning the attention of the world from the bomb to Brahman and Brahmanization.

SÖREN KIERKEGAARD AND SWAMI VIVEKANANDA : A STUDY IN RELIGIOUS DIALECTICS II

By C. T. K. CHARI

(continued from the previous issue)

In all the great Oriental religions, the spiritual power of silence has long been recognized. Man is always in danger of distracting himself with noisy little things. To Oriental students at least, it is of not a little interest to notice that Søren Kierkegaard extolled silence on more than one occasion. Not the outward silence only, but the real inward one. He wrote:

Order the parsons to be silent on Sundays. What is there left? The essential thing remains; their lives, the daily life with

which the parsons preach. (*Journals*, entry 1120.)

The moment I talk to another man about my highest concerns... in that very moment, God has less power over me. (*Journals*, entry 1161.)

And so

God loves silence... (*Journals*, entry of date 1854¹, 1384.)

Swami Vivekananda learnt that directly from a Master who had realized God and bestowed on Him as the highest epithet—SILENCE. Swamiji observed:

¹ Kierkegaard died in 1855.

Talking, talking religion is but little good. (*Inspired Talks* p. 151)

Do not talk much, but feel the Spirit within you; then you are a *Jnani*. (*Inspired Talks* p. 157)

Calm and silent and steady work, and no newspaper humbug, no name making, you must always remember... (V, 'Epistles' First Series, III, postscript)

Life is too short to be spent in talking about friends and cranks... and the exchange of compliments. (V, 'Epistles' First Series, xxiv)

Kierkegaard saw through the chicaneries of the world.

The world admires everything that has power, cunning, selfishness and luck, i.e. so that it wins money, honour, respect. (*Journals*, entry 1081.)

Two of the greatest hindrances on the spiritual path, according to Swami Vivekananda, in his 'Conversations and Dialogues' are name and fame.

Very few men, unless of exceptional strength, can keep their balance under that...

It is owing to this that three-fourths of the *tyagis* are debarred from further progress. (V, 'Conversations and Dialogues' I, XIII.)

Kierkegaard pricked the bubble of human conceit which makes us imagine that by assiduous study and reflective analysis we can take up proprietary attitudes towards great religious thinkers.

Who in modern times has been used so much by persons and professors as Pascal? His ideas are appropriated—but Pascal's asceticism and his hair shirt are omitted; or else they are explained away as the hall mark of his day which no longer concern us. (*Journals*, entry of date 1852, 1246.)

The hair shirt? Not merely the outer shirt the semblance of it, but its inward counterpart. Swami Vivekananda realized the transitoriness and the perishableness of phenomenal things. We cannot lay up for ourselves treasures here. In his lecture on 'Maya and Illusion', he said:

'...there is the tremendous fact of death. The whole world is going towards death; everything dies. All our progress, our vanities, our reforms, our luxuries, our wealth, our

knowledge, have that one end—death. (*Complete Works*. Vol-II, p. 92. 7th Edn.)

One of the conspicuous problems for 'existentialist' thinking that Kierkegaard proposes himself in his *Concluding Unscientific Postscript* (Bk. II, pt. 2, ch. i, Pp. 147 *et seq.*) is—What it means to die.

Kierkegaard says that when a man tells us that he has thought about death and its uncertainty, it does not follow that he has really done it. Quite often, the recognition is on the lips. Seldom is it anything more than the conceptual recognition that *all* men must die. In his *Stages on Life's Way*², Kierkegaard refers to the school book of his childhood days, Balles's *Lesson Book* which declared pompously:

It is certain that all men who till the world's end live upon earth must one day die.

But there is a vast difference between the sapient recognition that *all* men must die and the agonizing conviction that *I* must die. Swami Vivekananda, in his Lecture on 'The Real Nature of Man,' removes all the smoke screens we have constructed to forget the fact of death as a *personal* problem.

Standing on the brink of a precipice, beyond which is the infinite yawning chasm, every mind, however hardened, is bound to recoil and ask 'Is this real?' The hopes of a life time, built up little by little with all the energies of a great mind vanish in a second. Are they real? The question must be answered. Time never lessens its power: on the other hand, it adds strength to it. (*Complete Works* Vol II. p. 71, 7th Edn.)

Kierkegaard's confession in his *Concluding Unscientific Postscript* (Eng. tr. by D. F. Swenson p. 152) must make us enter most deeply into ourselves.

When death thus becomes something to be related to the entire life of the subject, I must confess I am very far indeed from having understood it, even if it were to cost me my life to make this confession. Still less have I realized the task existentially. And yet I have thought about this subject again

and again; I have sought for guidance in books—and I have found none.

In his V, Conversations and Dialogues I, I, Swami Vivekananda counselled:

Look here—we shall all die! Bear this in mind always and then the spirit within will wake up.

Freud has told us that death, as a subject of polite conversation, is universally taboo. But Kierkegaard and Swami Vivekananda are not polite teachers of philosophy. In his Lecture on 'Maya and Freedom' Swamiji remarked:

...Practical men tell us: 'Don't bother your heads about such nonsense as religion and metaphysics. Live here; this is a very bad world indeed, but make the best of it.' Which put in plain language means, live a hypocritical, lying life, a life of continuous fraud, covering all sores in the best way you can. Go on putting patch after patch...until you are a mass of patch work. This is what is called practical life. Those that are satisfied with patch-work never come to religion. Religion begins with a tremendous dissatisfaction with the present state of things with our lives, and a hatred, an intense hatred, for this patching up of life, and unbounded disgust for fraud and lies. (*Complete Works* II., p. 125, 7th Edn.)

We do not get away from the tremendous issue by quoting Spinoza's dictum that

The free man thinks of nothing so little as death and his meditation is a meditation on life and not on death.

Spinoza uttered it as a free man. Most of us are bound in chains.

Kierkegaard stressed the 'brokenness' of man's present state, his dire peril, his urgent need of salvation. Swami Vivekananda's lines

Awake, arise, and dream no more!
This is the land of dreams...

...
Of flowers, sweet or noxious,—and none
Has root or stem...

are apt to suggest a softly luminous image, a charming philosophic conception to be wooed leisurely. But we have already seen that Swamiji's lectures on Maya force us out of our cosy hide-outs. He points out in his talk on 'Maya and Illusion':

...Maya of the Vedanta in its last developed form, is neither Idealism nor Realism, nor is it a theory. It is a simple statement of facts—what we are, and what we see around us. (*Complete Works*, Vol. II, p. 89, 7th Edn.)

And facts as they exist are grim and appalling. Swamiji's Lecture on 'Maya and freedom' conceals nothing.

We cannot hide a carrion with roses; it is impossible. It would not avail long; for soon the roses would fade, and the carrion would be worse than ever before. We may try to cover our old and festering sores with cloth of gold, but there comes a day when the cloth of gold is removed and the sore in all ugliness is revealed. (*Complete Works*, vol. II p. 112, 7th Edn.)

It was not then Kierkegaard alone who spoke about the 'gaping wound' of human existence.

But the message of great religion is not merely one of doom. The realization of our 'broken' state leads to a Great Hope and a peculiarly dialectical approach to time. Kierkegaard develops it in his *Consider the Lilies*³:

'Since Man is consciousness, it follows that he is the place where the eternal and the temporal constantly come into contact with one another, where the eternal breaks in upon the temporal. And, therefore, Man can find time long, because he has eternity in his consciousness, and by this he measures the moments, but never does the bird find time to be long.'⁴

Barth and Brunner, when they tell us that the 'time of crisis' is intensive and qualitative, not extensive and quantitative, an 'I-time' not a 'thing-time,' have

³ Second Part of the *Edifying Discourses* (Eng. tr. by A. S. Aldworth and W. S. Ferrie, C. W. Daniel Co., London, 1940), p. 52.

⁴ For a careful handling of this discourse, see P. Levertoff, 'On Some Reflections of Kierkegaard,' *The Centaur*, Vol. XVI, No. 4.

² Eng. tr. by Dr. W. Lowrie (Oxford University Press, 1940), p. 402, footnote by Dr. Lowrie.

appropriated one of the great thoughts of Kierkegaard. Said Swami Vivekananda in his 'Inspired Talks':

Time is merely the measure of our thoughts. (p. 183.)

In his Lecture on 'The Absolute and Manifestation', he used the mystical image of a glass which, when it is viewed on the upper side, is Absolute Being but which, when it is viewed on the lower side, is the phenomenal world. We live and struggle—*pour passer le temps*. Swamiji pronounced:

There is a Curious mixture of both limitation and infinity in time, space and causation.

Heidegger's doctrine of life-unto-death is an attempt to achieve the consciousness of *this* world, but it stops half way. Kierkegaard and Swami Vivekananda admitted not only time but the 'infinity' or 'eternity' in man which makes him aware of time. Kierkegaard wrote in his *Concluding Unscientific Postscript* (Bk II, Pt I, Ch ii, pp. 79-80, footnote):

To live one's daily life in the decisive dialectic of the infinite, and yet continue to live. This is both the art of life and the difficulty. Most men have complacent categories for their daily use and resort to the categories of the infinite only upon solemn occasions, that is to say, they do not really have them.

Again *Ibid.*, (p. 85):

If one were to say simply and directly that ten thousand years are but a trifle, many a fool would give his assent and find it wisdom, but he forgets the other: that a second has infinite value. When it is asserted that a second has infinite value, one or another will possibly hesitate to yield his assent, and find it easier to understand that ten thousand years have an infinite value.⁵

Is this dialectic about time radically discrepant with the insight into Zen which Dr. Suzuki (*Philosophy East and West*, July 1951, p. 9) has vouchsafed us

Eternity is present only in the midst of birth and death, in the midst of time process. I raise a finger, this is in time, and eternity is seen dancing at the tip of it?

It may be said that Kierkegaard, the believing Christian, posited a Personal God with Whom Oriental religions can simply have nothing to do. The great Dane's verdict (*Journals*, entry 1388) should be an eye-opener.

But while dons and parsons drivel on about the millions of proofs of God's personality, the truth is that there are no longer the men living who could bear the pressure and weight of having a personal God.

Sri Ramakrishna was of course, a notable exception. Swami Vivekananda summed up Ramakrishna Vedanta in a single piercing statement in his 'Paper on Hinduism.' (Miscellaneous Essays):

The Hindu religion does not consist in struggles and attempts to believe any dogma—not in believing but in *being and becoming*. (Italics not mine.)

The 'watch word,' of the Vedanta set down in the Lecture on 'Realisation,' is

Realise religion, no talking will do. (Italics not mine.)

Most of us live in a small world ruled by a monopoly of doctrines, dogmas, theories, practices, institutions and societies and are, therefore, unable to meet the great challenge of Sri Ramakrishna and Swami Vivekananda. But they have left a beacon burning in our midst which lights up the darkness that shrouds us.

(concluded)

⁵ In a critical survey of Scandinavian philosophy in *Philosophy Today* (ed. by Schaub, Open court, 1929), Hoffding remarked that Kierkegaard made the 'postulational point of view' influential in Denmark. But it should be noticed that Kierkegaard's postulationism is not pragmatic subjectivism. He tells us that 'the eternal essential truth is by no means in itself a paradox; but it becomes paradoxical by virtue of its relationship to an existing individual.' *Concluding Unscientific Postscript*, p. 183.)

TEACHINGS OF THE NINE SAGES

SRIMAD BHAGAVATA

By T. A. KRISHNAMACHARYA M.A., B.L.

(continued from February '52 issue)

Sage Hari proceeds to instruct the monarch on the practices, conduct and indicative signs of the supreme Bhagavata (Devotee) after enlightening him on the Bhagavata's Dharma. This section is understood by Vopadeva as the quintessence of Vira Rasa or the heroic mood of approach towards the Lord (God.) Care, however, must be exercised in understanding this. This heroism of the Bhagavata is not the foundation of his love towards God: rather, his love towards God is of such fibre that all worldly values of a sense-ridden life are not given so much as a passing thought. Utter humility born of love towards God goes hand in hand with heroism in total rejection of worldly-values. Does not Nammalvar proclaim boldly in *Tiruvoyamoli*.

சொன்னால் வீரோதமிது ஆகிலும் சொல்லுவன்
கேண்மினோ
என்னாவின் கவி யானொருவர்க்கும் கொடுக்க
கிலேன்
தென்னு தெனுவென்று வண்டுமுரல் திருவேங்
கடத்து
என்னுனை என்னப்பன் எம்பெருமான்
உளனாகவே
III. 9. 1.

If thus I speak, it means hostility;
Yet speak I will, so hark to me!
While He, my Lord, my He-elephant, my Sire
Is here, of Vengadam, with choir
Of buzzing beetles, ne'er to man shall be
The gift of my lips' minstrelsy.

This is heroism in the word's true import and the entire section is saturated with this Rasa on relishful mood.

HOW THE BHAGAVATA MOVES IN THIS WORLD

This is purely subjective and is therefore a very valid test for each to know whether he is on the Godward path even to a little extent. The devotee receives all sense-objects through his senses: yet he neither hates nor rejoices, for he knows that everything is the product of Vishnu's (God-heads') inconceivable powers. How does this knowledge help him to remain unruffled under all worldly contacts? Here Sri Madhvacharya's commentary on the following Gita sloka (verse) furnishes an answer.

मात्राम्यर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

Gita: II. 14.

The word तु in the above verse is understood as an interrogation, the sense according to the revered Acharya being:—O Son of Kunti! Do you think that these contacts of the objects with the senses alone and their mere perception, whether they are good or bad, can become the source of pleasure and pain? No. They alone cannot. They are capable of becoming such when Abhimana or attachment is added to them. Attachment may arise in three ways: (a) The individual may regard the objects as good and love them (b) as hostile and hate them or (c) he may be so foolish as to look upon the body, the mind and the organs as permanently belonging to the self and so he may fail to see the difference between his self and the

perishable things. The contacts between the senses and the objects being always granted, they may give pleasure or pain or cease to do so as Abhimana or attachment is present or not. The knowing devotee (Bhagavata) is aware of the fact that the objects, the senses and the contact are all the inscrutable dispensation of God, forms no attachment or aversion towards these and is therefore unruffled by their changing circumstances. Chitraketu upakya-nam in Book VI of *Srimad Bhagavata* furnishes, a pointed example of this serenity of a Bhagavata to varied sense contacts. When Chitraketu was cursed by Goddess Parvati to be born a Rakshasa (Demon), he replied in all humility thus:

I do accept thy curse, for what thou and other Gods do is already fixed by Bhagavan (the supreme Godhead) of inconceivable potency. It is all the display of His Maya which settles the effect of good and bad deeds and becomes the cause of pleasure and pain in this circle of life and death called Samsara. Therefore I do not beg for the absolution from the curse.

In this connection Lord Paramasiva instructs his consort, Goddess Parvati in these words:

Those who bear heartfelt and unflinching Bhakti (Divine love) towards Sri Krishna (Godhead) and whose source of power is their knowledge and absence of worldly desires, have no other protector but Vasudeva. This great, peaceful and impartial Chitraketu is a very favourite follower of Vasudeva and so am I. Therefore O Goddess! thou shouldst not wonder at the conduct of these peace-loving, high souled and impartial devotees of the great Lord Vasudeva (Godhead).

The second subjective test by which the devotees of Bhagavan are known is that they are unagitated by the incidents of embodied existence like birth and death, cravings for objects, hunger, fear or fatigue. They know that birth and death relate to the body, cravings to senses, hunger to life principle (Prana), fear to mind and fatigue to Buddhi (mind in its discriminating aspect). They know that

they are other than body, mind, fleshy senses etc. and that in their unalloyed spiritual existence, their loving relations are only with Hari (Godhead) and His devotees and with none else—neither with souls, as such, embodied or disembodied or with matter. By such loving contemplation on Hari, the Bhagavatas are not deluded by specious arguments which point out limited existences as the unlimited God. The Bhagavatas know that direct service of God is true service of mankind and all other living existences.

The third and the most important subjective test is the devotee's unflinching reliance in all his activities on Vasudeva and none else.

न कामकर्मबीजानां यस्य चेतसि संभवः ।

वामुदेवैकनिलयः स वै भागवतोत्तमः ॥

Srimad Bhagavatam, XI. ii. 50.

He is the foremost devotee of the Lord in whose heart there is not that passion which is the seed of all material fruitive activity which envelops one in this and in succeeding lives. 'काम एव कर्मबीजानि' (Vopadeva) Why is this passion for material objects absent in his heart? Because his heart has already been filled to the brim with passion for Vasudeva.

His passion has Vasudeva alone as its abode 'whether Vasudeva (Sri Krishna) hugs me in His sweet embrace or tramples me under His feet or torments me by keeping Himself away from me.' (Sri Chaitanya Swami). Thus these devotees are *Parama Ekantins*. They love Sri Krishna alone and see their own Krishna as the indwelling principle in all other deities. Their love is not lukewarm, diluted as it is by allegiance to two or more deities exercising co-ordinate jurisdiction derived from some other unknown, unknowable entity, who, devoid of any activity, yet is said to manifest Itself in the form of many gods. The Bhagavatas are wedded to one God, who has the power to claim them as His own in an intimate communion: in

short, they do not commit the offence of spiritual polyandry!

INDICATORY SIGNS OF A BHAGAVATA

Now follows an objective test by which one is able to readily say who is not a Bhagavata:

न यस्य जन्मकर्मभ्यां न वर्णाश्रमजातिभिः ।

सज्जतेऽस्मिन्नहंभावो देहे वै स हरेः प्रियः ॥

XI. ii. 51.

That devotee is the favourite of Lord Hari, who having no attachment to his body, is not proud on the score of his birth in a superior caste or virtuous family or of his work and practices like a due performance of Vedic duties or penances or of his station in life like Brahmacharya etc. They know that all these pertain to the body which is an accretion to the unalloyed spiritual sparks they are.

As all these qualities of the Devotees are to be aimed for by the aspirant who is on the path to Bhakti, it follows as a corollary that during the stage of sadhana or (spiritual practice), he should avoid those places or circumstances which are congenial to the birth of haughtiness due to these, in reality, unessential differences. This haughtiness is only an expression of *dehatmabhava* or mistaking the body for Atman which is called *Ahankara*. The devotee is totally devoid of this. Again he is bereft of all traces of *Mamakara* or the feeling of owning things or persons as his—an offshoot of *Ahankara*. He is considerate and equal to all, there being in his *mind* (Vopadeva's reading) no distinction as 'his' or 'others'. This gives the direct lie to the propaganda that attachment to Sri Krishna is sectarianism. The Bhagavata monotheist combines exclusive worship of Vasudeva with an ability to see Him as the immanent principle in all other deities and all beings. To him, deities and all beings are unalloyed spiritual entities and his Sri Krishna is not the God of any particular race or clime. A Bhagavata knows no heathens or pagans!

The Question again is; how is it possible to gain this equality of vision, living as we

are in a world of infinite inequality. The Bhagavata gains the vision of equality of all living beings in a twofold manner: he sees every one of them as a compound—a mixture of matter and spirit: to these beings, as such compounds of spirit and matter, he is equally indifferent as they are not, either taken in conjunction or separately, entitled to his love. But to the living beings as verily the temple of his one God, he is equally loving. But even in this immanence, he sees God as the supreme spiritual person and not as an abstract principle: hence it is that no one is a heathen or pagan to a Bhagavata. He sees his Godhead in all living beings—a Godhead with whom it is possible to have loving relations and in the fullness of his vision, his devotion to such a Godhead of his is not in the least disturbed by other principles like soul or matter or a combination of both, however exalted they may be in worldly view. The following sloka (verse) is one of the most well-known among the students of *Srimad Bhagavata* scripture:

त्रिभुवनविभवहेतवेऽप्यकुण्ड-

स्मृतिरजितात्मसुरादिभिर्विमुग्यात् ।

न चलति भगवत्पदारविन्दा-

ह्वनिमिषार्धमपि यः स वैष्णवाग्र्यः ॥

XI: ii. 53.

He is the foremost Vaishnava who is not lured from his loving contemplation of Bhagavan's Lotus Feet even for a split second by any consideration of securing the sovereignty of even the three worlds. Why? Such Lotus Feet are coveted and searched for by even the celestials who are Ajita-minded (God-minded).

The Bhagavata gets what the celestials merely search for. And having had a taste of the lotus feet of the Lord, in immanence and transcendence, he has no use for all the material enjoyments of the universe, which are to him insipid. Here it is useful to remember the Gita sloka;

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

II. 59.

Worldly enjoyments of a person who practises abstinence therefrom are subdued but the relish of such enjoyments continues to linger in him. But even this relish does cease when the Absolute God of Infinite Auspicious Qualities is seen.

Why? The direct seeing of Bhagavan produces such infinite, indescribable joy that all other pleasures cease to be such for one who has tasted this bliss. This attachment for the Divine goes *pari passu* with a corresponding detachment from the lower objects, even as a mildly sweet thing ceases to be sweet, if taken after a course of highly sweet delicacies. Thus the omission to be diverted from a loving engrossment on Lord's Lotus Feet by worldly delights is due, not to any volitional refusal on the devotee's part to enjoy the latter but to the intrinsic sweetness of the Feet themselves which render all other material delights, stale. In short, the devotees are 'eunuchs for the King of God's sake'! (*New Testament*)

But, objects the Jnanin (the pseudo-Vedantin): is not all experienced joys, a mixture of happiness and sorrow? Sorrow peeps at the corner even of the attainment of one pleasure in a twofold shape (a) as a desire for another kind of pleasure, imagined to be superior to one already attained (b) the circumstantial difficulties in the enjoyment of achieved pleasure, due to sickness, sorrow, fear etc! If the foregoing verse in an answer to the first, what about the second, asks the Jnanin? He is answered by a beautiful example. How can any sorrow or sickness or fear for the matter of that any limitation of awareness linger in the minds of the devotee when it is illumined by the moonlight of the nails on the tender shoots of Lord's feet—the feet that measured the entire universe of three worlds? How could the scorching

heat of the sun persist when the refreshing moon has risen in the horizon?

This teaches the all-pervading nature of a formful God—a concept which escapes the comprehension of the adherents of the formless Absolute for the simple reason that their thoughts are cast on the mould of matter. They forget the fact that it was the little Vamana, who, in his Trivikrama form measured the entire universe with His Feet and proved the eternal relationship of all being to His Feet: they also forget the fact that the cosmic form which transcended the grasp of even the highest seers was taken by Sri Krishna of entrancing *Shyamāsundara* form. The spiritual form is not to be confined within the four walls of the properties of matter. And it is in their very objection to a formful Absolute that the jnanins or adherents of the formless Absolute stand condemned as the materially minded. This is also the message of the 'Damodara' episode in Dasamaskandha (10th Book) of *Srimad Bhagavata*—the infinity of the seemingly finite form of God. When mother Yasoda tried to bind the Divine child Krishna, she always found the cord a few inches short for the purpose, every time she supplemented her stock with fresh ones: and it was only after the Lord Himself wished to spare His mother trouble that she bound Him. It is this message again which is forcibly brought out in the Gita Verse:

अव्यक्तं व्यक्तिभापञ्च मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमुत्तमम् ॥

VII. 24.

The ignorant consider me as something unmanifest (Brahman) at first and made manifest afterwards. They do not know my supreme state—immutable and transcendental.

Sri Madhvacharya, commenting on this verse, says: 'This sloka answers the Question: What is that peculiarity or difference between Thyself and other Gods by which the fruits accruing to those who

come to Thee become Infinite, whereas those relating to other Gods are limited? The answer is 'My nature is परं= quite different from that of the other Gods. One point of difference between Myself and other Gods is my not being subject to a body produced out of matter. Empiric laws as to matter cannot be applied to the aprakrita (non-material spiritual) form of God. Says Brahma Deva:

अथापि ते देव पदाम्बुजद्वय-

प्रसादलेशानुगृहीत एव हि ।

जानाति तत्त्वं भगवन्महिम्नो

न चान्य एकोऽपि चिरं विचिन्वन् ॥

X. xiv. 29.

O Lord! he, who is blessed with the minutest grain of favour from the couple of thy Lotus Feet, is in the know of thy glorious deeds and none else, even if they are in quest of Thy truth for aeons on the strength of their empiric knowledge. Sages like Nammalvar gave themselves away exclusively to that spiritual form which defies all physical laws!

சுருங்குறி வெண்ணெய் தொடுவுண்ட கள்வனை
வையம் முற்றும்
ஒருங்குறவுண்ட பெருவயிற்றானை மாவலிமாட்டு
இருங்குறளாகி இசையவோர் மூவடி வேண்டிச்
சென்ற
பெருங்கிறியானை யல்லால் அடியேன் நெஞ்சம்
பேணலதே
நம்மாழ்வார் திருவிருத்தம்—91.

None my heart longs for save the thief who touched
And ate the butter in the close packed hoofs—
Him of the belly huge who at a gulp
Swallow'd the world: the trickster who as Dwarf
Gained the three steps great Bali granted him.

The Bhagavatas worship the feet of the Lord and after being comforted by the moonlight emanating from their finger nails, how could they be exposed again to the scorching heat of sense enjoyments or of empirical knowledge. In their mind and, their tongues dwell for ever the holy names of Sri Krishna. Having thus answered in detail the queries of King Nimi, Sage Hari concludes his teaching on this section with a recital of the essence of the loving relation between Bhagavan and Bhagavatas.

विसृजति हृदयं न यस्य साक्षा-
द्भरिखशाभिहितोऽप्यधौघनाशः ।
प्रणयरशनया धृताङ्घ्रिपद्मः
स भवति भागवत्प्रधान उक्तः ॥

XI. ii. 55.

'He is the foremost Bhagavata whose heart is fastened to the Lotus of Lord's Feet securely by cords of love and whose heart is never left by Hari Himself, who destroys all sins of one, who utters unconsciously though, His name.'

That omnipotent God, who is gracious enough to purify all who utter His name even inadvertently, is bound hand and foot, to the heart of His devotee by the cord of the said devotee's love. God rules the universe, creates, sustains and destroys it only when His devotee's release Him for such work! An incident in the inspired vision of Villiputtur Alvar illustrates this aspect of mutuality between God and devotee in no small measure. When Sri Krishna asked the Pandavas if there was any means of stopping the impending Mahabharata war, Sahadeva, the youngest and the wisest of the five answered the Lord that the said war was part and parcel of the Lord's scheme of world governance and that there was no means of preventing it unless Lord Krishna Himself is bound, hand and foot and prevented from acting. When Sri Krishna asked Sahadeva how He could be bound, Sahadeva manifested such a loving mood towards the Lord that the latter could not either get away from him or spare any of His thousand forms to do His work. Sahadeva's cord of love was comprehensive and complete and only when he released Him that the Lord could act.

But this is only one side of the mutuality. Neither could the devotee escape from the Lord, however much he may wish to, thanks to the varied moods the Divine Lover adopts to enliven His devotee's love. When Sri Krishna disappeared from the

midst of the Gopis (milkmaids) of Vraja, they could not return home. They were tied to the sandy banks of Yamuna in a thick forest by the cords of Divine amour, where they sang Gopika Geeta in a Chorus. In Vidagdha Madava Radhadevi complains to her Sakhi (companion) that however much she desires to escape from that Lord whom the great sages strive in vain to retain within their heart for a few seconds, she fails in her attempt as Sri Krishna playfully bars her way with both of tender hands! This mutuality of love

between the Lord and the devotee is the final epitome of the entire Bhagavata Bhakti. The Alvars were smitten with this. Truly Thirumalisaipiran exclaims:

“இன்றுக நானாயே யாக இனிச்சிறிதும்
நின்றக நின்னருள் என்மாலதே—நன்றுக
நான் உன்னை அன்றி இலென் கண்டாய்
நா ரணனே !
நீ யென்னை யன்றி இலை ”
நான்முகன் திருவந்தாதி; 7.

Let Thy grace be for me to-day or to-morrow,
or let it wait for a little more and come
later, I am sure, O Narayana! that I am not
without Thee Nor art Thou without me!

(to be continued)

A LETTER OF SWAMI TURIYANANDA

(Translated from Original Bengali)

Sri Hari, my Refuge

ALMORA

1.1.1916

DEAR...

I have received your letter dated 27.12.15 and noted the contents thereof. I am glad to know that you are likely to get some help from H—and that you have no hesitation in accepting it. It has given me special joy to learn that you are used to taking instructions from Rev. Swami Saradananda in reference to your work.

You may receive news from Ranchi sometime after wards; even some help might come. The Lord will, in truth, some how get going His work—be not worried. Go on working to the best of your capacity and knowledge. Your special attention should be on God alone. God alone should be your fundamental concern. Know all others to be mere *nimittas* (instruments). Work on. Harbour no fear or anxiety. The Lord will provide for everything.

I am sorry to learn that you had not been keeping well. I have written to you previously and I repeat, you should keep an eye on your health, for if your health goes wrong, the work will suffer. I am, however, very glad that your mind is free of troubles now. Always cultivate remembrance of the Lord.

With love and good wishes,

Your well-wisher
SRI TURIYANANDA

चरैवेति

AN ANCIENT CAPITAL

Lying along the river bank, the entire country 'abounded in corn and wealth.'¹ It had numerous tanks² and places for distributing water; and 'agriculturists and cowherds'³ got special facilities there. The provinces were 'filled with prosperous people'; and 'men and women were happy' with 'meetings and festivities.' 'Unrighteous people left'; and 'ill feelings were absent.'⁴

'The capital was a beautiful and mighty city' inaccessible by 'its wall and deep moat', its 'doors and gates'. 'It was crowned with stately edifices' and protected with 'all kinds of instruments and arms.'⁵ Within it lived 'thousands of warriors, light-handed and accomplished in fight' but too chivalrous to hit 'persons, lorn or abandoned, or hiding or fugitive.'⁶

Alas! Our evolution has made us indiscriminate slayers of combatants and non-combatants alike!

The city had 'spacious roads, well laid out.' They were 'scattered with blown

blossoms' from trees planted on the sides. 'Regularly sprinkled with water, the broad highways...with well-arranged rows of shops...looked beautiful.'⁷ The city 'abounded in paddy and rice (a dismal prospect for us, moderns, even after some few five years' plans!); and its water was as sweet as the juice of the sugar cane.'⁸ It had numerous 'gardens and mango-groves'⁹ from which 'persons having sported in the evening used to rush out (at break of day).'¹⁰ There were also 'theatres' and special sporting places for females.¹¹

'The best specimens of humanity' lived there, 'righteous-souled, widely read, contented, non-covetous, and devoted to truth.' 'None was found given up to lust.' In respect of occupation and conduct, men and women were spotless like sages.' 'All were clean, daubing their limbs, perfuming their persons and feeding on pure food.'¹² (Granted that these conditions existed only in the poet's imagination, how many

¹ निविष्टः सरयूतीरे प्रभूतधनधान्यवान् । Valmiki, Bala V 5.

² तटाकैश्चोपशोभितः । Ayodhya C 43.

³ सर्वे कृषिगोरक्षजीविनः C 47.

⁴ सुनिविष्टजनाकुलः....प्रहृष्टनरनारीकः समाजोत्सवशोभितः....विवर्जितो नरैः पापैः C 43—46.

⁵ नगरी तत्रासील्लोकविश्रुता श्रीमती दुर्गगम्भीरपरिखां दुर्गामन्यैर्दुरासदाम्....कपाटतोरणवतीम्.... उच्चाटालम्बजवतीम्.... शतप्रीशतसंकुलाम्....सर्वयन्त्रायुधवतीम् ।

⁶ लघुहस्ता विशारदाः....हन्तारो....तादृशानां सहस्रैः....महारथैः....ये च बाणैर्न विच्यन्ति विविक्तमपरावरम् । Bala V. 20—22.

⁷ सुविभक्तमहापथा....राजमार्गेण महता सुविभक्तेन शोभिता । मुक्तपुष्पावकीर्णेन जलसिक्तेन नित्यशः । सुविभक्तान्तरापणाम् । Bala V 7—10.

⁸ शालितण्डुलसंपूर्णमिच्छुकण्डरसोदकम् V 17.

⁹ उद्यानाम्रवणोपेतम् V 12.

¹⁰ उद्यानानि सायाह्ने क्रीडित्वोपरतैर्नरैः । समन्ताद्विप्रधावद्भिः Ayodhya LXXI 22—23.

¹¹ वधूनाटकसङ्घैश्च संयुक्ताम् । Bala V 12.

¹² नरोत्तमसमावृताम् । Bala V 19. धर्मात्मानो बहुभुताः । नरास्तुष्टाः धनैः स्वैः स्त्रैरल्लब्धाः सत्यवादिनः । कामी वा न.... इष्टुं शक्यं....सर्वे नराश्च नार्यश्च धर्मशीलाः सुसंयताः । उदिताः शीलवृत्ताभ्यां महर्षय इवामलाः । Bala VI 6—9.

modern rulers have been able to realise them in their field of work ?)

On festival days, 'standards and pennons were reared up in the abodes of the gods, at crossings, on highways, over the chaitya tree, the warehouses of merchants, abounding in goods, over prosperous mansions of householders, all council houses and conspicuous trees.' 'The multitude then heard music—soothing unto the ear and the heart—of stage-managers, dancers and singers chanting.' Then 'men crowded into

the highways out of curiosity' and 'boys played in groups...on terraces and in doorways.'¹³ It was only when calamities came, like the death of the ruler, that 'abodes of the deities were not swept or decorated, or their images worshipped' or that 'traders looked anxious and their business stopped.'¹⁴

Does a modern city, under similar conditions, differ essentially from this ancient city of King Dasaratha?

भग चरैवेति !

SUBANDHU

NOTES AND COMMENTS

REFLECTIONS ON DISPENSABILITY

India today stands poised to just begin a brave new march ahead. By rare good luck some of the noblest and ablest men of the contemporary world are to conduct and guide her affairs—inner and outer for the next five years. India is indeed hopeful and the world watchful. Success of India in her commission at home and mission abroad will mean a reemergence of humanity as a whole. Success of India will mean world-peace. And world-peace will usher in a great new age of prosperity everywhere in the world. When all the resources of humanity, scientific and other, are diverted to constructive purposes, we can make a new heaven on earth. It is indeed significant that India is going to open a new leaf of history under the grim shadow of a terrific world-crisis.

As Indian affairs stand today, much of her future seems to depend on the few rare men at the top. They constitute one of the richest assets of India, nay of the world, when properly understood. But, if we are permitted to strike an unpopular paradoxical note, they are also in a sense, the weakest points of the nation.

This nation seems to have worked itself up to depend too much upon few long over-worked leaders. These leaders have grown in the national mind like a new definition of indispensability. There has been excessive centralization of the nation's hope and faith around few men. The nation does not seem to remember that they were tired and old and had a right to rest. All that it knows is that they are indispensable. Sometimes, if we may say so, this indispen-

sability is cultivated by implication by some leaders themselves. Sometimes it is thrust on them by the idolising people in their selfish requirements or fear of future.

C. R. typifies the latter case.

We do not know how many people have felt the deep pathos of the situation under the iron compulsion of which C. R. had to allow himself to be torn back to administration from the 'anticipatory fancy in my garden of peace'. As far as C. R. himself is concerned, his self-abnegation, crushed out by the situation, is exemplary. And by and large people seem to be happy and thankful for this. But viewed from the comprehensive national standpoint it signifies a terrific poverty of human material. Not only that, this non-recognition of old and tired peoples' right to rest bespeaks also an unwholesome change in Indian temper. Our heroes in India today are those ever perspiring men who have no time to study or meditate. In those days of India when life was understood at its depths and heights every one's right to contemplative rest was acknowledged and also provided for. After a particular age every decent and cultured man was expected to retire to exclusively devote himself for higher self-culture. They it were who kept the fundamental vision of the society clear, even without having much to do with society. 'No use talking of bygone days,' some will say, 'our circumstances are different'.

Well, even talking of burning today we have to give President Truman due encomium for the determined detachment with which he has refused to stand for fresh election. Here was a true democrat who had the courage to feel himself absolutely dispensable at such a crucial time of American history and tell his people so, unequivocally.

Here was the essence of democracy—serve your term best and fade away.

When by serving more a leader makes himself more and more indispensable, notwithstanding his spectacular achievements, it is worthwhile finding out whether or not somewhere there has been some big mistake in his leadership. Personal growth of the leader should not be at the cost the people's confidence in themselves. A truly great leader is he who while growing within himself grows around him also. He has a genius for quickening greatness in others. A leader who leaves darkness and pigmies behind him has not functioned ideally. When a truly great leader leaves he drops like a flower not only leaving the fruit behind, but also other buds around him ready to blossom forth.

When the Mahatma was whisked away by destiny without notice, it was found that he had left stalwarts behind. They have given India security, stability, faith hope and courage. But they also have somehow generated in the mind of the nation a sense of indispensability about themselves. This, we feel, is not good for the future of India. We require national solidarity, integration and cohesion no doubt, but all these should not come only as results of the leadership of the indispensable few. India's solidarity must be an outcome of the decentralization of national hope and faith. To this end our leaders owe it to the nation to succeed in progressively feeling and making themselves dispensable. Then alone there will be a general quickening of manhood in the whole nation.

India today seems to be sharply tending to lose her characteristic inwardness. Mere frantic political work however selflessly done should not become our national ideal. We must also preserve our ancient openings to *maha-prasthanas*. Otherwise we will lose our links with the fountains of peace.

¹³ Ayodhya VI 11—14. (देवतायतनेषु च....जनता ततः) चत्वरेषु गृहेषु च बाला अपि क्रीडमाना गृहद्वारेषु सङ्घाः 15—16.

¹⁴ Ayodhya LXXI 36—42. (श्रुता नो यादृशः पूर्वं वृषतीनां विनाशने....संमार्जनविहीनानि...देवागाराणि शून्यानि... देवतार्चाः प्रविद्धाश्च...नष्टव्यापारयन्त्रिताः ।)

The future of India depends neither on bringing old horses back to buckle nor on keeping the prize-horses in reins for all times, but in catching fresh wild desert

horses by the mane and bend their imperious shoulders to the arduous task of construction.

9.5.52

REVIEWS AND NOTICES

THE SEVEN STEPS TO THE NEW AGE: BY PAUL RICHARD; PUBLISHED BY GANESH & CO. (MADRAS) LTD., MADRAS-17, PAGE 128, PRICE RS. 3/-

The Seven Steps to the New Age is dedicated to 'New India, the heart of Rising Asia'. This is an ambitious planning for the creation of a new world-order at once humane and spiritual. These two motifs of humanism in its broadest connotation and spirituality in its deepest mystical aspect dominate the entire book. The leading manner of the work is to work out practical and concrete steps for creating the new order. It consists of seven chapters presumably arranged in the order of increasing significance. The first chapter outlines the principles that ought to mould the pattern of new education. They are (1) Emphasis on general culture in the place of premature specialization (2) integration of knowledge and culture and (3) increasing the range of the individual's interests and loyalties. The second chapter enunciates the central problem of social organization in terms of the conflict between individual liberty and social unity. Exclusive devotion to either of the two ideals is ruinous and the root of both the extremes is traced to be lack of consideration for humanity, which is at once a liberating and consolidating concept. The author heartily disapproves of the current forms of totalitarianism as embodying the craving for power and vulgar democracy as embodying fear of superiority and true greatness. In the economic sphere, while private enterprise is not tabooed, the vice of capitalism is said to be that it makes enterprise public, and that in an anti-human way. So the

genuine advance on this state of affairs is collectivization not jeopardizing the basic humanitarian principle. This two-fold democracy, political as well as economic can be safeguarded by the adoption of (1) functional representation (2) a kind of platonic institution of sage-rulers and (3) political dominance of internationally-minded citizens. The third chapter envisages the international situation that could fit in to the new age. The main proposal of the author is that a creation of few large federations like U.S.A. and U.S.S.R. including, accommodating and working for the well-being of all the nations would bring about the era of peace. The fourth chapter is, in a way, the least likely to command acceptance. It reads a certain pattern into the various civilizations of the past, comprising their birth, infancy, maturity and decay and reads the same pattern into the whole history of civilization. The history of civilization, is said to have reached a stage which corresponds to the stage of decay in the separate civilizations. The saving fertilizing factor in that stage has been the contact with a new and vigorous cultural system in the case of the different civilizations. Similarly world civilization can be saved if the comparatively alien cultures, Russian power, China's joy and Indian wisdom would combine. This is a kind of internal re-juvenation corresponding to cross-fertilization of cultures. The system and the prophesy, animated by a lofty hope, are too neat and simple to have either the validity of history or the theoretical persuasiveness of philosophy. That wisdom, joy and power have to build up the future is certain enough, but to seek for them only in these three nations is

a flattering non-truth. The interpretation of world-history in any such linear presentation is an error, not frequently indulged in after Spengler and to seek for perfection or re-vitalization from any particular national or regional culture is to sacrifice the universal for the sake of the particular. It would be profounder and truer to maintain that a deepening of spiritual awakening is the only re-juvenation that is possible and is called for. Nothing so refreshes and revitalizes man as sheer self-knowledge. The fifth chapter is devoted to what is termed 'cosmic consciousness', the consciousness by and through which the individual ego dissolves into the infinite cosmic totality. Many concrete testimonies are alluded to and the scientific objectivity of the notion of cosmic consciousness is treated as beyond dispute. Considering the supreme importance of the idea something more in the nature of proof or argument would have been invaluable. Now, as it is, we merely face a baffling affirmation. Even if it were a positive reality, nay, the only positive reality, how it is 'new' needs elaboration. The idea is old, as old as Plotinus in the West and the Upanishads in the East. Perhaps the author means that this spiritual entity must be made a perpetual possession in the modern world. Even that meaning is enshrined in all the ancient gospels of the cosmic consciousness. Truth is truth even if it is as old as the rocks.

Why need everything of value be an innovation?

The sixth chapter performs a two-fold task, that of dethroning the idea of God and of adoration to the immanent Infinite. Incidentally all theological formulations are discarded. While it is necessary to be clear about the limitations of anthropomorphic theism it is not quite possible or necessary to squeeze all ideas of God into the condemned shape. Both in the field of religion and philosophy there have been formulations of the notion of God answering the needs of the deepest mysticism and loftiest intellectuality. The concept of the immanent infinite, is not an alternative concept, but one of the aspects and implications of the idea of God. It has only the doubtful advantage of lending itself to semi-materialistic description. Creeds are condemned but here we have the author's own creed coming up full-fledged sketching the unfoldment of the

infinite through space, ego and love. The problem of evil, asserted to be insoluble in the old religious philosophy is not attempted to be solved in the new creed. It is to be feared that it has been 'shelved.'

The last chapter pictures the new life emanating from the consciousness of the infinite. Its two special features are renunciation and beautification. The ideal is at once ascetic and aesthetic.

The book is a bold adventure in world-building and embodies heroic proposals and heroic rejections. Its main direction is pragmatic yet mystical. It is entirely possible to be stimulated by it into creative thinking on very healthy lines without concurring with many a proposition of the author.

S. S. RAGHAVACHAR

SANSKRIT LITERATURE BY K. CHANDRASEKHARAN, M.A., B.L., AND BRAHMASRI V. H. SUBRAHMANYA SASTRI, PUBLISHED FOR THE P. E. N. ALL-INDIA CENTRE, ARYASANGHA, MALABAR HILLS, BOMBAY 6, BY THE INTERNATIONAL BOOK HOUSE LTD., ASH LANE, FORT, BOMBAY 1. PAGES 308, PRICE RS. 6.

This book is a very useful contribution to the History of Sanskrit Literature. The one noteworthy and attractive feature of this work is that it does not concern itself very much with a dry discussion of the dates of poets and the disputed authorship of works. It is more a critical and sympathetic appreciation of Sanskrit Literature, helping the reader to properly understand and appreciate the contents and the worth of Sanskrit Literature; it does not lightly dismiss as irrational the views of the orthodox school of thought. On the contrary effort is made to give a reasonable interpretation of them.

The book is divided into nine chapters. It is maintained in the first chapter that Sanskrit like any other language must have been a spoken language. It is Sanskrita 'a language turned to perfection' because in it alone there is a harmonious blending of sound and sense and because it contains enough words for conveying infinite varieties of thought and subtle shades of meaning. Sanskrit though wishfully imagined to be dead by some, is still living in all its vitality in the various modern Indian languages that are spoken today.

The second chapter briefly traces its history and growth from the Vedas to the classical literature. In regard to the Vedas, the authors agree with the orthodox opinion that they are *apauruṣeya*.

The third chapter deals briefly with Prakṛita languages that have sprung from Sanskrit.

The fourth refers to Puranas and Itihāsas and to their usefulness in research work in the field of ancient history.

Sastras are the subject matter of the fifth chapter. A brief account of Darśanas both Astika and Nāstika is given, a larger space being devoted to an exposition of the Advaita system of Sāṅkara.

The next three chapters, sixth, seventh and eighth appear under the heading 'Kavyas.' The sixth chapter is devoted to Sanskrit Poetics. There is an instructive and illuminating discourse on the Dhvani and Rasa schools of thought, while other schools are lightly touched upon. Then there is a list of writers on Sanskrit Poetics together with their dates.

The seventh chapter deals with what are styled 'Śravya Kavyas.' An exhaustive list of poets is given down to the present century, thus proving that the current of Sanskrit Poetry has not yet dried up. In this connection, it should have been worthwhile mentioning the name of Sri Parikṣit, the late Maharaja of Cochin.

The next chapter deals with dramas in Sanskrit Literature. One fails to understand why Sanskrit dramas which are also Kavyas have not been brought under the heading Kavyas while the Alankāra Literature which is not a Kavya Literature though it deals with Kavyas has been brought under that heading.

An anthology of Sanskrit passages illustrating the types of compositions beginning from the earliest period down to the latest is given in English translation.

On the whole the book is a welcome contribution and is bound to stimulate interest in the study of Sanskrit.

K. V. SUBRAHMANAYA SASTRI M.A.

LETTER TO THE EDITOR

DEAR SIR,

In the review of the 'Silver Jubilee Commemoration Volume of the Indian Philosophical Congress' published in the March issue of the *Vedanta Kesari* it is said:

'That the Indian Philosophical Congress was an off-shoot, in the sense, of the Science Congress is an event of some significance.'

Permit me to say that this is not a fact. So far as I can see there is nothing in the Silver Jubilee Volume to suggest this.

Yours Faithfully

N. A. NIKAM

Joint Secretary,

Bangalore
20th March, 1952 Indian Philosophical Congress

BOOKS JUST PUBLISHED FROM

SRI RAMAKRISHNA MATH, MADRAS 4
English:

1. Thus Spake Vivekananda (5th Edition)
Price—As. 6.
2. Thus Spake Sri Ramakrishna (New Book)
Price—As. 6.

Sanskrit-English:

1. Narada-Bhakti-Sūtras (2nd revised Edition)
by Swami Tyāgishānanda Pp. 266;
Price Rs. 3.

Tamil:

1. Hindumathasaram (New Book)
by Swami Nirvedānanda
(translated from original English
by Swami Paramatmananda)
Pp. 248; Price Rs. 2-4-0
2. Bhajanavali (3rd Edition)
Pp. 338. Price Rs. 3.
3. Sarada Devi Charitam (4th Edition)
Pp. 144; Price Rs. 1.

He who does not know the divine law cannot become a noble man.

He who does not know the laws of right conduct cannot form his character.

He who does not know the force of words, cannot know men.

CONFUCIUS

NEWS AND REPORTS

THE GOLDEN JUBILEE CELEBRATIONS OF THE RAMAKRISHNA MISSION HOME OF SERVICE, BANARAS

The Ramakrishna Mission Home of Service, Banaras, celebrated its Golden Jubilee from the 6th to the 9th March, 1952. The celebrations which were attended by very large gatherings on all the four days, were a grand success.

An exhibition on health and hygiene, held through the courtesy of the Govt. of Uttar Pradesh, drew large crowds on all the days. On the western side, scenes relating to the life of Sri Ramakrishna and Swami Vivekananda and the spread of the Ramakrishna Organisation were exhibited by means of beautiful art drawings and models. On the northern side, the long and spacious verandah of the Library building was utilised for the display of the activities of the various centres of the Ramakrishna Mission in India and abroad, by means of pictures, photos and paintings.

The celebrations commenced in the early morning of the 6th March, 1952 with a procession led by Swami Vishuddhananda Maharaj, the Vice-President of the Ramakrishna Mission. Swami Vishuddhananda formally opened the celebrations with a speech bearing on Seva-dharma. He invoked the blessings of Sri Ramakrishna for the success of the Jubilee celebrations. Swami Vimuktananda and Swami Japananda spoke next, elucidating the ideal of service to the suffering humanity.

In the afternoon, His Highness, Sri Vibhuti Narain Singh Bahadur, Maharaja, Banaras, presided over a meeting at the commencement of which the Secretary of the Home of Service, read out a brief report of the activities of the Home for the past half a century.

Swami Vishuddhananda, Raja Priyānand Singh, Swami Jnanatmananda and Swami Chidatmananda spoke on the ideal of renunciation and service. After the presidential speech, the Maharaja inaugurated the exhibitions. A film show on health and education, and music ended the day's function.

On the 7th March, 1952 Sri Krishna Prasad, C.I.E., I.C.S. J.P., Director General, Posts and Telegraphs, Govt. of India, presided over the meeting which commenced as usual at 4-30 p. m. Speeches were delivered by Sri Rohit Mehta, General Secretary, Theosophical Society, Pandit Hazari Prasad Dwivedi, D. Litt., Head of the Hindi Department, Banaras Hindu University and Shri Haridas Bhattacharyya, Professor, College of Indology, Banaras Hindu University. After the meeting the public were entertained with a very interesting and educative dramatic performance by the students of the Rajghat Besant College and Montessori School and Nursery Section of the Central Hindu Girls' School, Banaras. Sri Satyanshu Mukhopadhyaya, Principal, Teachers' Training College, Banaras Hindu University brought the day's function to a close by moving a vote of thanks to the chair and the audience.

On the 8th March, 1952, Dr. K. C. K. E. Rajah, Director of Health Services, Govt. of India, inaugurated the X-Ray Department of the Home in the afternoon in the presence of many eminent doctors of Banaras including the President of the Medical Association, Banaras. Captain S. K. Chowdhury, one of the Members of the Managing Committee of the Home of Service, thanked the Director for kindly opening the Department. He offered thanks also to the Govt. for their kind donation of Rs. 600/- and to the proprietors of M. Bhattacharyya & Co. for their generous donation of Rs. 20,000/- towards the construction of the X-Ray buildings in memory of the late Babu Mahesh Chandra Bhattacharyya of many charities. Dr. Rajah presided for sometime over that day's meeting. He gave assurances of financial help from the Govt. of India for the institution. As he had to leave Banaras that very evening, Swami Vishuddhananda conducted the proceedings of the meeting after his departure. Dr. Hafiz Syed, Professor, Allahabad University, Miss Kartar Kaur Paintal, Headmistress, Central Hind Girls' School, Banaras and Swami Japananda spoke on India and World Peace, Service before self etc.. Dr.

Ramesh Chandra Majumdar, Head of the Department of Indology, Banaras Hindu University, in moving a vote of thanks to the chair made a beautiful speech. After the meeting there was a lantern lecture on Sri Ramakrishna and Swami Vivekananda by Swami Pranavatmananda which was very much appreciated by all. The day's function ended with grand music by eminent artistes.

On Sunday, the 9th March, the last day of the celebrations, Pandit H. N. Kunzru, President, Servant of India Society, was the Chairman of the meeting. Dr. K. K. Bhattacharyya, Dean of the Faculty of law, Allahabad University, Prof. Arabinda Bose, Banaras Hindu University, and Swami Gambhirananda, spoke on the Ideal of Service as preached by Sri Ramakrishna and Swami Vivekananda, Nationalism and Swami Vivekananda etc. The Chairman distributed a large number of prizes, to the winners of the essay, recitation and speech competitions which had been arranged for, as part of the Jubilee Celebrations, the students both boys and girls, of the local institutions, participating therein. A film show on health and education, and music ended the celebrations. Physical feats showing muscle control etc. were also demonstrated by the famous athlete, Sri Bhabani Ganguly, that evening.

Four publications as part of the Golden Jubilee Celebrations were made available to the public:

- (1) A Golden Jubilee Souvenir in English; price Rs. 3. 8. 0.
- (2) A Golden Jubilee Memorial Booklet in English at a nominal price of As. 2. only.
- (3) A Golden Jubilee Memorial booklet in Hindi at a nominal price of As. 2. only.
- (4) Swami Vivekananda's Ideal of Karma yoga in English (Swami Vishuddhananda's speech), distributed free.

THE RAMAKRISHNA MISSION RELIEF OPERATIONS IN RAYALASEEMA

It is now a month and a half since the Ramakrishna Mission started on 28. 3. 52 relief operations in the famine affected districts of Rayalaseema. Its first centre was started at Gollapalle in the Chittoor taluk. The Mission is now operating from a network of 27 centres spread out in four districts, Chittoor, Cuddappah, Anantapur

and Kurnool of which 5 are in the Chittoor district, 10 in Cuddappah, 3 in Anantapur and one in Kurnool.

Through its ten centres it is distributing milk to children and expectant mothers and till now it has given 3660lbs of skimmed or condensed milk to 36,408 persons. From its twelve centres it has distributed in cooked or uncooked form, 197 bags of rice and 172 bags of millets to 1,63,432 persons. Through its seven cattle feeding centres the Mission distributed Rs 7,000 worth of hay to 30,000 cattle. The Mission has also disbursed Rs. 6800 for deepening and renovating wells in Chittoor and Cuddappah Districts.

The Mission did fire relief in four places in Kanamalipalle in Siddhout taluk to 55 families who lost their homes in a fire accident, to 30 houses in Shalabad in Siddhout, to 12 families in in Ambavaram in Badvel taluk, and 13 families in Chaintakommadine in Cuddappa taluk. In Ygogottiveedu the Mission distributed saris to 40 women who were finding it difficult to attend gruel centres due to utter want of clothing. The Mission also distributed hundred pairs of chappals and some saris to women-coolies on the roads who were without footwear.

All the relief centres of the Mission are working well. It is very gratifying to report that in the Daniyancheruvu area where the Mission is operating its three biggest free grain centres 400 families who left due to utter helplessness have returned to their village.

15. 5. 52

RAMAKRISHNA MISSION T. B. SANATORIUM, RANCHI THE FIRST ANNIVERSARY

The 1st anniversary of this Sanatorium was celebrated on the 27th January, 1952 with Major General B. R. Tandon, the Deputy Director of Health Services, Eastern Command on the chair. The elite of the town attended the meeting. After the opening song, the Secretary read a short report, the summary of which is given below.

In the year under review there was accommodation for 40 patients, 28 in the General Ward, 7 in the Special Ward and 5 in cottages. Moreover a double-bedded cottage donated by Bata Workers' T. B. Protection Society has been recently completed. The total numbers of admissions and

discharges were 57 and 16 respectively. The total number of applicants for beds was 248. There were 11 free beds and 6 other patients were allowed considerable concessions during the year. Some out-door patients also came for consultation and A. P. or P. P. refills. The opening of an outdoor clinic is under contemplation. The paucity of funds stands in the way of materialising the scheme of ex-patients' colony where discharged patients will get shelter and suitable vocations. During the year 7 ex-patients discharged from different Sanatoria were provided for.

The most immediate need is the construction of the Administrative Block for proper housing of the Operation Theatre, the Laboratory, the Dispensary, X 'Ray, electrical treatment department and office. These are at present being inconveniently housed in small buildings, raised for other purposes. The construction work of Operation Theatre has been taken up but to complete the Block more funds have yet to be found out. The construction of a ward for women patients who have to be refused admission at present, suitable quarters for medical and nursing staff, and at least one more General Ward are urgently needed.

In conclusion, the Secretary expressed heartfelt thanks to all donors and well wishers.

After the report, Prof. N. K. Gour, the Head of the Department of Hindi, Govt. College, Ranchi, spoke in Hindi and Dr. Judugopal Mukherjee in Bengali. Both the speakers eulogised Swami Vivekananda and his message of renunciation and service. While Dr. Mukherjee dwelt at length on Swamiji's contribution in the national awakening of India, Prof. Gour stressed that Swamiji was the torch-bearer of the eternal Cultural Heritage of India through ages.

The President, Major General Tandon, observed that now in free India there was a greater scope for building up such humanitarian institutions and to fulfil the dreams of the great Swamiji who as a bare-footed itinerant monk found out the true India in the villages. He admired the band of Sannyasins who carried on the message of the great Swamiji and put into practice his ideals.

After a vote of thanks to the chair, the visitors went round the Sanatorium. Tea and light refreshment were served in the end.

RAMAKRISHNA VEDANTA CENTRE, LONDON

68, DUKES AVENUE, MUSWELL HILL,
LONDON, N. 10

The Ramakrishna Vedanta Centre, was started in London in Nov. 1948, in pursuance of a resolution unanimously passed at a meeting of devotees and friends at St. Ermin's Hotel, at which it was decided to take steps to establish a Vedanta Centre in England, which would be entirely free from politics in any form, and which would work on the same lines as other Vedanta Centres which are affiliated to the Ramakrishna Order. The Centre is the only one working in Gt. Britain.

(a) Lectures, classes and meditation: Since November 1948, Swami Ghanananda, the Minister and President of the Centre, has been giving weekly religious lectures, which are preceded by short prayers, and holding weekly meditation and study classes. After meditation he expounds such texts as the Bhagavad-Gita, the Yoga-Aphorisms of Patanjali or one of the Upanishads. Up to the end of December, 1951—345 lectures were given and classes held.

(b) Interviews: The Swami gave interviews to several hundred visitors, and spiritual instructions to earnest seeker.

(c) Shrine: An adequate beginning of a shrine has been made with a relic of Sri Ramakrishna presented to the Swami by Lord Sandwich, as well as a large life-size photograph of Sri Ramakrishna.

(d) Birthday Anniversaries: The Birthdays of Ramakrishna, the Holy Mother and Swami Vivekananda were celebrated. Meetings, held to popularise the lessons to be learnt from the lives of these Teachers, were addressed by distinguished speakers, like Mr. Kenneth Walker and Sir John Stewart-Wallace, besides the Swami. These meetings have always been popular. Christmas Eve, Easter and Buddha Day and Navaratri were observed.

(e) Provincial Work: The Swami addressed, on invitation, the Conference of the Students' Christian Movement at Ashford, Kent; the Oxford University Group for the Study of Religions; the Cambridge University Tagore Institute; Rugby School; and the World Congress of Faiths. He also addressed, by invitation, meetings at South

sea, Bournemouth, Bradford, Nottingham, Leeds, Huddersfield, Halifax and Bingley, on Vedanta, Indian Psychology, Mysticism and allied subjects.

(f) Radio Talks: The Swami gave a few radio talks.

(g) Publications: The Centre published a booklet entitled 'The Harmony of Religions—A Teaching of Ramakrishna, the Mystic and Teacher of India.'

(h) The Centre brings out a periodical called the 'Vedanta for East and West' once in two months. It contains gleanings from the teachings of Vedanta, summaries of some of the more important lectures delivered, extracts from religious and philosophical journals with comments, and other interesting and instructive matter.

Our Needs:

We are in need of buildings and premises which would provide sufficient accommodation for

- (i) a Temple with a Meditation Hall
- (ii) an Auditorium which can seat 300 persons
- (iii) a Reading Room, a Library and a Waiting Room, and rooms for
- (iv) the Swami and his monastic assistants,
- (v) the Office,
- (iv) a Kitchen and Dining Rooms, and
- (vii) a Garden for cultivating flowers and vegetables.

RAMAKRISHNA MISSION SHILPAMANDIRA
(An Industrial and Technical School)

P.O. BELUR MATH, DT. HOWRAH, WEST BENGAL

The following is the text of the thanksgiving speech made by Swami Saswatananda while receiving a donation from the Amrita-Bazar—Jugantar Refugee Relief Fund Committee, Calcutta. His excellency, the Governor of Bengal presided over the function.

Your Excellency and Friends,

On behalf of the Ramakrishna Mission I take this opportunity to offer our heartfelt thanks to the Amrita-Bazar—Jugantar Relief Fund Committee and the numerous countrymen who have subscribed to this Fund and to His Excellency, our beloved Governor, for making this donation to the Mission for the technical training of the East Bengal Refugee students at the Mission's Branch Centre at Belur.

The Ramakrishna Mission Shilpamandira, where the refugees are being trained, was started some

years back through the munificence of Messrs M. Bhattacharyya & Co. and Howrah Motor Co., Ltd., Calcutta, to train indigent and deserving students in such trades as can enable them to earn an independent living. Uptil now the institution has trained 2708 boys in its various departments, some of whom have started their own business and others have entered into service both under the Government and industrial concerns.

At present the boys are trained as auto-mechanics, general mechanics, electricians, turners, millers, shapers, pattern-makers, moulders, electroplaters, carpenters, cabinet-makers, tailors and weavers. Some of the talented boys under the supervision of experts are specially being trained in the manufacture of electric clocks, tower clocks, plants generating gas both from petrol and cow dung, scientific apparatuses and automatic looms. Some of the automatic looms have been supplied to the refugees, who are fruitfully utilising them. The portable petrol-gas-generating plant which was invented by the Shilpamandira for supplying gas to our college laboratory is now widely utilised by rural colleges and other educational institutions. On demand by the Education Directorate, West Bengal, we have already supplied 20 such plants to different colleges in Bengal. The cow-dung gas-generating plant is supplying us with necessary gas for cooking in our college establishment as well as for the laboratory experiments. It is proposed to run small engines with this gas to generate electricity which can be utilised for lighting, pumping and running light machines. Besides these, the manufacture of various articles of everyday use was also taught to the boys, so that they can independently start small industries of their own after the completion of their course. We are glad to tell you that our boys are in great demand by the Army, Navy, Railways and other Governmental and private industrial concerns.

The course of training here extend from two to three years. Emphasis is laid both on theoretical and practical training. Every year there is an ever-increasing number of boys seeking admission to its various departments, and the Management is faced with great difficulties for want of accommodation and equipment.

In the year 1947 there was a great exodus of refugees from East Bengal and the problem of

rendering succour to them took an acute form. The Mission, with a view to alleviating their distress to some extent, opened relief centres in different places and disbursed up to the end of December 1951, a sum of Rs. 13,28,604/- by way of cash doles, maintenance of orphans, and helpless students, medical relief, etc.. This refugee relief of the Mission also took the form of distribution of clothes and food grains. Besides, the Mission undertook the work of rehabilitation of East Bengal refugees and settled during this period of time, 1345 families in 16 colonies, distributed over the districts of Tripura, Cachar, Malda and 24 Parganas. I should like to inform you in this connection that the Mission through the Ramakrishna Mission Sarada Pitha, to which you have so kindly offered your help today, has disbursed about Rs. 6,00,000/- out of the total amount mentioned above, for helping with cash doles about 23,000 refugees belonging to more than 4,000 families.

After some time we thought it desirable to train the refugees in some fruitful trades and thus help them to be settled in life, as we believe that when a refugee is trained and employed as wage-earner, one family is permanently rehabilitated. With this end in view we admitted a good number of refugees to various departments of the Shilpamandira, of whom a large number have already completed their course and secured employment in different places.

Owing to unusual rush of refugee students for admission to the technical department, we had to provide some temporary sheds for their accommodation. But that also was too inadequate to meet our requirements. We, therefore, sent an appeal to the public for funds to erect some permanent structures for providing proper accommodation and to purchase necessary equipment for training. We are very glad to tell you that the Anrita Bazar—Jugantar Relief Fund Committee have very kindly responded to our appeal and agreed to hand over their entire collections for the construction of a building to accommodate necessary class-rooms, laboratory, machine rooms, etc.. We are here today to thankfully accept the same on behalf of the Mission. But the problem of purchasing equipment, which will cost at least Rs. 50,000/-, is yet to be solved, and we fervently hope that the Government and the public will come forward

with adequate help to enable us to secure the requisite machines, tools and other equipment.

The Shilpamandira proposes to train at 400 refugee boys in different trades within five years. Even after the cessation of the refugee problem, the institution will continue to impart training to indigent boys coming from all sections of the society, specially from the lower middle class, irrespective of caste, creed or colour.

In conclusion, I once again convey our grateful thanks to the Anrita Bazar—Jugantar Relief Fund Committee for this munificent donation made by them to the Ramakrishna Mission Shilpamandira for such a noble cause, as also to the generous public for the hearty co-operation extended to the Mission in all its humanitarian activities. 8. 4. 52.

RAMAKRISHNA MISSION NIVEDITA GIRLS' SCHOOL

5, NIVEDITA LANE, BAGHBAZAR, CALCUTTA 3
AN APPEAL

Miss Margaret Noble, better known as Sister Nivedita was the Founder of this Girls' School named after her. As a true disciple of Swami Vivekananda she could enter into the very spirit of Vedanta as reflected in the institutions and achievements of this country, and lay the foundations of a type of training and culture for our women which would gradually enable them to bring life into harmony with higher ideals.

In November, 1898, on the auspicious day of Kali Puja the Sister had the institution inaugurated by the Holy Mother in the presence of the leading disciples of Sri Ramakrishna, such as Swami Vivekananda and Swami Brahmananda amongst others. In 1918 it was affiliated to the Ramakrishna Mission.

Thus more than half a century this institution has been striving for the spread of education with a staff of workers inspired by the noble example of Sister Nivedita. Education was given free of cost till 1947 when for the first time in the Secondary Section only fees became payable. Besides regular students many respectable ladies of conservative Hindu community received education from here and many poor women got free vocational training from the industrial Section and were enabled to some extent to earn their livelihood.

Taking the vow of poverty and self-denial Sister Nivedita dedicated her life to the cause of education.

by women and by dint of her limitless patience and fiery sincerity gradually overcame the nervousness and hesitation of the orthodox section of the Hindu community with regard to educating women. Her contribution towards India's struggle for political freedom has been immense indeed.

The authorities of the school considering the period of its public service have decided to offer their homage to the memory of the Founder by organising the Golden Jubilee Celebration in December next according to the proposed scheme below:

1. The Golden Jubilee will be celebrated in the December 1952 for one week.
2. An authentic and detailed biography of Sister Nivedita to be published in English and Bengali.
3. A brief history of the school to be published in a small book.
4. To bring out an historical review of the education of women in ancient India.
5. To offer wreaths at the Memorial pillar at the Darjeeling crematorium.
6. To organise an essay competition on the life and work of Sister Nivedita among girls' schools of West Bengal.
7. To arrange an exhibition of arts and crafts.

8. To organise a public meeting to pay homage to the memory of the Sister.
9. To arrange a reunion of old students.
10. To organise sports and social performances by our students.
11. To make gifts of uniforms to the children of the Primary Section.
12. To make an endowment to the Calcutta University for a Scholarship.
13. To endow a fund with the University enabling it to award a gold medal annually to a talented student.
14. To buy a piece of land for the development of the Industrial Section.

To give effect to the above scheme nearly one lakh of rupees will be needed. We appeal to the sympathetic and generous public to help us to make the celebration a complete success. Contributions will be thankfully received and acknowledged by... (1) Secretary, Nivedita Golden Jubilee Fund, 5, Nivedita Lane, Calcutta-3, (2) General Secretary, Ramakrishna Mission, Belur Math P. O. (Howrah) West Bengal.

Secretary,
Ramakrishna Mission,
Nivedita Girls' School, Calcutta. 3,

All men wish to live forever, to be all-knowing, and to have eternal bliss. But God alone is all-life, all-knowledge and all-happiness; therefore God is really the Ideal of every living being.

Introspection is searching for God within. The more we practise this, the nearer we come to God.

What makes the mind impure? Desire. Free the mind of all desire and at once it becomes pure.

God is the only one who can free us from desires and fears; hence He is called the Purifier.

When the whole thought flows to God without any break, all restlessness of body goes, all sense desire disappears, the mind becomes quiet and serene, as if the innumerable struggles of many lives have come to an end. In that pure and unruffled mind the true nature of God is seen.

The man who has realized God is perfectly happy. Even if he should go to hell he would be in heaven, for he lives in God and where God is, there is heaven. The one who has realized God is the same as Himself.

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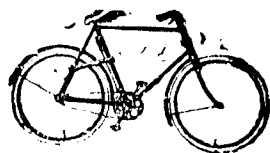
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