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MADRAS-4, INDIA.

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JANUARY, 1956



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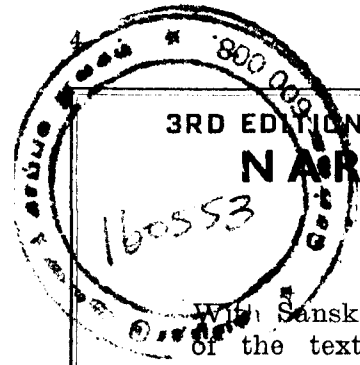
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SWAMI VIVEKANANDA

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VOL. XLII

JANUARY 1956

No. 9

RELIGION FOR ALL AND ALL TIMES

ऋणे ऋणौ च वाणिज्ये तथा सर्वेषु कर्मसु ।

यद्यदङ्गीकृतं लोकैस्तत्कार्यं धर्मसम्मतम् ॥

अधीशेनावितं विश्वं नाशं यान्ति निनक्षवः ।

तत्पातुन् पाति विश्वेशस्तस्माद्विहितो भवेत् ॥

In monetary dealings, in agriculture, in mercantile transactions as also in all other dealings, whatever is undertaken, the same should be performed if in agreement with dharma.

The Lord protects the universe. Whoever wish to destroy it will be themselves destroyed, and whosoever protect it, them the Lord of the universe Himself protects. Therefore should one act for the good of the world.

Mahanirvanatantram XII. 128-9

REHABILITATION OF HINDU SOCIETY

(Continued from the previous issue)

THE DIVINE ART OF CASTE-TRANSCENDENCE

The most potent argument against caste is that it makes one high and another low; it is not mere grouping, it is stratification. And, therefore, we want to break caste.

But, to be sure, 'equality' is only in the dictionary and nowhere in the world. Is there no high-and-low business in countries where there is no caste in the Hindu sense? Are we not making all sorts of distinctions in affairs that have nothing to do with caste? The man in the street is constitutionally equal to the President of India. But in the State banquets in New Delhi nobody has ever invited a porter from the Delhi Station or a scavenger from the back street. And why? While they are equal to you and anybody else in the world—you dare not deny the cant—you invite only ministers, ambassadors, top-officials and other 'big' men and not the specimen of 'equal' men. There is the hungry man sitting under that tree—an 'equal' man with any one of you,—out of exhaustion, for he had little to eat for the last two days. But this hungry man, 'equal' though he is with anybody, cannot have the benefit of the State banquet. Is this equality? Is this not stratification? In which departments of human affairs, pray, there is no stratification of some sort or other? You like it or not it is there everywhere in the world.

But then where is equality? Equality is nowhere in the world except in the eloquence of the men of affairs. It will all strike like blasphemy. Well, illusion is the thing. We are all creatures of illusion and like to keep all in illusion.

Yet, however, equality is. It is outside the external world, inside the man, where

the Lord is seated in the heart. There alone all are equal where all are quintessentially divine.

What about the atheist? Atheism does not obviate the reality of the divine core in man. It only mistakes its own mission.

Equality, in ordinary parlance, is, therefore, an *artharada* which means endeavour to equality, which is the divine core in the heart. Until one realizes God and visualizes the Divine in every *jiva*, that is to say, becomes *samadarsin*, one cannot and does not know what equality is. And when one knows that equality one understands the fun of inevitable inequality in the world in the proper perspective. The knower of God alone knows how far a particular individual stands from God in his heart, that is to say, the degree of his inequality. One who knows the *Nitya* can alone appreciate the *Leela*.

Our attempts at bringing equality in the world should, therefore, mean endeavours at approximating the Divine Ground. We are casteless only in God. Away from God we are all sorts of animals at all kinds of levels, never equals in the absolute sense. Those unsmiling political prophets who want to standardize human beings in the light of their notion of equality have offered no solution to human problems which have not given rise to more intricate problems in their turn. They have sacrificed freedom at the altar of equality which has remained as chimerical as the garden in the sky.

So, if we are not anxious to destroy the spiritual content of Indian civilization, and if we are not out to destroy the freedom of being and becoming, to us in India

castelessness can only mean godliness and nothing else. One can become casteless only by identifying oneself with the ultimate Simple. Let it be said that most of us who shout at the top of our voice about casteless society will be found to be mere hypocrites on close scrutiny.

It is only at this stage of the discussion perhaps we may be in a position to understand what Sri Ramakrishna said about the method of bringing about castelessness in Hindu society in the following passages which occur in the *Gospel of Sri Ramakrishna*:

Surendra's Brother: 'The Brahmo Samaj preaches freedom of women and the abolition of caste-system. What do you think about these matters?'

Master: 'Men feel that way when they are just beginning to develop spiritual yearning. A storm raises clouds of dust and one cannot distinguish between the different trees—the mango, the hog plum, and the tamarind. But after the storm blows over, one sees clearly. After the first storm of divine passion is quelled, one gradually understands that God alone is the Highest Good, the Eternal Substance and that all else is transitory. One cannot grasp this without *tapasya* and the company of holy men. What is the use of merely reciting the written parts for the drum? It is very difficult to put them into practice on the instrument. What can be accomplished by a mere lecture? It is austerity that is necessary. By that alone can one comprehend.

'You asked about caste distinctions. There is only one way to remove them, and that is by love of God. Lovers of God have no caste. Through this divine love the untouchables become pure, the pariah no longer remains a pariah. Chaitanya embraced all including the pariah.'

On another occasion Sri Ramakrishna repeated almost the same words:

'The caste-system can be removed by one means only and that is love of God.

Lovers of God do not belong to any caste. The mind, body and soul of a man becomes purified through divine love. Chaitanya and Nityananda scattered the name of Hari to everyone, including the pariah and embraced them all. A brahmin without this love is no longer a brahmin. And a pariah with the love of God is no longer a pariah. Through Bhakti an untouchable becomes pure and elevated.'

Remember, these words came from one who cleansed the lavatory of a pariah with his flowing locks in order to wipe out the last possible trace of caste-pride from his mind.

On yet another occasion a devotee asked Sri Ramakrishna the straight question: 'Do you observe caste?'

Sri Ramakrishna said: 'How can I say, yes? I ate curry at Keshab Sen's house. Let me tell what once happened to me. A man with a long beard (perhaps Mohammedan) brought some ice here, but I did not feel like taking it. A little while later some one brought me a piece of ice from the same man and I ate it with great relish. You see, caste restrictions fall away of themselves. As coconut and palm trees grow up, the branches drop off themselves. Caste convictions drop off like that. But do not tear them off as those fools do.'

This alone is the genuine *Indian* approach to the caste-problem. Let our social reformers and the political leaders have the humility to understand this. Three fundamental truths come out from the above sayings of Sri Ramakrishna:

- (a) that caste distinctions can be removed only through love of God.
- (b) that with inner growth caste distinctions fall away of themselves.
- (c) that attempts at tearing down caste is foolish.

Now, if we analyse critically and dispassionately all our much too trumpeted

attempts at creating a casteless society, we shall find to our astonishment how misguided are many of our probations at creating a casteless society:

- (a) We spread atheism in the name of making a casteless society while the process of our action should have been just the other way about.
- (b) We hardly consider that inner growth can remove caste evils.
- (c) On the other hand, we consider that by tearing away caste we shall make way for inner growth.

Such is our topsy-turvy way of tackling this very intricate problem!

But the sincere worker for the good of the people must be readily available at all times to see the other point of view in such serious matters which involve the future of millions. The observations we have quoted above, deserve the fullest and reverential attention and meditation of the entire Indian humanity, specially of the leading section of the people who are consciously out to build a new society.

We know where exactly lies your difficulty in regard to the three fundamental truths we have mentioned above. These truths appear to clinch your wide scope of work. In despair you face the unfamiliar problem: how to cultivate love for God? And to go to castelessness through Bhakti! How cumbersome, unmodern, unsmart and Indian all it looks! One of the most dynamic men of all times, Mahatma Gandhi, was a somewhat unmodern man. And he understood this truth. Therefore, specially in his later days, he never allowed his or any one else's politics to drown his daily devotions. This is the Indian way of truthful leadership. If you have good of India at heart, if you seek to serve the cause of fundamental Indian culture, you have to follow

this path which takes of God in order to transform the world, and not takes of the world in order to fashion a god of one's fancy.

But how few of us have time to cultivate Bhakti! We have all our plans ready for ushering in a casteless society according to our time schedule. Such is our vanity. We are not sure of the necessity of Bhakti, but we are very sure that we are born to lead people wherever we like and in whichever way we like!

If you do not have Bhakti and cannot help people in cultivating it—to be sure, saints alone can help people in attaining Bhakti—you can at least refrain from obstructing other processes which are conducive to the same consummation. When tearing down caste is 'foolish', and when one cannot impart Bhakti to the people, naturally one's scope of action seems to become very much limited in this regard. But any sane work for removing caste evil should of necessity be localized in this sphere of helping the process of natural inner growth. This, however, is not an easy task. But work can and should be done only here.

To help the inner growth of man means doing a pretty lot of things. You have to remove man's physical wants and mental abracadabra. That is to say, you have to give man a healthy body and fill his mind with upward urges. This involves a stupendous amount of national work at all levels of public and private sectors. It requires a whole Government to work in unison and honesty down to the last man to make India a nation of healthy men and women. And to have healthy mind! Very few of us have any notion as to what a healthy mind may mean. To bring a man to attain a healthy mind, according to Indian tradition would mean, to help him develop *sattvika* qualities

which can come only through a process of purification from within. This requires the observance of *svadharma* in the background of *samanya-dharma*. The concept of *svadharma* applied to modern context can only mean honest self-effort for fulfilment of one's duties wherever one is placed in the society and the world. This great concept when understood and practised in the context of the fundamental Vedantic ideals—inherent and inalienable divinity of each soul, spiritual solidarity of humanity and the *summum bonum* of Self-realization—can so help the process of inner richness of a man in such a way as to make him drop caste prejudices like the ripened leaves of a tree. In these days when we would fain machine-make society, when we are reluctant to have faith in the basic goodness of man, we are tending to forget this divine art of caste-transcendence through inner growth, and that to little advantage to anybody.

But let this be understood by all those who have genuine welfare of humanity at heart that, however much of external uniformity may be brought about, unless you know how to bring about inner transformation among the people, you cannot change the quality of a civilization. Our strong tendencies towards dubious experiments in other countries should not blind us to the realities, exigencies, excellences and genius of our civilization. It is not to breaking of caste that we should address ourselves, but it is to caste-transcendence. Any violent approach to the problem can commit the future of this civilization to an unending

process of vicious circling of unhappy results. However difficult that task may be, an ancient and sober civilization like ours is condemned to tread a difficult path for its own good and the good of the world. You cannot change this hoary civilization with hurried legislative tricks, however well-intentioned they may be, within the time-limit of your fancy.

If you are anxious to preserve the distinctiveness of this ancient civilization, you must anyhow preserve its *moksha*-mindedness, however unmodern the ideal may appear to be. If you want to preserve its *moksha*-mindedness, you must preserve its value-concepts. Preserving value-concepts would mean nothing if the ideal of *svadharma* cannot be revived. And the concept of *svadharma* cannot help this civilization in modern times unless it is understood in the context of the Vedantic principles. The wrong of the concept of 'right' introduced in India from abroad, can be neutralized only through the practice of Vedantic *svadharma*.

The precise test of the progress of Indian society will be in how many saints, sages, *jivanmuktas* and *rishis* of science we can throw up along with raising the general standard of living for our millions. Our quantitative preoccupations must not be allowed to smother our qualitative urges. For that nation-wide fervour for purity of body, mind and soul, requires to be created. Only chaste men, and women with cultivated intellect and heart, can bring transformation in society that could be Indian.

(to be continued)

If the highest illumination aims at nothing short of effacing all distinctions between the individual soul and the Universal Soul, and if its ideal is to establish a total identity of one's own self with Brahman existing everywhere, then it naturally follows that the highest spiritual experience of the aspirant cannot but lead him to a state of exalted self-dedication to the welfare of all. He makes the last divine sacrifice by embracing the universe, after transcending its limitations, which are the outcome of ignorance.

SWAMI SIVANANDA

MAHĀNĀRĀYAṆOPANIṢAD

SWĀMĪ VIMALĀNANDA

Introduction

Modern investigations have revealed that the 2500 million people on this globe speak about 1500 different languages and dialects belonging to different families of speech. Of these, those that have a long literary past and are still influencing the thought of millions of people are not very many. The collection of hymns, litanies and prayers, under the comprehensive term Vedas, transmitted by oral tradition for several centuries before the introduction of writing, is accepted as the oldest literature available for the purpose of studying the religious thoughts exercising a considerable influence over the people of a significant part of Asia for five or six millenniums. Those languages which have preserved past thoughts in literary form, either as written records or oral traditions, have alone been a recognizable power in the evolution of intellectual, moral and spiritual life of mankind. The scattered splinter speech communities have not, produced any literary heirloom devolving to succeeding generations to reflect upon, adopt, and exemplify; and, consequently, they have not made any deep impression on human civilization. The dialects which have sustained the intercourse of many small groups of people have changed and even disappeared without a vestige. The literature preserved in the Vedas through the religious fervour of a highly sensitive people who paid the greatest attention to the careful training of the ear for sound, for rhythm, speech melody, and precision of grammar uncontaminated by local idioms, stands almost unique in the history of human culture. Today the study of the Vedas has, therefore, attracted the interest of people in various parts of the world.

An account of the nature and division of the Vedas is included in the introduction of *Īs'āvāsyaopaniṣad* published by the Ramakrishna Math from where this periodical is issued. Analogous to the Upaniṣads already published, it is proposed to serialize here another widely known Upaniṣad designated as in the caption above. In the collection of 108 Upaniṣads, published several times from Bombay and other places, two works are included by the title *Nārāyaṇopaniṣad*. The longer one which includes a variety of subject-matter of great importance in the daily observances of a Hindu religious man, and received as a part of Yajurveda is distinguished generally by designating *Mahānārāyaṇopaniṣad*. The same Upaniṣad is known also as *Yājñiki-upaniṣad* on the ground that Yajñātmā Nārāyaṇa is considered as the seer of this part of the Veda. The Yajurveda usually divided into *saṁhitā* and *brāhmaṇa* under the name *Taittirīya* has the *Taittirīyāranyaka* as the extension of the *brāhmaṇa*. This *aranyaka* according to Sāyaṇācārya has ten *prapāṭhakas* of which this Upaniṣad forms the last one. Bhaṭṭabhāskara who wrote a *bhāṣya* on the whole of Yajurveda, anterior to Sāyaṇa, substitutes the term *pras'na* for the division heading *prapāṭhaka* and calls this as the last *pras'na*. Both the exegists accept the name *Yājñikyupaniṣad*.

In preparing the present publication of this Upaniṣad the following printed editions have been consulted: 1. *Taittirīyāranyaka* with Bhaṭṭabhāskara's *bhāṣya*, published from Mysore in the Bibliotheca Samskrita Series. 2. *Taittirīyāranyaka* with the *bhāṣya* of Sāyaṇācārya in two parts, published in the Anandashrama Sanskrit Series.

3. *Mahānārāyaṇopaniṣad*, published in the Bombay Sanskrit Series, edited by Col G. A. Jacob, with the *Dīpikāṭikā*. 4. *Yājñikyupaniṣad* brought out in the Adyar Library Series.

The text presented in all these four books is not precisely the same. Apart from their extent, differences of reading, additions and omissions of passages and transposition of textual units are also observed. The oldest commentator Bhaṭṭabhāskara has noticed only a text having 64 *anuvākas* or sections. This is generally designated as *drāviḍapāṭha*. Sāyaṇācārya also writes a *bhāṣya* on this text. The works mentioned as (3) and (4) above again indicate no knowledge of a longer version. The Anandashrama edition, however, contains a *paris'īṣṭa* reproducing the 10th *prapāṭhaka* with the subtitle *Nārāyaṇopaniṣad*. This is the longer version generally known as *Āndhrapāṭha* in 80 *anuvākas*, together with the commentary of an untraced author which closely resembles the commentary of Sāyaṇa in respect of those passages which are common for the shorter and longer versions. This part is considered *khila* (i.e., not having the same significance as the preceding part) even by Bhaṭṭabhāskara and Sāyaṇa. The supplementary nature of this Upaniṣad is clear from its structure in the form of an assemblage of passages used in various ritualistic contexts as well as from the general lack of unity in the treatment of the subject-matter. The presence of many significant and well-known *Brahmavidyā* and *upāsana* passages either quoted from other parts of Veda or presented in a style closely resembling that of other *brāhmaṇas* and Upaniṣads gives this work an authority and usefulness above those of many minor Upaniṣads. Although Sri Sāṅkarācārya has not written a *bhāṣya* for this Upaniṣad or has made any passage from it the subject of discussion in the *Brahmasūtras*, still he refers to statements contained in it in the course of his *bhāṣya*. Whatever is left over to be mentioned in respect of *karma*, *upāsana*, and *jñāna*, after the recital of the *saṁhitā* and *brāhmaṇa*, says Sāyaṇa, is brought together in this miscellaneous (*prakīrṇa*) work. Sāyaṇa points out that the commencement of the work with the description of Paramātman and the conclusion of it eulogizing Sannyāsa which is a means for the knowledge of Brahman entitles it to the name of an Upaniṣad. The work, however, abounds in passages used in connection with religious acts of worship and, therefore, the epithet *Yājñiki* is appropriate. The existence of a reading with 90 sections among some people in the Karnaṭaka has not failed to draw the notice of Sāyaṇācārya.

The motive that has prompted the republication of the work here being purely religious, the text presented has been made exhaustive and eclectic as far as it has been possible. A simple Sanskrit paraphrase is given immediately below the text to facilitate the understanding of the archaic text in classical Sanskrit form. For this the *bhāṣyas* mentioned above have been often laid under a debt. This is followed by word-for-word meaning, somewhat free rendering and running notes. In interpreting the passages, the method followed is the one propounded by Mīmāṃsā by tackling the *tātparyā* (the main purport of the text) and reading into every unit of the text a meaning which is in harmony with it. Since the philological translation based on historical principles (though valuable for students of anthropology) cannot serve any religious person who turns to this and similar texts for light, it has not been found acceptable for the present purpose. It is confidently hoped that innumerable individuals who use some text or other of this Upaniṣad in connection with their religious activities may find in this work some aid in understanding the meaning and significance of these sacred formulas.

प्रथमोऽनुवाकः Section One

अम्मस्यपारे भुवनस्य मध्ये नाकस्य पृष्ठे महतो महीयान् ।

शुक्लेण ज्योतीरपि समनुप्रविष्टः प्रजापतिश्चरति गर्भे अन्तः ॥ १ ॥

परिच्छेदविहीने जलराशौ पृथिवीमध्ये स्वर्गस्य उपरि च सर्वदा सज्जितः महता अपि महत्तमः प्रजानां रक्षिता परमेश्वरः भागकजीवैतन्यरूपेण भासकानि अन्तःकरणानि समनुप्रविष्टः तैः पृथ्वीभूतः प्राणिशरीरान्तर्गते भोक्तृरूपेण गूढः चरति ॥

अपारे अम्मसि in the shoreless waters भुवनस्य मध्ये on the earth नाकस्य पृष्ठे on the surface of heaven (च and व्याप्तः pervading) महतः महीयान् greater than the great प्रजापतिः Lord of creatures शुक्लेण by the seed ज्योतीरपि the lights समनुप्रविष्टः who has entered गर्भे अन्तः inside the foetus चरति acts.

1. The Lord of creation, who is present in the shoreless waters, on the earth and over the heavens and who is greater than the great, having entered as seed form the shining hearts of creatures, acts in the foetus (which grows into the living being that is born).

[NOTES—The Upaniṣads name the ultimate Principle of religion and philosophy Paramātmān or Parabrahman; the first word emphasizing the immanence and the second the transcendence of the Principle. Parabrahman, when described as the cause of the universe, is called Paramesvara or Prajāpati. Prajāpati and Parabrahman are, therefore, one and the same Reality described from two standpoints. A person is not called a father before his marriage and birth of a child. He becomes a father after these events. The person, however, remains the same. Parabrahman conditioned by the adjuncts of the universe is Prajāpati, from whom the universe is born and in whom it has its existence and absorption. The stanza points out that the same Prajāpati, who sustains vast oceans, boundless worlds, and the highest heaven, enters as a seed or a spark into the shining intellect of living creatures and becomes the jīva or the acting and enjoying agent on the earth. Man is born as an embryo. The embryo is animated by the antahkaraṇa or internal instrument which is rendered efficient by the reflection or impregnation of the Spirit or Paramātmān, here designated as Prajāpati. S'ukra in the text stands for Paramātmān entering the creatures as their innermost self, and jyotiṃṣi stands for the transmigrating souls, wielding the internal organ as the instrument of knowledge and action. Paramātmān ensouling the universe is called Virāṭ and dwelling in the body is called jīva.]

यस्मिन्निदं स च वि चैति सर्वं यस्मिन् देवा अधि विश्वे निषेदुः ।

तदेव भूतं तदु भव्यमा इदं तदक्षरे परमे व्योमन् ॥ २ ॥

इदं विश्वप्रपञ्चं सृष्टिकाले यस्मिन् मूलकारणे समुन्मिषति (अथवा ऐतदात्म्येन स्फुरति) प्रेलयावस्थायां च यस्मिन् प्राप्य निमिषति (निलीनो भवति) सर्वे अपि देवाः यस्मिन् आधारे ऐश्वर्यवन्तः वर्तन्ते तत् ब्रह्म एव अतीतं भविष्यत् च आसीत् । तादृशं मूलकारणं आकाशवत् अमूर्तं परमव्योमशब्दितं स्वमहिम्नि प्रतितिष्ठति ॥

इदं सर्वम् all this यस्मिन् in whom समेति comes together च and व्येति dissolves च and विश्वे all देवाः gods यस्मिन् in whom अधिनिषेदुः remain with their lordly powers, तत् That एव alone भूतम् what is gone तत् that उ verily भव्यम् what is to come आः (आसीत्) was. इदम् This (cause of the universe, Prajāpati) तदक्षरे in that imperishable परमे absolute व्योमन् in the ether (प्रतितिष्ठति remains).

2. That in which all this universe exists together and into which it dissolves, That in which all the gods remain enjoying their respective powers, That certainly is whatever has happened in the past and whatever indeed is to come in the future. This cause of the universe, Prajāpati, is supported by His own imperishable nature described as absolute ether.

[NOTES—In the previous stanza it was stated that Prajāpati or Paramesvara dwells in creatures as *Kartā* (doer) and *Bhoktā* (enjoyer). This stanza asserts that He is not only the *Antaryāmin* (God dwelling in creatures) but also the support and final cause of all. Parabrahman alone is the one cause of everything else and has no other cause for His existence. The word *vyoman* in the text means *ākāśa* or ether. This *ākāśa* is a constituent element of the universe. It is the cause of the other four elements—air, fire, water, and earth. *Ākāśa* itself is produced from Paramātmān according to Upaniṣads. So, that cannot be the self-supporting final cause. Hence *parama vyoman* here is the Akṣara Brahman which has no other cause or support. Hence it is stated that this Reality alone constitutes the worlds which have arisen in the past and the worlds which are to arise in the future. The world which we experience at present receives its existence and self-evidence from It alone. The various gods and powers functioning in the universe and in man have their glory by delegation from Parabrahman. The syllable आ in the third line may be taken as an exclamation of wonder or with *visarga* the archaic form of आसीत्. The word *vyoman* in the last line is in the locative case according to Vedic grammar.]

येनावृतं खं च दिवं मही च येनादित्यस्तपते तेजसा ब्राजसा च ।

यमन्तः समुद्रे कवयो वयन्ति यदक्षरे परमे प्रजाः । ३ ॥

येन जगत्कारणभूतेन परमात्मना भूम्यन्तरिक्षयुल्लोके समाच्छादितं, येन अनुग्रहीतः तपनः औष्ण्येन प्रकाशेन च युक्तः तपति, तत्त्वविदः मेधाविनः यं शरीरमध्यावकाशे ध्यानतन्तुना बध्नुन्ति तस्मिन् आधारभूते अक्षरशब्दवाच्ये नित्ये परवस्तुनि सर्वाः अपि प्रजाः वर्तन्ते ॥

येन by whom खम् space between heaven and earth च and दिवम् heaven च and महीम् (महा) earth च and आवृतम् (are) enveloped, येन by whom आदित्यः sun तेजसा by heat ब्राजसा by light च and तपति burns, यम् whom कवयः sages अन्तः समुद्रे inside the *ākāśa* of (their) mind वयन्ति weave, bind तदक्षरे in that imperishable परमे Supreme (Brahman) प्रजाः creatures (वर्तन्ते abide).

3. He by whom the space between heaven and earth, the heaven and the earth are enveloped, by whom the sun burns with heat and light, whom sages bind in the ether of their heart (with the string of meditation), in Him all creatures abide.

[NOTES—The above translation is based on the Commentary of Bhaṭṭabhaṣkara who takes *antah samudra* to mean ether of the mind and completes the last line by supplying the verb *varjante* (abide). *Samudra* in the vedas has the sense of ether or *ākāśa* as well as ocean; *antah samudra* is, therefore, the same as *hṛdayākāśa*. Śāṅgācārya explains that Brahman, the self-supporting Reality, creates the universe ever remaining changeless in Its own glory. This explanation is made possible by completing the last line with the verb 'create' in the place of abide (*s-janti* for *varjante*). To agree with this meaning he takes *samudra* to mean synecdochically the whole world. Just as the clay out of which various vessels are made envelopes those articles that are the products of clay, so also the entire universe is enveloped by Paramātmān. Sages who know this Reality realize the Paramātmān in the entire universe as people see the thread woven into the cloth. *Vayanti* in the text means also 'they weave'. The word may

be split also as *avayanti* as some have done, in which case it means 'they understand or realize'. According to Sāyana, *tejas* stands for the solar orb and *bhrajās* for the rays of the light emitted therefrom. Grammatically *divam* and *mahim* should be construed as nominative singulars to agree with *avātam*.]

यतः प्रसूता जगतः प्रसूनी तोयेन जीवान् व्यचर्ज भूयाम् ।

यदोषधीभिः पुष्पांश्च पशूश्च विवेश भूतानि चराचराणि ॥ ४ ॥

अतः परं नान्यदणीयसः हि परापरं यन्महतो महन्तम् ।

यदेकान्व्यक्तमनन्तरूपं विश्वं पुराणं तमसः परस्तात् ॥ ५ ॥

यस्मात् च जगत्कारणभूतत् जगज्जनेत्री प्रकृतिः प्रागुच्यते, यच्च भुवि जलेऽपलक्षितेन भूतपञ्चकेन जीवदेहान् विविधं ससर्ज, यच्च स्थावरजङ्गमानि भूतानि अर्थात् अंशधरापुष्पादि सर्वं आत्मनावेन अन्तः प्रविश्य धारयते स्म, यत् हि आकाशादि-महद्भूतः अपि महत्तमम्, यत् समाधिकरहितं इन्द्रियागम्य अपरिच्छिन्नरूपं अनादिभूतं चिरन्तनं जगदात्मकं प्रकृत्यतीतं (अथवा अज्ञानास्पृष्टं च) भवति सर्वोत्कृष्टादपि उत्कृष्टात् अस्मात् अन्यत् सूक्ष्मतरं वस्तु न अस्ति ॥

यतः from whom जगतः of the world प्रसूती creatrix (Prakṛti) प्रसूता took birth, (यत् which) भूयाम् in the world तोयेन with water (and other four elements) जीवान् living beings व्यचर्ज projected, created; यत् which चराचराणि moving and not moving भूतानि beings—i. e., ओषधीभिः along with herbs पुष्पांश्च human beings पशूश्च quadrupeds च and—विवेश entered; यत् which हि indeed महतः महन्तम् (महत्) greater than the great, यत् which एकम् one without a second अव्यक्तम् imperceptible अनन्तरूपम् limitless in form विश्वम् of the shape of universe पुराणम् ancient तमसः परस्तात् (अवस्थितम् remaining) beyond darkness or Prakṛti परात् परम् (च and) higher than the highest अतः than This परम् great अन्यत् another अणीयसम् (अणीयः) subtle न (अस्ति) (does) not (exist).

4-5. From whom the creatrix of the world, Prakṛti, was born, who created in the world creatures out of elements such as water, who entered beings consisting of herbs, quadrupeds and men as the inner controller, who is greater than the greatest, who is one without a second, who is imperceptible, who is of unlimited forms, who is the universe, who is ancient, who remains beyond darkness or Prakṛti and who is higher than the highest—nothing else exists other than, or subtler than, Him.

[NOTES—These two stanzas are connected in syntax. *Prasūti* and *vyacasārja* are Vedic forms for *prasūtiḥ* and *vyacasārja*. Sāyana adopts the peculiar reading *vyacasārja* which is explained as *vyacasārja*. Again, *aṇīyasam* and *mahāntam* are Vedic peculiarities to be rendered into the usual *aṇīyah* and *mahat* respectively. The creation of the world from Brahman through *avyakta* was generally described in the previous mantras. Here some details are given in the order of Prakṛti, the five elements of water and the rest, the terrestrial region, plants, animals and men. Paramātmā dwells as the innermost Spirit of all creatures. It is asserted that in spite of the transformation of the Paramātmā into the gross universe and His residence within the smallest of created beings, He is still greater than the greatest, higher than the highest, subtler than the subtlest and older than the oldest. Though he has become the manifold universe of variety and multiplicity, yet He remains one and undivided and is beyond the taint of darkness and sensuous knowledge.]

(to be continued)

FORMAL WORSHIP

SWAMI VIVEKANANDA

All of you who are students of the Bible ...understand that the whole [of] Jewish history and Jewish thought have been produced by two [types of] teachers—priests and prophets, the priests representing the power of conservatism, the prophets the power of progress. The whole thing is that a conservative ritualism creeps in; formality gets hold of everything. This is true of every country and every religion. Then come some new seers with new visions; they preach new ideals and ideas and give a new push to society. In a few generations the followers become so faithful to their masters' ideas that they cannot see anything else.... The most advanced, liberal preachers of this age within a few years will be the most conservative priests. The advanced thinkers, in their turn, will begin to hinder the man who goes a little farther. They will not let anyone go farther than what they themselves have attained. They are content to leave things as they are....

The power which works through the formative principles of every religion in every country is manifested in the forms of religion.... Principles and books, certain rules and movements—standing up, sitting down—all these belong to the same category of worship. Spiritual worship becomes materialized in order that the majority of mankind can get hold of it. The vast majority of mankind in every country are never to worship spirit as spirit. It is not yet possible. I do not know if there ever will be a time when they can. How many thousands in this city are ready to worship God as spirit? Very few. They cannot; they live in the senses. You have to give them cut-and-dried ideas. Tell them to do something

physical: Stand up twenty times; sit down twenty times. They will understand that. Tell them to breathe in through one nostril and breathe out through the other. They will understand that. All this idealism about spirit they cannot accept at all. It is not their fault.... If you have the power to worship God as spirit, good! But there was a time when you could not.... If the people are crude, the religious conceptions are crude and the forms are uncouth and gross. If the people are refined and cultured, the forms are more beautiful. There must be forms, only the forms change according to the times.

It is a curious phenomenon that there never was a religion started in this world with more antagonism...[to the worship of forms] than Mohammedanism.... The Mohammedans can have neither painting, nor sculpture, nor music.... That would lead to formalism. The priest never faces his audience. If he did, that would make a distinction. This way there is none. And yet it was not two centuries after the Prophet's death before saint-worship [developed]. Here is the toe of the saint! There is the skin of the saint! So it goes. Formal worship is one of the stages we have to pass through.

Therefore, instead of crusading against it, let us take the best in worship and study its underlying principles.

Of course, the lowest form of worship is what is known as [tree and stone worship]. Every crude, uncultured man will take up anything and add to it some idea [of his own]; and that will help him. He may worship a bit of bone, or stone—anything. In all these crude states of worship man has never worshipped a stone as

stone, a tree as tree. You know that from commonsense. Scholars sometimes say that men worshipped stones and trees. That is all nonsense. Tree worship is one of the stages through which the human race passed. Never, really, was there ever worship of anything but the spirit by man. He is spirit [and] can feel nothing but spirit. Divine mind could never make such a gross mistake as [to worship spirit as matter]. In this case man conceived the stone as spirit or the tree as spirit. He [imagined] that some part of that Being resides in [the stone or] the tree, that [the stone or] the tree has a soul.

Tree worship and serpent worship always go together. There is the tree of knowledge. There must always be the tree, and the tree is somehow connected with the serpent. These are the oldest [forms of worship]. Even there you find that some particular tree or some particular stone is worshipped, not all the [trees or] stones in the world.

A higher state in [formal worship is that of] images [of ancestors and God]. People make images of men who have died and imaginary images of God. Then they worship those images.

Still higher is the worship of saints, of good men and women who have passed on. Men worship their relics. [They feel that] the presence of the saints is somehow in the relics, and that they will help them. [They believe that] if they touch the saint's bone, they will be healed—not that the bone itself heals but that the saint who resides there does...

These are all low states of worship and yet worship. We all have to pass through them. It is only from an intellectual standpoint that they are not good enough. In our hearts we cannot get rid of them. [If] you take from a man all the saints and images and do not allow him to go

into a temple, [he will still] imagine all the gods. He has to. A man of eighty told me he could not conceive God except as an old man with a long beard sitting on a cloud. What does that show? His education is not complete. There has not been any spiritual education, and he is unable to conceive anything except in human terms.

There is still a higher order of formal worship—the world of symbolism. The forms are still there, but they are neither trees, nor [stones], nor images, nor relics of saints. They are symbols. There are all sorts [of symbols] all over the world. The circle is a great symbol of eternity... There is the square; the well-known symbol of the cross; and two figures like S and Z crossing each other.

Some people take it into their heads to see nothing in symbols... [Others want] all sorts of abracadabra. If you tell them plain, simple truths, they will not accept them... Human nature being [what it is], the less they understand the better—the greater man [they think] you are. In all ages in every country such worshippers are deluded by certain diagrams and forms. Geometry was the greatest science of all. .. The vast majority of the people knew nothing [of it]. They believed that if the geometrist just drew a square and said abracadabra at the four corners, the whole world would begin to turn, the heavens would open, and God would come down and jump about and be a slave. There is a whole mass of lunatics today poring over these things day and night... All this is a sort of disease. It is not for the metaphysician at all; it is for the physician.

I am making fun, but I am so sorry. I see this problem so [grave] in India. These are signs of the decay of the race, of degradation and duress.... The sign of

vigour, the sign of life, the sign of hope, the sign of health, the sign of everything that is good, is strength. As long as the body lives, there must be strength in the body, strength in the mind, [and strength] in the hand. In wanting to get spiritual power through [all this abracadabra] there is fear, fear of life. I do not mean that sort of symbolism.

But there is some truth in symbolism. There cannot be any falsehood without some truth behind it. There cannot be any imitation without something real....

There is the symbolic form of worship in the different religions.... There are fresh, vigorous, poetic, healthy symbols. Think of the marvellous power the symbol of the cross has had upon millions of people! Think of the symbol of the crescent! Think of the magnetism of this one symbol! Everywhere there are good and great symbols in the world.... They interpret the spirit and bring [about] certain conditions of the mind; as a rule we find [they create] a tremendous power of faith and love.

Compare the Protestant with the Catholic [Church]. Who has produced more saints, more martyrs within the last four hundred years [during which] both have been in existence? The tremendous appeal of Catholic ceremonialism—all those lights, incense, candles, and the robes of the priests—has a great effect in itself. Protestantism is quite austere and unpoetic. The Protestants have gained many things, have granted a great deal more freedom in certain lines than the Catholics have, and so have a clearer, more individualized conception. That is all right, but they have lost a good deal.... Take the paintings in the churches. That is an attempt at poetry. If we are hungry for poetry, why not have it? Why not give the soul what it wants? We have to have music.

The Presbyterians were even against music. They are the 'Mohammedans' of the Christians. Down with all poetry! Down with all ceremonials! Then they produce music. It appeals to the senses. I have seen how collectively they strive for the ray of light there over the pulpit....

Let the soul have its fill of poetry and religion represented on the external plane. Why not...? You cannot fight [formal worship]. It will conquer again and again.... If you do not like what the Catholics do, do better. But we will neither do anything better nor have the poetry that already exists. That is a terrible state of things! Poetry is absolutely necessary. You may be the greatest philosopher in the world. But philosophy is the highest poetry. It is not dry bones. It is essence of things. The Reality itself is more poetic than any dualism....

Learning has no place in religion; for the majority, learning is a block in the way.... A man may have read all the libraries in the world and may not be religious at all, and another, who cannot perhaps write his own name, senses religion and realizes it. The whole of religion is our own inner perception. When I use the words 'man-making religion', I do not mean book, nor dogmas, nor theories. I mean the man who has realized, has fully perceived, something of that infinite presence in his own heart.

The man at whose feet I sat all my life—and it is only a few ideas of his that I try to teach—could [hardly] write his name at all. All my life I have not seen another man like that, and I have travelled all over the world. When I think of that man, I feel like a fool, because I want to read books and he never did. He never wanted to lick the plates after

other people had eaten. That is why he was his own book. All my life I am repeating what Jack said and John said, and never say anything myself. What glory is it that you know what John said twenty-five years ago and Jack said five years ago? Tell me what *you* have to say.

Mind you, there is no value in learning. You are all mistaken in learning. The only value of knowledge is in the strengthening, the disciplining, of the mind. By all this eternal swallowing it is a wonder that we are not all dyspeptics. Let us stop, and burn all the books, and get hold of ourselves and think. You all talk [about] and get distracted over losing your 'individuality'. You are losing it every moment of your lives by this eternal swallowing. If any one of you believes what I teach, I will be sorry. I will only be too glad if I can excite in you the power of thinking for yourselves.... My ambition is to talk to men and women, not to sheep. By men and women, I mean individuals. You are not little babies to drag all the filthy rags from the street and bind them up into a doll!

'This is a place for learning! That man is placed in the university! He knows all about what Mr Blank said!' But Mr Blank said nothing! If I had the choice, I would...say to the professor, 'Get out! You are nobody!' Remember this individualism at any cost! Think wrong if you will, no matter whether you get truth or not. The whole point is to discipline the mind. That truth which you swallow from others will not be yours. You cannot teach truth from my mouth; neither can you learn truth from my mouth. None can teach another. You have to realize truth and work it out for yourself according to your own nature.... All must struggle to be individuals—strong, standing on your own feet, thinking your own

thoughts, realizing your own Self. No use swallowing doctrines others pass on—standing up together, like soldiers in jail, sitting down together, all eating the same food, all nodding their heads at the same time. Variation is the sign of life. Sameness is the sign of death.

Once I was in an Indian city, and an old man came to me. He said, 'Swami, teach me the way.' I saw that that man was as dead as this table before me. Mentally and spiritually he was really dead. I said, 'Will you do what I ask you to do? Can you steal? Can you drink wine? Can you eat meat?'

The man [exclaimed], 'What are you teaching!'

I said to him, 'Did this wall ever steal? Did the wall ever drink wine?'

'No, sir.'

Man steals, and he drinks wine, and becomes God. 'I know you are not the wall, my friend. Do something! Do something!' I saw that if that man stole, his soul would be on the way to salvation.

How do I know that you are individuals—all saying the same thing, all standing up and sitting down together? That is the road to death! Do something for your souls! Do wrong if you please, but do something! You will understand me by and by, if you do not just now. Old age has come upon the soul, as it were. It has become rusty. The rust must be [rubbed off], and then we go on. Now you understand why there is evil in the world. Go home and think of that, just to take off that rustiness!

We pray for material things. To attain some end we worship God with shopkeeping worship. Go on and pray for food and clothes! Worship is good. Something is always better than nothing. 'A blind uncle is better than no uncle at all.' A very rich young man becomes ill, and then

to get rid of his disease he begins to give to the poor. That is good, but it is not religion yet, not spiritual religion. It is all on the material plane. What is material and what is not? When the world is the end and God the means to attain that end, that is material. When God is the end and the world is only the means to attain that end, spirituality has begun.

Thus, to the man who wants this [material] life enough, all his heavens are a continuance of this life. He wants to see all the people who are dead, and have a good time once more.

There was one of those ladies who bring the departed spirits down to us—a medium. She was very large, yet she was called medium. Very good! This lady liked me very much and invited me to come. The spirits were all very polite to me. I had a very peculiar experience. You understand, it was a [seance], midnight. The medium said, '... I see a ghost standing here. The ghost tells me that there is a Hindu gentleman on that bench.' I stood up and said, 'It required no ghost to tell you that.'

There was a young man present who was married, intelligent, and well-educated. He was there to see his mother. The medium said, 'So-and-so's mother is here.' This young man had been telling me about his mother. She was very thin when she died, but the mother that came out of the screen! You ought to have seen her! I wanted to see what this young man would do. To my surprise he jumped up and embraced this spirit and said, 'Oh Mother, how beautiful you have grown in the spirit land!' I said, 'I am blessed that I am here. It gives me an insight into human nature!'

Going back to our formal worship...it is a low state of worship when you

worship God as a means to the end, which is this life and this world... The vast majority of [people] have never had any conception of anything higher than this lump of flesh and the joys of senses. Even in this life, all the pleasures these poor souls have are the same as the beasts.... They eat animals. They love their children. Is that all the glory of man? And we worship God Almighty! What for? Just to give us these material things and defend them all the time.... It means we have not gone beyond the [animals and] birds. We are no better. We do not know any better. And woe unto us, we should know better! The only difference is that they do not have a God like ours.... We have the same five senses [as the animals], only theirs are better. We cannot eat a morsel of food with the relish that a dog chews a bone. They have more pleasure in life than we; so we are a little less than animals.

Why should you want to be something that any power in nature can operate better? This is the most important question for you to think about. What do you want, this life, these senses, this body, or something infinitely higher and better, something from which there is no more fall, no more change?

So what does it mean...? You say, 'Lord, give me my bread, my money! Heal my diseases! Do this and that!' Every time you say that, you are hypnotizing yourselves with the idea, 'I am matter, and this matter is the goal.' Every time you try to fulfil a material desire, you tell yourselves that you are [the] body, that you are not spirit....

Thank God, this is a dream! Thank God, for it will vanish! Thank God there is death, glorious death because it ends all this delusion, this dream, this fleshiness, this anguish. No dream can be

eternal; it must end sooner or later. There is none who can keep his dream forever. I thank God that it is so! Yet this form of worship is all right. Go on! To pray for something is better than nothing. These are the stages through which we pass. These are the first lessons. Gradually, the mind begins to think of something higher than the senses, the body, the enjoyments of this world.

How does [man] do it? First he becomes a thinker. When you think upon a problem, there is no sense enjoyment there, but [the] exquisite delight of thought.... It is that that makes the man.... Take one great idea! It deepens. Concentration comes. You no longer feel your body. Your senses have stopped. You are above all physical senses. All that was manifesting itself through the senses is concentrated upon that one idea. That moment you are higher than the animal. You get the revelation none can take from you—a direct perception of something higher

than the body.... Therein is the goal of mind, not upon the plane of the senses.

Thus, working through the plane of the senses, you get more and more entry into the other regions, and then this world falls away from you. You get one glimpse of that spirit, and then your senses and your sense enjoyments, your clinging to the flesh, will all melt away from you. Glimpse after glimpse will come from the realm of spirit. You will have finished Yoga, and spirit will stand revealed as spirit. Then you will begin the worship of God as spirit. Then you will begin to understand that worship is not to gain something. At heart, our worship was that infinite-finite element, love, which [is] an eternal sacrifice at the feet of the Lord by the soul. 'Thou and not I. I am dead. Thou art, and I am not. I do not want wealth, nor beauty, no, nor even learning. I do not want salvation. If it be Thy will, let me go into twenty million hells. I only want one thing: Be Thou my love!'

SRI SARADA DEVI AND THE MISSION OF INDIA

T. M. P. MAHADEVAN

There can be no greater purifier of the mind and heart than meditation on the significance of the Mother's life.

In the history of the world there is no parallel to the Holy Mother, because she was a unique incarnation of the Divine Sakti. We in India believe that the Divine descends to this world from age to age in order to protect the good and punish the wicked. We have had Avatars in every age. The significance of an Avatar is that it must convey to mankind a sense of the infinite in a tangible man-

ner. If the infinite is unrelated to the world of time, humanity cannot realize the infinite. The infinite must speak the language of the mortals. So it is that whenever there is occasion and need, the Divine descends into humanity. The infinite must take form and shape and live with the mortals. There must be a happy combination of Supreme Divinity and easy accessibility—what are called in Sanskrit *paratva* and *saualabhya*—in an Avatar. The great incarnations of the past revealed either of the two promi-

nently, the other coming in only in a less conspicuous way.

In the Avatar of this age, there was a confluence of Rama and Krishna, or *paratva* and *saualabhya*. As if this was not enough, Sri Ramakrishna brought the Holy Mother with him. Though there was a happy combination of divinity and accessibility in Sri Ramakrishna, the greater tendency was for the divine to manifest itself. Sri Ramakrishna was a person apart. Though he lived very near Calcutta, which was then the metropolis of India, he was living in a world of his own. Only those who had the privilege and opportunity to go to that world could understand him a little. Sri Ramakrishna was always like an unsheathed sword, sharp as a razor's edge, and blazing forth like a well-lit fire. Not all could go near him. It was only the chosen few that could understand him. Here was his consort whom he brought with him in order to show the other side of the nature of the divine, namely, normalcy, easy accessibility. It is easy to show forth one's divinity. When one is an Avatar, it is difficult to veil that divinity, under the cover of normalcy. Therefore, Swami Vivekananda said:

'It is a thousand times more difficult to understand the Holy Mother than to know Sri Ramakrishna.'

Because the Holy Mother did not appear to be an extraordinary woman, because the Holy Mother used to do the very common domestic duties, because the Holy Mother swept the floor and cooked the food and served it to all and sundry, we may think that she was merely an ordinary woman. In the village in which she lived, there was another lady whose name had been mentioned as a possible match for Sri Ramakrishna; and when she grew old and saw the Holy Mother

being venerated by all, she is reported to have remarked, 'What excellence is there in the Holy Mother? If I had been married to Sri Ramakrishna, the world would have come and fallen at my feet.' She did not know the glory and grandeur of the Holy Mother, because the Holy Mother chose to hide her divinity under a cover of commonness. We ordinary mortals want extraneous symbols for recognizing saintliness. We are not prepared to accept a person as great if he has not 'grown horns on his head'. But the Holy Mother did not believe in growing horns; and, therefore, it is difficult to understand her.

There was no difference between Sri Ramakrishna and Sri Sarada Devi. Sri Ramakrishna used to say to his disciples, 'There is no difference between me and Sarada.' The Holy Mother too told people that she and the Master were non-different. The same divinity, the same supreme spirit manifested itself in two bodies, in that of the Master and in that of the Mother. Because this age is a difficult age, this *yuga* is a hard *yuga*, and men cannot be easily drawn godward, it required two persons who were identical, Sri Ramakrishna and Sri Sarada Devi, in order to spread the gospel of India's spirituality. I am reminded of a famous text in the *Brihadaranyaka Upanishad*. Yajnavalkya, the great sage, wanted to leave his home and take to *Sannyasa*. He called his two wives, Katyayani and Maitreyi, with a view to dividing his property between them. 'Can anyone gain immortality through acquisition? Will wealth make a person happy?' asked Maitreyi. When Yajnavalkya replied in the negative, she asked him to give her the knowledge of the spirit which alone will make one happy. Glad at the intelligence and spiritual thirst of his

wife, Yajnavalkya accepted her as his first disciple and gave her *Atmavidya*. Adverting to this context, Suresvara, an immediate disciple of Sri Sankara, puts the following words in the mouth of Yajnavalkya:

अतिस्नेहापकृष्टो मा देहार्थं शूलिनः प्रिता ।
त्वं तु सर्वात्मनात्मानं कृत्स्नं मामासुमिच्छसि ॥

'Parvati, because of Her intense love for Her Lord, Paramasiva, occupied only half His body, but you, (Maitreyi), want to envelop my entire being.'

Even without her desire, even without a need for her wanting, the Holy Mother occupied the entire personality of Sri Ramakrishna. There was no difference between the two. As I said earlier, in order to show to the world, different but complementary aspects of divinity, Sri Ramakrishna and the Holy Mother descended to this earth. Also, they wanted to show to humanity two paths which are complementary, which every aspirant must follow in order that the goal of immortality may be reached. Those two paths are renunciation of worldliness and the renunciation *in* worldliness. If Sri Ramakrishna was a renunciate of the world, the Holy Mother was a renunciate *in* the world. Sri Ramakrishna was born as a flaming example of spiritual renunciation. When the Holy Mother was informed that the message of Sri Ramakrishna was to preach the harmony of religions, the Holy Mother replied saying: It is true that that is the message of our Master; but more than even the harmony of religions, more than even the synthesis of faiths, he came to teach the spirit of renunciation. Sri Ramakrishna's personality was an incarnation of 'renunciation supreme'. There was not the least trace of worldliness in him. But such an ideal is very difficult for ordinary mortals to understand and to follow. Therefore, he

wanted the Holy Mother to live long after him in the world, to live in a household and demonstrate to humanity the excellence of *Karma-yoga*. People talk glibly of being in the world and of not being of it. People talk of the example of King Janaka who ruled a kingdom without the least trace of attachment. But how difficult even this ideal is to follow, very few people realize. When it is convenient for us, we speak of Janaka, we quote his example, seeking to justify our life in this world. To be away from the world, to leave it entirely,—this is, in a sense, easier than to be in the world and yet be not of it. The Holy Mother showed the world how difficult it is to be in and yet not be of the world. So, we ought not to think that this is an ideal which is cheap or easy for us. Swami Vivekananda coined a term for such an attitude. It is 'Jana-kaism'. We want to live happily; we see to it that there is a comfortable bank-balance to our credit; we want to be surrounded by our own kith and kin. Then we imagine that we can be spiritual as well! So, in order to teach us the manner as to how we can be spiritual even though we live in the world, the Holy Mother was left by the Master. We must remember that this also is a difficult path. This is an arduous journey; but yet the human soul must not tire, must not get weary; it must push on till the goal is reached.

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।

Arise, awake and stop not till the goal is reached!

One other great lesson the great Guru wanted to teach the world. It is that God can be conceived not only as a man, but also as a woman. There are various traditions of spirituality. There are different levels from which we can look at the Divine; and one of those levels is to

consider the Divine as human. So long as we remain human, we cannot get out of anthropomorphism. The reason is that we are human. We have to make an image of God after our own nature. As a Greek philosopher said, if triangles were to draw a picture of their idea of God, that picture will take the form of a perfect triangle. So, as long as we are human, we cannot do away with human images. But we ought not to stop there; we must go further. We have to march on. Our ancestors said: Do not think of God as male alone, but also in the female form. Wherever there is greatness, wherever there is grandeur, wherever there is glory, see there the image of God, not necessarily in man, but also in woman. At a little lower level, the Puranas ask us to think of God as Father and they give a consort to God and ask us to think of that consort as Mother. But, if we rise a little higher, we shall find the Fatherhood and the Motherhood in the same divinity. There is a famous verse in the Upanishad:

त्वं स्त्री त्वं पुमानसि
त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वद्धसि
त्वं जातो भवसि विश्वतोमुखः ॥

'You are woman; you are man...' So we have to rise to that level of spiritual consciousness when we can think of God as our all.

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव ॥

So, He is our all; He is our mother; He is our father. In order to teach this gospel in a very tangible way, the Holy Mother was brought along with him by the Great Master.

There is another subtle lesson which the Master and the Holy Mother taught us.

The male principle and the female principle are not distinct from each other. In each individual there are the manifestations of both these principles. No man is wholly a man; no woman is entirely a woman. There is always a combination of the two. In Sri Ramakrishna there was the evident motherliness overflowing. In fact, by choosing to worship the Divine in the form of Kali, Sri Ramakrishna taught the world a great lesson, namely, that there is divinity in the Mother, that there is divinity in destruction. It is very difficult to combine motherliness and destruction; and here, in the form of Kali, we have a combination of both; and in Sri Ramakrishna there was the soul of Motherhood. This we learn from the words of the Holy Mother herself. When the Master passed away, some disciples went and conveyed the news to the Holy Mother. The Holy Mother burst out crying, 'Oh, Mother, where have you gone?' Thus it is the Motherhood of God that was revealed to the world through Sri Ramakrishna and the Holy Mother.

In our country we characterize Sakti as a woman, power as being feminine. But in other lands, especially in the West, power is pictured as being masculine, as a man. If you have seen statues put up for Industry and Agriculture in the West, you would have found that these are made as images of stout and sturdy men dragging some load or carrying some weight or breaking some wheel of iron and steel. In our country, Sakti takes the form of a graceful woman, as Mother. This is a lesson that India has to give to the world, So long as Power is brutal, so long as Sakti is of the animal virility, man cannot realize his goal. It is only when power is used in pursuit of the higher values of life that man can come to know God at all. This is the lesson which the Holy

Mother has given to the world and, through the Holy Mother, the Great Master Sri Ramakrishna.

The other day, to be precise on November 14, 1954, Indian people celebrated the 66th birthday of Prime Minister Jawaharlal Nehru. You will understand the inner meaning of his policy when you realize that it reflects the great Sakti gospel of our land. He in his own way has been trying to express the spirituality of ancient India in his Government, in his foreign policy. Who can deny the fact that it is

the grace of Sri Ramakrishna and the Holy Mother, and the strength of numberless sages and saints that are at the back of our dealings with the other nations?

So, let us look upon our India as a country with a unique mission in the world. And, let us adore the Master and the Mother as the Forces which, in our age, have made India great and strong. Our duty is to follow the path shown by them. May we, their children, grow in spirit and contribute our share to the good of the world!

THE DIVINE DRAMA AT DAKSHINESWAR

P. SANKARANARAYANAN

Incarnations of God in human forms are said to be for the purpose of the spiritual education of mankind. When the Universal particularizes Itself as the Avatar and constrains Itself in moulds of name and form, when the Timeless puts on the vestments of time and acquires a history, It enacts a drama assuming Its self-chosen casts and delineating a pre-determined story. This It does whenever decadence threatens spiritual values and there is a falling off from the ideals of life. Sri Ramakrishna took birth in Kamarpukur at a time when the Hindu mind was beclouded in its understanding of the foundational facts of its religion and the Hindu heart was wavering in its allegiance to its faith. His mission was to fight against fanaticism, to propound the truth that Religion is one though religions vary and to vindicate by his own verification that ancient declaration that 'What exists is One though sages call It variously'. Sri Sarada Devi, his pre-determined consort, likewise came

into the world at Jayrambati to act the part of the ideal woman, to affirm the rights and underline the duties of an equal partner with her Lord and husband, to salvage humanity and show it its way to salvation. Her unuttered consent while yet a child of five to her marriage with one who was nearly five times older than herself is a tribute to her courage to assume the responsibility of married life and to her confidence that she could stand the severest tests pertaining to that condition. In the context of modern times when women have been guaranteed equality with men in all *material pursuits* and are determined to seize that guarantee, and use it threatening man's monopoly in various walks of life, it is good to reflect that Sri Saradamani Devi accepted with confident courage the equality in *spiritual pursuits* which Sri Ramakrishna offered her by pointing to her as his ordained wife. By her ceaseless and steadfast ministrations to

her husband and to his guests, she ascended the stairs of *Karma-marga*, all the while deepening in her soul her love and loyalty for the Great Master and for the Divinity that he worshipped. This Bhakti ripened in her being, made her imbibe the eternal truths of religion, and put her on the road to Jnana. As wife, devotee, and pupil, Sri Saradamani quickly, yet surely, ascended the spiritual stairs and then came the great consummation when each saw the same Divinity in the other. To her, her husband was her Guru and her God and he in turn in the celebrated *Shodasi Pooja*, which has no parallel in the world's spiritual history, saw the Divine Mother in the person of his wife. It was the acme of spiritual perfection when, ere the worship had progressed far, both the Master and his consort were lost in samadhi, the particulars blending in the Universal.

That a married life is no bar to spirituality but that, on the other hand, if properly lived, it can make for the most perfect spirituality is amply vindicated in the lives of these illustrious saints. If the wife is the *sahadharmanicharini* of her husband, it is no wonder that Sri Saradamani responded so quickly and so naturally to the call of Sri Ramakrishna to abdicate the flesh and to enthrone the spirit in her. Knowing as she did that Sri Ramakrishna's seeming malady was a divine madness, an insatiable god-hunger, she must have felt that it was her duty as it was her privilege to do everything to help and nothing to hinder his spiritual practices. And this she did with the spontaneity and delight characteristic of a kindred soul. Not the strain of a duty, but the joy of a privilege was what animated her devotion to her husband and to those who were dear to him. It is not right to say that she starved her sex impulses or

even that she sublimated them. Like Suka of old and like her own husband in front of her, she too had no sex-consciousness. She was the Atman pure and simple which had no sex or sensibility. Her feminine form did not imply her sex.

Even the purest gold has to go through the ordeal of fire.

'I have learnt', said Sri Ramakrishna once to Sri Saradamani, 'to look upon every woman as Mother. That is the only idea I can have about you. But if you wish to drag me into the world, as I have been married to you, I am at your service.'

While one marvels at the offer of the great sacrifice that Sri Ramakrishna made in these momentous words, one yet feels pained that the Great Master should ever have thought of offering the choice to the immaculate lady of his choice. But that was the drama that he enacted to bring into relief the purity of that noble soul. Quickly came the reply:

Am I the woman to degrade you? If I can, I will help you. Go on in your path.

Did Sri Ramakrishna himself entertain a nervous doubt about the fateful reply? For, why did he tell his disciples later 'Had she not been so pure, who knows whether I might not have lost my self-control?' What a critical moment is this in the life of this divine pair! One wonders, again, if after this it was necessary for the Master to sprinkle holy waters on her person before the *Shodasi Pooja* and to address the following prayer to the Divine Mother:

'Oh, Divine Mother, Thou Eternal Virgin, the Mistress of all powers and Abode of all beauty, sanctifying the body and mind of this woman, do Thou manifest Thyself through her and do what is auspicious.'

For, as soon as she announced her resolve to help him in the path of

religious life, she instantly embodied in her person the Divine Mother and became Sri Ramakrishna's means to his goal of God-realization. Though married to him, she was the 'Eternal Virgin' and the 'Universal Mother', and earned the title to be acclaimed and worshipped as The Holy Mother.

The part of Sri Saradamani Devi in this drama at Dakshineswar was to re-establish the ancient ideal of Indian womanhood which is self-realization by the twin processes of self-effacement and self-expansion. As mere wife, she might have held her husband in thrall. But she renounced that right which he was prepared to concede to her at unimaginable cost to

himself. She effaced the delimiting wife in her and became the expansive Mother of her countless disciples and thus realized her glorious self as the matchless heroine of her heroic husband. While Sri Ramakrishna teaches modern man to worship every woman as a Mother, Sri Saradamani Devi tells modern woman that the truest marriage is a marriage of souls, that it is not to be gazed at as an experiment, but must be accepted as an experience, that it is not merely sense-born adjustment, but it is spiritual attunement. Her example embodies an exhortation which rings like a clarion call through the hundred years that have passed since her birth in our holy land.

THE WONDER THAT IS SRI SARADA DEVI

A. N. PARASURAMAN

Sri Sarada Devi, or as she is more reverently and justly known, the Holy Mother, was a fine embodiment of the best traditions of Hindu womanhood. She succeeded in being an ideal helpmate (*sahadharmacharini*) to one of the greatest of world teachers. Our wonder increases when we remember that Sri Ramakrishna Paramahansa practised all the Sadhanas of all the known religions, and yet never found his consort lacking in her support or understanding. This remarkable ideal she attained even though she was born in a remote village and grew up without the benefits of any formal education. This shy, retiring, self-effacing, devoted Sarada earned the unstinted admiration and tender solicitude of the great Paramahansa himself. He went to the extent of remarking how she had attained the height of self-realization without having

to go through all the severe Sadhanas, which he himself had to undertake. In his own words, in Sarada the fruit of realization appeared first and the flower of Sadhanas afterwards.

Sri Sarada Devi had the privilege of being selected as bride by Bhagavan Ramakrishna, at an inspired moment. She was only in her sixth year at the time of her marriage. The night after the marriage, the borrowed jewels brought by the bridegroom's party to bedeck the bride had to be returned to the owner, and so Ramakrishna himself had to remove them when the girl was asleep. When Sri Sarada on waking found the jewels gone, she wept profusely and was consoled by her mother-in-law with the assurance that her son (Sri Ramakrishna) would buy her many jewels in future.

Sri Ramakrishna throughout his life felt a peculiar pleasure in his beloved continuing to wear the jewels which he bought for her later on feeling that he was pleasing both his mother and his wife by this. Even after his passing away, Sri Sarada Devi saw him in visions and heard him asking her not to remove her gold bangles, as convention required a widow should.

When she had attained the age of eighteen, she heard her husband described as a madman, spending his days aimlessly. When, however, she actually met him at Dakshineswar she rejoiced to find her revered husband full of tender solicitude for her. He allowed her to decide whether he should pass the rest of his life as an ordinary householder or pursue his religious discipline. Without a moment's hesitation she replied that it was her duty and her pleasure to help him in the path of perfection he had chosen. The wife had no special ambition or objects of attainment different from those of her lord.

She immediately realized the loftiness of the role her husband gave her and wholeheartedly worked for the successful completion of the mission he had undertaken.

She was proud to be looked upon by her husband as another form of the same Mother he worshipped in the temple and as the same Mother whom he found in the Universe. This attitude of Sri Ramakrishna was dramatically brought out on the occasion of the great Phalaharini Kali Pooja of 1872. The Paramahansa formally seated her on a special seat, invoked the great Mother to descend into Sri Sarada Devi, and then offered Pooja to her with the usual sixteen *Upacharas* or ceremonial rites. This spiritual elevation Sri Sarada Devi realized when she went into Sama-

dhi towards the close of the ceremony. This act of consecration, understandably enough, intensified her spiritual greatness. Thus was established an identification between the Great Mother whom Sri Ramakrishna worshipped and Sri Sarada. It also brought about an identification between the worshipper and the object of worship.

Even after Sri Ramakrishna had passed away, she saw him appear before her at Brindavan, then again near Calcutta, and once in the train asking her to take care of his amulet, and then again assuring her that he was merely in 'another room'. In a vision he reminded her of the truth of the Vaishnava Tantra, which states that in the wife the departed husband lives as *Chinmaya* (as pure Awareness). As she regarded her lord still surviving, she continued to wear her bangles and bordered saris.

According to the desire expressed by Sri Ramakrishna Paramahansa while he was living, she continued to initiate disciples and give *mantropadesa* and carry on his spiritual ministry. Once she had the vision of the departed Master instructing her to initiate Yogananda, a famous disciple. She felt a natural shyness in herself voluntarily calling upon a disciple of the Master to receive initiation from her. The vision was repeated on three successive nights. Realizing that it was a clear instruction to her from her lord, she asked Gauri-Ma to invite Yogananda to receive initiation. Then she heard from him that the Master had similarly appeared to him commanding him to receive a specified *mantra* from the Holy Mother. As Sri Ramakrishna had asked her to regard herself not merely, as his successor, but his alternative personality, she undertook the pilgrimages he had not been able to go through. Thus

it was that the Mother came to visit Puri and holy places in South India.

All the great disciples of the Master looked upon the Holy Mother with the same reverence as they had towards him. It was only after obtaining the specific permission of Sri Sarada Devi that Swami Vivekananda went across the seas to carry the message of Hinduism. She occasionally moderated the rigours of discipline enforced by such a stern taskmaster as Swami Sivananda himself. Even the lofty Brahmananda was ever solicitous to bow down to her wishes which were always actuated by peace and affection. In her holiness and motherhood each co-operated with the other to make her an outstanding example of spiritual attainment. In this lay the secret of her power even over the most learned disciples who had undergone the most rigorous course of spiritual discipline. Her motherly affection sometimes left Sri Ramakrishna himself wondering. But for the careful way in which she prepared the food for her husband and the tender and motherly way in which she had often to cajole him into taking the necessary quantity of food, Sri Ramakrishna would not have been able to maintain even the health he did maintain. The Holy Mother showed the same affectionate consideration to all who came to visit her. When some of her disciples felt pained at her cleaning the vessels in which they ate, she set them at ease by reminding them that she was their mother. This maternal solicitude for the spiritual welfare of every person who called on her or her husband was carried to the utmost extent. She would not turn away even fallen women without giving spiritual consolation. Though she knew that many of the disciples who came to her for *mantropadesa* even forgot the *mantras* they had received, this did not

discourage her from helping those who needed her guidance. In order to help her negligent disciples, she herself often got up at 2 a.m. (and invariably by 3 a.m.) to do Japa vicariously. She always remembered that great religious leaders had a duty to bear the burden of the sins of the morally and spiritually downfallen. She occasionally reminded her less liberal minded disciples that it was for such purposes that the great Ramakrishna had incarnated in the world and 'not merely to eat Rasagollas'. It was for this reason that she encouraged and assisted in the building up of the great Ramakrishna Mission. Wherever there is flood, famine, or pestilence, we find the Ramakrishna Mission playing a notable part in alleviating human suffering. This work was a sort of paternal legacy for the great Mother; for her esteemed father Ramchandra Mukherjee had commenced it even when Sri Sarada was a little girl. It was under the active inspiration of the Holy Mother that the huge medical relief centre run by the Ramakrishna Home at Banaras, was organized. We have already referred to the way in which she blessed the propagation of Hindu religion in foreign countries undertaken by Swami Vivekananda and his brother disciples. There are numerous publications by which the Ramakrishna Mission has been propagating his message followed in the wake of Swami Saradananda's *Sri Sri Ramakrishna Leela Prasanga* published with her blessings.

When we survey the entire life and achievements of the Holy Mother we are impressed by the fact that she was not merely pious and affectionate but had succeeded in elevating affection (Motherhood) itself into the greatest manifestation of holiness. It was in recognition of this superiority of hers that the

Master not merely himself showed the utmost respect to her but insisted that others should show great reverence for her. He once characteristically remarked that he would be undone if she were angry. He told his nephew Hriday that not even the Hindu Trinity could help him if he incurred the Holy Mother's displeasure. Once, having unwittingly addressed her in the singular, which he felt as thoughtless disrespect to her, the Paramahansa was utterly uncomfortable for a whole night.

The Holy Mother is to be adored, first because she was the woman chosen by the

Great Master to be a fit partner, not merely to help him in his chosen work during his life but to carry it forward after his departure from this world. We can only worship in silent wonderment at the peak of perfection she had so effortlessly attained as to be regarded by Sri Ramakrishna himself to be a person worthy to be respected and revered by him. The whole-hearted devotion to her husband and the amplest affection to all fellow creatures enabled her to become the despair of saints and philosophers, and the crown and glory of Indian womanhood.

SRI SARADA DEVI, THE MISSIONARY

ANTHONY ELENJIMITTAM

There is a misconception so commonly entertained by even the university-trained persons that India is not a missionary country at all, and that Indian culture is self-imprisoned within its racial and caste walls. India, certainly, is not a missionary country, if by missionary enterprise we mean uprooting other cultures and relabelling others from one creed into another. But, India is the first historical country which sent out her missionaries, spreading her spiritual message far and wide, creating what is known as Greater India in Asia, sowing the seeds of redemptive gospel to the farthest cities of ancient Greece.

Buddha is the earliest patriarch of missionaries. It is Buddha's sense of compassion and *maitri*, which became the mainspring of the missionary urge in the East. In India was heard the first missionary injunction, when Buddha told his disciples:

'Go ye, O Bhikkus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.'

It was in obedience to this command of Buddha that literally thousands of monks and nuns braved dangers, risked their everything in order to take the gospel of their Lord to the farthest countries of the earth. One single monk Mahendra and one single nun Sangamitra proved to be the two pillars of Buddhism in Ceylon. One Bodhidharma went to China and spread the esoteric Zen in those virgin lands. So, other Indian missionaries went to other lands taking with them the gospel of Buddha, and along with Buddha what is finest in the Literature, Philosophy, and Art, of India.

After centuries of slumber, following the political subjugation from without and

socio-economic stagnation from within the country, it is significant that the first stirrings of Indian Renaissance in the nineteenth century, heralded by Raja Ram Mohun Roy down to the days of Swami Vivekananda, were the outpourings of a deep-seated missionary urge. To this day we can witness hundreds of Brahmo Samaj and Arya Samaj and other mission centres scattered throughout the country, some still flourishing, some in ruins. It is, therefore, in tune with the historical trends of India and the psychological urge of our soul that the Ramakrishna-Vivekananda movement took the form of mission. In fact, the 'Gospel of Ramakrishna' implies missionary enterprise for its spreading.

The distinction that exists between the Ramakrishna Math and the Ramakrishna Mission is well known. The Math is the *Ashram* for *Sadhana*, the battery-charging station for the monks. The Ramakrishna Mission is the field of activity, the sphere of influence wherein overflow the spiritual energy stored up in the Maths. Maths are for meditation, spiritual practices, and Self-realization; Missions are for Self-realized dynamics, social action, service. True to the missionary traditions of India, it is the Ramakrishna Mission that has today interpreted the soul of India, specially India's message of seeking harmony and fellowship among faiths.

Sri Ramakrishna was the Father of *Dharmadvaitam* or non-duality of religion. Ramakrishna was the scripture, the *sutra*; Swami Vivekananda was the commentary, the *bhashya*. Sri Sarada Devi is the link between the *sutra* and *bhashya*, the first missionary-mother of the Ramakrishna Movement. This singular aspect of Sarada Devi as the missionary is not as keenly studied or understood by many as about her motherhood, virginity, etc., about

which so much has been written and said, specially in 1954, her Birth Centenary year.

II

The teen-ager wife, Sarada, became the first disciple of her master and lord, Sri Ramakrishna. With an exception or two, none got such intimate access into the heart and mind of Ramakrishna as Sarada Devi. As Ramakrishna recognized the reflected image of God as Mother in Sarada Devi—as is evinced by his performance of *Shodasi Pooja*—so, Sarada began to see the image of God the Father in Ramakrishna. Man is made in the image of God; and India believes that God is both the Father and Mother of the Universe. No other country has developed the ideal of Divine Mother so exquisitely and exhaustively as India.

Both Ramakrishna and Sarada Devi had their periods of preparation, training, spiritual practices,—their *Math* period,—before they burst forth into torrential rains of grace and enlightenment for many in the Mission.

That universalism, that catholicity which in and through God embraces all nations and cultures and creeds, races and sexes, was the keynote of the missionary activities of Sarada Devi who was left behind by Ramakrishna to give more education, training, and inspiration, to his disciples, and through them to carry his message to the farthest ends of this earth of five continents and seven seas, from Calcutta to California, from South Africa to England. Sarada Devi with her catholic outlook says:

'...Learn to make the whole world your own. No one is a stranger, my child; this whole world is your own.'

Sarada had her long missionary tours throughout India, to the north beyond Brindavan, to the south up to Bangalore.

She preached more through silence than by words, more through deeds rather than through words, more by practice rather than by precepts. Hers was a woman's heart, a mother's heart, a nun's soul, a missionary mind. As she was not a book-worm, university-trained marionette, but a simple rural girl, directly illumined and inspired by Sat-Chit-Ananda, as was Ramakrishna, there was a fascinating spontaneity, originality and creativity in her words and deeds which made thousands to fall at her feet and learn God's wisdom from her lips.

Ramakrishna himself had detected the missionary mission of Sarada when he said:

'She is Sarada, Sarasvati; she has come to impart knowledge. She has descended by covering up her beauty this time, lest impure people should come to grief by looking at her with impure minds.... She is the communicator of knowledge; she is full of the rarest wisdom.'

The life of Sarada Devi is the proof of the prophecy of Ramakrishna. Like a descended Sarasvati, veiling her physical beauty, she sat to meditate, she wandered to preach and spread knowledge, with infinite compassion for the underdogs, the sinful, and the lost sheep of God. 'If my child gets covered with mud or dust, is it not my duty to cleanse and take him on my lap?' asks Sarada, to whom all human beings were her children.

Teaching, healing, serving, training, curing, feeding, etc., are the various fields of activity in which a missionary, whether Hindu, Buddhist or Christian, is engaged. Ramakrishna Mission itself has its Institute of Culture, its *sadhana Ashrams*, its colleges, its hospitals, schools, maternity hospitals, relief centres and homes of service with a wide range of socio-economic plan for the regeneration and education of India. Now, Sarada Devi became the embodiment of all these

various scattered fields of activity, now teaching her disciples, now feeding famine-stricken and the hungry, now curing and nursing the sick, now going on pilgrimages which in effect meant tours of spiritual ministration.

The ideal of Indian womanhood, as exemplified in Gargis and Maitreyis, in Savitris and Damayantis, we see again reflected in the life and deeds of Sarada, an earthly manifestation of the heavenly Mother, God. As Sarada herself said:

'Sri Ramakrishna left me behind to manifest the motherhood of God to the world.'

That was her mission.

Like a genuine missionary who takes the burdens and sins of others on his own shoulders and expiate for them through his own personal sufferings and sacrifices, so did this wonderful quasi-illiterate sage who was ever anxious to teach God's way to all, to the last breath of her life. Even when she was lying on her death-bed, she, the missionary, spent sleepless nights for the spiritual welfare of her initiates, saying:

'How can I sleep my child? All these children come to me with great longing and take initiation, but most of them do not practise Japa regularly. Why regularly? They do nothing at all. But since I have accepted the responsibility, should I not see to their welfare? I do the Japa for their sake.'

Worn out of hard labours for the spiritual welfare of her children, she extinguished herself like a candle that burns down on the altar of God. There is a Latin proverb that says: 'Goodness is self-diffusive.' So the divine goodness in the heart of Sarada was diffused far and wide, radiating from Bengal to the whole of India and abroad, the soul of a missionary still working, speaking, and acting behind her holy name and enshrined ashes.

III

Sarada Devi is the Mother of the Ramakrishna Mission monks. She is the pattern of Divine Power or Sakti which she irradiated through her life, her missionary tours, sermons, and exemplary life. As Vivekananda said:

'Mother has been born to revive that wonderful Sakti in India; and making her the nucleus, once more Gargis and Maitreyis be born into the world.... To me, Mother's grace is a hundred thousand times more valuable than Father's.'

And Ramakrishna himself was his Father!

Will the missionary pattern set by Sarada inspire millions of Indian girls and women to aspire after higher ideals, and not get themselves imprisoned within the drudgery of self-seeking and slavery? Will there be one, two, many orders of Hindu nuns who will become the torch-bearers of the light of the Vedanta and Indian Culture? Can India revive those ancient nunneries where thousands of India's daughters will devote themselves to spiritual culture and then spread them to the farthest villages of India and the world?

चरैवेति

BACKGROUND FOR FRUITFUL QUESTIONING

Mark the growing child! If it is not spoilt through wrong handling by adults, it shows a natural desire to understand the things around it. Sights, sounds, movements, all draw its pointed attention. How often, to our great annoyance, we have seen it catching, pulling, biting and throwing objects within its arm's length! It is just the work of instinct, prompting it to test and learn by direct experience. It picks up its mother tongue too in the same way. No child waits for aid in the shape of a salaried teacher or formal coaching! In its own way it observes the connection between objects and sounds, and commences to co-ordinate its vocal chords to express in words the few things it needs. This miracle takes place within two years of its birth! With the increase of ideas and vocabulary, it normally uses language to frame suitable questions for learning more.

But very often, as years pass, this desire to question and learn becomes deadened, dissipated or misused. One reason is that with the advent of puberty and adult life the field of ideas and actions widens considerably. The main objectives, as they take definite shape, then, are to raise up a family, to provide for its all-round progress, to discharge social obligations and to meet the demands of patriotism and of inherited culture. To carry out even a part of this programme, during the very limited working hours and with the energy of a not very dependable physical body, a drastic cut has to be made in the *fields* to be covered, in the nature of the *plans* for the selected fields, and, finally, also in the application of *questioning* beyond a certain range! Thus by middle age, most people settle down to a life of routine and serious questionings become strictly restricted to the

practical requirements of a few beaten-tracks.

Even in the baby stage some signs of beaten-tracks can be detected. It is common experience that some babies respond joyfully to certain colours or to music, while others do not. At a later stage, when they are able to appreciate stories, some children show decisive leanings to the heroic type, or the obliging, serving type, or the teaching, or artistic types. Within each child there is something like a special pattern which selects the material from the environment and transforms it into plans and activities. *Selection* and *specialization* seem to be accompanying its life-stream from beyond its point of visibility, which we call its 'birth'. As life advances, these two features get stressed more and more, and the questioning aspect of the personality becomes subordinated to their particular requirements. A few individuals, however, manage to disengage their questioning habit from the restricting hand of daily routine and make it seek wider horizons, so that their personalities can gain in depth and vastness. Arguing friends can easily stand back and remark, 'That gift came with their particular life-streams, how can it come to all?' But we can certainly look within and hear the inner voice which says whether we are giving an excuse for our utter laziness or whether we are making the maximum efforts to break our bonds. It is our *free* reflection and *deliberate* readjustment that matters, not the way we expound theories. Such a freedom to break away from the beaten-tracks of

one's own making is inherent in the thinking process itself. When exercised continually and suitably, it paves the way for spiritual illumination. If that is denied, we have to think of man as a mere machine, capable of simply repeating the few movements for which it is improvised. The sinner then would go on repeating his sinful acts, and the fool his foolish ones, on a strictly causal plane, with no possibility of getting out of it, and all our advice to people to do a thing or not to do a thing would be futile addresses to an unresponsive monster running in a fixed groove! Indian philosophy throws aside such a view on the ground that it makes Freedom impossible

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Some of these ideas can be gathered by observing simple daily occurrences. A few days after good rains, grass sprouts on ground where not a single blade was visible before. We infer immediately that the seeds of grass were there lying invisible all the time. So too we infer the existence of the seed of 'special cognitions of the spiritual plane' in a person whose hair stands on end and whose eyes shed tears because of the onrush of devotion created by the mere mention of God or salvation. Where these signs are visible, we can see that the seed soon develops into a giant tree of enquiry about the Self. It takes the form: 'Who was I? How was I? What is this (my body and related aspects of the world before me)? How is this? What shall we become? How shall we become? And so on.' Once such questioning starts; it leads only in one direction, Self-realization or the Fullest Free-

1. यथा प्रावृषि तृणाङ्कुरस्य उद्भेदेन तद्बीजसत्ता अनुमीयते तथा मोक्षमार्गश्रवणेन यस्य रोमहर्षाश्रपातौ दृश्येते तत्राप्यस्ति विशेष दर्शनबीजम् ।
2. तस्य आत्मभावभावना स्वाभाविकी प्रवर्तते....तत्र आत्मभावभावना कोऽहमासं? कथमहमासं? किंस्विद्दं? कथंस्विद्दं? के वा भविष्यामः? कथं भविष्यामः? इति ।

dom.⁶ On the other hand, if such a seed is not there, the behaviour will show a corresponding defect. And sure enough, the talk of spiritual life to such a person will evoke protests, arguments, and all the obstructive tactics known to him. But when you refute his positions and bring him to the brink of accepting the spiritual outlook, he is sure to become indifferent⁴, drop the question, and probably remember an earlier engagement to be present elsewhere and leave you for good! The discerning teacher knows that his words will not alter such a resisting background. The usual altering force in such cases

comes from Nature's hard knocks that crush the ego's walls of self-sufficiency, and compel a humbler construction on sounder foundations! But where the proper seed exists, efforts follow in successive waves, and very soon the enquiring, anxious stage of the struggler is replaced⁵ by a higher stage when the Self is realized and the personality attains a certainty, a poise and a grace beyond words. Happy the man or woman who masters it; and fortunate those who wait on such masters and learn from them!

भग चरंवेति ।

SUBANDHU

YOUTH IN SOCIETY

P. S. NAIDU

All over the world youth is in revolt. The adolescents, in particular, are up in arms against the established social order. The customs and traditions, the taboos and prohibitions, which hedge in the behaviour of immature youth, are, in their opinion so many prison bars which illegitimately curtail their freedom. And as these regulations are enforced, if not actually created, by the elders in society, there is at present considerable tension between the old and the young. This tension is fed by the irreconcilable attitudes of the two opposing groups. The elders believe that the younger generation is too immature, inexperienced, and irresponsible, while youth denounces the older generation for its alleged unprogressive-

ness, conservatism, and complete lack of understanding of the aspirations of the rising generation. It is amusing that the older people forget that they were once young, and the growing generation conveniently ignores the fact that it will have to grow old. However, what are we to do about the present tension? Can we resolve it, and find means for helping the youth in society adjust itself to the environment? Let us try.

It is to be noted at the outset that youthful restlessness and impatience today are the results of the amazing degree of liberty which elders have already conceded to adolescents. Modern youth enjoy a latitude of thinking, acting and reacting to life that was not even the

privilege of adults in a former generation. The opportunities for social contacts, and the facility with which they may be broken are enormously increased. Twentieth century youth live under the lash of tremendous intellectual and social stimulation. Never before in the history of the world has there been so much to intrigue them. It is not surprising that the adolescents should readily yield to the temptation of experimenting dangerously with these thrills which the elders themselves seem to have provided.

And life itself is taking on a new meaning at the present day. The unprecedented development in the physical and biological sciences, and the enormous improvement in technology, have had revolutionary impacts on our social structure. They have complicated adolescence as a social hazard. It is little wonder that youth is bewildered and confused, and even guilty of folly in this period of social upheaval and readjustment. Young people have been suddenly plunged into these new situations without adequate preparation. And as they cannot adjust themselves to this puzzling environment, they throw all the blame on society, and try to disrupt it and destroy it. It behoves us, the elders in society, to help the younger generation lead a balanced, well-adjusted, and sane, life.

Let us try to get the view-point of the younger generation. What do they really want? What are they chasing so strenuously? Do they themselves really know? Can they tell us what it is all about? Probably not, because the real motives to their unsocial behaviour are hidden deep down in the mind. The psychologist comes in here to help us. The adolescent youth, he tells us, is seeking at least five things. Firstly, he desires new and thrilling experiences. He seeks adventure.

He wants to live dangerously. And if the home and the school fail to provide the thrills he craves for, he is ready to find them in unsocial and even criminal activities. Secondly, the adolescent wants greater security. It may sound paradoxical that the reckless adventurer should want security. But there it is. And we have to take note of it. Thirdly, he wants recognition. He wants to be treated as a grown-up, and not coddled as a child and put under restraint. He wants his parents, his elders, and grown-up people in society, to treat him as their equal. He wants to feel that he is somebody in society. And at the same time he craves for love and affection. This is his fourth need, and it is a very imperious need indeed. And lastly, youth is out to reform the world. The younger generation is radical, aggressive, courageous, and revolutionary. It wants to change the existing order of things. And it distrusts the conservatism of the older generation.

These are the five fundamental urges of youthhood, and as they are not fully satisfied, and as the energy of these drives does not find adequate and safe channels for expression in the present social framework, the adolescent becomes a misfit in society.

Psychological analysis has revealed the operation of certain deep-seated urges and drives in the mind of the adolescent. These, however, are forces that operate at the conscious level. There are, according to the psychoanalyst, deeper forces that work silently at the UNCONSCIOUS state of the mind. Psychoanalytic study has demonstrated that the social and political revolutionaries have been recruited from the ranks of the victims of deep unconscious hatred against parental authority. Their revolt against society was only a substitute reaction. These young men

3. अपवर्गमार्गीयं कर्मभिर्निवर्तितमित्यनुमीयते ।

4. यस्य अभावदिदमुक्तं स्वभावं सुक्त्वा दोषात् येषां पूर्वपक्षे रुचिर्भवति अरुचिश्च निर्णये भवति ।

5. सा तु विशेषदर्शिनी निवर्तते । पुरुषस्तु असत्यामविद्यायां शुद्धचित्तधर्मैरपरामृष्ट इति ।

have been the victims of uncongenial family situations during their early childhood in the male parent unwittingly provoking the growing boy to harbour feelings of resentment and retaliation, feelings which he subsequently projects on to objects which even in the remotest degree serve to remind him of parental autocracy. Teachers, priests, elders, Government officials, and persons in authority, serve as father surrogates who may bring up all the pent up spite in the victim. A great anti-social behaviour of the individual is only the result of a displacement from the family to social situations.

We have now before us the picture of the mental pattern of the unhappy and maladjusted youth who is bent upon disrupting society, and creating trouble for his elders. What is the remedy? The remedy lies in reforming the parents first and foremost. Fathers and mothers have to be re-educated in order that their sons and daughters may lead sane and happy lives. Too often the problems of adolescence have their real roots in the failure of parents to make proper adjustments between themselves. The tensions, frustrations, and emotional difficulties of young men and women, are but the reflections of the maladjustments of the parents. Our advice should, therefore, be tendered first to the parents. Immediately after marriage, and before children come, would-be fathers and mothers should shed all their psychological tensions, frustrations and maladjustments. Above all they should be mutually well adjusted. Hectoring on the part of one, and nagging on the part of the other should cease. Parents should not hesitate to consult a psychologist, if need be, for securing mutual adjustments. This done the father should try and establish a sweet relationship of mutual

confidence and intimacy with the children. Cast aside, we should like to say to the father, the traditional Indian overbearing, authoritarian attitude towards the children. You make a mistake when you try to maintain too much parental dignity. This is a 'defence reaction', and children shy off from this false front. You are deprived of the pleasure that would have resulted from an intimate association with your children, and they in their turn are deprived of your guidance and mature counsel. Try to win over the children. You may not be a chum, but you can easily be a comrade. Try to take interest in what they are interested in, but do not take enterprise out of their hands. Try to learn all about your boy, what he is thinking of, what he longs to do, his fears and misgivings, as well as his aspirations and ambitions. And when you have established that relationship of confidence and trust, drop in those suggestions which you desire should sink into your boy's mind. They will work wonderfully then.

As for the mother, it is true that mother-love is a most wonderful sentiment. But it should be absolutely unselfish. It should never be self-centred. Above all there should be no nagging at the growing daughter. The daughter should remember the mother as one who laughed, and not as one who frowned frequently, and cried constantly. If the mother has her private troubles, she should not take it out of the daughter. She should not pour her personal afflictions into the ears of the children. The mother should never be jealous in regard to her children. Suspicion should be strictly avoided. Mother's distrust is a terrific disintegrating factor in the lives of the children.

Over and above everything else, the father and mother should have abiding faith in the fundamental

and this faith should be grounded in spirituality. Children should have visible proof of this faith in the daily conduct of the parents, and the young ones should drink deep this faith slowly and steadily from the spiritually charged atmosphere of the home. A highly cultured and educated young American mother wrote recently in one of her stirring articles:

'As against the Declaration of Independence, I make my Declaration of Dependence, Dependence which will include a serene avowal of religious faith. There are times when I feel like a small and lonely soul shivering on a vast hill-top with all the winds of eternity blowing about me. And then, like a frightened child I run to God and seek shelter at His holy feet. Yes, I admit it, and I want my children to know it—to know it and follow my example.'

NOTES AND COMMENTS

IN THIS ISSUE

The Divine Art of Caste-transcendence

Some of us do not see the point that no amount of ferocity and vindictiveness can liquidate caste. Those who have time and again attempted this pastime of caste-smashing business have only succeeded in strengthening caste-consciousness in the country.

Caste is a thing which has to be silently outgrown and graciously left aside. Outgrowing caste should mean only one thing and that is ingrowing within oneself. Ingrowing within oneself means growing in God, developing godliness of character. Caste-transcendence is no mere theory in India. Ever so many saints have exemplified this divine art in their lives and teachings. It is by actualizing these teachings in our individual lives that we can bring social revolution in India. Adding A's unwisdom to B's and B's to C's and then making a mass campaign of this process does not make

If children are brought up in such a serene family atmosphere, their unconscious will be clean, and complexes, if formed, will be easily neutralized and rendered innocuous. With a purified unconscious, they will grow up into youths who will no longer be frustrated, maladjusted, boisterous, and revolutionary, and who will no longer attempt to disrupt society. It will then become the duty of society in general, and of educational institutions in particular, to provide young men and women with adequate and wholesome channels for the expression of their urges, with clean and sufficiently stimulating opportunities for leadership and for healthy adventure, and above all for gainful employment leading to a sense of security, adequacy, and full internal satisfaction.

for enlightenment. Wisdom, however, is not absolutely wanting. What is wanting is humility which chastens the power of discrimination with which alone wisdom can be discerned and distinguished from unwisdom. And, therefore, we have so many caste-smashers but so few of those who would practise the divine art of caste-transcendence.

Mahānārāyaṇopaniṣad

Serialization of translation and annotation of Upanishads has been a good old tradition of the *Vedānta Kesari*. Some of the Publications of the Upanishad Series of Sri Ramakrishna Math, Madras, were first serialized in this Journal before they were published in book form. The present translation, we hope, will be in due course added to the family of the 'Upanishad Series'.

Mahānārāyaṇopaniṣad, as has been noted by the translator—Swami Vimalananda of the

Ramakrishna Order—in his introduction, is a significant Upanishad among the non-major ones. But one seldom comes across an English translation and annotation of this Upanishad. It is, therefore, hoped that students of Vedanta in India and abroad will welcome this serialization.

Formal Worship

This lecture by Swami Vivekananda, which is being published for the first time in India, was delivered on April 10, 1900.

Courtesy: *Vedanta and the West*, No. 116 (November-December 1955).

Sri Sarada Devi and the Mission of India

Professor T. M. P. Mahadevan, M.A., Ph.D., Head of the Department of Philosophy, University of Madras.

The Divine Drama at Dakshineswar

Prof. P. Sankaranarayanan, M.A., Head of the Department of Philosophy, Vivekananda College, Madras.

Sri Sarada Devi, the Missionary

Anthony Elenjmittam.

The Wonder that is Sarada Devi

Prof. A.N. Parasuraman, Principal, Minerva Tutorial College, Madras.

These Centenary meditations on Sri Sarada Devi, which could not be published earlier have a special appeal of their own because they are all conceived in earnestness of devotion.

It was in the 'divine drama at Dakshineswar' that the Mission of India found a wonderful Self-revelation. If India has a mission in the world, Sri Sarada Devi was the Missionary *par excellence*, for she was verily the soul-expression of India herself. But the wonder that is Sarada Devi consists in the fact that she, so akin to and *en rapport* with the humblest of the world, was nonetheless a saint-maker.

Youth in Society

Prof. P. S. Naidu M. A., of the Allahabad University writes here on a theme which is a sore home-problem everywhere in the world. His analysis of the problem, we are sure, will be found helpful by all discerning readers.

THIS GREAT ILLUSION

We have heard it said recently a number of times in authoritative voice that India had won a 'glorious victory' in the matter of solving the food problem. Our food position is so strong, we are told, that even after meeting all the exigencies of all the recent floods in India, 'in the matter of food we are very well placed'.

To us it seems that this snug self-assurance connotes not only over-simplification of the problem but also conjures up a cruel illusion. But it all depends on what exactly you mean by the food problem of India. Does the expression mean only the national necessity of import or does it also include the people's requirement of food, the problem of people's hunger? True, we do not have to import food today. And this is indeed a big national saving. But as we understand it, this national saving touches only the fringe of the

food problem. We may have a big Central food reserve, which is possible only because a very large number of people do not have the wherewithal to purchase adequate amount of food.

We are not out to discredit anybody. But there is such a thing as honest realism. When one goes out on the streets, roads, by-lanes and out-of-the-way places, one comes across human beings who move about as if by some momentum of past lives. You can count all their ribs. Their eyes have no lustre of life. The children have no smiles on their dismal lips. This is no fable or fabrication. This is a dire fact in India. Millions of men and women are victims of chronic unemployment. We do not just know how many millions of people cannot have one square meal a day. It passes our understanding as to how it is possible for us to

claim that we have solved our food problem until and unless we have succeeded in putting a reasonable purchasing power in the hands of the people. The poor health of the vast majority of Indians is a true index of the enormity of the food problem of this country. Malnutrition is another name for want of food from which even ninety per cent of the so-called middle class suffer.

No doubt we have our triumphal arches, flying festoons and flower-showers and state

banquets but we have our numberless hearths which cannot be lighted every day, where cheerless children gather and look into the sky-gazing blank eyes of their mothers in deepest pathos. Until we have succeeded in bringing cheer around every little hearth of this country, for God's sake let us be humane enough not to take pride in our food position. Illusion is poor substitute for food. There are more miseries in India than are registered in the statistician's table. 19-11-55

REVIEWS AND NOTICES

Self and Falsity in Advaita Vedanta—By DR ANIL KUMAR RAY CHAUDHURI—PROGRESSIVE PUBLISHERS, 37, COLLEGE STREET, CALCUTTA-12—PP. 262. PRICE Rs 7-8-0.

The delineation of the Self as the *pratyagatman*, the *kutastha* free from the *upadhis* beginning with the physical body and ending with the *ahamkara* and the condemnation of the limiting adjuncts and their products as belonging to the sphere of the *anatman* and therefore false are the two corner-stones of *advaita darsana*. It is the *nirgunatva* of the true self which makes for its essential non-duality from Brahman which, in a manner of speaking, is the *jivatman* writ large. In contrast from the *advaitic* view are those of the Charvakas, the Jains, the Buddhists, the Naiyayikas and Mimamsakas which constitute the *purvapakshas* of *advaita siddhanta*. In the First Part of this book, Dr Ray Chaudhuri considers these views one after another and exposes their inadequacy illustrating his criticisms by means of parallels in Western philosophy. Adverting to the description of the nature of the Self as *sat*, *chit*, and *ananda*, he devotes a considerable portion of the third chapter to vindicate the *advaitic* view that it is consciousness and that this consciousness is *svaprakasa* in opposition to the Naiyayika view that 'the primary cognition of objects is

not self-revealed, that it illumines the objects alone and does not reveal itself nor the self'. Leaning towards *ekajivavada*, the author urges that 'it is useless to posit many all-pervading selves, when one self can easily explain the distinct feelings of pleasure and pain in so-called different selves by resorting to the different adjuncts (*antahkaranas*) of the all-pervading self'.

The Second Part of the book is devoted to the exposition of the concept of Falsity. Persistence is the criterion of reality and as Gaudapada would have it, that which is non-existent at the beginning and in the end, is necessarily so in the middle. The subjective *aham* and the objective *idam* are both unreal in this sense and point to something which transcends both and is their ultimate substratum. In the chapter on 'Some Definitions of Falsity', the author reviews the understanding of *anirvacaniyatva* by the Madhvas and the *advaitins*' reply thereto and explains the definitions of the false 'as that which is an object of absolute negation in the same *locus* where it appears' and 'as that which ceases with the knowledge of the corresponding substratum' which are two definitions adopted by Prakasatman. Chapter III advances arguments for the falsity of the world on the ground that it is knowable, that it is limited in space, time or in content or that it is *jada*.

Dr Chaudhuri has pressed into service his researches into post-Sankara works on Advaita and has mentioned his arguments with a wealth of material revealing his great scholarship. The book ends with an Appendix dealing with the views of Reality by different schools of Indian thought beginning with the Charvaka and ending with Advaita. The inadequacies of the other theories are brought out and it is shown that '*cittva* which is another name for self-revelation' alone defines reality. 'In the ultimate (*paramarthika*) sense, the self-revealing *cit* or manifestation *as such* is the reality. It is not real by virtue of any determinant whatsoever. The definition and the defined, therefore, coalesce into one.'

The book which is the outcome of the author's deep scholarship deserves high praise and will be found extremely useful and illuminating by advanced students of the philosophy of Advaita.

P. SANKARANARAYANAN

Theory of God—By A. P. NARASAPPA,
—THANDAVAMURTHY PRAKASHANALAYA,
542, MANDI MOHALLA, MYSORE. Pp. 53.

This booklet is the sequel to a story written by the author. 'The central point of that story was the acceptance of the existence of God by an atheist.' Developing a new science which he calls *Theophysics*, the young author who is a IV M.B.B.S., Medical College student, seeks to explain Life by postulating what he calls the life-atom and tracing everything living and non-living in the universe to the interaction of these life-atoms and to chemical emergencies therefrom. He tries to bridge the gap between matter and life, between life and mind, and between mind and spirit on the hypothesis of the combinations in diverse ways of these life-atoms. But we are not sure that he has succeeded in the measure that he claims. For, like the evolutionists, the author tries to explain the higher in terms of the lower, as emergent from the lower and, this does not always succeed. The classical Hindu way is to start

with the Highest and to explain everything else as derived from It or as Its manifestation. The writer deserves to be complimented on the original way in which he has presented his thesis of a rational proof of God's being. His application of his findings to modern problems of society makes interesting reading.

P. SANKARANARAYANAN

God's Moments—By RAM B. MOTWANI—
MOTWANI BOOK DEPOT, DADAR ROAD,
BOMBAY-28—Pp. 176, PRICE Rs 3-0-0.

It is an anthology of great thoughts uttered by the world's master-minds who lived in God and showed the way. The author, habituating himself to 'communion with God during a few moments set apart every day' which he calls *God's Moments* has felt an 'exaltation of soul' and rose 'above the trivialities and unsubstantialities of our earthly existence' and he discovered 'beyond doubt that God *is* and that faith is not mental slavery or sluggishness, but a potent Power to realize the Infinite'. Translating his thoughts into words, he has put on record these musings of his soul from out of which he has extracted a collection which forms Part I of the book. Written in simple verse, they make a direct and effective appeal to the heart and stimulate the spirit. *Consecration, Thy will be done, and An Appeal to Death*, to take but three of the many little poems in this section, combine in a felicitous manner sublimity of thought with simplicity of language.

Part II of the book called *The Prayers, Poems and Thoughts of the Great* is a well chosen anthology culled from the writings and sayings of poets, philosophers and saints, calculated to lift the reader from whatever is sordid and sad, to help him to contemplate on whatever is true, noble and of good import and admit him to the company of the world's immortals. Great and holy men of many countries and many periods have been pressed into service in this collection. Pictures of many of these personages (including the author's own) adorn its pages.

In modern times, the common man has lost the art of living in solitude and of communion with the Spirit by meditation and silent prayer. To those who would wish to habituate themselves to the practice of such

meditation for ever so short a while every day, this book would provide much to dwell upon to chasten their minds and attune their souls.

P. SANKARANARAYANAN

NEWS AND REPORTS

RAMAKRISHNA MISSION CYCLONE AND FLOOD RELIEF IN TANJORE AND RAMNAD DISTRICTS

A SHORT REPORT OF THE WORK DONE
FROM DECEMBER 7 to 31, 1955.

It was not before a few days passed after the Cyclone of December 1 and 2, '55, that descriptive reports of the terrific devastations appeared in the Press. On knowing of the extent of devastations which cried for immediate redress and also on being informally requested by the Government of Madras, the Ramakrishna Mission, Madras, undertook the responsibility of bringing relief to certain zones of cyclone-affected areas.

As soon as the Mission's decision to commence the relief operations were known, the *Dinamani*, the popular Tamil Daily of Madras, opened a Cyclone Relief Fund and announced that the collections of this Fund would be placed at the disposal of the Ramakrishna Mission, Madras. Needless to say that this timely act of valuable co-operation considerably strengthened the Mission's hands. The Government of Madras also promised all help to the Mission in its relief work.

Two Relief parties, one for Tanjore district and the other for Ramnad district, started for the field on December 7, '55, under the leadership of Swami Suddhasattwananda and Swami Sarvajnananda respectively.

In the meantime, appeal for funds and gifts in kind was issued by the President of the Ramakrishna Mission, Madras. Collection of old clothes began and soon the task of sorting, cleaning, packing and despatching thousands upon thousands of pieces of old

clothes and packages of gifted goods—new and old clothes, food grains, milk powder, butter oil, etc.,—received directly at the Math and also through the Dinamani Fund assumed tremendous proportions. Despatching goods speedily, which was not a very easy task, was rendered comparatively easy through the very valuable free services extended by the authorities of S. R. V. S. Ltd, to whom the Mission is deeply thankful.

WORK DONE IN VEDARANYAM

On arrival at Tiruthuraiundi, Swami Suddhasattwananda had discussions with local officials and then proceeded to Vedaranyam to open the Relief Centre. Firstly, a thorough survey of the whole affected area was undertaken with the aid of leading citizens like Sardar Vedaratnam Pillai and Sri Subbiah Pillai, who came to be helpful to the Mission's relief work in a variety of ways.

The relief took the form of running 16 main and 40 sub gruel centres, distribution of clothes, milk powder and organizing medical aid. From 10th to 31st December the Mission has fed 1,88,100 people which meant cooking 479 bags of rice and proportionate quantities of dal, vegetables, chillies, tamarind and 17 bags of salt. Midday meals were given to 4200 school children. The other items of distribution were as follows: 3663 new dhotis, 4090 new sarees, 495 towels, 1131 yds of voil, 59 blankets, 292 jackets, 233 Kailies, 1834 children's garments, 11,041 old clothes, 395 vessels. The number of persons given medical relief was 399. Out of some schools which were damaged by the cyclone the Mission has given grants to 7 schools.

spending Rs. 1005/- and 3 schools have already resumed work.

On December 17, '55, a high level conference was held at Fort St George, Madras, in order to concert and discuss relief measures. The Conference was attended by the Governor, the Chief and other Ministers and high Officials of the State. On invitation Swamis Suddhasattwananda, Sarvajnananda and Budhananda attended the Conference on behalf of the Mission. The Mission representatives suggested the desirability of constructing colonies in the Vedaranyam area for people rendered absolutely homeless by the cyclone. The suggestion was appreciated and later on Government also promised to supplement the funds at the Mission's disposal for constructing colonies.

In the last week of December, the relief work of Vedaranyam centre was extended to five more panchayats, viz., Pushpavanam, Periakuthagai, Tetakudi (North Cheri), Kodikkadu and Kodikkurai (Point Calimere), the last of which had remained isolated for long.

On December 28, the Union Minister Sri T. T. Krishnamachari, accompanied by State Ministers Sri C. Subramaniam and Sri M. Bhaktavatsalam, visited the Mission's Relief Centre at Vedaranyam, and went round the most affected areas where the Mission had been working.

WORK DONE IN PARAMAKKUDI

The Mission's Relief Centre at Paramakkudi under the leadership of Swami Sarvajnananda has undertaken relief work for the entire Paramakkudi taluk. The house to house survey of about 450 villages has been finished by the 25th December. The following figures will show the nature and extent of relief given to 192 villages from December 9 to 31, '55. Among 8938 adults and 2540 children, 7014 measures of rice were distributed. New clothes numbering 1018 and old clothes numbering 4181 were also distributed among deserving people of those villages. Thirty huts requiring 600 bamboos and 12,000 palmyra leaves were also built for the Harijans who had lost their all. Preparations and

procurements for building many more huts are briskly going ahead.

WORK DONE AT SENAVELI IN TIRUVADANAI TALUK

The Senaveli camp which is run by the Mission's Relief Centre at Paramakkudi is a small village on the northern bank of the river Kottakaraia. In this one of the worst affected areas of all the places, relief to sufferers could be brought only with utmost difficulty. As most of the roads were badly damaged at the initial stage of the work things had to be carried by head-loads.

In 34 villages surveyed up to 31st December by the Mission workers, 1,227 new clothes, 95 plates, 1,946 measures of rice were distributed among 1,708 adults and 992 children according to their most urgent needs.

In this area the Mission has a plan to construct 495 huts for which 1,138 palmyra trees and 1,75,000 palm leaves are being procured.

The Mission appeals to the generous public to keep up the flow of donations as long as the relief work requires to be continued.

CHRIST JAYANTI CELEBRATION AT

SRI RAMAKRISHNA MATH, MADRAS-4

Christ Jayanti, the birth of Lord Jesus Christ, was celebrated at the Math on the evening of December 24, '55, with a special service of the Lord, bhajan, Bible reading, discourse on the life of Jesus, and distribution of *prasada*.

After the evening *aratrikam* and prayer in the monastery shrine, all the devotees assembled before a tastefully decorated portrait of Lord Jesus in the main hall. Following the service, Brahmachari Durgachaitanya read from the New Testament about the birth and teachings of the Lord. Reading over, Swami Gambhirananda, President, Advaita Ashrama, Mayavati, who took part in the celebration, spoke on Jesus Christ and his faith and the significance of Christmas celebration in

the centres of the Ramakrishna Mission. He said that, as many of the commandments of Christ are echoes of the teachings of the Vedic Religion, Christianity was in no way alien to Hinduism. After the discourse came to an end, *prasada* was distributed and the devotees dispersed for the day.

The public celebration of Christmas was held on the following day, Sunday, December 25. The meeting was held before a decorated portrait of Christ. Brahmachari Durgachaitanya read from the Holy Bible. This was followed by a speech in English by Sri A. R. Rajaratnam I. A. S. He began by reading out the Lord's Prayer. Then he gave a brief sketch of the Lord's life, spot-lighting his poverty, renunciation, and divinity. He devoted a few minutes to depicting the relationship of Christ with his disciples. He concluded by adverting to the unflinching belief of Christians in the Godhood of Christ, his resurrection, and his appearance among men again according to his promise.

Swami Kailashananda, President of the Math, proposed a vote of thanks.

SRI RAMAKRISHNA MISSION VIDYALAYA

PERIANAICKENPALAYAM, COIMBATORE SILVER JUBILEE CELEBRATIONS

Sri Ramakrishna Mission Vidyalaya at Perianaickenpalayam (Coimbatore District), one of the ever-expanding institutions of the Ramakrishna Mission, celebrated its Silver Jubilee on November 17, 1955. Dr Rajendra Prasad, President of India, who was to preside over the function, suddenly fell ill. In his absence, Sri Sri Prakasa, Governor of Madras, read out the President's speech. The Report of the Vidyalaya Silver Jubilee Committee was presented by its chairman Sri C. Subramaniam, Finance minister of Madras. In his Welcome Speech, Sri T. S. Avinasingam, M.P., the founder-director of the institution, feelingly narrated the story of its phenomenal growth since its founding 26 years ago with one little boy on a Vijaya-dasami day. Swami

Kailashananda, President of the Vidyalaya, proposed a vote of thanks. The celebrations were attended by Swamis of the Ramakrishna Order, high dignitaries of the State, and a large number of citizens from far and near.

Messages wishing the Jubilee celebrations success were received from: His Holiness Swami Sankaranandaji Maharaj, President Ramakrishna Mission, H. H. Swami Vishudhanandaji Maharaj, Vice-President of the Mission, Dharmapuram Adinam H. H. Subrahmanya Desika Jnanasambanda Paramacharya Swamigal, Dr S. Radhakrishnan, Vice-President of India, Messrs. C. Rajagopalachari, U. N. Dhebar, G. V. Mavlankar, Governors of Andhra, Uttar Pradesh, Orissa and Madhya Pradesh, Union Ministers, Kasturi Srinivasan, Chief Ministers of States, B. G. Kher, J. Sivashanmugam Pillai, S. Ananta-ramakrishnan, Arianayagam, Saiyidin, C. Ramanujachari, V. Bhashyam Iyengar, Dr P. Subbaraya, Wattamul Foundation, Honolulu, Ford Foundation, U.S.A., and others.

Dr Rajendra Prasad's Silver Jubilee Address read as follows:

'In the last lap of this tour of mine of South India, I could not possibly have been asked to perform a more pleasant duty than to inaugurate the Silver Jubilee Celebrations of the Ramakrishna Vidyalaya at Perianaickenpalayam. As an institution associated with the name of a great spiritual leader, this Vidyalaya is sacrosanct in itself, but the fact that it was founded by no less a person than Mahatma Gandhi has further enhanced its sanctity for us. Therefore, I consider it a matter of duty to visit this place and see my friends who have been managing this institution, whenever I happen to be in Madras State.

'The history of this Vidyalaya, its humble beginnings and its development into a highly useful and popular centre of education in twenty-five years might well be an example to others desirous of bringing up public institutions with personal courage, self-sacrifice and keenness to serve their fellow-beings as their main wherewithal.

'The way this Vidyalaya has come up in spite of numerous handicaps and difficulties is bound to inspire many a public worker with faith in his mission and confidence in himself. When such

an institution, after having overcome all obstacles which might be called the paings of birth and early development, comes of age and decides to celebrate its Silver Jubilee, it cannot be looked upon as an event of mere local importance. By virtue of its nature, of its work and the light of inspiration and self-confidence which it emits all round, it naturally transcends limitations of space and lightens many souls, far and near. If therefore, I congratulate the management of this Vidyalaya on their achievements and on carrying into the interior the message of the two Masters whose names are closely associated with it, I do so in no sense of formality. It is my conviction that by carrying the torch of knowledge to the far-flung rural areas, it has rendered a valuable service to our brethren living in the countryside.

Perhaps the most silent and also the most commendable feature of this institution is the wide range of its operations. Although primarily an educational institution, it has become a nucleus of quite a few public service organizations like rural uplift, medical aid, and training in basic education. It would not be wrong to say that the perspective as also the object of those responsible for running it, is more human or we might say national than merely educational. The wide range of its activities and the atmosphere of human sympathy and fellow-feelings serve to distinguish it from an ordinary educational institution. After all, an institution is not built in brick and mortar, but in the affections of the people, which in turn, depends on their service and the general attitude towards them. I am very glad this Vidyalaya has been able to live up to this maxim and inspire the esteem and love of those whom it seeks to serve.

The last eight years have seen many changes in our country. With the transfer of power in our hands, we are now free to draw our own plans and chalk out means to execute them. While this welcome change has freed us of foreign domination, vesting in us the power to do whatever we think best for us, it has placed a heavy burden on all of us. For the outcome or result of our actions, we can no longer put the blame on others. We have to face it squarely ourselves. It is for us to shape our policies and formulate our plans, keeping in view the changed circumstances and the requirements of our people. We often hear the present system of education being criticized. I agree that this criticism is not altogether without basis. While many things in the national sphere have changed almost past recognition, no basic change has so far taken place in the educational system,

introduced by the British a couple of hundred years ago.' He added, 'However, in the Second Five-Year Plan reorganization of the system is contemplated.'

'Meanwhile, I feel happy to say that the Ramakrishna Vidyalaya is not resting on its oars. It has tried to adapt itself to the great changes in its own way. It has corrected the wrong emphasis on foreign language which has hitherto remained the a medium of instruction in schools, and has given that place to Tamil. Your Vidyalaya has rightly taken up the case of basic education, a system which in my opinion answers our needs in a far better way than the old one. Whatever one might think about the applications of this system to the whole sphere of education in the country, no one can deny that doing, instead of mere learning of the printed word, is a better way of developing mental faculties and human personality. I am glad that steering clear of controversy, you have given a practical shape to the lofty ideas on education of your founder, Mahatma Gandhi.

'Since February 1953, when I visited this Vidyalaya, you have made commendable progress in all directions, which should ensure the success of your future plans of expansion. One of these plans is the starting of a College of Physical Education. It is impossible to exaggerate the importance of such a venture, because we have not too many of such institutions and they are needed badly in the interest of the physical well-being of our youth. Seeing the fund of goodwill that you have been able to build for yourself, I am sure you will be soon able to give a practical shape to your resolve.

'I must congratulate the managing body of the Vidyalaya on the novel, yet most impressive, way of celebrating its Silver Jubilee by donating books to one hundred rural libraries. This decision is entirely in keeping with the aim and object of your institution and the spirit in which you are running it. Good readable literature is one of the foremost requirements of the village folk. Unless we can ensure the flow of books to the newly started village libraries, there is a danger of the literate rural population lapsing into illiteracy.

'On this occasion of the Silver Jubilee of your Vidyalaya, I offer my heart-felt felicitations to the managing body, the staff and students of this institution. Many of the great names associated with this Vidyalaya continue to be a fount of inspiration for you all to enable you to serve the people still more effectively and to help you march forward to still greater heights of achievements in very earnest hope and prayer.'

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VISVA-BHARATI QUARTERLY

Editor : **ROY NORTH**
IN OUR AUTUMN ISSUE

SRINIKETAN by Leonard Elmhirst. In an address delivered on February 6, 1955 at Sriniketan, the institution he helped to found with Rabindranath Tagore in 1922, Leonard Elmhirst discusses its purpose and ideals which are of vital interest to modern India.

THE RECAPTURE OF CALCUTTA by Tapanmohan Chatterji. You read in our last issue how Sirajuddaulah captured Calcutta from the English in 1756. In this next number read how the English, under Clive, recaptured the city.

ENGLISH POET-CRITICS by Mihir K. Sen. In an arresting and thought provoking article Mihir K. Sen examines the investigations made by some English poets into the nature and function of poetry and the validity of their ideas.

LETTERS TO A FRIEND from Okakura Kakuzo. A selection from the letters of this great Japanese writer to one of his Indian friends.

THE DIWANS OF MIRZA KAMRAN translated by N. B. Roy. These translations effectively retain the spirit of the original poems in all their beauty and wistfulness.

This Autumn 1955 issue, to be published early in December, will also contain several pictures and a number of book-reviews.

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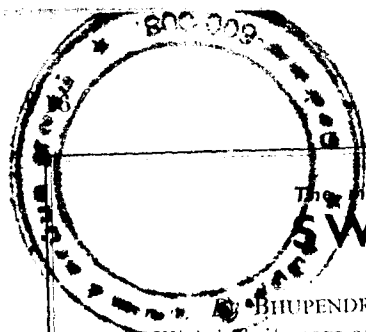
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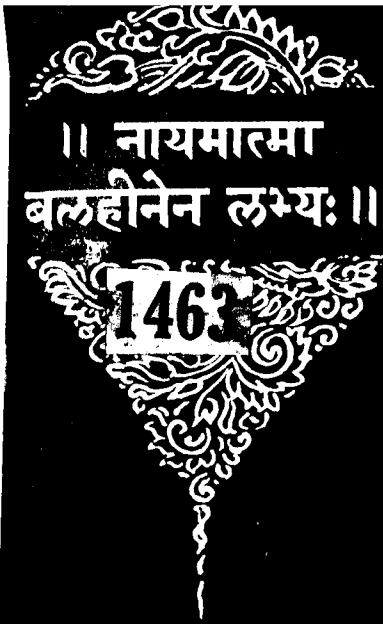
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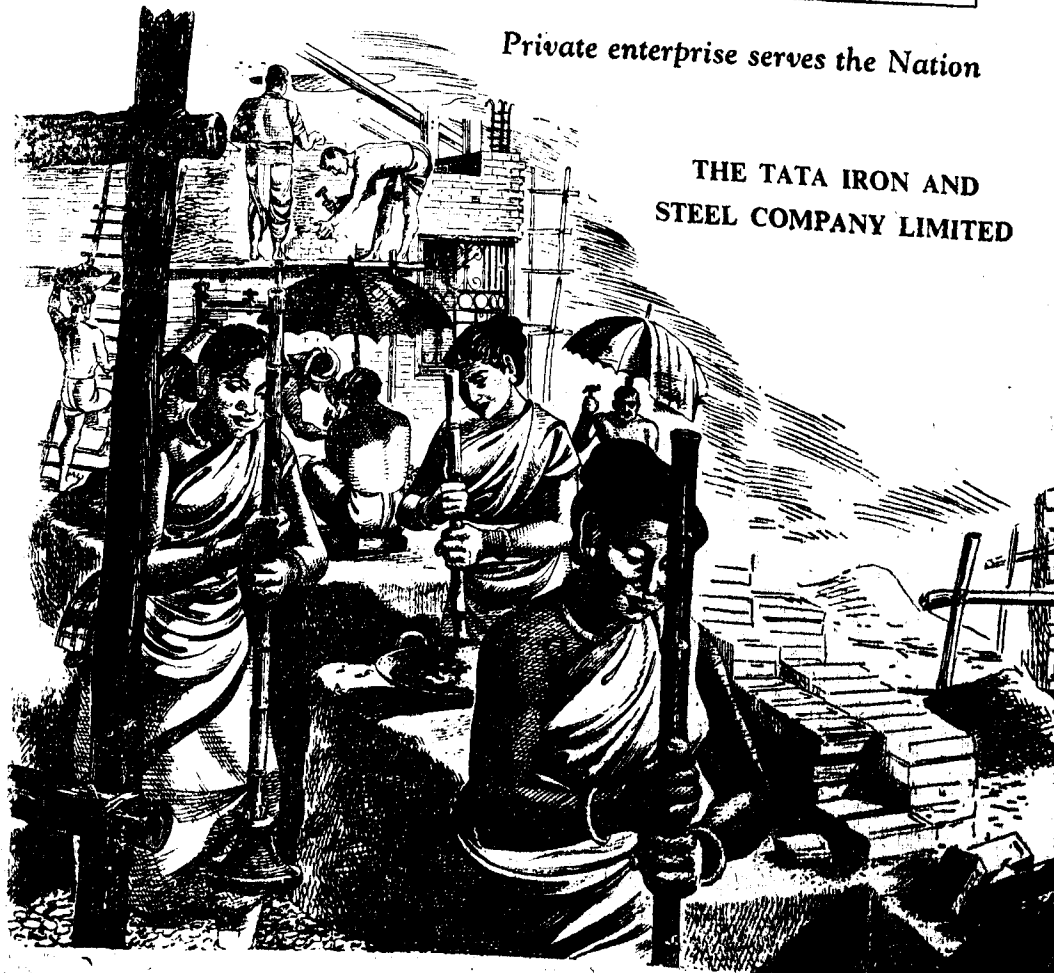
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SWAMI VIVEKANANDA

THE VEDANTA KESARI

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No. 10

RELIGION FOR ALL AND ALL TIMES

सर्वभूतेषु यः पश्येद्भगवद्भावमात्मनः ।

भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥

ईश्वरे तदर्धानेषु च लेशेषु द्विषत्सु च ।

प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः ॥

अर्चयामेव हरेः पूजां यः श्रद्धयेहते ।

न तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः ॥

He is the foremost one among the votaries of the Lord, who sees his relation to all beings as being Brahman and all beings in his self which is essentially Brahman.

He is a middling votary who cherishes love, friendly feeling, compassion and a feeling of indifference respectively for the Lord, those that are under His control, the ignorant and those that hate Him.

He is the beginner who with faith worships the Lord as present only in the image and not in His votaries or in other creatures.

Srimad-Bhagavatam, XI, ii-45, 46, 47

RETHINKING INDIAN IDEALS IN THE NEW SET-UP

IN THE LIGHT OF SWAMI VIVEKANANDA

THIS DICTUM OF THE ALLOTHEISTS

In India of our times we have addressed ourselves not only to such perilous tasks as reorganization of states but (it would appear) also to such difficult tasks as the reorganization of the Indian mind. Some allotheists among the intellectuals of this country, virile missionaries of ultra-materialism, seem to have seriously taken up the task of telling people as to what are not and are national ideals of India of today and tomorrow.

Some two years back we read in an article a robust man of matter and times telling people in utter vehemence that unless India renounced the ideal of renunciation and got *moksha* of the ideal of *moksha* there was no hope whatsoever for this misguided nation! The other day we read another crusader for 'richer life' exhorting specially the young of the nation in the following vein:

In any case this worship of poverty is a false creed. It was no more than a vague escapism in the days of our national poverty but today when the effort of the nation is directed towards greater production of wealth and better distribution of it so that everyone can have a richer life, this exaltation of poverty is something anti-social, which the good sense of our people, will, I am convinced, reject absolutely.¹

Like all infatuated pilgrims who wend their ways towards elusive El Dorado, this sturdy devotee of 'a new life in this country', does not seem to catch the point that if 'worship of poverty' is a 'false creed', neither the worship of lucre would

appear to be a true creed. The slave of poverty is as wretched a creature as the slave of gold, for a slave is a slave for all that. There is little to choose between the two.

POVERTY—VOLUNTARY AND INVOLUNTARY

Obviously, poverty can be of two types: involuntary and voluntary; poverty that is inflicted and poverty that is cultivated. Almost the entire homeless and hapless have-nots of the world are the victims of involuntary poverty inflicted upon them by circumstances created by a set of people who worked out successfully for themselves the creed of a richer life. When this sort of involuntary poverty is couched in a quaint philosophy and presented for popular consumption, a horrible sort of social crime is then perpetrated. Records of recent history will convince any one that this social crime is being attended to almost everywhere in the world with more or less success in ways commendable or otherwise. Everywhere in the world the victims of involuntary poverty are being liberated from the scourge of destitution. The conscience of humanity has been awakened to that extent that every sensible man acknowledges that every single human being has certain rights to decent and meaningful life. The UN Charter of Human Rights is a measure of the collective advance of human civilization as far as it goes. A few obscurantists here and there apart, we do not think that in India there is any considerable opinion which is out to perpetuate involuntary poverty among the people.

But voluntary poverty is an affair of a different order altogether. One accepts this creed for oneself for the sake of the highest good of one's understanding out of one's sweet will and firm inner conviction and also as an exercise of one's inherent right of self-determination. Fakes apart, genuine voluntary poverty is the outer result of inner richness, just as insatiate craving for things is the outer expression of the inner poverty. All the spiritual teachers of the world have said in one voice that the ultimate object of human life is unattainable without voluntary poverty, in other words, renunciation. One's right to Mammon-worship may be conceded. But perhaps one cannot be permitted to go about hanging people who refuse to equate God with Mammon.

Those overmuch modern men of India who understand only one scripture, that is the Constitution of India, who profess only one religion which is political democracy, are so spacious in their democratic spirit that things beyond their comprehension or beside their liking naturally appear to them to be 'anti-social'. These ideators of today's India who appear to have understood the ends of all things do not seem to be available to see the point that democracy should always be distinguishable from strait-jacketism; that essence of democracy will consist in providing graded ideals for a nation for the simple fact that a nation comprises of human beings at different levels of coming up; and not in prescribing crooked living and low thinking—as distinguished from 'simple living and high thinking' which they ridicule—for all the human tribe.

THE PLACE OF VOLUNTARY POVERTY IN INDIAN NATIONAL LIFE

Now the question here is precisely this: has the ultimate object of life any place

anywhere in our India of socialistic pattern? If it has any, if it will have any, then voluntary poverty has and will have a place in our national ideal, however much some intellectuals might dislike it. The sheer question here is of cause and effect. Perfect voluntary poverty means perfect desirelessness without which there is no cessation of *dukkha*, no *nirvana* no *moksha*, no realization of the Self. If our national ideals so called of today have any place for such objective of life as are connoted by words like *nirvana*, *moksha* or realization of the Self, then there is going to be in them a place for desirelessness without which there is no knowing the Ultimate. If this is called 'worship of poverty', well, worship of poverty is going to be there in India.

To accept this inevitable position is not to claim that voluntary poverty is an ideal for all and sundry. India never stood for strait-jacketism either way. When one says that in India of today there is no place for voluntary poverty, one in effect is trying to introduce in India a brand of strait-jacketism which is absolutely un-Indian in spirit. To this day the most spontaneous obeisance of all Indians— young or old, men or women, rich or poor, educated or otherwise,—flows to men who renounced the worldly pursuits and attained the highest. In India, we cannot to this day conceive of more inspiring pictures of life than that of a Buddha going for alms with sedate steps, or a Sankara seated as Dakshinamurti, or a Vivekananda standing ablaze in the heart of India with the staff of Parivrajaka in hand, or a Ramana seated *achala-pratishtha* in the background of ancient Arunachala.

These are not snap-shots of passing shows of fleeting lives captured by the ubiquitous camera. These are the soul-expressions of eternal India which is not a

1. Vide Dr K. M. Panikkar's Convocation Address at the Visvabharati University, December 24, 1955. *Visvabharati News*, January, 1956.

mere geographical locus but the representative eternal vertical urge of the human soul. What do these pictures symbolize? Worship of poverty? Poor is that man in understanding who does not read in these transmuting pictures the ultimate triumph of man, a victory which defeats none but enlivens, ennobles and enlightens everybody. Poor pals of life who clasp this world with pathetic madness on the breast imagining that they are making the most of life, that they are living a richer life, and are in due course ripped open by life and thrown aside by the way-side of the world like rotten eggs are presented to us to be taken as our new ideals. They come to tell us that all our teachers must have been wrong and that they have a new gospel to harangue. Do we have to imagine that in the reorganized India of today we shall have to take our education of life from those insatiate creatures perpetually suffering from world-fever, always elbowing others to bite bigger lump of flesh, to make an insaner bid for sub-animal sensuality, to grab a greater amount of pelf, to snatch a larger share of power and to make a bigger sound of self-laudation than all others—and not from our saints and prophets and seers? The inebriate evangelists of neo-materialism are such a wonderful romantic lot that they just do not see where humanity is being led to by this pursuit of 'richer life'. If the world today hovers on the brink of annihilation it is not a little due to cumulative cravings of many a people to live an ever richer life, as distinguished from saner life.

ANCIENT HINDU PLAN OF LIFE — ITS SANITY

Ancient Hindus delved, weighed and understood life and its purpose better than many of their sniffing descendants do

today. They knew how to value life and process it for the maximum return. No aspect of life was ignored. This is one thing which modern planners with all their bewildering statistics and confusing commissions do not know how to do. Modern planners know how to provide only for the two lower values of life, *artha* and *kama*. But ancient Hindu law-givers not only fully provided for these two values but also for the ethical value, *dharma* and the transcendental value *moksha*. The ancient Hindu recognized that flesh had its cravings and also that the Spirit had its demands and calls. They also discovered the truth that unless *artha* and *kama* were regulated by and subordinated to the pursuit of *dharma* and *moksha*, individual and collective life on earth could only end up in a senseless mess. Pursuit after wealth and sense-enjoyment were considered to be legitimate in so far as such practices did not come in conflict with the principles of redemptive righteousness. *Abhyudaya* (worldly prosperity) was to be conducive to *Nihisreyasa* (the highest good) which is spiritual perfection.

It is no fault of Hindu law-givers that with all the advance in knowledge humanity has not succeeded yet in putting across a more sensible and integrated scheme of human life on earth. That we do not live in the age of Manu is no discredit to Manu; neither in itself it is any credit to us his descendants. The savage problems which we face in the world of today cannot possibly be claimed to be very dependable criteria of the progress of human civilization.

It is a wrong idea to imagine that Hindu law-givers tabooed opulence, splendour, enjoyment, fame and the coveted good things of life. They roundly encouraged householders to live an energetic and

enterprising life in a grand way. But this life was simultaneously to be a life of dedication too. A worthy householder was required to perform daily *pancha-mahayajnas*, which meant that he had to nourish in his life strands of renunciation-cum-service even while he was apparently living a life of *bhoga* and *samriddhi* (enjoyment and opulence). The words तेन त्यक्तेन भुञ्जीथाः of *Isa Upanishad* indicate the only way by which alone the world could be covered with God (इशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्). And if we do not cover the world with God, we consign it to the devil. And that is a conception of downright devilish life which admits nowhere in the scheme of life a place for renunciation and a nook for redemptive contemplation. The evangelists of new life in India invite all people together to a rendezvous where lust, lucre and lusture,—pelf, power and progeny—are to be the all-absorbing pursuits of life. It was no mistake of Indian seers that they planned life somewhat differently. They did not see the utility of squandering the entire precious life after pursuits of pelf, power and progeny. It appeared to them to be an absolutely senseless economics of life. Therefore they prescribed contemplative retirement to aging men (*vanaprastha*), preparatory to total dedication to Self-realization (*sannyasa*). But our sprouting Yayatis—who have yet to come round full circle—of the day will not see that they are doing no good to economics of life by preaching a philosophy which induces the senile grandfather to compete with the virile grandson for attaining the triune objectives of modern life,—lust, lucre and lusture—which is euphemistically called a 'richer life'.

True to the socialistic aspirations of the day, evangelists of materialism, who prac-

tise *samadarsana* at wrong end, do not see any difference between an ant and a skylark, a goat and a lion. And so they prescribe the same food for all. But our ancient thinkers who were no doubt idealists to finger-tips, were shrewd and sagacious realists withal. They knew that unequal men could not be equalized on the physical plane by just refusing to see the complex issues collective humanity presents. They, therefore, grouped men in an ascending and progressive order and gave them a dynamic conception of life for perpetual advancement towards that inalienable divinity which was the consummation of equality too. They saw it clearly that men could be brought to the realization of divinity only through a graduated process. Hence they gave different imperatives to men in different stages of life. The imperatives which were applicable to the householder who was engaged in the immediate pursuit of *artha* and *kama* according to the sanction of *dharma* could not be applicable to the *sannyasin* who was engaged in the pursuit of *moksha* and *lokasangraha*. It was clearly stated that immortality could not be attained through strivings which made for pelf power and progeny. Immortality could be attained only through practice of renunciation. The following significant conversation in the *Brihadaranyaka Upanishad* (II. 4. 1-2) brings out this truth in bold relief:

'Maitreyi', said Yajnavalkya, 'I am about to renounce this life, my dear. Well, allow me to finish between you and Katyayani.'

At this Maitreyi said, 'Even if this whole earth replete with wealth be mine venerable sir, will it make me immortal?' 'No,' said Yajnavalkya, 'your life will be exactly like that of people well provided with materials, but there is no prospect of immortality through wealth.'

Maitreyi replied, 'What shall I do with that through which I cannot be immortal?'

Times have moved no doubt and the world has changed a lot since this conversation took place between Yajnavalkya and Maitreyi. But as to the means of the attainment of immortality even the release of the atomic energy has wrought no change whatsoever in the situation. However clever diplomatically or advanced scientifically one may be, one can never in any point of time realize Brahman through sense enjoyment.

We have sobered Yayati's valuable testimony for that. In India, however, the idolators of Mammon are doing their best to confound the national mind in this regard. If in India we shall not go so stupid as to assert that in our national ideal there should be no place for the pursuit of immortality, we are left with no other choice but to concede a sovereign place in our national life to exalted and inspired poverty. If India has to retain the distinctive characteristic of her civilization and her sanity, we must hear it continually welling up from within the national consciousness, this great question:

येनाहं नामृता स्यां किमहं तेन कुर्याम् ?

On the axis of this question we have to build our prosperity whatever shape it may take, for without this *central* urge man can very well become more beastly than any beast could ever be. Whatever happens to the world, some people at least in India must live a life revolving and evolving round this fundamental question.

As the Upanishad (*Katha* II. 2) says: both the good and pleasant (श्रेयश्च प्रेयश्च) approach man: the wise one discriminates between the two and prefers the good to the pleasant, but the fool chooses the pleasant through avarice and attachment.

Let us acknowledge the fact that we are mostly fools and do prefer the pleasant to the good. The whole world rushes after the pleasant and hence the strife, discord and this brink-of-the-war-life on this planet. Many of us do not learn even after burning our faces and fingers. These efforts to make India go a whole-hogger for the 'pleasant' make some people shudder, for they can very clearly see what lies at the end of that path—a world aflame, both objectively and subjectively speaking. Those who suggest that there should be also the pursuit of *sreyas* (good) in the nation by the side of the pursuit of *preyas*, which is inevitable, are not enemies of the people. They are not obscurantists. They are the seers of the far end. Unless our cravings for the *preyas* are controlled, directed and inspired by the aspirations of *sreyas*, in these days of much too animalization of man, the future of humanity is bound to be brutal and dark.

The path of *sreyas*, the *nivritti-marga*, however, is never for the many. It is a process of coming up of the few through continuous striving of many for many lives to a level of being and leaving a suggestive and leavening trail behind for the evolution of man. In a sense it is a collective attainment at a focal point of social existence. Therefore, unless the national ideals are conceived in the background of an oceanic vision in which every aspect of life is taken into consideration, we are making for a type of ordered humanity, every fellow like the other, vigorous animals of extraordinary uniformity, all acting for the freedom of the senses, and few ever knowing the secret of freedom from the senses and the consequent bliss.

Atman is not attained by the fainting or the swooning, nor by the surfeited. Indian sanity consists in striking a balance

between the two extremes. That has been the message of Krishna and Buddha. One need not be shy of the new or its fool; neither one need be the slave of the old. Let us all remain absolutely free to approach and strive for true Freedom.

As we have already pointed out, exalted or inspired poverty can be the ideal of life only for the few at a given point of time. To impose it on many through over-enthusiastic and misguided preaching can do immense psychological harm to humanity at large. One cannot produce saints through the grinding machinery of poverty. Renunciation does not mean suppressed hunger. It is the consuming hunger for the Infinite. To decry this ideal even in the case of the few who are qualified for the culture of it, can do no less harm to humanity. To do so is to provide for a future of man when this burning world will not be relieved by occasional appearances of saints and saviours.

As to the vast majority of Indian humanity, not only has any sane man never seriously suggested that all should be kept in subhuman level of existence for the good of their soul, contrariwise some celebrated renouncers of India even warned people against foolishly ignoring the material aspect of life. Swami Vivekananda's bitter rejoinder in this regard runs as follows:

We talk foolishly against material civilization. The grapes are sour! Even taking all the foolishness for granted, in all India there are, say, a hundred thousand really spiritual men and women. Now, for the spiritualization of these, must three hundred millions be sunk in savagery and starvation? Why should they starve? How was it possible for the Hindus to be conquered by the Mohammedans? It was due to the Hindus' ignorance of material civilization... Material civilization, nay, even luxury is

necessary to create work for the poor. Bread, bread! I do not believe in a God who cannot give me bread here, giving me eternal bliss in heaven! Pooh! India is to be raised, the poor are to be fed, education is to be spread and the evil of priestcraft is to be removed. No priestcraft, no social tyranny! More bread, more opportunity for everybody!...

Now that is to be brought about slowly and only insisting on our religion, and giving liberty to society...

...If the whole nation practices and follows the path of *Moksha*, it is well and good; but is that possible? Without enjoyment renunciation can never come; first enjoy and then you can renounce. Otherwise, if the whole nation all on a sudden takes up *Sannyasa*, it does not gain what it desires, but it loses what it had into the bargain—the bird in the hand is fled, nor is that in the bush caught.

RELIGION CAN CONTRIBUTE TO TRUE WELL-BEING OF SOCIETY

Now the precise point to be clearly understood here is that the material prosperity which we undoubtedly require must be brought about only by insisting on religion and giving liberty to society. This brings us to the necessity of understanding religion. What is religion, quintessentially speaking? As Swami Vivekananda put it:

Religion is its own end. That religion which is only a means to worldly well-being is not religion, whatever else it may be.

The end and aim of all religion is to realize God. The greatest of all training is the worship of God alone.

Religion is the realizing of God.

You must bear in mind that religion does not consist in talk, or doctrines or books but in realization; it is not learning but being.

The whole world of religion is only a travelling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only evolving a God out of the material man and the same God is the inspirer of all of them.

Man is to become divine by realizing the divine; idols or temples or churches or books are only the support, the helps of his spiritual childhood: but on and on he must progress.

Man must realize God, feel God, see God, talk of God. That is religion.

What immediately strikes one in the above citations is that real religion is nothing short of the realization of the Divine. And this realization of the Divine is impossible without renunciation. Swami Vivekananda categorically says:

...Without renunciation God can never be realized—यदि ब्रह्मा स्वयं वदेत्—even if Brahma himself enjoined otherwise!... Renunciation and renunciation alone, is the real secret, the *Mulamanttra* of all Realization.

Even empirically speaking, without religion national well-being is impossible for without religion we cannot have even material prosperity in *proper* lines. Obviously, therefore, religion will have not only to remain, but also must prosper. Now, if religion has to prosper, we require experts of religion just as we require experts in technology for industrial development of a country. Swami Vivekananda put the idea in the following manner:

...What about religion? Has it to remain or vanish? If it remains it requires its experts, its soldiers. The monk is the religious expert, having made religion his one *metier* of life. He is the soldier of God. What religion dies so long as it has a band of devoted monks?

But wherefrom will these devoted monks come unless it is from a society which knows how to maintain a generally high

moral standard? Unless the ideal of *sannyasa* is kept blazing in the summit of the society, unless the ideal of renunciation is nurtured in all the levels of society through variously graded living patterns, we cannot expect any healthy spiritual development of the nation. In other words, under such circumstances the nation has every chance of getting lost in the vices of materialism.

TEMPORAL AND ULTIMATE ECONOMICS OF LIFE

Those who preach the gospel of fuller life, which is oftener than not indistinguishable from foolish life, are very often found to ridicule the institution of *sannyasa*. Some very well-known men in India, who should know better, have been of late questioning this way of life. Whether it is a calculated move towards reorganization of Indian mind or just a straying out into the pleasure of irresponsible thoughtlessness, we cannot say. But, all the same, the effect of such ill-conceived moves are there in the much too confused thought processes of the Indian mind.

Sannyasa is its own sentinel. No one else in the world can be more earnest about keeping up the purity of the ideal than the *sannyasin* himself. You may be a very big man in the country, very learned, respected and powerful. But that does not mean that when you pass hypothetical strictures on this way of life, you are showing your concern for the purity of this ideal. No thinking man will take you that way. If you are anxious for the upkeep of the purity of this great ideal for the good of humanity, your approach to the whole problem should be different. You will then evince at least this much charity that you won't introduce fashions of judging trees by their worst fruits.

If a man striving to get at the Everest slips down from a peak and is lost, is it any discredit to the Everest? Normally, we do not even condemn the fallen man. We rather appreciate his heroic efforts. Even then, a *sannyasin* who proves unequal to his ideal stands self-condemned. Those who stand for *sannyasa*, have no apology whatsoever to make for him. Society can surely question a questionable *sannyasin*, just as it can question a questionable congressman. But we want to tell this to the Indian people: just as you cannot expect a tree to live on after assiduously cutting away its roots, you cannot expect a distinctive Indian civilization to live on after cutting out the ideal and the institution of *sannyasa* from the scheme of Indian national life. So beware of the health of the roots, and know how to save this ideal from the conceptual outrages of the short-sighted self-sufficient and irreverent egotists.

In India of our times people are being periodically taught to look upon the *sannyasin* as the parasite of society. Those who produce wealth, it would appear, have alone right to live in this world of *Panchasila*, this world of selective co-existence. If you do not dig the earth, you must eat mud and go to the wall. This is considered to be dynamic welfare economics. But these modern dispensers of human destiny are determined not to lift their earth-bound eyes to see the expanding horizon. They won't see that in this world of ours there are two poles of existence regulated by two branches of economics, temporal and ultimate, which act and react on each other. While no sane man will dare say that temporal economics is unimportant, we make bold to assert that the ultimate economics is equally important for meaningful life on this agitated and bewildered planet. The manufacturer in the factory

does produce wealth. But so does the *sannyasin*—who lives the life,—though of a different order. He produces that wealth which gives meaning and sense to human life itself. When this ultimate economics is lost sight of, the temporal economics becomes what has been significantly called 'economics of madness'.

Because a few lakhs of people are dedicated to the way of voluntary poverty,—which is conducive to the realization of the ultimate verities of life—life on earth is not yet totally unbearable. Unless along with her national strivings for material prosperity India also knows how to keep the ideal of *sannyasa* living and blazing before long India will turn spiritually, pauper and a nation without a vision. It is not the fan-fare of *Panchasila* which makes India great. But it is the temper of that civilization nurtured down the ages by the ideal of inspired and creative renunciation which made the conception of such principles possible, made India,—the mother of unbroken line of prophets, saints and seers.—great. (It is, however, nothing surprising that some people in India consider India to be the most materialistic country in the world. Having no other instrument, but their own matter-mastered minds to judge things, it would be surprising if they knew India otherwise!)

India, to be sure, cannot for long remain a peace-making nation without keeping her national tradition of renunciation alive. If this nation goes crazy after unblessed 'richer life' she will of necessity to become an aggressive nation, though everybody knows that aggression does not pay today as it paid before. The reasons for this are to be understood. As Nachiketas said to Yama (*Katha. Up. I. 27*): न विनेन तर्पणीयो मनुजः, 'man never gets satisfied with wealth'. So nations never get satisfied with wealth. They want more. And they break heads

and indulge in all sorts of scientific savagery. Nobody has ever pointed out where is the ceiling for the higher standard of living. What is the good of deliberately exciting the cupidity and sensuality of already too much of an animal which man is?

That is not to say that in India we should be wallowing in mire as we have been doing down the ages. What we say is this: do produce wealth and more wealth but at both the poles of existence simultaneously, wealth which makes for *artha* and *kama* and also wealth which makes for *dharma* and *moksha*. You want to build factories for heavy industries. Very good, do that. But you cannot break down Ashramas on that score. There is a place in the Indian ideal for the good things of the world and there is also a space for the good things of the spirit which renunciation symbolizes. We must beware of giving up either cattle or philosophy. If we do not cultivate the elements of the world with the power of our brains and muscles, we shall not live at all in this competitive world. But if we fail to cultivate the spirit with the power of our mind at the end of all tall talks, spacious plans and big shows, we shall have lived in vain. Let us avoid both inanity and futility.

Let us banish disease, ignorance and indigence from our country; let us also remove wretchedness of spirit, littleness of heart and smallness of mind. Let us build more factories and firms, grow more food, fodder and flowers. Let us have more songs, festivals, dances, poetry and music. Let us construct highways across the country and tame our rivers that run wild. Let us electrify our villages, generate atomic energy for peaceful purposes. Let us turn salt water into sweet and deserts into green pastures. Let us have space-ships if we would, but let us also have at least a few voyagers of the

Unknown. Let us make our country beautiful, wealthy and prosperous and all our people healthy, learned and courageous. Let us at one pole of existence do all this with energy, devotion and sagacity. But at the other pole let us also produce more flowers and fruits of the spirit and keep all its highways open to great destinations. Let us not ignore the Atman because we have learnt to smash the atom. Let us dig up gold from the bowels of the earth and cut out diamonds and pick up pearls and sapphire from the bottom of the ocean. At the other end let us also generate the wealth of the spirit: 1. नित्या-नित्यवस्तुविवेकः (discrimination between the eternal and the transitory), 2. इहामुत्रफलभोग-विरागः (dispassion for all enjoyment here and hereafter), 3. शमादिवद्रूपसम्पत्तिः (the six ethical virtues viz., control of the inner organs, restraint of the senses, withdrawal of the mind from its objects, endurance, placidity of mind and faith) and 4. मुमुक्षुत्वम् (desire for the final liberation from the trammels of nature).

Let not the cynical, self-sufficient men of the world decry men of renunciation; let not the non-smiling supercilious men of renunciation look down upon the men of the world. Let both cherish each other. That way alone lies the good of India and the world. All are participants in a grand venture of life in which God alone is the pilot. We all who dabble in knowing and talking and making efforts to make all others think that we have finished knowing everything and hence have the right to leading other people, at the end of it all perhaps know very little and always require to know more and better. Only *shraddha* and humility can bring us to that frame of mind by which we shall be incapable of doing any harm to this nation and humanity even if we are unable to do any good. We require to fervently

repeat this prayer of the great poet of India, Tagore:

..Thou giver of immortal gifts
give us the power of renunciation
and claim from us our pride.
In the splendour of a new sunrise of
wisdom

let the blind get their sight
and let life come to the souls that are dead.
O Serene, O Free,
in thine immeasurable mercy and
goodness
wipe away all dark stain from the
heart of this earth.

MAHĀNĀRĀYAṆOPANISAD

SWĀMĪ VIMALĀNANDA

(continued from the previous issue)

तदेव तद् सत्यमाहुस्तदेव ब्रह्म परमं कवीनाम् ।

इष्टापूर्तं बहुधा जातं जायमानं विश्वं बिभर्ति भुवनस्य नाभिः ॥ ६ ॥

सर्वाधिष्ठानभूतं तदेव यथासङ्कल्पितकरणं तदेव यथोक्तानुष्ठानं (अथवा यथावस्तुवधारणं यथावधृताभिधानं च) इति तत्त्वदर्शिनः वदन्ति । वेदशास्त्रपारंगतानां मेधाविनां तपोवेदात्मकं पूज्यतमं ब्रह्मवस्तु अपि तदेव । इष्टापूर्तेऽपलक्षितं श्रौतस्मार्त-कर्मफलं अपि तदेव । चक्रनाभिवत् सर्वलोकस्य आधारभूतः सः परमात्मा बहुप्रकारे उत्पन्नं उत्पद्यमानं च विश्वं बिभर्ति ॥

तत् That एव alone ऋतम् right तत् That उ indeed सत्यम् truth आहुः they say. कवीनाम् of the sages परमम् venerable ब्रह्म Brahman तत् That एव only. इष्टापूर्तम् acts of worship and social utility (अपि also That एव indeed). भुवनस्य of the universe नाभिः navel बहुधा variously जातम् already born जायमानम् being born विश्वम् universe बिभर्ति sustains.

6. Sages declare: That alone is right and That alone is true. That alone is the venerable Brahman contemplated by the wise. Acts of worship and social utility also are that Reality. That alone being the navel of the universe sustains manifoldly the universe which arose in the past and which springs to existence at present.

[NOTES—Paramātman described in the previous stanzas as the cause of the universe is the one existence apart from which nothing else can be presumed. So He is not only present in every atom of the universe but also in every quality, action, and relation. This is illustrated in the present stanza. *Itam* and *satyam* rendered as right and true are two important terms in the Vedas. The first term stands for the physical, moral, and spiritual laws or order of things that are evident everywhere and the second denotes individual and social acts of truthfulness. Bhaṭṭabhaṅkara explains *īta* as *mānasayajña* and *satya* as *vācikyajña*. Sāyana explains *īta* as right thought and *satya* as right speech. Brahman in the first hemistich means the Vedas which are venerable, being the highest authority. The simile of the nave of a wheel supporting the spokes is common in the Veda. Hence Brahman is spoken of as navel or support of the universe.]

तदेवाग्निस्तद्वायुस्तर्क्षस्तदु चन्द्रमाः ।

तदेव शुक्रममृतं तद्ब्रह्म तदापः स प्रजापतिः ॥ ७ ॥

तदेव जगदुपकारकः अग्निः । तत् जगद्यन्त्रप्रवर्तकः समीरणः । तत् तापप्रकाशयोः वर्पित्य च दाता सूर्यः । तदेव ओषधीशः चन्द्रमाः । तदेव दीपमानं नक्षत्रादिकं, देवैः मेध्यं पीयूषं च । हिरण्यगर्भादुत्पन्नं (अथवा प्राणिजातोपजाव्यं अन्नात्मकं) ब्रह्मापि तदेव । प्राणधारणनिमित्तः आपः (अथवा जलोपलक्षितं पञ्चमृतं) अपि तत् । विमर्शः (अथवा प्रज्ञानमुत्पादकः) प्रजापतिरपि तत् ॥

तत् That एव alone अग्निः fire, तत् That वायुः air, तत् That सूर्यः sun, तत् That उ verily चन्द्रमाः moon, तत् That एव alone शुक्रम stars अमृतम् nectar, तत् That ब्रह्म Brahman, तत् That आपः water (and other elements), सः He प्रजापतिः creator of creatures.

7. That alone is Fire; That is Air; That is Sun; That verily is Moon; That alone is shining Stars and Ambrosia. That is Food; That is Water and He is the Lord of creatures.

[NOTES—Two views of the ultimate Divine Reality are presented in the Veda. One of them is that Paramātman or Parabrahman is Pure Being beyond all relations, attributes, and particularizations. The other view is the one which takes into consideration all the differences, relations, attributes, and qualities, noticed in the universe as embedded in that Reality. These are not two categories, but one and the same Reality as seen through *Vidyā* and *avidyā*. Brahman is realized as pure *Sat* through *nirguṇavidyā* or pure *jñāna*. The same is contemplated as *adhyātma*, *adhibhūta*, and *adhidaiva* universe, so long as one is in the condition of *avidyā*. But the objects contemplated in the state of *avidyā* also have their support and reality in the unchanging and all-comprehending Being which is Parabrahman. Just as a gold statue is gold in every part of it, so also Paramātman is in every part of the universe, whether it be sun, moon, and stars, or fire, air, and water, and all their products. The phrase *śukramamṛtam* is taken together also and explained as the parental seed which gives rise to progeny which is immortality; for the parents live through their off-springs endlessly. *Brahma* is interpreted as food or Divinity embodying universal knowledge and action called *Hiranyagarbha*. *Prajapati* may be *Virāt* embodied as the universe or the first progenitor. Stanzas 1 to 6 are in Triṣṭup metre. The present one is in Anuṣṭup with irregular pādas.]

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।

कला मुहूर्ताः काष्ठाश्चाहोरात्राश्च सर्वशः ॥ ८ ॥

अर्धमासा मासा ऋतवः संवत्सरश्च कल्पन्ताम् ।

स आपः प्रदुधे उमे इमे अन्तरिक्षमथो सुवः ॥ ९ ॥

विद्योतमानात् परिपूर्णत् परमात्मनः कलामुहूर्तकाष्ठाहोरात्रार्धमासमासर्तुसंवत्सररूपाः कलावयवाः सर्वे उत्तरोत्तराधिक्येन जज्ञिरे । अथ उ स एव परमात्मा प्रकषेण कामानां दोग्ध्यौ इमे द्यावापृथिव्यौ तयोः अन्तरालवर्ति अवकाशप्रदे अन्तरिक्षं परमसुखस्थानं आदित्यमण्डलं च समवकल्प्य विश्वं विभर्ति ॥

सर्वे all निमेषाः nimeṣas कलाः kalas मुहूर्ताः muhūrtas काष्ठाः kaṣṭhas अहोरात्राः days च and अर्धमासाः half-months मासाः months ऋतवः seasons च and सर्वशः all without omission विद्युतः self-luminous पुरुषात् from the Person अधिजज्ञिरे were born. संवत्सरः च the year also कल्पन्ताम् were produced. सः He (the Paramātman) आपः water प्रदुधे milked, अन्तरिक्षम् firmament अथो also, सुवः heaven इमे उमे these two (प्रदुधे milked).

8-9. All nimeṣas, kalas, muhūrtas, kaṣṭhas, days, half-months, months, and seasons, were born from the self-luminous Person. The year also was born from Him. He milked water and also these two, the firmament and the heaven.

[NOTES—The Vedas teach a single Reality as the source and support of the universe. Some of the traditional systems of philosophy hold that nature, time and the like are also eternal and independent sources of the universe. Here it is emphasized that they are all derived from Paramātman and so cannot be eternal and independent. Divisions of time have no existence separate from Paramātman. They are born from Him. The magnitude of the divisions of time is graded thus: eighteen nimeṣas make one kaṣṭhā, thirteen kaṣṭhās make one kalā, thirty kalās make one kṣaṇa, twelve kṣaṇas make one muhūrtā, thirty muhūrtas make day and night, fifteen days and nights make one pakṣa or half-month, two pakṣas make one month, two months make one season, and six seasons make one year. Sarve and sarvas'ah imply those divisions of time not mentioned in the text, but enumerated just now. The term nimeṣa denotes the time required for the winking of the eyes. The word kalpantām in the second pāda of the ninth verse is the reading accepted by the older commentator. Saṁvatsara being given in the singular, some texts have silently corrected it into kalpatām. This is unauthorized. The plural verb is justified by taking saṁvatsara as a generic plural denoting the cycle of sixty years. Bhaṭṭabhaṣkara construes the time divisions with the verb adhiyajñire and explains kalpantām separately as 'स्वकार्ये समर्थो भवतु इति वेदात्मा आशासते' i.e., the Veda wishes that the time may be efficacious to bring about its proper ends. Milking of the water, firmament, and heaven, implies the production of the necessary sustenance and enjoyment for the transmigrating souls through the agency of time on the earth and in the firmament and heaven. Bhaṭṭabhaṣkara takes pradughe as an adjective qualifying ime and explains thus: 'प्रकषेण कामान् दोग्ध्यौ द्यावापृथिव्यौ ।'. Based on Sāyaṇa, we have translated the term as a verb.]

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।

न तस्येशे कश्चन तस्य नाम महद्यशः ॥ १० ॥

एनं परमात्मानं न कोऽपि ऊर्ध्वाधोभावेन परिच्छिन्नं बुद्ध्या परिगृह्णाति । तिर्यक् विस्तारपरिग्रहेणापि न जानाति । मध्यवकाशपरिमाणेनापि न बुद्धयति । महत् यशः इति तस्य दिव्यं नामधेयं भवति । अतः न कश्चिदपि अन्यः तस्य इष्टे ॥

एनम् This One ऊर्ध्वम् upward कःचन anyone न not परिजग्रभत् grasped, measured. तिर्यञ्चम् across (वा or) न not (परिजग्रभत् grasped). मध्ये in the middle (अपि also) न not (परिजग्रभत् grasped). तस्य His नाम name महत् excellent यशः glory. कःचन anybody तस्य His (glory न not ईशे controls.

10. No person ever grasped by his understanding the upward limit of this Paramātman, nor His limit across, nor His middle portion. His name is 'great glory' for no one limits His nature by definition.

[NOTES.— In the previous stanzas Paramātman was described as the material and efficient cause of the universe. The world and its content are essentially Paramātman alone. If God has become the universe it is easy for one to perceive Him in the manifold objects presented before the senses. But seeing the world is not grasping God. If it were so, one could easily understand the length, breadth, and central part of God. It is said here that man cannot grasp like that by his understanding. Even if we accept the verdict of modern science and conceive the circumference of the universe to be of the order of 6000 million light years (Light travels 186,000 miles a second. A light year is the distance it travels in a year.), still the Veda holds that it is only an imaginable part of Paramātman who extends limitlessly beyond. Therefore it is said none can grasp Him by thought. *Yas'as* translated as glory means permanent renown received from all without any exception. Those who have dominion over others and have the freedom to exercise power, enjoy renown in the world. Those who have only limited dominion and power, therefore, have only limited glory. Paramātman whose power and dominion cannot be grasped even by the exceptional understanding of man is alone worthy of being called 'the Great Glory'. It may be noted that the gender of words used as pronouns and epithets to point out Paramātman are overlooked in the translation in so far as the Reality denoted as Paramātman is neither masculine nor feminine nor neuter. 'He' or 'It' is used if context does not particularly demand 'She'. *Parijagrabhat* in Vedic grammar should be rendered by the usual *parigrahati* and *is'te* the perfect by the present *is'te*.]

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।

हृदा मनीषा मनसाभिवल्लभो य एनं विदुरमृतास्ते भवन्ति ॥ ११ ॥

किं तस्य परमेश्वरस्य स्वभावः न कस्यचिदपि निरूपणयोग्यतां प्रतिपद्यते । न कोऽपि एनं चक्षुषा पश्यति । हृदया-
धिष्ठितेन अव्यक्तेन अन्तःकरणेन मननशक्त्या अर्थात् मनसि येन अभिसम्पादितः तेनैव सः ज्ञायते । ये योगिनः एवं
आत्मानं जानन्ति ते अमृताः भवन्ति ॥

अस्य His रूपम् form न not संदृशे for observation तिष्ठति remains, कश्चन anyone एनम्
Him चक्षुषा with the eye न not पश्यति sees. ये those who हृदा by the heart मनीषा controlled
by the mind मनसा by the mind अभिवल्लभः framed, made steady एनम् Him विदुः know ते
they अमृताः immortal भवन्ति become.

11. His form is not to be beheld; none whosoever beholds Him with the
eye. Those who meditate on Him with their minds undistracted and fixed in the
heart know Him; they become immortal.

[NOTES.— Paramātman cannot be perceived with the eyes or mind like a cow or a tree
standing before a person. At best, objects of the universe act only as symbols of the Divine
Reality. Though absolutely transcendent and indescribable, ignorance is not the sole refuge
in respect of Paramātman. With the help of proper scriptures and a preceptor one may realize
Him by the practice of *Yoga*. This requires the control of mind and concentration of thought
in the heart accompanied by appropriate emotions and feelings. Those who succeed in realiz-
ing Paramātman by this method become immortal. The unconditioned form of Brahman and
Its conditioned form realized through worship and meditation are described in this stanza.
The same passage occurs in *Kāṭha* and *S'vetāś'vatara Upaniṣads* also with slight variations.]

(to be continued)

SWAMI VIVEKANANDA

A GLIMPSE FROM MY MEMORY AND MEDITATION

P. N. SRINIVASACHARI

Swami Vivekananda, Narendranath as he
was then called, went to Sri Ramakrishna
as a scientist, as an agnostic, as an atheist,
thinking that nobody could see God, be-
cause there was no God. Sri Ramakrishna
at once answered him: I have seen God
and I see God. You too can see God.
And he saw God at once. Sri Ramakrishna
transmitted that infinite power of spiri-
tuality to Swami Vivekananda so that the
disciple might in his turn transmit
the knowledge throughout the whole world
—a world hungering for spirituality—and
enable it to shed atheistic and nihilistic
feelings and become godly.

When Swamiji was here in Madras, in
1893, Dr Nanjunda Rao, his chief host,
was one of the earnest few who found the
money for his going to America. As a boy
then I had the supreme good fortune of
doing in all humility my pranam to
Swamiji in Dr Nanjunda Rao's house
in Mylapore. Swamiji blessed me per-
sonally.

You know, of course, the story of his
triumph in America and Europe and how
when he addressed the Parliament of Reli-
gions, 'Sisters and Brothers of America',
not only that Parliament, not only
America, but the whole of Europe rever-
berated, vibrated with that new feeling of
a new brotherhood and sisterhood that
had dawned upon the world. Swamiji at
once electrified the whole audience, electri-
fied the West. I know something of the
electrifying power of Swami Vivekananda,
having had his blessings myself. His was
a magnetic personality; his were flaming,
fiery, atmanistic eyes. He had only to
look at you and you were converted, you

were transformed and you became a godly
man. Swamiji's mission in the world was
not only 'man-making', but also soul-mak-
ing, god-making and this he did through-
out the world. Here in Madras some of
us were eye-witnesses of that great soul-
making power of Swamiji. I know it my-
self. I am speaking of events which occur-
red sixty years ago. In 1893, before
Swamiji went to America, he made two
such souls in Mylapore. One of them was
B. R. Rajam Iyer, the immortal author of
Rambles in Vedanta. He saw him and he
was made godly and he was spiritualized.
The other was Singaravelu Mudaliar.
Swamiji was very fond of him. He used
to call him 'Kiddie'. At that time
Singaravelu Mudaliar renounced the world,
renounced his Professorship in the Presi-
dency College and fell at his feet. Such
was the magnetic power of Swamiji, the
magical soul-making, atman-making power
of Swami Vivekananda. I saw it person-
ally and if I have a little bit of spiritual-
ity in me, it is due to these people, whom
Swamiji made and more than that to the
look, to the fiery look, to the Brahmanistic
look of Swami Vivekananda.

He delivered five lectures in Madras
after his return from America. There was
a very big discerning audience whenever
Swamiji spoke. Everyone was spell-bound
for the time being and when all the people
heard these lectures, Madras turned from
atheism to godliness. Such was the mag-
netic power of Swamiji, not only in person-
al relations as in the case of Rajam Iyer
and Singaravelu Mudaliar, but in the cases
of masses too. Only he had to look at the
mass, look at the crowd, look at the whole

people that had gathered, and they were made, they were mad, not after senses, mad after God. Many of them got God-intoxicated. That was what happened.

From Colombo to Almora was a triumphant march of the Swamiji when he returned from America and Europe. It was a triumphant trumpet-call to all the people and he in effect said: How long, Oh, Hindus! will you remain asleep? Wake up, awake from your slumber. At his call many of them really became lionized. As Swamiji himself said, 'Let the lion of Vedanta roar', he roared from Colombo to Almora. Who could resist the call? So many of the people never forgot the Swamiji afterwards.

Swamiji's personality was unique in a really special sense. I was a young boy, when I saw Swamiji. All that I knew about his personality was that I myself felt to a very large extent a change and a charge. One did not view Swamiji's personality in the biological or historical sense. Swamiji's personality was spiritual. I did not think of the weight of the Swamiji, though he was a weighty man both physically and spiritually. I did not think of the stature of Swami Vivekananda, though his stature was princely, stately. These are not important points of his personality, though even physically he was a magnetic man. The personality of Swamiji was in his spirituality, which flowed out in the world through his eyes and in his speeches. I do not think anyone could resist the call of spirituality when the Swamiji looked at him.

His speeches are even to-day alive, ablaze and if you read his works, his lectures, which came straight from his heart, straight from his head, straight from his head and heart, they will illumine and enlighten and spiritualize every one of you. Such are the words of Swamiji.

About his teachings. One teaching of his was: You are all Children of Immortal Bliss. He used this phrase very often, 'Children of Immortal Bliss'. You are all children of the Anandamayi, who is Brahman. 'Trailing clouds of glory' said the great poet, 'from God, who is our home.' Ordinarily in our books on medicine and biology and psychology, we are told that we have all come from the lower region. Swamiji said: You all come from Brahman, you come from God and you go back to God. What can be more inspiring than this that everyone of us has a divine descent and will have a divine ascent! There is no despair even for the greatest sinner among us, the Children of Immortal Bliss.

The second teaching was regarding the theory of 'Ishtam'. Ishtam means option, wish. What you wish that you become. Every one of us can have his own Ishtadevata, God of his heart, the Brahman of his brain. You can choose your own god or goddess and religion is not forced upon you in Hinduism as is done in some other religions. Religion is ultimately a matter of choice. What your *mati* is that is your *mata*. *Mati* makes *mata* and therefore no such thing as coercion, compulsion in our religious vocation. That is what you call 'Ishtam'. Swamiji clarified and emphasized this point of Hinduism.

The third idea of Swamiji was that religions are all not contradictory, as some other religions say, but complementary. All religions are ultimately parts of a whole, they are ultimately one. Religions are many, but Religion is one, Swamiji said.

The fourth idea is: What is religion? Thousands of books are written on this. But Swamiji said: Religion is the realization of God. Sri Ramakrishna said: I have seen God; and Swami Vivekananda realized

God. Every one of us can do this atman-making or soul-making. It is far more difficult than the machine-making and the atom-making though they are destructive. Atman-making is universal construction, is universal peace.

One more idea of Swamiji was that Hinduism has true universality and not uniformity. It stands for universality, unity in variety. Every one of you can have your own religion and nobody will compel you to change it. It is truly universal and therefore unique. The universal alone can be unique. Hinduism is universal; therefore it is unique.

Hinduism is catholic, not in the sense of 'Catholics', but in the sense of catholicity, broad-mindedness, spiritual hospitality of fellow-beings, for other religions. Therefore, Hinduism is called a 'fellowship of religions'. It is itself a 'Parliament of Religions'.

Another trait of Hinduism is tolerance. By tolerance, I do not mean that we

tolerate evil, we appease evil. Toleration means acceptance of the Westerners.

Swamiji said in his speeches from Colombo to Almora, in America and Europe, wherever he went, that Hinduism stands for unity and not for uniformity. It stands for everyone getting *moksha*, not merely for some people going to heaven, but for all the people realizing God without distinction of caste, creed, colour or nationality, and, therefore, Hinduism is a universal religion.

This Ramakrishna Mission is not only a monastery, but also a god-making, soul-making centre. In the West, we have got machine-making, atom-making, head-breaking things. Here we have that which brings all of us together. Here is one such place in Madras where all people come and meet, men and women, forget our bodies, forget our castes, forget our different intellectual and other occupations for the time being, and feel ourselves as fellow-worshippers of God.

OUR GREAT BROTHER VIVEKANANDA

EMILY J. COOK

The attributes of the young Narendranath are comprehensible to the Western mind: his seeking and ratiocination that often seemed to carry him far beyond a necessary conclusion; his heroic, manly attitude to life, his agonizing, firstly on behalf of his bereaved family, later to be widened to universal sympathy for all; generosity and willingness to serve, even when the means at his disposal seemed so scant. All these traits manifested are understandable to the average Westerner, and in many recorded instances, his

actions and reactions at that period, could well have been ours also. So much for his humanity.

But until Narendranath found and submitted himself to his great Guru Sri Ramakrishna, all his gifts, potentialities strike one as being rather nebulous, a piece of hempen cloth with many frayed ends, still, even so, of stronger fibre and more threads than average.

Later under the loving, yet adept hand of the Master, Narendranath found his whole life integrated, all strands fined into

one. This was not done except through the pathway of self-sacrifice and submission of the disciple. 'He must increase, I must decrease', not an easy pathway for one of Narendranath's mental calibre!

Still, India was to awake and arise; in this her young men were to play a great part and Sri Ramakrishna, who had discerned the potentialities, inner strength, self-control, sacrifice, faith of his young disciple, lost no opportunity of training him who was to become his great apostle.

Listen to the words of the realized Vivekananda, who speaks from the depths of his own spiritual experience:

'Everything must be sacrificed, if necessary, for that one sentiment, universality. Learn to work unitedly for others.'

We of the West are specially grateful to the Swamiji for opening to us the treasure-house of India's spiritual riches. On the mental or intellectual plane, this means firstly the literature and the many translations of the sacred writings so carefully presented by the Ramakrishna Math and Mission Centres from time to time—very necessary steps and helps in our pilgrimage towards the Real.

To go near to the heart of things, it is practical experience that although one commences one's study and devotion through our great elder brother, Vivekananda, in a quite brotherly, yet nonethe-

less firm manner, there comes a time when he passes us on to the Great Master, Sri Ramakrishna himself, where it becomes obvious that the more we honour Sri Ramakrishna the more is the Holy Mother pleased, and equally, the more we honour Holy Mother, the more is Sri Ramakrishna pleased. In this drama, Vivekananda acts as Messenger. We gaze from one to the other, until at last, the truth dawns upon us—they are a Trinity in Unity and a Unity in Trinity; and in our shy, early stages, the Messenger was so very approachable to our humanity.

A wonderful combination of head and heart, Vivekananda, in all humility never claims anything or anyone for himself, but lays all at the feet of the Master! Yet, how mightily he had worked, as the great Swamiji himself remarked, 'Only another Vivekananda will know.'

In this year, when we can see a portion of the vision of these great ones unfolding on several planes, may we be granted grace and strength to fulfil our part wherever the cause of righteousness and peace may call us. May our inward vision be opened to perceive the very priceless treasure, our ancient spiritual heritage, held aloft in holy exposition and benediction for the mankind—the Universal Gospel—epitomized by Ramakrishna-Vivekananda.

THE UNIVERSAL RELIGION

If there is ever to be a universal religion, it must be one which will have no location in place or time; which will be infinite, like the God it will preach, and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners, alike; which will not be Brahminical or Eudhistic, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for, every human being, from the lowest grovelling savage, not far removed from the brute, to the highest man, towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force, will be centered in aiding humanity to realize its own true, divine nature.

SWAMI VIVEKANANDA

PLOTINUS—THE LAST OF THE GREAT PAGAN PHILOSOPHERS

SWAMI PURAGRA PARAMPANTHI

Plotinus flourished during the third century A.D. in Alexandria (A.D. 203-270). He was a Coptic Egyptian (a Christian descendant of the ancient Egyptians) by birth with a Roman name and a Greek education. In his early youth he was deeply attracted to philosophy but passed restless and dissatisfied from teacher to teacher until at last he met his worthy preceptor—Ammonius Saccas. Plotinus studied under him philosophy, mysticism, theology, Platonism etc., and then finally settled in Rome and remained there till his death. He established in Rome a school of philosophy which became famous afterwards, Emperor Gallienus being his helper and well-wisher.

In personal life Plotinus was the very embodiment of saintliness amid the wealth and luxury of Rome. He did not care for his body; ate only bread and fruits and practised complete continence. He was kindly in his behaviour and simple in his habits. He was fully absorbed in the study and contemplation of God. A mystic of the highest order he was often seen absorbed in the communion with the One; his equally famous disciple, Porphyry, saw him on four occasions rapt to ecstatic union with the Unseen. During the declining years of his life, Plotinus reluctantly put into disorderly writing his philosophical and mystical conclusions. His works are called the *Enneads* which are very difficult and strange writings on philosophy and mysticism.

The philosophy of Plotinus is peculiarly original and his works never mention the Christian religion. Yet his concepts anticipate the best of the Christian ideals and

represent the continuity of Platonic visions. His philosophy also exhibits the influences of the Oriental cults and the mysteries of deeper paganism of the day. The predominant note of his transcendental philosophy is the overpowering passion for the Absolute Godhead—the One amid the many. His influence on Christianity has been profound and of far-reaching significance. Speaking about him Dr. Will Durant observes in his great work *Caesar And Christ*: 'Plotinus is the last of the great pagan philosophers; and like Epictetus and Aurelius, he is a Christian without Christ. Christianity accepted nearly every line of him, and many a page of Augustin echoes the ecstasy of the supreme mystic.' (p. 611)

Plotinus recognizes the relative reality of the external universe. But matter, according to him, is the potential possibility of form. That is, matter assumes form by its propulsive, inner energy or soul which he calls 'psyche'. Therefore, Nature represents the sum total of energy or soul and this soul in all things produces all the forms of matter. Matter, the lower order of existence, is subservient to the will and expression of the higher being, the soul. In other words, the soul produces the embodied forms. Hence, the biological man is nothing but the gradual unfolding of the vital principle within him. The physical body is shaped and determined by the desires and dictates of the soul which is also called by Plotinus the vital principle. Everything in this universe has an inner soul which is constantly shaping the outer forms. Therefore, any material outward form is baneful, if it is

not guided and moulded by the creative soul within. Evil represents the arrested development of a thing; the full development of a thing according to the directives of the soul means the annihilation of evil.

Man perceives matter through the medium of idea which consists of sensation, perception and thought on the empirical plane. Yet idea is not a spatial extension—it is not material in the sense a table is material. Every being is endowed with ideas but the benefit from those ideas are only possible if the ideas are practically received and used. Plotinus maintains that the capacity of the utilization of ideas is reason. But if reason depends upon and is determined by empirical sensations alone—then it is conditioned and bound. Man can be free if his reason finds its highest form of creative activity of soul. In other words, reason, in true sense, should represent the moulding workings of man's soul. Man's soul should be the master of the body and senses.

Plotinus observes that the soul instinctively realizes that the physical body is at once its organ and prison. It realizes that it, in reality, belongs to the higher, vaster and transcendental Reality beyond, which is the perpetual source of all creative power. And the feeling of this inherent unity makes the soul restless and it begins to aspire to gain its basic unity with the Supreme One from which the soul seems to have been dissociated due to some forgotten disgrace. Here, the philosophy of Plotinus becomes completely Vedantic in tone and trend. He believes that each soul moves backward or forward through the process of transmigration, according to its virtues and vices. The true, aspiring soul persistently seeks its divine original source through the cycles of births and in the end climbs to its God

or true Being. Then birth and death cease and the soul has forever found its identity with God.

In order to regain the basic identity with God, every soul must detach itself from the fetters of senses and desires. He writes:

'Therefore, it is necessary to hasten our departure from hence, and detach ourselves in so far as we may from the body to which we are fettered, in order that with the whole of our selves, we may fold ourselves about the Divinity and have no part void of contact with Him.' (*Enneads*, vi, 9)

Therefore, it is the imperative need of every soul to purify itself, to rouse in it the intense longing to attain the unseen One. Slowly through meditation and detachment, renunciation of sensual trammels and material bondages, the soul can regain its lost divinity and merge itself in the ocean of ultimate spiritual Reality. And when this unity is achieved, says Plotinus—

'The soul will see divinity as far as it is lawful... And she will see herself illuminated, full of intellectual light; or, rather, she will perceive herself to be a pure light, unburdened, agile and becoming God.' (*Enneads*, vi, 9)

The decisive factor in the process of salvation is the overpowering love for the divine Unseen. Without love no unity is possible and he is quite emphatic on this point. He writes:

'Some there are that for all their effort have not attained the Vision—the soul in them has come to no sense of the splendour there—it has not felt burning within itself the flame of love for what is there to know.' (*Enneads*, vi, 9)

Mere intellectual effort or philosophical enquiry about God will not lead us towards our goal because God is beyond earthly reason and intellect. One can realize Him through intuitive visions and

spiritual Samadhi—through Yogic aspirations and urges. In salvation or unity of soul with God there is no seer or seen—all the differences of empirical plane are lost in the unity. The state of unity or vision as Plotinus calls it, is beyond the sphere of human faculty of understanding. He expresses the grand idea in his inimitable way:

'To see and to have seen that vision is reason no longer. It is more than reason, before reason, and after reason, as also is the vision which is seen... And perhaps we should not speak of sight: for that which is seen is not discerned by the seer.' (*Enneads*, vi, 9, 10)

But what is the nature of ultimate Reality or God? He is the unity of reason (nous) and soul (psyche). The multiplicity is there, but through the variform fluctuation of forms of nature a binding, unifying Reality is existing. Beyond the appearance of the many the One exists. Yet God's real essence cannot be fully realized through senses and intellect; we can only be sure that He exists. The use of any positive adjective or attribute will only tend to qualify and confine Him. Plotinus maintains that at the best we can call Him the One or First or Object of supreme desire. He also calls God—the Supplier of true Life.

God is also the source of reason which manifests itself through form and order, rationality and uniformity of creation; in other words, the creative, manifesting aspect of God is reason. The reason gives the stamp of enduring reality to matter which is in itself, merely an appearance. Thus, Plotinus' reason corresponds to Plato's concept of ideas. But reason does not create matter—matter is the manifestation of a third aspect of God which he calls the vital force. This vital force, according to him, creates physically all

things and gives them their pre-determined forms. That is, the material cause of things is the vital force while the efficient cause of them is reason. Reason is the unifying principle which runs through the forms which have been created by the vitalizing element of God. In the language of Vedanta the vital force is Maya or Prakriti and the reason is Iswara. In the process of creation reason's rule is decisive and most important. It is the main pivot on which the entire creation turns.

Each thing—from atoms to great planets—has the soul which is the inseparable part of the Supreme soul; in the language of Vedanta Atman is Brahman. The individual soul is not a personality or an embodied existence. Soul is real and immortal in so far as it is the part of the Supreme One. The soul eternally survives not in the sense of the survival of a distinct, physical personality but in the sense of its final and irrevocable absorption in Brahman or God. It is quite evident that Plotinus accepts the dynamic aspect of soul but he denies its plurality because to him God is only One. In the final analysis, vital force, reason or anything are nothing but different aspects of the one and same supreme Godhead. Speaking figuratively of the unity of soul and God he writes:

'What other fire could be a better image of the fire which is there, than the fire which is here?' (soul) (*Enneads*, ii, 9, 4)

Plotinus thinks that the basic virtue of man symbolizes the journey of aspiring soul towards God and beauty is nothing but the living emblem of divinity which is inherent in all. Beauty is the expression of the Supreme One within—in all things that comprise the entire universe. Above all beauty consists in the victory of soul over flesh, in the triumph of reason over things in general. In the final analysis

beauty and virtue are one because both ultimately symbolize the supreme harmony of God. The soul attains the greatest virtue and beauty in its unity with God. Thus, Plotinus does not believe like Plato and Aristotle that beauty is merely harmony and proportion. It is the living soul or the hidden godliness of things. I may close this article with a memorable quotation from his immortal writings:

'Withdraw into yourself and look. And if you do not find yourself beautiful, yet act as does the creator of a statue...he cuts away here, smoothens there, he makes this line lighter, the other purer, until a lovely face has grown upon his work. So do you also; cut away all that is excessive, straighten all that is crooked...and never cease chiselling your statue until... you see the perfect goodness established in the stainless shrine.'

THE PSYCHOLOGICAL BASIS FOR INNER TRANSFORMATION

SWAMI NISREYASANANDA

The subject-matter dealing with the psychological basis for inner transformation is quite vast and must interest one and all. Here only a few salient points can be touched upon. For more information, however, one may refer to Patañjali's *Yoga-sutra*, the commentary on it by Vyasa, and the gloss on the same by Vācaspati. The phrase 'inner transformation' has been deliberately used in order to remove the impression in many minds, possibly gathered from childhood and not clarified later by study and independent reflection, that *yoga* consists in stopping the breathing or the thinking process. *Cittavṛtti-nirodha* is often translated as 'suppressing the waves of the mind', and unwary people are likely to jump to the conclusion that it is a 'silencing' of the surface movements of the mind, understanding it in a very crude sense. Freedom or the realization of the Self is not possible unless there is a complete overhauling of the personality. As our study and analysis proceed, and as our emotions and values get purified, in short, as we penetrate more and more into the interior of what we call our personality, we may gradually realize the 'cosmic' in the place of the 'individual'

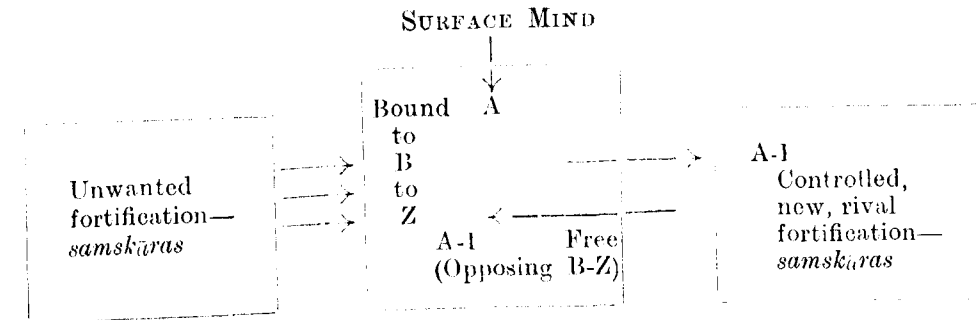
existence, or, as one writer puts it, realize 'that, for which the ordinary name is God'.

THE SURFACE MIND

We shall have recourse to a diagram, thinking it may help to clarify matters and reduce the necessity for more words! We should, however, be cautioned that all diagrams relating to mind can be misleading, since mind is not an object of the senses.

The figure given below stands for our conscious mind or surface mind, meaning thereby that aspect of the personality where we experience the notion of 'I', the sense of struggle, the shame of failure, the need for a readjustment of our attitudes, and, finally, the glow of achievement.

It is that 'platform' where, on looking within, we perceive all this drama being enacted. We call it our mind, thinking, no doubt, that we have a reasonable amount of control over it. We shall test this belief of ours, using this mind itself as a testing ground. Indeed, our body-mind combination serves the purpose of an ever-ready portable laboratory to test our bondage or freedom by suitable experiments.



Let us take an example from ordinary life. I think this house belongs to me; how am I to verify if it is really mine? I write on a slip, 'This person, the bearer, is my friend; he is entitled to stay in this house for five minutes.' My friend takes this slip and enters the house; but to his horror, twenty people come from somewhere and unceremoniously push him out! As this fate overtakes him every time he enters the house, I have to conclude, for the present at any rate, that I have no control over the house. I must take suitable steps and establish my claim over it, before I can call it my house any more.

Let us now substitute the surface mind of the diagram for the house of the example. And to test our control over it, the permit and our friend will correspond to a well selected thought 'A', which we shall expect to send 'in' and retain 'there' for five minutes. The thought 'A' can be of a flower or a picture, of something which does not require much intellectual qualification from us to enumerate its parts, or to see its colours. If we honestly try to do this mental picturing, with physical eyes closed, we shall find that within a few seconds our thoughts wander, and that a number of unexpected mental pictures or thoughts rush in, preventing 'A' from occupying the field. Let us call these intruders, for convenience, 'B to Z'. Repeated

experiment will convince us that our inability to keep 'A' inside, according to our intention, means that the surface mind is 'bound' by the unwanted forces 'B to Z'. What religious books call spiritual bondage is verifiable in this manner as psychological bondage by any person who seriously undertakes some of the preliminary exercises in meditation.

MENTAL DISCIPLINE NEEDED FIRST

We learn one important lesson from this experiment. We find that our will is ordinarily helpless to resist the 'attacks' of unwanted and unexpected forces in the inmost recesses of our own personality. We all prepare plans and work hard to 'control' men and things in the world outside us. Indeed, at the back of our minds, we have the idea of improving the rest of the world; and we feel shocked and indignant when unexpected forces thwart our intentions. It does not strike us that we are trying the impossible all the time. A little introspection can show us that our own minds are slaves to unexpected and undesirable forces lurking within ourselves. Is it then a wonder that the same opposition is met by us everywhere else when we employ our will? To be a slave within, as proved to our own satisfaction or chagrin, and at the same time to be a master outside is a feat which no rational person can hope to

achieve or try to perform. Nevertheless, we all proceed in that line, with no control inside and yet spending our energies to control the unpredictable forces outside, in the domestic, national, educational, social, political, and even religious fields. Our ancient teachers have wisely stressed the need for regulating and harmonizing inner forces to a reasonable extent, if not cent per cent, as a preliminary condition to attain any success outside. Psychological freedom, psychological transformation, inner harmony it is immaterial what term we use—is thus of the utmost importance not merely for the spiritual aspirant, but also for those who pursue other modes of life, for the teacher, the doctor, the merchant, and even the military man. In fact, mental discipline, looked at from this standpoint, breaks down the barrier between the usual classification into religious and secular fields.

MENTAL CONTROL AND CONCENTRATION

Let us return to the fate of the selected thought 'A'. Suppose that we intended to keep it steady for five minutes, but that after two minutes members of the 'B to Z' group began to rush in. What is the real worth of our attempt? To answer this, a small example is needed. If I clasp my palms together with a force of one hundred pounds, it is clear that you cannot separate them unless you apply upon my upper arms a pressure of something slightly more than the hundred pounds. The separating force must be more than the clasping force. Applying this principle to the mind, we find that if we manage to keep 'A' in the field for two minutes, we are at the same time disconnecting the total hold of 'B to Z' on it for that period. In other words, successful concentration on any selected ideal is equal to complete mastery of all unwanted and unexpected pulls from within during the

exercise. Concentration is the application of a powerful, all-conquering weapon from within.

But how are we to look at the failure of our concentration, which is experienced more often than success? The answer is very simple. We then get a chance to observe the enemies who peep across the border, to estimate their number, and to calculate the nature of their combinations and the frequency and pressure of their attacks. Let us not call that part of our exercise 'concentration'; let us call it 'daily observation'. Which military man or financier will not have his daily observation to help him to formulate his plans for a forward move? Even hourly observations are necessary and will prove profitable.

This leads us, naturally, to the serious question. How long are we going to be on the defensive, using all our energies only to prevent our enemies 'B to Z', from entering our field? Can we not cross the border ourselves and put their headquarters out of actions? And if such a course is desirable, should we not procure some weapon other than 'A' to carry it out? The answer is that when we repeat 'A' the momentum generated by it comes to our help. No thought is wasted; it leaves a deposit behind, which we call memory. For convenience, we may call it 'A-1'. In due course, 'A-1' becomes stronger, and by its pull from within, makes future repetitions easier. If 'B to Z' have their own fortification in what we call our subconscious mind, 'A-1' now develops into a rival fortification side by side.

To change the figure of speech, each now exercises its voting power. In the beginning, of course, when problems arise, 'A-1' may not be able to make its voice heard much. At this stage, let us increase the scope of 'A' by giving it a meaning,

artha, significance, a value to be expressed in daily behaviour. Let us say that 'A' means to us truth, a desire to see the truth, to fight for it, and to expect it alone from others. Previously, when situations arose involving a gain so-called, by telling an untruth, we brushed aside all qualms of conscience and indulged in falsehood. But now 'A-1', from its new fortification, sends up its own representative to protest. Let us say that the 'B to Z' group secures 90 votes, while 'A-1' gets only 10! No doubt it is a defeat. But the next time we sit for concentration, repentance comes with all its force; and with all sincerity fresh resolutions are made to stick to the truth, in spite of possible losses. Nature, being a friend to our evolution, leaves us without further temptations for a time, so that our respect for truth can increase, say to 20 per cent, and in due course to 50 per cent. Each failure in voting, in the interval, acts as a fresh stimulus to reinforce 'A-1' with suitable vows, and even with what we may call 'penance'. When, however, the voting strength is 50-50, the mind is in a complete excitement. Each time the old, vicious thought raises its head—not only during formal concentration exercises, but also in normal working hours—the new resolution symbolized by 'A' and 'A-1' automatically enters the field and drives it out.

PRACTICE LEADS TO PERFECTION

The inexperienced person thinks, quite often, that continued practice has only increased his impure thoughts, whereas in his younger days his mind was much purer and the appearance of impure thoughts few and far between. The fact is that continued practice has increased his visibility. Previously, when he was young and visibility very poor, he was unable to see large hosts of unwanted

thoughts dancing in the mind for long periods unchecked. Now, each time the enemy peeps, the loyal soldier 'A' also appears on the scene. Take a funny example: Once in a city ten policemen were working, and they captured one thief every month. Then twenty policemen were employed, and the thieves captured became thirty. Thirty policemen were appointed; to everyone's surprise a hundred thieves were captured in the next few months! It is absurd to suggest that more policemen meant more thieves created! The truth is that thieves were located and caught more easily, because more eyes were engaged in detecting them. At last a stage must come when the policeman catches the thief as soon as he approaches a lock to break it.

Going back to mental control, if the aspirant persists in his passion for truth, the dark period ends; and the voting power of 'A-1' mounts up to 51 per cent, to 60 per cent, and even possibly to 99 per cent. His mental field becomes the proving ground of his victory. He can even call 'B to Z' to come and stay within, but they will be unable even to peep; 'A' and 'A-1' would be all-powerful in the surface and deeper levels. Freedom can thus be verified. We once played marbles and wasted our time, as children. Some one now offers us marbles and a few urchins for company; why do we not waste time, as we did before? Because by conscious repetition of the value of time, we have developed a new habit, an 'A-1' as applied to time; and its representative comes to the surface mind automatically and says with a calm smile, 'I am not a child to do it again.' Without any fuss or struggle, the old habit is brushed aside by the victor! So, too, new virtues can be developed into habits, *samskāras* or *vāsanās*, in the subconscious

mind by suitable conscious repetitions. 'A', in such cases, would be consciously equated with virtues, like strength, purity, nobility, calmness, compassion, and so on. This way of using symbols to change the personality as desired and fill it with the virtues preparatory to, or expressive of, perfection, or self-realization, or God's grace, is based on the principle of *Iṣṭa*, or the Chosen Ideal. We are free to select any *Iṣṭa*, make symbols for it, and meditate on them to realize it. Speaking psychologically, meditation raises up new *samskāras* to replace old, unwanted *samskāras*; such exercises may be called *anya-samskāra-pratibandhi*, opposers, and ultimate replacers, of unwanted habits. Meditation thus transforms the personality and makes it a fit channel for the highest virtues man can express in his life.

IMAGINATION HELPS WILL POWER

The question now arises, What is the best way of presenting 'A' to the surface mind? It is not a matter of sheer will power, as most people think. This notion of will power can be corrected by referring to an experiment suggested in an interesting book. Let us place on the ground a wooden plank, say, sixty feet long, less than a foot broad, and one inch thick. It is clear that any one of us can walk over it without any hesitation. If we are clever, we can even ride on a cycle, and coming from a little distance, rapidly pass over its total length, without straying into the mud. Let us now change the conditions of the experiment a bit. Let us fix this plank, strongly of course, in such a way that it will not shake at all, upon the top of two cliffs, about four hundred feet from the ground. If necessary, let us also arrange for a cinema show to impress upon people the danger of falling over precipices. After all this preliminary set-up, let us take the cinema

viewers one by one, remind them about the abyss at the last moment, and ask them to cross the plank. Even the boldest will tremble. He may suggest with all the will power at his command that he is determined to walk across, and that, in fact, there should be no hesitation at all, as his legs had carried him across when the same plank had been left on the ground, and so on. But all to no purpose; the least flicker of imagination, which conjures up the picture of a fall, is enough to thwart his will power and make his knees tremble and his teeth chatter! This shows that when will is put in opposition to imagination, imagination is the stronger. Our effort in meditation, thus, should be to take the fullest co-operation from imagination to reinforce the will. That is why in most religious systems, founded by past masters in meditation, abundant use is made of art, literature, drama, and architecture, as well as of rituals employing lights, colours, music, and various rhythmic movements. In getting 'A' ready for presentation, a wise selection of these aids from the side of imagination is necessary to help the will power; else the practice is likely to fail through dullness and monotony or dryness.

A minor question crops up now, Why is it that virtue is not granted 100 per cent strength, and why is a small 1 per cent still kept reserved for 'B to Z'? In answer, we may refer to one little lesson we learned as students, when we studied the air pump. If each stroke of the piston removed one-fifth of the total quantity of air, five strokes, we felt sure, ought to empty the bell-jar of all its air and make it a vacuum. But we realized our folly when the skilful teacher asked how much remained in the bell-jar after the first stroke. Four-fifths would remain, and the

second stroke would remove only one-fifth of that remainder; and thus there would be no vacuum! A minute fraction must remain. So, too, a negligible fraction of the old voting power of 'B to Z' would remain. But they would be mere memories, with a laughter value, not real temptation value; they would be like burnt-up seeds. There is no harm if some one reminds us of our earlier days of time-wasting with marbles; we shall only smile at the memory; there will be no need to fight against it.

TRANSFORMATION OF PERSONALITY

When truth or purity, as a value for daily life, in this way penetrates into the habit level, so that the compulsion to repeat it no more exists, we may say, in technical language, we have made a *samādhi* on it. Every *samādhi* involves a transformation of the personality, eliminating once for all the need to repeat a formula to drive a virtue in, or to overcome the resistance its opposite presents. Memories, minus their old emotional content, which caused fear or lust may survive, but their seed-power is burnt up; they are *dagdha-bija*. Instead the memory, in the new set-up, may call up a natural impulse to comfort and bless. Visvāmitra as a *Brahmajñānin* would not feel tempted by Menakā or Rambhā, as he was in his earlier days of struggle; his only reaction, if they met him again, would be to offer them his choicest blessings.

Does not all this look like an endless mountain-climbing? Patañjali, in his *Yoga-Sūtra* (IV. 3), gives us a valuable hint. He says that our practice of virtue does not directly move the creative forces of nature and make us evolve. Our practice in reality helps to break down obstacles (*varaṇābhedastu tataḥ*), as in the case of (the work of) the cultivator (*kṣetrikavat*). For irrigating his field, the cultivator

relies upon the water of a tank on the same level as his field, or slightly higher than it. But when obstructions exist in the canal, owing to stones or fallen trees or thick mud, he uses a spade or a crowbar just to remove the unwanted things. He never pulls the water with his hand, it flows of its own accord when the obstacles are removed. Similarly, concentration too removes the resistances to the free flow of perfection or God's grace, which is potential everywhere and at all times. Meditation is a method of turning unwanted things out, the desired thing automatically flowing in. We also find that the cultivator supplies the water and manure needed for his plants and pulls out weeds, but does not force the sprouts to grow taller; they assimilate the juices and grow themselves. In the same manner, the aspirant supplies the necessary thoughts and devotion; the inner principle in each person 'sucks up' these and transforms them into a more powerful, noble, and harmonious structure, able to meet and overcome all resistances.

Does meditation or *yoga* change us into somebody else? Not at all; we are going to be ourselves only, but with all weakness dropped, with all our original, natural, divine perfection rendered free and fully manifest. In that way, as Swami Vivekananda pointed out in one of his speeches, a student becomes a better student, a lawyer a better lawyer, and even a fisherman a better fisherman. If this principle is followed by more and more people in every walk of life, their transformed personalities will help to solve in a better fashion all existing problems—in the domestic, national, international, economic, social, educational, cultural and spiritual fields. The world, to that extent, will become a better place to live in. Such is the scope of inner transformation.

PILGRIMAGE TO KEDAR-BADRI

SWAMI AVINASHANANDA

There are quite a number of books and booklets regarding pilgrimages in the Uttara Khanda consisting of the four cardinal points, viz., Kedarnath, Badrinath, Gangotri and Yamunotri. What follows is but a brief description of the main places of pilgrimage—Kedarnath and Badrinath—containing almost all the relevant information useful to the pilgrim.

When we were boys, almost every year in our village there used to be a big gathering accompanied by feastings and rejoicings. A party of men and women numbering 30 or 40 would start on a pilgrimage to Banaras and Hardwar and back to Rameswaram. On such an occasion, all the relatives will be invited. There will be Bhajan or Sankirtan, accompanied by feasts. The elders who generally form such a party, will give a parting advice, so to say, to the junior members of their family and relatives. It would usually take a year or so for their return. They will all go walking. Their faith in God and complete surrender to His grace and dispensation were remarkable and deserve all praise. Even though there be railway service, they would prefer to walk all the way. The idea behind this kind of pilgrimage is this. The pilgrims will be free from the problems and worries of family life, and, cutting themselves away from all associations of home, they would be free to devote their entire time to the contemplation of God. Another advantage is that they will have perforce to undergo some austerity. It is true that this is self-chosen and undertaken on the ground that such austerity disciplines the mind.

Times are changed. Even for the pilgrimage to Kailas, not to speak of Amar-

nath, Kedarnath and Badrinath, there are very many facilities like railways, aeroplanes, and motor buses. The walking distance is very little and even on the Himalayan regions far from the busy crowd of the world, tea and other luxuries are available. Even though the old type of austerity and privations are absent in modern pilgrimages, the spirit of renunciation and the mood of contemplation on God are by no means absent or negligible. The devotees, young and old, have to rely upon the grace and the mercy of the Lord, for even a single false step or slip means certain death. The high mountain ranges on both the sides, covered with thick forests and the deep ravine below wherein flows the murmuring and sometimes roaring Ganges, and the absence of all human habitations, all help and contribute to the realization of the presence of Almighty Lord. Throughout these regions, thrills of joy and mysterious awe are predominant and conspicuous. It is well worth the trouble and the strain inherent in every one of this Himalayan pilgrimages.

Kedarnath and Badrinath are two of the most frequented of the Himalayan places of pilgrimage. The season covers nearly a period of six months. Amarnath in Kashmir is only visited on a particular day, viz., the full moon in Shravan. For Pashupatinath in Nepal, Mahasivaratri in February-March is the special occasion. Mount Kailas, which is perhaps the most hazardous of all these, could be visited in July-August, dependent upon the melting of snow in the passes. The pilgrimage to Kedarnath and Badrinath on the other hand, begins in the second week of May and continues up to Diwali

in October-November. The usual procedure is to visit Kedarnath first and then proceed to Badrinath. But staunch and bigoted Saivites visit only Kedarnath, while corresponding zealous Vaishnavas go only to Badrinath.

Thanks to the opening of motor roads by the government, the distance which one has to walk compulsorily is now very little. From Hardwar via Rishikesh, Devprayag, Rudraprayag right up to Pipalkoti there is a regular motor service. If preferred one can take bus from Kotdwara railway station and join the other route in Srinagar. Pilgrims intending to go to Kedarnath have to walk only 48 miles from Rudraprayag. Visitors to Badrinath have to cover only 38 miles from Pipalkoti. The route from Rudraprayag to Kedarnath can be covered in four or five days. The height of Kedarnath is 11,500 ft above the sea level. It is but natural that the road should consist of steep ascent. Yet one can find almost level path for some miles. The most important places *en route* are Agastyamuni, Guptakasi, Gaurikunda, etc. From Gaurikunda to Kedarnath is a steep ascent of seven miles. This part of the journey is no doubt a bit of a severe trial. But the fact that we are approaching Kedarnath and only a few miles separate us from the glorious shrine inspires enthusiasm and confidence. At Gaurikunda the pilgrims meet with a warm welcome, as it were, from the Lord Himself in the shape of the perpetual hot spring, within a few yards of the milk-white Ganges. One can have a dip in the spring or kunda. Though the water is somewhat hot it is very refreshing. Even a great poetic genius can hardly do full justice to Kedarnath and the surrounding glorious spectacle of the snow-capped peaks. The sublime grandeur and the consequent thrill is

better experienced than described in poor words. Although there are pandas and pujaries, one can worship oneself. The pilgrim or devotee embraces the Lord and surrenders himself completely into His hands. Such an experience is nowhere else to be found and is rare indeed in the annals of worship in temples.

Kedarnath is very rich in puranic tradition. In the first or Satya-Yuga, the great maharshi Upamanyu did penance and got the favour of Mahadeva. Next, tradition associates Pandavas with Kedarnath. The pandas even today describe that the temple was built by Pandavas. Within the temple itself there are images of all the Pandava brothers as well as of Draupadi and Kunti. According to the puranic story, Siva at first did not give *darsan* to the Pandavas as they were guilty of slaughtering their kinsmen and decided to enter the earth, taking the form of a bull. But Bhima caught hold of the hind portion and prevented his disappearance. It is said that in five places different portions of the body of Kedarnath are worshipped. For example, hands in Tunganath, face in Rudranath, chest in Madamaheswar, the matted locks in Kalpeswar. These together are known as Pancha-Kedars. The Kedarnath is mentioned as one of the twelve Jyotirlingas installed by Sri Sankaracharya. He is said to have attained his final Samadhi here. It is interesting to note that many other places are also putting forth such a claim.

For obvious reasons the Mandir has to be closed during the winter. During this season the Mandir and all surroundings are a huge mass of snow. The pujari and others associated with the temple come down and the post office and hospital remain closed. The worship is continued in Ukki Math, some 25 miles below on the

road to Badrinath. Formerly the Raval Sahab, the person in charge of the temple, was its supreme authority but recently there is a Badrinath-Kedarnath Temple Committee which looks after the management of the temple.

A few words about the Raval Sahabs are necessary here. Both at Kedar and Badri till very recently the Raval Sahabs were the highest authorities and had absolute power in all matters connected with the temple, its funds, and administration. But from the year 1939, a Committee has been appointed by an Act of the Legislature of the United Provinces and this Committee administers all the affairs of the temple. The Raval Sahabs are mere titular occupants of the Gadi and draw some pension or allowance. The Raval Sahab of Kedarnath is a Jangama belonging to a set of Saivites and hails from Karnataka country. He himself does not perform the worship. His chelas or assistants conduct the temple service. The Kedarnath temple remains open in the morning for the local residents till 8 a. m. and from 8 a. m. to 2 p. m., for the pilgrims. From 2 p. m. to 4 p. m. the regular worship is done by the pujaries. In the evening there is an aratrikam. The Raval Sahab of Kedarnath usually lives in Ukki Math but may visit the temple occasionally. The annual income of this temple is about seventy or eighty thousand rupees only.

The Raval Sahab of Badrinath is a Nambudri Brahmin of Malabar. He alone can touch the image of Sri Badri Visal and perform the abhisheka, decoration, arati, and other rituals. It takes nearly two to three hours in the morning for the Nirvanadarsan, as it is called. Evening arati also is very impressive. The Raval Sahab also draws only an allowance and has no hand in the management of the

temple affairs. Here also is a Gadi of Sri Sankaracharya. The number of pilgrim to Sri Badrinath is much larger. The annual income is in the neighbourhood of four lakhs of rupees. Like Kedarnath the pilgrims cannot enter the *sanctorum* for worship.

During the winter the shrine remains closed for six months. The worship of the Lord is conducted in Joshi Math, 19 miles below or half-way between Badrinath and Pipalkoti. In Joshi Math there is an image of Lord Narasimha which was worshipped by Sri Sankaracharya himself. There are other temples also. In Badrinath there is the Taptakunda or hot spring. The pilgrims can have hot water all the 24 hours of the day and it is a blessing no doubt.

At both Kedar and Badri there are good number of kundas or tirthas where rituals are performed for the propitiation of the departed ancestors. Brahmakapal in Badrinath is very famous in this connection. At both places there is a special flower known as Brahma-kamal (lotus), which grows on solid earth.

Places of interest like Lokapal, paradise of flowers, etc., are also visited by some pilgrims. There are other shrines which are a little out of the way and the most important of these are Triyugi Narayan and Tunganath. Triyugi Narayan is considered the place where the marriage of Parvati and Mahadeva was solemnized. Tunganath is the highest shrine of 13,000 ft above the sea level and a stiff ascent as well.

The Badrinath temple committee has built rest or guest houses at the following places: Badrinath, Joshi Math, Pandukeswar, Pipalkoti, Kedarnath, Guptakasi and Kirtinagar. These afford much needed comfort to the pilgrims. Kalikambliwalas' chatrams are well known and are built at

a distance of ten miles or so *en route* to both the shrines. They give Sadavrit for some two months in the season for the sadhus and shelter to the pilgrims almost during the entire season. Chatties or roadside shops or inns are also helpful to the pilgrims both for purchase of provisions and sojourn. The Chattiwalas supply cooking utensils to those who buy provisions from the shop. The government are to be thanked for places of public convenience all along the route. Yet there is much scope and room for improvement in the matter of cleanliness and sanitation. There are water taps at almost all places of halting.

May-June is the most crowded season of the pilgrimage. Owing to rains, July-August attract a few visitors only. September is considered most favourable for enjoying the natural scenery and flowers. During May and June milk and provisions become very costly. Milk sells even at three rupees per seer at some places. Chatties and Dharmasalas are also crowded. Absence of rain during these months makes the journey comfortable to the pilgrims.

Very old men and women struggling and negotiating steep ascents and descents, is a practical demonstration of the faith and devotion of our people. One becomes familiar with the mutual greetings of the pilgrims when they cross, 'Badri Visal ki Jai' and 'Kedarnath ki Jai'. Those who are unable to walk take the aid of 'kandi' or 'dandi'. Horses and ponies also serve for this purpose. There are cool agencies who arrange for all these things. It appears that these agencies take undue advantage and exploit the helplessness of the pilgrims. It is desirable that the government should step in and prevent any exploitation of the pilgrims. It is worthy of note that the Kashmir Govern-

ment from time immemorial appoint a special tahsildar to look after the comforts of the pilgrims and regulate all matters in that connexion.

Badrinath is also called Badri Visal. It is 10,500 ft above the sea level. Many puranas describe the sanctity, glory, and importance of the shrine. References to Badri Narayan are to be found in almost all puranas. The Lord in His incarnation as Nara-Narayana was doing penance in this place. Hence this region is called 'Tapo Bhumi'. It is impossible to detail in a short compass the innumerable episodes and references to Badrinath in the puranas. Vaivaswata Manu is said to have performed penances here and obtained the grace and blessings of the Lord. Uddhava according to the direction of Sri Krishna began his austerity here. The Pandavas are said to have been born in this region. There is also a place called 'Pandukeswar'. Gandhamadana Parvata of the puranas is identified with this place. For any pilgrim who hears these stories mentioned in the puranas, it is natural that the place which he is visiting and going about, should appear as a most sacred soil where innumerable saints and sages in the past have performed penance and thereby conferred sanctity. They also prayed to the Lord that whoever visits these places should be the recipients of His grace and blessings. Let us also pray and say amen.

Inside the Badrinath temple there is the goddess Lakshmi. All the pilgrims offer puja as they do at Badrinath shrine. In the same inner compound there is 'Ghantakarna' who is described as kshetrapal or kotwal or the guard of the place. In the inner shrine of Badrinath besides the main Narayanasila, there are images of Narada, Kubera, Uddhava, Garuda, and others. About Sri Badrinath it is difficult

to describe the image and its impression upon the pilgrim. It is believed that the Lord gives darsan in the special form which the devotee desires. This is perhaps in fulfilment of the declaration in the Gita¹. In the pilgrim-centre of Badrinath there are numerous kundas or springs as well as shrines associated with Narada, Kubera and many others. Brahmakapal is another very sacred and important place. The pandas usually describe and point out many places where the pilgrims are expected to take bath and offer pinda, culminating in all sorts of gifts or dana. Everything depends upon the capacity of the purse of the pilgrims. The pilgrims follow the teaching of the Gita². Thus a good deal of discount is effected in the pandas' demands and persuasion.

A BRIEF DIRECTORY

Pilgrims going to Kedarnath break their bus journey at Rudraprayag. The next

night halt may be Agastyamuni about 12 miles away. The next night may be Guptakasi another 12 miles away. From Rampur one will have to branch off four or five miles to Triyugi Narayan and another night stay at Gaurikunda which, as has already been described, offers a warm welcome in the shape of a hot spring. One may reach Kedarnath on the fourth or fifth day. On the return journey, some prefer to come back to Rudraprayag and proceed by bus to Pipalkoti. The alternative is to break off at Nala Chatty just before Guptakasi and proceed to Ukki Math. Just on this route is Tunganath. After Tunganath there are number of Chatties before reaching Chamuli from where there is a bus service to Pipalkoti. There are only 38 miles from here to Badrinath. Just midway is Joshi Math. Another halt will be Pandukeswar and Hanuman Chatty. On the third or fourth day the pilgrim reaches Badri Visal.

चरैवेति

FREE TO STAMP AFRESH

Watch the power of decision! It works unobtrusively always. We may think it is absent during monotonous and apparently automatic movements, like walking along the road. For the walker's 'centre' of awareness may be occupied by imaginary plans or discussions. But its 'fringe' surely continues to be engaged in noticing thorns, gutters or fast-moving vehicles. This becomes clear in moments of serious

danger. For, then, day-dreaming is promptly dropped and attention mobilized to hurry the body to safety. Thus, consciously or unconsciously, decisions take place without a break, either to interfere or not to interfere with the forces inside or outside the personality. Automatic or habitual movements also are the results of decisions. For habits are decisions in some sort of Fixed Deposit, with interest

made available, without extra effort, for current use.

In the beginning it is tiresome and unpleasant to stand aside, like a grim Customs Officer, and to scrutinize our mental baggage for unauthorized thought-patterns. But the mortification at being 'detected' can be got over. Indeed, it can be replaced by the growing satisfaction of making discrimination alert and unflinching. What is needed is to reinforce our passion for perfection by the spirit of adventure and an abundant sense of good humour.

'Man is man only so long as his inner voice is competent to discriminate between right and wrong', to judge what is useful or dangerous, honourable or unworthy. 'When it is unable to do so, he is utterly ruined, or debarred from attaining human aspirations.'²

In essence our discrimination or judgment is a special exercise of the intellect. It is a kind of stamping which we can, and must, learn to apply to different fields of thought, emotion and action. The first step is to realize that there is a Force behind this stamping. It is a *free* Force in the sense that it has no shape by itself, though, when judgments are made, we can catch it as a series of word-formulas and as shiftings, howsoever minute, in the attitude of the personality. In this respect, it is like electricity, invisible by itself, but manifest under certain conditions as light or heat. In one more sense this Force is free. For, far from being tainted or exhausted by any judgment, it appears to glide out and remain poised up, offering another 'unit' of itself to be used

for a directly opposite kind of stamping, if so desired! Our opinions may rapidly change, followed by a flood of alternating emotions like anger or calmness. But this Energy or Force, although seeming to yield itself, without a protest, to such oscillations of thought and feeling, shows evidences of having been transcendent all the time! This is its unique characteristic, of which we become aware through reflective thinking.

The next and most vital step is to recognize this free, pure and inexhaustible Force as our true self. Recognition means stamping. We must stamp this value in every aspect of our personality, not a single corner, howsoever dark and ugly, being left out without being examined, cleaned and exposed to its beneficent stroke! In due course the virtues we associate with this Force will radiate in and through the personality even under the most adverse circumstances of the outside world. It will not be difficult for the earnest seeker to find in his own religion suitable links to connect this Transcendent Witness with the Supreme Lord, or the agent who seems to be stamping decisions with His child, the individual soul. Such a recognition itself may be viewed as one of the possible modes of the aspirant's self-surrender, or of the descent of Grace upon him.

Every decision releases energy and transforms, at least to a small extent, the field covered by it. Our own firm decisions are found to make us eat sparingly, read scripture or speak the truth, although our physical, mental or moral environment may tempt us to do just the opposite

1. Whatsoever form any devotee seeks to worship with Shraddha,—that Shraddha of his do I make unwavering. VII. 21.

2. Whoever with devotion offers Me a leaf, a flower, a fruit, or water, that I accept—the devout gift of the pure-minded. IX. 29.

1. तावदेव हि पुरुषो यावदंतःकरणं तदीयं कार्यकार्यविवेकयोग्यं । Gita II. 63. Sankara Bhashya

2. तद्योग्यत्वे नष्ट एव पुरुषो भवति । अतः तस्यांतःकरणस्य बुद्धेशात् प्रणश्यति, पुरुषार्थयोग्यो भवति

But does our decision to visualize ourselves and our sinning neighbour as Pure Spirit release energy outside our personality and create a transformation in the sinner? Many attempt to effect such a change, and when they fail, lose their faith in the value of self-improvement. Their mistake lies in this that they expect the verification to be carried out in the particular 'sinner' who captures their fancy for the time. On the other hand, the verification must be made in a much vaster field, unaffected by the likes and dislikes of the verifier. Take two examples from daily life. By continuous discipline a person makes his body a superb specimen of strength and agility, while another, after equally strenuous efforts, develops his musical gifts to enchanting heights of sweetness and grace. They both move about and let others see them at the best. They have absolutely no idea of converting any one in particular,—least of all, the weak-bodied or unmusical friends or

enemies they may have! On the ground that the idea of conversion never enters their minds, does their self-effort fail to bear fruit? And is not a verification possible of the natural effect on others of their own attempt at perfection? The various body and voice culture associations of the world are the fitting answer to these questions. The best in any field creates transformations in those who struggle for progress in the same field. The succession of stampings that made the lives of Vyasa, Buddha or Jesus sublime did not perish with their physical frames, but has been transmitting its natural momentum to millions of earnest seekers traversing the same path down the centuries. Are we on the path ourselves? Or are we standing away from the path and doubting? The Force that was misused for stamping doubts can now be used afresh for a sublime recognition of its Freedom and Purity.

भग चरेवेति !

SUBANDHU

NOTES AND COMMENTS

IN THIS ISSUE

Rethinking Indian Ideals in the New Set-up In the Light of Swami Vivekananda

In the pride that independence has excited in us, in the vanity that science has dowered us with, in the effusiveness which the flattery of the diplomatic world has brewed up in our minds, we seem to have taken up the task of building India absolutely anew from within and without. We have ever so many nation-building projects in hand and head. Glorious have been our achievements as far as our efforts at material build-up of the New India is concerned. As we have gone ahead with our task of building up the body of India, we seem to have taken up the

task of building up anew the mind of India too. In various subtle and gross ways we are being advised to shed some of our ancient ideals in order to embrace new ideals of life coming from elsewhere. This conscious or unconscious attempt at reorganization of human minds in India by people who are not known to be seers of far end of things constitutes a theme for anxious consideration in India of today. In India at least we have had a saving tradition of taking our lessons about ideals from our prophets, saints and seers, our Avatars, Acharyas, and Maharshis. Today politicians and demagogues have usurped for themselves that great task. But

most of these very self-sufficient, enterprising and willing guardians of our destiny, we are afraid, very deeply fulfil the truth of Yama's words in the *Kathopanishad* (II. 5):

Fools, dwelling in the very midst of ignorance, yet vainly fancying themselves to be wise and learned, go round and round staggering to and fro, like blind men led by the blind.

We therefore require to scrutinize as often as we can our national position—physical and spiritual—with the help of authentic lights of our tradition. Swami Vivekananda is unique among the saints because his message, though fundamentally spiritual, does not ignore, nay, does full justice, to the material aspect of our lives.

In India of to-day when there is a plethora of leaders and also dealers in leadership always going 'head-foremost' to guide people in all aspects of life, people must know how to examine issues in reference to basic truths, eternal principles and authentic experiences that have stood the test of time.

Swami Vivekananda: A Glimpse from My Memory and Meditation

Prof. P. N. Srinivasachari, an elder philosopher of India, had the good fortune of coming in personal contact with Swami Vivekananda. That just to see Swami Vivekananda was in itself a spiritual experience will be amply borne out by this article, adapted

from a talk which he delivered in the evening of February 3, 1956, (the 94th birthday of Swami Vivekananda) at Sri Ramakrishna Math, Madras.

Our Great Brother Vivekananda

In this short note, Miss Emily J. Cook, an Australian devotee, who is now on a spiritual sojourn in India, gives us an insight as to how Vivekananda works in the Western mind, when approached in sincerity of devotion.

The Psychological Basis for Inner Transformation

This article by Swami Nisreyasananda (of the Ramakrishna Order) on a very absorbing subject is a reprint from the *Bulletin of the Ramakrishna Mission Institute of Culture*, October 1955.

Plotinus—the Last Great Pagan Philosopher

Of late there has been much talking and writing in academic circles of the world about the desirability and possibility of a synthesis of Eastern and Western Philosophy. Was not this aspiration an accomplished fact in Plotinus?

Pilgrimage to Kedar-Badri

Swami Avinashananda (of the Ramakrishna Order) gives here some useful hints to pilgrims in reference to two great places of pilgrimage in India.

A NEW STRATEGY FOR EVANGELISM

We have it from *The Mail*, January 23, 1956, Madras, that:

The plenary session of the three-day Asian Regional Lutheran Conference—attended by 70 delegates from Churches in various countries in Asia representing about 15 lakhs of Church members—which concluded on January 22, 1956, at the Gurukul Theological College, Madras, adopted a study group report prepared by the Asian delegates which called for 'an entirely new approach' to Christian evangelism with 'new methods, boldly conceived and courageously operated in present awakened East'.

The report suggested that where there were political restrictions, Missionaries should come as technicians, doctors, professors, agricultural and industrial experts, etc.

Discussing 'reforms' desirable in the Church, the report stressed that no reform was necessary in the content of the Gospel. However, the following changes in the approach were proposed:

More of the Church's ministry should be carried on by lay people; the Gospel should be presented in the 'living, modern language of the people' with more up-to-date translations of Christian literature, the use of modern

scientific equipment for evangelism, including the use of radio; more attempts to follow 'Asian concepts of Christian life' for example, the Asramam fellowship idea.

Another study group report accepted by the Conference said that the presentation of the Christian message to non-Christians 'involves not only the content of preaching but also the attitude'. Christians should be 'tactful, yet positive' it advised.

The delegates emphasized in the report that Christian preaching and teaching were not subject to adaptation to beliefs of other religious faiths.

Evangelism,—which in working language means conversion—is no doubt the pride and passion of all Christian Churches, for according to the Christian (as Rt Rev. D. Chellappa, Bishop of Madras, said at Vellore addressing on Sept. 11, '55 the Biennial Conference of the Tamilnad Christian Council) evangelism means, 'exaltation of the Saviour and the humbling of the sinner.' Now according to Christian Church—of all varieties and creeds—there is only one Saviour who is Christ, and all are of course sinners, in other words potential Christians. It is the mission of the Christian

Churches to redeem these sinners. It is a cosmic duty which cuts across all politics and ordinary ethical code. Therefore, the Lutheran Church has adopted the resolutions which they did. Note please the tact and strategem the Church openly gives place to in their affairs. If in any country there are political restrictions—those cannot be without any reason of course—and the missionaries cannot enter by the front door, (why, in evangelism and war everything is fair except what defeats the purpose) let them enter by the backdoor, donning the outfits of technicians, doctors, professors, agricultural and industrial experts, etc., when the holy cloak is suspected. Whether this subterfuge serves the purpose of the Church or not, this strategem will at least induct in a necessity of suspecting as subversionists some innocent academicians, having nothing to do with the politics of religion. Why this Church is going in for this duplicity is not clear to us, but one thing is sure that it has thrown on the State a compulsion to watch their activities rather closely.

5-2-'56

REVIEWS AND NOTICES

The Book of MIRAD—By MIKHAIL NAIMY—PUBLISHED BY N. M. TRIPATHI LTD., PRINCESS STREET, BOMBAY-2, 1954—PP. 209, PRICE RS. 7-8-0 OR SH. 15.

In these days of feverish activities and fictional writings, it may come as a surprise to read a book of the kind under review. Something in the nature of the SERMON ON THE MOUNT are the inspired sayings in this BOOK OF MIRAD. Perhaps, the introductory portion, called *The Story of the Book*, may only make the reader more and more baffled at the outset in understanding the scheme of the following pages. But there can be no doubt that after the first few paragraphs are scanned with care, the intellectual is sure to be rewarded for his preparation on a journey through one of the most enrapturing of spiritual experiences one could have wished for.

Like a story it starts, with a narration how a stranger one day visited an old ruined monastery that had stood the Deluge and how he met with an old man by the name Shamadam who unravelled the contents of the BOOK OF MIRAD. Nothing really much to attract in the story as such, especially to those who have a surfeit of the modern stories. But there is a certain suspense in the way the old man begins the narration about the Book which is sufficient to whet our appetite for more of the spiritual food forthcoming. Now let us turn to Shamadam himself and his story:

'Turning then to me, he looked long and tenderly into my eyes and said:

'As to you, Shamadam, your hour is not yet. You shall await my coming on this peak. And while awaiting me you shall be the keeper of my book, which is locked within an iron chest

beneath the altar. See that no hands touch it—not even yours.'"

The narration becomes much more intense though the reader's feeling of an enveloping mysteriousness about it all does not cease till actually he gets into the very mellowed experiences in the succeeding pages. One is deeply struck by the philosophy contained there in as almost coming near to our own Vedantic thought in its profundity. For instance, look at the following message: 'Inseparable, O monks, is Man from God. Therefore, inseparable from his fellowmen and all the creatures...' Again, 'Whoever cannot find a temple in his heart, the same can never find his heart in any temple.' Another sample is here: 'Would you be rulers of men? Learn first to rule yourselves.' Could there be a saner and a more profound statement to accord with the experiences of all-knowing individuals?

One can go on multiplying instances and passages from this mine of experiences which a man on the path of spiritual awakening needs first before anything else. But space does not permit nor is the function of a reviewer to quote merely *in extenso*. Still, as one tries to close the book, he cannot remain uninfluenced by those ringing words in his ears:

'To be masters of your hearts knead all your passions—good and bad—in a single trough of Love that you may bake them in the oven of Holy Understanding where all duality is unified in God.'

The students of Upanishads, especially of the *Brihadaranyaka*, will hear in the above echoes of the potent words of Yajnavalkya addressed to King Janaka. Thus the truths found in the Scriptures of all religions of the world seem to have got distilled in the BOOK OF MIRAD. His aphorisms are illuminating and bathe the reader in a refreshing shower of the ultimate values of life.

K. CHANDRASEKHARAN

Shashvata Dharma in Srimad Bhagavad Gita (or The Lord's Science of Eternal Religion)—By MAGDAL RAMACHANDRA—PUBLISHED BY THE AUTHOR, 121, GITA-

SHRAM, 6TH CROSS, CHAMARAJPET, BANGALORE-2—PP. 223. PRICE RS. 3-4-0.

Writing a *Foreword* to this book, Chief Justice Rajamannar confessed that when he first read the Gita, he 'was inclined to think that it was more a symposium of religious doctrines than the presentation of one religious system'. He 'could not reconcile what seemed to be in places a purely dualistic approach to the problems of God and man and the purely monistic approach at other places'. 'Further study and thought', he adds, 'have convinced me that not a little of this inconsistency is due to an imperfect understanding of the words used in the Gita.' In this book which is a running exposition and commentary of the verses of the Gita, the author attempts 'to show that Sri Krishna has Himself defined all the important words He used in the Gita and if these definitions are followed, it would be easy to understand correctly the deep significance of its verses and chapters'. *Buddhi Yoga* is the keyword of the Gita according to the author. That alone is the antidote to Arjuna's *vishada*. The whole framework of the Gita is said to be built on the foundation of its concept. To take one instance out of the many by which the author tries to maintain his thesis, speaking about Sri Krishna's *vibhuti*s, the author observes:

'Though the contact with Him through his heart brings to the *jiva* an ethereal satisfaction and happiness, it is hardly the beginning of his probation. That feeling must then capture the *Buddhi* and render it one-pointed and pure. The *Buddhi* in its turn must effectively control and command the mind and senses and employ them in the cause of the Overlord and in serving His purposes, not his own. This is the goal to which a *Vibhuti* must lead its devotee.'

It is the author's conviction that 'real spiritual outlook on the lines of Sri Krishna's *Buddhi Yoga* alone can reconcile the conflicting 'theistic' (?) schools in the Vedanta Philosophy.

'Their real worth', says he, 'depends on leading the *jiva* ultimately, sooner or later, to Sri Krishna's *Buddhi-yoga* which is intended by Him to be the G.C.M. of all Vedantic effort.'

A learned Professor of Philosophy used to observe that 'the Gita is the most elusive book spoken by a most elusive God'. The commentaries on the Gita, each claiming to unfold its true meaning are prolific both in number and in content. None, it would appear, can claim finality for his interpretation. It is rather an extraordinary claim to say that one has discovered how Sri Krishna has Himself defined all the important words He used! It only amounts to saying that this is how I understand that He meant them. But one need not quarrel if the meaning is consistent with the thesis developed by the commentator of the work. The trend of the author's exposition is in the direction of a theistic interpretation of the Gita in which the *jiva* as a dependent entity must orient his intellect to God who is the 'Oversoul' with understanding and devotion.

'Arjuna has to surrender his mind to the Overlord, becomes His devotee, worships Him and prostrates before Him.'

The merit of this book is that the author has made a continuous narrative of the Gita taking the verses in the order of their appearance and explained their meaning from the standpoint that he adopts. The treatment reveals intimate acquaintance with this great classic of our religion and philosophy and the

deep and careful thought that he has bestowed on it.

P. SANKARANARAYANAN

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Stavakusumanjali—PUBLISHED BY SRI RAMAKRISHNASRAMA, MYSORE—PP. 325. PRICE Rs 3-4-0.

This book in a lovely get-up and with an attractive title is an anthology of devotional compositions in Sanskrit with Kannada translation. It fills a distinct gap in the philosophical and religious literature of Karnataka and supersedes all the previous approaches to such publication. The selections range from the Vedas to the latest literature of prayer, not excluding Buddhist hymns. Every principal epoch in the evolution of Indian religion is represented and the choicest hymns addressed to the varied aspects of the Divine are included. The devotional utterances of the great Acharyas,—Sankara, Ramanuja, Madhva, Vedanta Desika, Bilva-mangala and Sri Chaitanya—find an important place. The printing of the hymns is excellent and the translation is exact and brings out the spirit of the originals. The book bears testimony in every page to the deep religious sensitiveness, scholarship and aesthetic perception of the editors. The publication of this book is an altogether worthy service.

S. S. R.

NEWS AND REPORTS

THE HOLY MOTHER

THE 103RD BIRTH ANNIVERSARY

SRI RAMAKRISHNA MATH, MADRAS-4.

The 103rd birthday of the Holy Mother, Sri Sarada Devi, which fell on Wednesday, January 4, 1956, was celebrated at the Math with Special Puja, Homa and feeding of devotees and Daridranarayanans.

After the morning offerings and mangalarati of Sri Ramakrishna and the Holy Mother, devotional songs were sung. From 6 a. m. onwards, chanting of the Gita, Upanishads and

hymns to the Divine Mother was done by the students of the Ramakrishna Students' Home and also by groups of devotees. The Puja began at 8-30 a. m. The Devi-mahatmyam was ceremonially chanted. In the spacious hall downstairs, the devotees sang Kirtana with accompaniments before a decorated photo of the Mother. Bhoga, Arati and Homa followed the completion of the Puja. In the meantime, a large number of devotees circumambulated the sacred precincts singing Samkirtana. When the Homa came to an

end, about 600 devotees and 300 Daridranarayanans were fed.

After the evening Arati on that day, Sri Pankaj Mallick, a celebrated musician from Bengal, sang Kirtana.

On the following day, in the evening, a meeting was held in which Brahmachari Durgachaitanya read a few pages from the Mother's life and teachings. Swamis Paramatmananda and Kailashananda spoke in Tamil and English respectively, to the assembled devotees on the significance of the Mother's incarnation.

The Public Celebration came off on the following Sunday, January 8. On this day, as it coincided with the birthday of Swami Sivananda, there were Special Puja, Chandipath and Homa in the forenoon. The Programme began at 3 p. m. in the afternoon. A beautiful oil-painting of the Holy Mother was decorated in the main hall.

The students of the Sarada Vidyalaya sang the invocation, which was followed by a musical discourse in Tamil by Kumari Indira on 'Sitakalyanam'. The meeting which was attended by a large number of ladies, was presided over by Smt. Iravati Ammal, Principal, Queen Mary's College, Madras.

In her Presidential address, she observed that the life of the Holy Mother was extremely significant in the context of the world situation and also the happenings in India. She stressed on the importance of religious training of children in an organized way to be begun even at the tender age of four.

Then the students of the Sanskrit Vidyalaya High School, sang in a sweet tune hymns from the Devi-mahatmyam.

Next followed a lecture in English by Smt. R. Balam, B.A. She spoke of the development of the Mother's personality and remarked that the training of the mind was very important. She further referred to some outstanding traits of Mother's character, such as her catholicity, motherliness and compassion. She made a special reference to the Mother's words that, if girls are unwilling to enter into matrimony, they should not be compelled to marry.

Vidwan Smt. V. Chellammal, who spoke next in Tamil, gave some incidents from the life of the Holy Mother to show her Samadarasana regarding all who approached her. She referred to the fact that the Tamil Saints had invoked Sakti in their spiritual strivings and emphasized the necessity of propitiating the Divine Mother for our success in life.

A dialogue in Tamil on 'Sarada, My Mother' followed the conclusion of the speech by Smt. Chellammal. Smt. Saraswati Chen-nakesavan, M.A., spoke in Telugu for a short while.

The President, after giving away the prizes to successful competitors, made her concluding remarks and stressed on the urgency of following in the footsteps of the Holy Mother.

Sister Subbalakshmi Ammal, proposing a vote of thanks, exhorted one and all to study the life and teachings of the Holy Mother and be benefited thereby.

As it was Ekadasi on that day, many participated in the Ramanama Samkirtana sung after Arati.

SWAMI VIVEKANANDA THE NINETY-FOURTH BIRTHDAY CELEBRATION

SRI RAMAKRISHNA MATH, MADRAS-4

The ninety-fourth birthday of Swami Vivekananda was celebrated at the Math on February 3, 1956, with a Special Puja, Homa and feeding of devotees and the poor.

The great day of February 3 was ushered in with the dawn service of Sri Ramakrishna and Swami Vivekananda with special offerings and Arati, followed by Bhajan. After 6 a. m., the students of the Ramakrishna Mission Students' Home at Mylapore, chanted some portions of the Gita and the Upanishads. Kathopanishad, which was very dear to Swamiji's heart, was specially chanted. On this very sacred day, a consecration Puja was performed on the newly bought land behind the Ashrama. The Special Puja and the chanting of the Chandi were done between 8 a. m. and 12 noon and later followed the Homa which took nearly an hour for comple-

tion. 650 devotees and 1200 Daridranarayanans were fed on that day. In the evening after the Arati, all devotees assembled in the presence of Swami Vivekananda's likeness. The first meeting of Sri Ramakrishna and Swami Vivekananda and a few inspiring teachings of Swamiji were read out to the devotees. Prof. P. N. Srinivasachari, who had the good fortune of meeting Swamiji during his visits to Madras, spoke about him with inspiring eloquence. (The speech is reproduced elsewhere in this issue.) Swami Paramatmananda spoke in Tamil and Swami Suddhasatwananda in English. The latter narrated the spiritual love that subsisted between Sri Ramakrishna and Swami Vivekananda and urged all to develop such a love towards their chosen ideals.

The Public Celebration was held on Sunday, February 5. In the morning at 8 a.m., the Parayana of *The Complete Works and Life of Swami Vivekananda* began and continued up to half past ten. One hundred devotees took part in the Parayana. After this followed speeches by Brahmachari Ghanachaitanya in Tamil and by Sri N. Sivaraman, Editor, *The Dinamani*, Madras, in English. Swami Suddhasatwananda then spoke in English about Swamiji's overflowing compassion to the downtrodden masses of India and of the world, and referred to the founding of Ramakrishna Mission. Swami Kailashananda, President of the Math, spoke about Swamiji's Himalayan greatness, the enormous significance of his life, and, in particular, the message of 'service of God in man'. He ended his talk with an appeal to all, particularly to young men of Madras, to read Swamiji's works and to pledge themselves to the task of building up the India of Swamiji's dreams. Sri K. Sivaraman proposed a vote of thanks. All those who took part in the Parayana and meeting partook of prasada in the Math.

In the afternoon at 2-30, a Harikatha by Sri Sundara Bhagavata on Ramakrishna-Nama-prabhavam, began and terminated at quarter to five. The public meeting, which

was presided over by Sir S. V. Ramamurthy I. C. S., duly commenced at 5 p. m., with an invocation.

Sri Vidwan Y. Kodanda Ramaiah, B. O. L., spoke in Telugu narrating the incidents of Swamiji's life, his message of harmony of religions and that of service to the poor with a worshipful attitude.

Swami Siddhatmananda, Warden of the Ramakrishna Mission Student's Home, delivered a speech in English, describing Swamiji's tutelage under Sri Ramakrishna, itinerary throughout India, success in the Parliament of Religions and the message of 'renunciation and service'. He quoted profusely from Swamiji's writings and speeches to bring home to the audience the necessity of working according to Swamiji's plan for the regeneration of India and the world. He also referred to the approaching Centenary of Swamiji's birth in 1963.

Then followed a lecture in Sanskrit,—a new welcome item in the usual programme—by Sri K. Balasubrahmanya Iyer. He Spoke in simple and lucid Sanskrit about Swamiji's proclamation of Vedantic truths in India and abroad, the message of 'tyaga and seva' and referred to some incidents in his life revealing his wonderful insight into the truths of Hinduism.

Sardar Sri Vedaratnam Pillai of Vedaranyam then spoke in Tamil emphasizing the spiritual side of Swamiji's life and teachings and the message of service to man in a spirit of adoration. He referred in passing to the recent Cyclone in Tanjore and Ramnad Districts and the relief rendered by the Ramakrishna Mission to its victims.

The President of the evening then read out his address (which we hope to publish in a future issue), referring to Swamiji's Yogic realizations and his contributions to the world-thought.

Prof. P. Sankaranarayanan, Secretary, Utsav Committee, thanked the President, the Speakers and the Public for making the Celebration a success.

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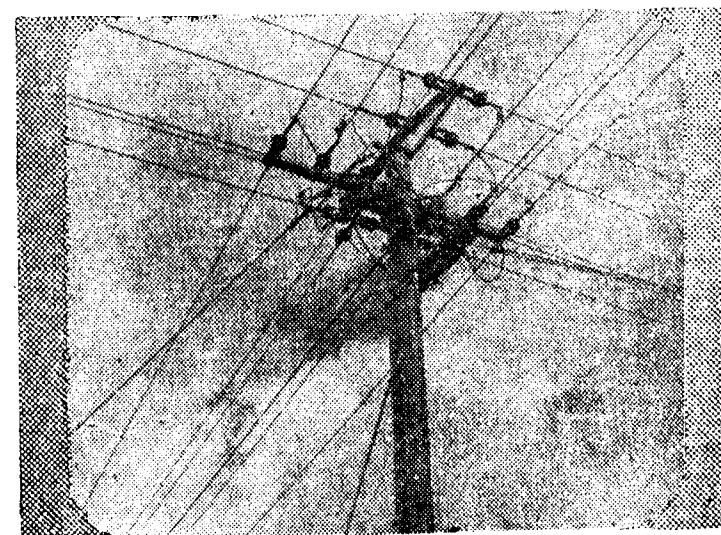
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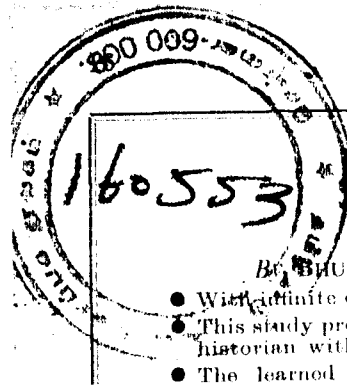
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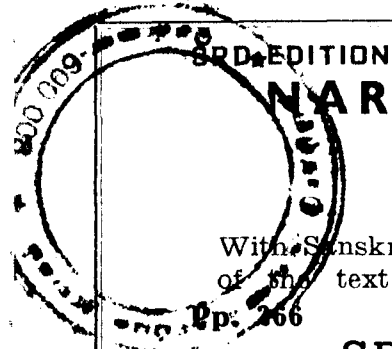
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ज्ञानं यथा न नश्येत नावकीर्येत बाह्मनः ॥

विषयेष्वाविशान्योगी नानाधर्मेषु सर्वतः ।

गुणदोषव्यपेतात्मा न विषजेत वायुवत् ॥

Though trodden down by other beings who act under the direction of Providence, a wise man ought not to stray from his path; and this vow of life I learnt from the Earth.

A righteous man should learn from the Hill (the supporter of the earth), as its pupil, to dedicate always all his activity for the good of other beings and his very existence absolutely for their benefit.

Thus a sage should be silent contented with merely supporting his life and never yearn for what gratifies the senses, so that knowledge may not be obscured and the tongue and the mind may not be dissipated on worthless objects.

Though surrounded by various objects on all sides, a yogin, should not, like the Air, become attached to anything, his mind remaining unaffected by the good or the evil consequences.

Avadhuta's words in *Srimad-Bhagavatam*, XI, vii-37, 38, 39, 40

LET US FACE THIS 'CRISIS OF THE SPIRIT IN INDIA'

THE WORLD BACKGROUND OF CRISIS OF THE SPIRIT IN INDIA

It was that epic villain Duryodhana who in a mood of introspection gave the world a key to the understanding of split personality of a variety. 'I know the *dharma* but I have not the inclination to act it up', he said. 'I also know what is *adharma* but I cannot desist from it.' To know what is right and not to be able to do that and to know what is wrong and not to be able to desist from doing that, for reasons subjective or/and objective, makes for split personality. An amalgam of the spirit and matter, man stands torn between God and devil. This is life's fundamental struggle. This malady dogs humanity everywhere in the world in diverse ways.

Writing the introduction to a Hindi book, *Sanskriti ke char Adhyaya*, Pandit Jawaharlal Nehru has recently psychoanalysed India and uttered the warning that India, a split personality, is in a dangerous situation. He illustrates the crisis this wise:

'...It is extraordinary how our professions run far ahead of our practice. We talk of peace and non-violence and function in a different way. We talk of tolerance and construe it to mean our way of thinking only and are intolerant of other ways. We proclaim our ideal, that of a philosophic detachment even in the midst of action, that of *sthitaprajna* but we act in a far lower plane, and a growing indiscipline degrades us as individuals and as community.'

High-serious as the warning is and coming as it does from Pandit Nehru, it deserves most anxious consideration. While it is a fact that crisis of the spirit in India has its peculiar characteristics, the situation can no longer be properly

analysed in a closed-in way. It requires to be studied in the background of the crisis of spirit in the entire world. Of late some illuminating books have been written on this theme by eminent writers of the world.

The whole world impinges upon an open nation today in such a vital and far-reaching manner that no serious problem can be any more creatively considered in national isolation. It will be difficult to find in the world of today any virile nation which is not a split personality in one sense or other. If the South African whites are not a split personality it is no glory of *homo sapiens*. U.S.A. and U.S.S.R. are not only split personalities but gaping ones. There the high intelligence which could release the atomic energy coexists with the incapacity to desist from the insanity of manufacturing nuclear weapons. The nation of Abraham Lincoln also goes on lynching Lucy the innocent. When Britain debates in Parliament the to-make-or-not-to-make of the H-bomb, it is a split personality. The totalitarian countries put up a show of wholeness because of their monolithic behaviour. But when suddenly out comes there the frenzied cry, 'down with this personality cult' and a worshiped figure is thrown down upon the face, or a man of erstwhile power is seized, spat upon and killed in ignominy, it shows cracks in the monolithic scheme of things. Well, in this world, which is said to be getting madder every day, for any nation to claim that it is not a split personality, will be like the drunkard's reeling profession of wholeness or a madman's smiling avowal that over there everywhere people do not understand the depth of his sanity! But this is not only no consolation to

India; this makes the whole human situation all the more poignant.

As humanity we already seem to stand collectivized. Yet, though this great question involves humanity at large, it cannot be kept hanging on the peg of 'humanity'. We have to take it up in India of ours for ourselves. But it is no use taking up the question in a fidgety manner urgent though it is. A civilization which has lived millenniums is bound to pass through alternating stages of evolution and involution, as it were. This pattern of behaviour of a civilization seems to be a reflection of the process of creation itself. One does not know how to counteract the entire habit of a civilization. Perhaps we do not know enough to know whether our deliberate history-making always goes on the right track. History, like an iceberg, is not always enough seen above surface and understood. Why a certain pattern of behaviour a civilization adopted in a particular age cannot possibly be all too clearly decided in a mood of self-righteous indignation. Dark corners of history cannot be enlightened by trenchantly focussing back our modern dislikes and likes. Neither the unborn history is a child of determinism. Determination, personal and national can certainly play a role in moulding future history. But we have to make the right determination. Who will decide whether the determination is right or wrong? Well, we ourselves, and that in reference to our accumulated wisdom.

HOW IS THE PERSONALITY OF INDIA

But coming close to the question at hand one is confronted with the doubt whether or not it is apposite at all to call India as a nation a split personality. What makes a nation? Surely the collective mass of people who inhabit a country

with an emotional awareness of common inheritance, travail, aspiration and destiny. In measuring the character of a nation we generally take a view of the majority-situation and say that this nation is disposed this way or that way. But in such an estimation we normally, unwarrantedly of course, ignore a very significant minority whose lives and characters burn brightly on hill-tops of history like unquenchable torches in the dark nights of humanity. While it is a fact that in India one notices 'double life', it is also simultaneously a fact that in this India again one notices exalted lives which transcended duality and duplicity, effaced altogether the least trace of all selfishness and attained the supreme peak of abiding unity and universality in life. They not only became whole personalities—as distinguished from split personalities—but even veritable impersonalities being identified with Brahman, the ground of all things and thus came to be perennial sources of inspiration, light, solace, peace and benediction. If the personality of a nation can be conceived of, it has to be taken that these focal-apex attainments in national life also become contributive constituents of the personality of the nation. Because there are crevices in the Himalayas, we cannot minimize the significance of the Everest. The single Everest gives a determining orientation to the very character and personality of the Himalayas. Likewise, though they cannot be manufactured like automobiles, saints, seers and prophets do count in the personality-formation of a nation. Such men and women have been appearing and living in India almost in an unbroken line down the millennia. It is less than wisdom to discount such lives while estimating the personality of a nation. When we say that India is a split personality, we tend to

ignore the fact of this great silent power of such lives lived in the ambit of the nation. What takes a nation like India ahead as a civilization is the tremendous propelling power of such silent lives and not the stupendous verbiage of mere politicians important though they are. Speaking of India, there must be a hard core of integration in tact in the depths of the national consciousness to enable this nation to throw up saints of a high order in such a large number, and in unbroken succession. The precise task of the leaders of thought is to show how to power-project that hard core of integration for the welfare of the many. A hard task indeed. But an urgent task none the less. The pent up sorrow, smallness, confusion and failings of the nation get occasionally neutralized, as it were, through the emergence of such unique personalities and impersonalities. Unless winged souls came again and again to lift the burdens of our limitless ignorance and unending failings, we should have been ground very fine under their crushing weight. The question will be put: why then the nation remains *en masse* at almost that same level? Have not all the saints, seers and prophets failed in a very real sense?

THE PROPHET AND THE POLITICIAN

The questions are natural, though illogical. In the first place prophets do not practically exist for those who are not open to them. A granite ball soaked in syrup does not make a *rasagolla*. Is it the failure of the syrup or the failure of the granite ball? Neither the prophets commit burglary on the spirit of a man except in very rare cases! They wait patiently at the door-steps of the consciousness of man with good tidings of the spirit. Prophets do not come to cripple man. They come to enlarge the dimen-

sions of man's vision and realization of freedom, which includes the freedom to commit errors also. They come to show us the way; to follow or not is our part, for that part involves our freedom. After teaching the entire Gita, Sri Krishna said to Arjuna, 'Now act as you please (यथेच्छसि तथा कुरु)'. And oftener than not we are pleased to follow the contrary way than the ones taught by prophets. And the consequences justly follow!

Not only that. In come there a very different sort of people, spiritually near-blind but anxious to lead people to the heaven of their understanding and shout unto people: 'O ye heavily laden, come unto us, give us your vote and we shall make an exciting reality of that Utopia where you can freely let loose all your senses—for is that not what is meant by the ever higher standard of living?—for an ever richer life.' Not a little of the split personality of modern nations is due to the misleadership of politicians. Imagine what a havoc a Hitler and his counterparts in Italy and Japan have done to the minds of their respective nations. It is the politicians who force their nations to hug such diabolic things as nuclear weapons. The ordinary good American or the good Russian have little fondness for these dementing things. But they have to take it though it means getting shattered from within.

Is it wrong to imagine that if there were not too many politicians in India the awful things which recently happened in the country should not have happened? They callously sow the wind and when the whirlwind comes, play the innocent and stand aghast. Things go on in that pass. It is an obvious fact in the world of today that the misleadership of politicians is one of the most potent reasons of split personality of different nations. But the

politicians have successfully worked themselves up to a position of indispensability. One cannot think of running the affairs of the world without them. Where then is the hope of humanity? The hope is in politicians themselves who will open themselves up to the higher truths of life as did Gandhiji; and in power-projecting the lives and teaching of prophets in the affairs of humanity.

THE SECRET OF THE INTEGRATION OF LIFE

Our tragedy appears so great in India perhaps because our common folk seem to know too much about dharma but fail to translate that knowledge into action. In some countries where people do not seem to so much know and bother about the subtleties of dharma and adharma their failures do not stare them in their faces so ghoulishly. An American Professor told us the other day that he was shocked to see on the Republic Day Parade of Army in a city of Gandhi's India. Coming as he did from Truman's country, one might not easily understand the Professor's shock! But in India there are good many people who are ready to put up a debate on the niceties of non-violence for any length of time on the point of India's maintaining an Army. Not a little of the split mind of the people is due to their confused notion about dharma which can be got rid of only by deeper understanding of the dharma itself and by emphasizing the will to live the dharma in one's personal life. This will to live the dharma is more or less inherent in the character of the people of our country. It should be the business of the leading section of the people to carefully nurture this habit of the people, purify it and strengthen it all the more instead of going on—as they are often found doing—creating *buddhibheda* among

people which Sri Krishna so pointedly forbade them to do.

To be sure, no one can truly integrate his life without earnestly living for the highest ideal of life which has been variously called in different religions of the world. Man has a divine potentiality and a divine destiny. When due to some reason or other man is estranged from his divine calling and diverted from the path of divine destiny, unreckoned sorrow, sense of futility begin to get accumulated at the dark bottom of the mind eventually bringing about the split in personality. Without holding on to the highest no one can remain whole. This aspiration for the highest which has always been our national ideal is today being in effect thrown into disrepute by our over hasty well-wishers who are anxious to make us all happy overnight. They have promised us everything but what makes for the meaning of everything. Therefore we seem to founder all the more today when we tend to get more to eat, wear and enjoy.

Meanwhile we are open to the blast of all conflicting ideologies by the grace of their energetic and enterprising evangelists. No harm if we are open to storm provided we are firm in our roots. If we are not shaken to the roots from within, these blasts from without can do us little harm; rather they can make us stronger. The urgency here, therefore, is to take care of our roots, to know that our roots are upwards, that we are *urdhvamulam* and to order our entire lives and affairs accordingly. Unity that is India, is the dynamic aspiration for the highest, this God-hunger. If we really seek to integrate the Indian mind, we must find out how we can adjust our modern life to the necessities of God-hunger and not the other way about. Mere ethics, family planning, heavy industry

tries and equal opportunities will not do. Equal opportunities cannot be end in themselves. We require unequal opportunities also. What is most essential is to know that equal or unequal opportunities are all meant for advancement in life's pilgrimage Godward. We require the reality of God to penetrate the realities of our lives, to shape our thoughts and aspirations, ends and means, ways and behaviours.

There is no human development which is incompatible with God. Every contradiction gets resolved there. When life is impeded from flowing towards God that is unity, life naturally gets disintegrated and lost in multiplicity. It is not by asking for more and grabbing more of the produce of this earth that we can heal the crevices within; it is by being able to ask for less and less and giving away more and more out of the expanding comprehension of our plenary autonomy that we will know the secret of the integration of life. Not without hinging our lives to the Great One we can make a unity of our lives out of the riotous multiplicity of a various sort. A life which is imprisoned only in one body is bound to crack up. The more we spread out through the secret avenues of consciousness over many lives and make their sorrows and joys our own, better gets integrated the personality within us. A married woman with no child is often a crazy woman. A man concerned selfishly only about his own happiness is oftener than not an unhappy man, because nobody else's joys are his; because he cannot compare the shallowness of his sorrow with the depth of others'. 'For the wise man who sees the unity of existence and perceives all beings as his own self there is no delusion, no sorrow.' So says the Upanishad (*Isa. 7*). He is the whole man, though he may be

dressed in a loin-cloth and beg about his food from door to door. This expansion of the Self, this thinning out the ego into the vastness of the Self is the most effective way of healing the split personality of an individual. The same truths hold good in regard to a nation, which is after all coming together of individuals.

HOLD ON TO THE PILLAR BEFORE WHIRLING ABOUT

In these days when we live our lives more and more in crowds, when through the grace of wireless all around us hover potent sounds to pounce on our minds we become all too easily victims of objective maladies, if one might say so. A crowd, sometimes the rabble, becomes the master of one's mind and affairs. One does not know how to save one's own autonomy, perhaps one's own sanity. This enthrallment of the individual which the present day pattern of political civilization has brought about in different ways in various countries, is oftener than not a veritable danger to the individual, because this seeming expansion does not very often stand on any spiritual footing. It is not actually the expansion of the Self but the aggrandizement of the ego. There is coming together of nations not out of the feeling of spiritual solidarity of humanity, but out of ego-consciousness of contending isms, which sometimes works havoc on the personality of individuals resulting into split personality of nations.

The replacement of monarchy by democracy may not be always considered a progress of humanity just because the rule of individual ego is replaced by the rule of collective ego. Even the self-conscious democracy of India views Ramarajya as its ideal. The tyranny of the unregenerate collective ego can be so many times more unbearable than that of the

individual ego. What is necessary is to broadbase all expansions of human affairs on the principle of the spiritual solidarity of humanity, an apprehension of which results from individual and subjective strivings for self-purification. Overbearing rulers become humble servants of the people when they get a glimpse of this spiritual principle of life. Even the intellectual apprehension of the principles of Vedanta may prove to be a great shock-absorber. Even before the dawn of this twentieth century, Swami Vivekananda said that before we flood India with socialistic ideas,—he said that socialism of a sort must be coming on there—let us flood the country with spiritual ideas. It was a rare vision and a prophetic guidance. Perhaps this was his practical interpretation of Sri Ramakrishna's teaching that one should first hold on to the pillar and then go about whirling as much as one likes. This holding on to the pillar is the sovereign secret of integrated life either of the individual or of the nation. There is just no other way, however abstruse this may seem to some. In this India of ours where there is so much of ideational whirling about we have to ask ourselves whether or not we have been holding on to the pillar all the time. Are we even aware of such a necessity?

To keep the nation aware of this great desideratum we require outposts of inwardness all over the country. Sri Ramakrishna again and again advised spiritual seekers to once in a while go into solitude. The significance of this advice is that people who normally live externalized lives tend to get estranged from the core of their essential being and get lost in the morass of multiplicity. They

fall out of tune with divinity and get earthly transfigured and grossified. Such men require to get themselves repaired again and again in the sacred and creative solitude of inwardness. When India is fast getting industrialized, we require in the country for the safety of our souls an ever increasing number of the outposts of inwardness. People with frayed nerves, people suffering from 'spiritual fatigue', require occasional spiritual hospitalization. The advance of the material sciences in India will only tend to aggravate the split personality of India, unless the power of science can be safely held in the more powerful grip of sanity and inner poise of the nation which can be effectively worked for only from the outposts of inwardness. Our national planners will do well to ponder on the point.

SOCIALISM REQUIRES A SPIRITUAL BASIS

We are inevitably going socialist. Good enough. Only let us remember that socialism to make fool-proof sense requires the spiritual basis which is enunciated in Vedanta. Unless we know how to soak the Indian socialism with the wisdom of Vedanta there is every chance that the split personality of India will only worsen. The new aspirations of India have to be informed by the ancient wisdom of India. There need not necessarily be any contradiction between the two. The socialist revolutionary cannot hold a candle to the revolutionary who is the Vedantin-sannyasin. In the task of building an integrated personality of India the socialist and the Vedantin should join hands, the former bringing the technique, the latter the insight. The power-project of Vedanta and sannyasa¹ remains to be worked out in the modern milieu of India.

1. One Indian thinker has recently spoken on the topic with an insight. He said:

(continued on next page)

If in the wake of becoming socialist India wants to avoid turning into a hybrid culture in these days when the world is torn between conflicting ideologies, India must not only stand firm in her roots but must also turn out new flowers and

foliages of her own characteristic culture. This she should do not out of any ego-centricity or dogmatism but to face and meet different ideologies squarely and creatively without losing her own moorings. India cannot resolve her inner conflicts either

(continued from the previous page)

'...the notion that a man while he attended to his rights and duties as an individual should also give precedence to his higher duties and rights, was prevalent both in India and Western countries like England. An Englishman was able to implement the democratic mode of life because, where his social functions needed to restrain his individual functions, he let the latter give way to the former. An Englishman stood in queue patiently in bitter cold weather for a bus because his sense of social duty overrode his individual desire to get into the bus. In fact, social consciousness without submerging individual consciousness, was better developed in England than in India. And hence England made a better success of democracy than many other nations.

'In England too, the social climate was more propitious for socialism than for capitalism or communism. In the process of industrialization in the West, the inequalities between industrialists and workers became augmented. It was this disparity that led to the growth of socialism in England. The same cause led to the demand for the development of the public sector in India as contrasted with the private sector. In India heavy industry and the production of essential consumers goods had to make up much leeway. If this has to be brought about by the activities of the individuals in the private sector, social and economic disparities would grow as they did in England. To avoid this India needed rapid development of heavy and large essential industries in the public sector also as far as feasible.

'The precedence for social gain and the emphasis on public sector has, however, to be achieved according to the genius and traditions of India. While India lagged behind England in social consciousness, it had a better tradition of universal consciousness. The conception of *sannyasi*, while it was followed by a relatively few, was a high rationalization of individual consciousness. The *sannyasi* renounced his individual good. To him the whole world was his family and indeed his own self. Such a religious consciousness could be drawn upon in India for the development of social consciousness which was needed in a socialistic pattern of society to override the force of individual desires.'

(From the report of Sir S. V. Ramamurthy's address on Socialist Pattern of Society at the Madras Economics Students' Convention at Queen Mary's College on Feb. 25, '56)

This gap between universal consciousness and the individual consciousness of the Indian people is one of the reasons of the split personality of India. This happened due to various historical reasons into the exhaustive analysis of which we cannot go here. Undoubtedly long national dependence for centuries is one of the causes of this gap. Now the point here and now is to find ways and means for filling up this gap. Some national leaders appear to think that they require to root out the ideal of *sannyasa* in order to create an adequate social consciousness among the people of India. The least to tell, this is a disastrous way of thinking. To be sure, even this growing social consciousness of the day is not to a little degree a result of the life-works of some *sannyasins* of India. But to be fair, the *sannyasin* could and should have done more. There is some truth in the criticism that the classical pattern *sannyasa* of India tended to become asocial. But the corrective was effectively given by the life and teachings of Ramakrishna-Vivekananda. Today India is studded with small and big social service institutions. Even twenty-five years ago they were few and far between. As the ideal of social service spread in the country, the lesser idea of social work also grew. But when the idea of social work gets divorced from the ideal of social service imbued with the spirit of renunciation, it can very well degenerate into mere careerism. Rightly did Rt Rev. Chellappa, the Bishop of Madras, criticize the tendency to treat social service as a hobby or even a fashion, a means of self-advertisement of the well-to-do. (vide: his address at the 136th annual general meeting of the Friend-in-need Society, Madras, reported in *The Hindu* dated Feb. 16, '56.) Now, to help grow our social consciousness in the right direction we require ideal *sannyasins* to live in society and work for it as *sannyasins* alone can do. Unless the social consciousness is informed by the universal consciousness, it is bound to end in inanity, and perhaps polite nonsense. The Jiva-Siva ideal emphasized by Ramakrishna-Vivekananda should be the bed-rock of the new social consciousness we seek to create in India. Otherwise India may turn out to be a mere carbon copy of some other nation. —Ed.

by shutting herself away from the seething world or by cutting off her own roots. Only when she stands secure and sound on her own roots and spreads out her strong branches in the open air of ideologies India can create the flowers and fruits of higher synthesis² which the world so badly requires just for its existence. To do so will be not only a service to the world but also to resolve her own inner conflicts and complexes. If a nation has a soul it must have its wings to soar in the blue of the infinite. When we get congested in spirit, we so urgently require the open sky and abundant air of God. Swami Vivekananda therefore exhorted the nation to go out and mingle in the God's great world and various humanity.

ATMAN-CENTEREDNESS CAN ALONE SAVE

No synthesis can be real, unless it is worked out on the ground of all things. All problems are resolved only in the Atman-Brahman equation. The seer of India said, 'आत्मानं विद्धि'. His Greek counterpart said, 'Know thyself.' The Upanishad again pointedly said: 'If a man knows Atman here, he then attains the true goal of life. If he does not know It here great destruction awaits him (महती विनष्टिः).' A life uninspired by search for the Atman is bound to be a disintegrated jumble. Without making our lives Atman-centered on individual, social and national levels we just cannot solve the problem of the split personality of the

nation. One's immediate reaction to this point would be that it is too much to expect ordinary millions to live Atman-centered lives. But it all depends on what examples are set before the people. How is Acharya Vinoba getting lakhs of acres of lands for distribution, when people do not hesitate to break open the head of their brothers for a few inches of land? It is only by living an Atman-centered life. While integration of life cannot be effected through proxy, it is a fact that in this age of talking into the ears of everybody else the leading section of the people in a country affect the lives of ordinary people in a far-reaching way. Those who make the leadership of the people their lives' business should at least try to catch on to the pillar before whirling about. When they wobble in uncertainty as regards the fundamental verities of life they affect the lives of the people harmfully and cause split in their personalities, because even in the democratic way of life in diverse ways they enter far too deep in the peoples' way of thinking and being what to speak of totalitarian way of life. Therefore, there is no greater urgency in the whole world than the *chitta-suddhi* of the leaders who conduct the affairs of the world. This is why Gandhiji was such a tireless votary of self-purification. To the extent Gandhiji, himself held on to the pillar he became an integrating power in the life of the nation. To the extent one seriously

2. Cf. 'Delivering on February 16, '56, the Convocation Address of the Kasi Vidyapith, Dr Radhakamal Mukherji, Vice-Chancellor, Lucknow University, said that Western concepts of human evolution and progress distorted the true integral nature of man and his behaviour and values and had a most harmful effect on the entire ideology and culture of Europe.

'Based on a negative and pessimistic conception of human nature and limited goals, the central concepts of social sciences use inhibition, conditioning and conformity rather than autonomy, self-actualization and self-transcendence.

'Dr. Mukherji said that ideological contradictions such as freedom and organization, equality and order, competition and collectivism or democracy and Marxism that sundered the whole social system and culture and prepared them for a global struggle, could be resolved only by the synthesis of opposite values at the next higher stage of social adjustment and experience.' (vide *The Hindu*, Feb. 18, '56.)

engages oneself in the task of self-purification to that exact extent one heals the split personality of the nation. Somewhere in the common pool the healing takes place though it cannot be always pointed out by finger.

It was this problem of split personality of a higher order that Sri Krishna faced in the Gita and gave his gospel to the world. It was again the same problem which Sri Ramakrishna faced when he came in contact with Narendranath, the

representative modern man with scientific bias and spiritual doubts. In his making a Vivekananda out of the Narendranath is his answer to the problem.

We may be living in the nuclear age. But we are not out of the jurisdiction of their messages for they are more fundamental than the atomic energy. Let the Indian people have the humility and wisdom to turn to them. And they will know the secret of integrated life and all-round progress.

MAHĀNĀRĀYANOPANIṢAD

SWĀMĪ VIMALĀNANDA

(continued from the previous issue)

[In the immediately preceding stanza, attainment of immortality was declared to be the fruit of realizing Paramātmā in the heart through appropriate discipline. This is emphasized by the reproduction of *Uttaranārāyaṇa anuṣṭup* and *Paramātmāsūkta* or *Hiraṇyagarbha-sūkta* appearing in the Yajurveda saṁhitā with which this Upaniṣad is connected. Though the received text gives only the *pratīka* or the index words of these two *suktas* as, अद्भ्यः संभूतो हिरण्यगर्भ इत्यष्टौ, we reprint them below in their entirety with a Sanskrit paraphrase and English rendering only for the convenience of those who make use of this publication.

अद्भ्यः संभूतो हिरण्यगर्भ इत्यष्टौ ॥

अद्भ्यः संभूतः पृथिव्यै रसाच्च, विश्वकर्मणः समवर्तताधि ।

तस्य त्वष्टा विदधद्रूपमेति, तत्पुरुषस्य विश्वमाजानमग्रे ॥ १ ॥

जगत्कर्तुः परमेश्वरात् अद्भ्यः पृथिव्याः तेजोमयात् रसाच्च, अर्थात् एतदुपलक्षितेभ्यः पञ्चभूतेभ्यः, ब्रह्माण्डं समवर्तत । एवम्भूतः विश्वकर्मा आदित्यादिभ्यः इन्द्रादिभ्यश्च तेजसा अधिकः बभूव । अपि च देदीप्यमानः आदित्यरूपः त्वष्टा तस्य परमेश्वरस्य रूपं विशेषेण निष्पादयन् उदेति । जगत्कृष्टिकाले तस्मात् परमात्मनः लब्धप्रकाशात् आदित्यात् तमोप्रस्तस्य प्रपञ्चस्य प्रकाशात्मकं देवत्वं सर्वतः उत्पन्नम् ॥

1. The universe arose from Viśvakarman through water, earth, fire and other elements. He excelled Āditya, Indra and other gods. The sun called Tvaṣṭā rises in the morning embodying His brilliance. In the beginning of creation the mortal world enveloped in gloom received its divine brilliance from the sun shining in the glory of Paramātmā.

वेदाहमेतं पुरुषं महान्तम्, आदित्यवर्णं तमसः परस्तात् ।

तमेवं विद्वानमृतं इह भवति, नान्यः पन्था विद्यतेऽयनाय ॥ २ ॥

एतं दृष्टिगोचरे वर्तमानं सर्वोत्कृष्टं उपमान्तराभावात् कान्त्या आदित्यसमानं अन्धकारात् तमसो वा विदूरे वर्तमानं पूर्णं सवितृरूपं पुरुषं अहं जानामि । एवंविशिष्टं तं एव सूर्यमण्डलस्थं परमात्मानं विदित्वा यः कश्चित् उपासकः मृत्युं अत्येति । मोक्षप्राप्तये परमपुरुषज्ञानात् अन्यः पन्थाः न विद्यते ॥

2. I know this Great Person who is beyond ignorance and darkness and whose splendour is comparable to that of the sun. Knowing that Supreme Sun alone, one transcends death. There is no other path leading to the attainment of liberation.

प्रजापतिश्चरति गर्भे अन्तः, अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम्, मरीचीनां पदमिच्छन्ति वेधसः ॥ ३ ॥

प्रजानां पालकः सविता द्वावापृथिव्योः मध्यप्रदेशे गर्भे उदयास्तमयौ कुर्वन् चरति । स्वयं अनुत्पद्यमानः सर्वात्मकः सूर्यः चराचररूपेण विजायते । ये धीराः मरीचीनां स्थानमिच्छन्ति ते जगतां विधातुः तस्य सूर्यस्य योनिं अर्थात् कारणं परमात्मानं परितः पूर्णत्वेन पश्यन्ति ॥

3. The Sun who is the Lord of creatures moves about in the space between heaven and earth causing day and night. Although He is unborn, being the Self of all, He manifests Himself as the manifold universe. Those wise men who seek the source of the solar rays ultimately see the all-pervading Paramātmā, the basis of the Sun who has revealed the universe.

यो देवेभ्य आतपति, यो देवानां पुरोहितः ।

पूर्वो यो देवेभ्यो जातः, नमो रुचाय ब्राह्मणे ॥ ४ ॥

आदित्यरूपः यः देवानामुपकारार्थं समन्तात् विद्योतते, यश्च देवानां अग्रे नीतः हितकारी, यश्च समस्तदेवेभ्यः प्रथमं उत्पन्नः, तस्मै देदीप्यमानाय ब्रह्मपुत्राय सूर्यदेवाय नमः अस्तु ॥

4. Salutation to the resplendent Sun-God who is the son of Parabrahman, who shines for the benefit of Gods, who is invoked as the beneficent leader by the gods in all their acts and who was born as the eldest among the gods.

रुचं ब्राह्मं जनयन्तः, देवा अग्रे तद्ब्रुवन् ।

यस्त्वेवं ब्राह्मणो विद्यात्, तस्य देवा असन् वशे ॥ ५ ॥

शोभमानं ब्रह्मपुत्रं आदित्यं सर्गादौ उत्पादयन्तः देवाः तं प्रति एतां वाचं अब्रुवन्—यः ब्राह्मणः त्वा एव जानीयात् तस्य ब्राह्मणस्य स्वाधीने इतरदेवाः सर्वे भवन्ति (अर्थात् आदित्योपासकः जगत्पूज्यो भवति) ॥

5. The Self-luminous creating the resplendent Sun at the beginning of creation told Him thus: That brāhmaṇa who understands Thee as described

above will influence all other gods. (The worshipper of the Sun is helped by all other gods and is honoured in the world.)

हीश्च ते लक्ष्मीश्च पत्न्यौ, अहोरात्रे पार्थे, नक्षत्राणि रूपम् ।

अश्विनौ व्यात्तम्, इष्टं मनिषाण, अमुं मनिषाण, सर्वं मनिषाण ॥ ६ ॥

हे भगवन् आदित्य, तव निम्बलजनमनोहारिणी ह्रीः (हरति इति ह्रीः सरस्वती पार्वती वा) लक्ष्मीः च ब्रह्मविष्णु-शिवात्मकत्वात् पत्न्यौ भवतः । रात्र्यहनी तवैव भासा निष्पद्यमानत्वात् पार्थस्थानीये । गगनगताः ताराः तवैव आकारः । अश्विनौ ते सुखम् । (एवमभिष्टुतः भगवान् आदित्यः भक्तस्य अग्रे प्रत्यक्षः भूत्वा आह) हे उपासक, मत्तः (मन् = मत्) त्वं अभीष्टं प्रार्थय । अमुं परलोकं मत्तः इच्छ । यत् अन्यत् ते मनसि वर्तते तत् सर्वं इच्छ । (संप्रार्थितलाभेन उपासकः कृतार्थो भवति ।)

6. O Sun, Hri and Lakṣmi are Thy consorts, Thyself being Brahmā, Viṣṇu and Śiva. Day and night are Thy two sides. Asterisms in the sky are Thine own form. The Aśvins are Thy mouth. (Thus praised the Sun accosts the devotee thus:) Choose from Me what you wish. Choose from Me the transcendent world. Choose from Me whatever wish you have. (Blessed by the Sun the devotee became happy gaining his wishes.)

(NOTES—The above six passages known as the *Uttaranārāyaṇa anuvāka* are employed in connection with various acts of worship. There are slight recensional differences of which *Sri* used in the place of *Hri* is the most significant one. In the fifth stanza, the plural of *deva* is taken in the honorific sense and interpreted as *Paramātman*. Though the whole section culminates in the experience of a Sun-worshipper, the purport of it is the adoration of the Supreme through the Sun.)

The following hymn to Hiranyagarbha in the *Tristup* metre 'seen' by the son of Prajāpati who is also called Hiranyagarbha, has for its Deity Prajāpati designated as the indeterminate pronoun *Kaḥ*. Prajāpati here is called Hiranyagarbha because the universe which is like a golden egg is conceived within Him and also because He is the Highest Self dwelling in all as *Sūtrātman*. The purpose of quoting this hymn here is to stress the necessity of knowing and worshipping Him for the attainment of earthly welfare and immortality. The hymn quoted here has minor deviations from the hymn as found in the *R̥gveda*.

हिरण्यगर्भः समवर्ततामे, भूतस्य जातः पतिरेक आसीत् ।

स दाधार पृथिवीं चासुतेमां कस्मै देवाय हविषा विधेम ॥ १ ॥

जगत्सृष्टेः पूर्वं सिसृक्षोः परमात्मनः उपाधिभूतात् मायारूपात् गर्भात् हिरण्यमिव देदीप्यमानः ब्रह्मा प्रजापतिः समभवत् । जात एव सः भूतजातस्य एकः पालकः आसीत् । हिरण्यगर्भरूपी स एव परमात्मा इमां प्रत्यक्षभूतां पृथ्वीं दिवमपि भरणेन पोषणेन च धारयति स्म । सुखस्वरूपाय अथवा अनिर्ज्ञातस्वरूपाय तस्मै देवाय वयं पुरोडाशादिहविर्युक्तेन यज्ञेन परिचरेम । अथवा तं परमात्मानं सुक्त्वा अन्यस्मै कस्मै वयं यज्ञादिविध्यनुष्ठानं कुर्म ? तस्यैव प्रीत्यर्थं श्रौतस्मार्तकर्मजातं, नान्यस्य कस्यापि । अग्रे अपि एवमेव चतुर्थपादार्थः योजनीयम् ॥

1. The resplendent Prajāpati was born at the beginning of creation from the Supreme potent with the power of *Māyā*. Having been born He became the one sustainer and nourisher of all beings. The same *Paramātman*, designated as *Hiranyagarbha*, supports the earth as well as heaven. May we worship that

shining One with offerings—who is of the nature of bliss or whose characteristic nature cannot be interrogated.

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।

य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ २ ॥

यश्च हिरण्यगर्भः स्वकीयेन महिम्ना प्राणवतां निमिषतां स्थावरज्जमानां आधारभूतस्य जगतः अद्वितीय एव राजा बभूव ; यश्च जगदन्तर्वातिनः मनुष्यादिविपदः गोहस्त्यादिचतुष्पदश्च अन्तर्यामी सन् प्रेरकत्वेन ईष्टे ;

2. Who became the sovereign ruler of all beings living and existing on the earth ; who controls as the indwelling spirit all the bipeds and quadrupeds evident on the earth ;

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।

यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ ३ ॥

यश्च हिरण्यगर्भः प्राणिनां आत्मभूतः सन् जीवदाता बलस्य च दाता (अनुप्रवेशेन आत्मदः अज्ञादिपुष्टिप्रदत्वेन बलदः च) ; यस्य च प्रकृष्टं शासनं देवाः प्रार्थयन्ते ; प्राणापहारी मृत्युः तारकं सुधारूपममृतं च छाया इव यं अनुवर्तते ;

3. Who is the giver of self (all selves in reality being Himself); who is the bestower of strength (as nourisher through food); whose command even gods are eager to receive; whom immortality and death obey like shadow ;

यस्येमे हिमवन्तो महित्वा यस्य समुद्रः रसया सहाहुः ।

यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ ४ ॥

इमे हिमवदुपलक्षिताः पर्वतराजयः यस्य हिरण्यगर्भस्य महिमभूताः एव वयं इत्याहुः ; रसाशब्दाच्चाभिः नदीभिः सह समुद्रोऽपि यस्यैव ऐश्वर्येण महाभाग्यवानस्मि इति स्वरूपावस्थानेनैव ख्यापयति ; इमाः प्राच्यादिचतस्रः दिशः आग्नेयादिप्रदिशः (अर्थात् विदिशः) च यस्य सृष्टिकार्याभिज्ञाः बाहुस्थानीयाः भवन्ति ;

4. Whose glory the mountains, the Himalayas and the rest, declare; whose greatness the ocean along with rivers proclaims ; to whose hands engaged in creation may be compared the eight directions ;

यं क्रन्दसी अवसा तस्तमाने अभ्यैक्षेतां मनसा रेजमाने ।

यत्राधि सूर उदितौ व्येति कस्मै देवाय हविषा विधेम ॥ ५ ॥

रेजमाने अवसा तस्तमाने क्रन्दसी यं मनसा अभ्यैक्षेतां अर्थात् दीप्यमाने लोकरक्षार्थं सृष्टे द्यावापृथिव्यौ मनसा आवयोः महत्त्वं अस्मात् प्राप्तमिति आभिमुख्येन यं ईक्षणं कृतवत्यौ ; यस्मिन् आधारे वर्तमानः उदितः सूर्यः अमति च ;

5. Whom the dual deity, heaven and earth, shining by light and established for the protection of the world view in mind as the source of its greatness ; supported by whom the sun moves gloriously after rising ;

येन द्यौरग्रा पृथिवी च दृढे येन सुवः स्तभितं येन नाकः ।

यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥ ३ ॥

येन उग्रा द्यौः पृथिवी च स्थिरीकृते ; येन स्वर्लोकः स्तब्धीकृतः ; येन नाकः अर्थात् मृत्युः कल्पितः ; यश्च अन्तरिक्षे रजोवाच्यस्य उदकस्य विमानः अर्थात् निर्माता ;

6. By whom the powerful sky and the terrestrial region are made firm ; by whom the heaven is supported , by whom the sun is appointed ; who is the originator of water in the mid-region ;

आपो ह यन्महतीर्विश्वमायं दक्षं दधाना जनयन्तीरग्निम् ।

ततो देवानां निर्वर्ततामुरेकः कस्मै देवाय हविषा विधेम ॥ ७ ॥

यः एकः ततः विस्तृतः देवानां असुः यश्च हिरण्यगर्भः यदा जगत् स्रष्टुं सङ्कल्पितवान् तदा सः महतीः पूज्याः अयं अर्थात् शुभावहं समस्तप्राणि धारणपोषणसामर्थ्येन दक्षं विश्वं दधानाः अग्निं जनयन्तीः आपः उत्पादयामास ;

7. Who is one, all-pervasive and the life-breath of all gods ; who, about to send forth the universe, created water which is worshipped, which confers benefits, which has the power of sustaining creatures and which generates the universe consisting of fire and other elements ;

यश्चिदापो महिना पर्यपश्यदक्षं दधाना जनयन्तीरग्निम् ।

यो देवेष्वधि देव एक आसीत् कस्मै देवाय हविषा विधेम ॥ ८ ॥

यः चिद्रूपः हिरण्यगर्भः कर्मानुष्ठानक्षमं अग्निं दधानाः बडवाग्निरूपेण समुद्रमध्ये अग्निं जनयन्तीः अपः प्राणिजीवन-साधनत्वेन महिम्ना पर्यपश्यत् ; यश्च एक एव देवः देवेषु आधिक्येन महानासीत् ॥

8. Who—Hiranyagarbha whose characteristic nature is Intelligence—viewed as the sustenance of life the waters which created fire supporting the Vedic acts of worship ; who is the one God ruling over all the rest.]

HOLD ON TO THE PILLAR

A boy holding on to a post turns round it with headlong speed. While spinning he has his attention constantly fixed on the post ; he knows very well that he will never fall down so long as he holds on to the post, but would fall directly should he let go his hold. So perform your worldly duties with your mind constantly fixed upon God and you shall be free from all dangers.

ACCORD BETWEEN THOUGHT AND SPEECH

Let there be harmony between your thought and speech ; that is the right form of spiritual exercise. Otherwise, if you say, 'O Lord! Thou art my all-in-all' while you are thoroughly convinced that the world is your all-in-all, all your devotional exercises are bound to be fruitless.

SRI RAMAKRISHNA

AN APPROACH TO SRI RAMAKRISHNA

FROM THE POINT OF VIEW OF EUROPEAN PHILOSOPHY

V. A. THIAGARAJAN.

Nathaniel Hawthorne tells us the story of a man who was promised a gold mine, and who went round the world in quest of it, and returned home disappointed, to find the 'gold mine' waiting for him at home. In the realm of thought similarly it may be necessary to go on a similar quest round the world before we can understand the full significance of what is at home. It may be that something valuable is gained by approaching the familiar from an unfamiliar point of view. Instead of looking at the teachings of Sri Ramakrishna as a continuation of the wisdom contained in the Upanishads, let us set him against the background of European Philosophy, and see what are the values of life.

Bergson tells us that everybody is born either a Platonist or an Aristotelean. The Platonic point of view is given to us in the Socratic dialogues, in *Phaedo*, *Parmenides*, *The Symposium* and in *The Republic*.

The Platonic point of view is that the visible world is a shadow of the Divine world of perfection, for the moment the divine ideal enters the flesh, 'the muddy vesture of decay', the perfect ideal becomes obscured by the vehicle it inhabits. That is why the embodied being is like a cave dweller who sees the shadow which his form casts on the wall, but who never sees the light which causes the shadow to be seen. Just as the light is real, but the shadow is unreal, for the shadow is merely the absence of light ; and just as one light may throw many shadows, the Platonist concludes, 'the one remains, the many change and pass and life, like a

dome of many coloured glass doth stain the white radiance of Eternity'.

To Aristotle, on the other hand, it is these many coloured rays of life as manifested in the vegetable world, as also in bird, beast and reptile and in the mind of man that constitute reality. The Aristotelean approach is to take the visible objects as the starting point of knowledge. To understand the laws that govern their diverse ways of life would then be regarded as the aim of knowledge. That was the reason why Aristotle was regarded as the master of those who know. Aristotelean logic formed the basis of much of the scholastic learning of the Middle ages. Thus while one school of thought consisting of the followers of Plato and his disciple Plotinus held that Ideas alone are real, that they constitute the imperishable essence of life, and that we comprehend them by our love of intellectual beauty ; although, all that we can affirm of the real nature of the one and the Eternal is that it is ; the other school of thought consisting of the followers of Aristotle tended to despise them as though ideas were but words and words no more than mere breath.

With the Renaissance, the Platonic tradition gained a new lease of life, and its influence is felt especially in the field of literature. We perceive it in the poetry of Spenser in particular, and later on in the writings of the Romantic Poets generally. In the field of philosophy, however, it had to wait for two centuries more, until Spinoza liberated its spiritual and ethical significance. It forms the basis of the thesis of Spinoza that thought and

SRIDAM

(Bhagavata Story, Recreated)

DILIP KUMAR ROY

The King adjured the Sage: 'Oh, sing
[again

Of Him, the inviolate Gleam,
Who came from a zone beyond the reach
[of pain

This our earth to redeem,
Because our clouds of ignorance, alas,
Veil from our vision the Light,
He sends to save us, which we fools by-
[pass,

Enamoured of our Night.
We adore the Siren who misleads, O Seer!
And lured by her, we chase
The Maya of vainglory, pomp, career
And sense-thrills that debase,
But we seldom hail the Lustre that comes
[to heal,

Like the bounteous sun of gold
Which might our vision fulfil and the
[gloom repeal

Of sufferings manifold,
Could we but learn to answer His mystic
[call

Cherished by the yearning soul:
But, duped by the mind, we turn away
[and fall

And forfeit the radiant Goal,
Unheeding His warning that our senses
[find

Their fulfilment here below,
When they are centred in Him for whom
[we have pined

For aeons—for the heart does know

What the mind derides: that we must
[dedicate

All all we here possess
To Him and Him alone. But we forget
This call of blessedness
And so His loving, guiding whisper miss:
"Your ears can be fulfilled
By harking back to His Voice; eyes—when
[the bliss

Of His Light to them's revealed;
Words—when they thrill in limning flaw-
[lessly

His Beauty, that never can wane,
Translated through all that was, is or
[will be:

Such songs to Him attain.
The mind arrives when, overawed, it greets
His elusive mystery;
The self-will—when to His will it submits
In Love's humility."

Suka, the Sage, shivered in ecstasy
And tears his trance-eyes filled.
Parikshit, the Emperor, looked on silently
Till he glanced at him and smiled.
'You are ripe, O King!' he said. 'At last
[your heart

Has learnt to wave aside
The Siren Maya's sense-beguiling art,
In Him alone to abide.
So, rejoicing to comply, I will relate
To you the moving tale
Of a poor Brahmin, Sridam, whom our
[great

Lord Krishna loved so well.'

He and our Lord lived in their boyhood with the peerless Sage,
Sandipani, who loved them as his sons in his old age,
And so initiated them in the Veda's mystic lore
Which practising, they grew in wisdom ever more and more.
Ten years passed. Now Krishna was enthroned with due eolat
In His unique metropolis, the sea-girt Dwaraka.

But Sridam, His quondam friend and comrade, wed to a loving mate,
Passed his days in penury. Such was the decree of Fate,
That oft the couple had to starve, and though he never complained,
His loving spouse disconsolately wept as she was pained
To see her husband strain in vain, day after desolate day,
To eke out a living till, at last, she cried: 'I see no way
But one, alas: you must petition Him, the bounteous Lord
Of Dwaraka, who was your boyhood's comrade. His one word
Will charm away the gloom of poverty and we shall know
No more the sting of destitution. So you forthwith go
To Him, the King of Kings, who with compassion overflows.
Why must we go on starving when we know—if once He chose
We would be rescued here and now from all our suffering?'

But Sridam was aghast. 'How can I wend to Him, the King
Of my heart and soul and destiny? To Him how can I pray
For aught but love's surrender at His twin feet night and day?
How can I go for pelf to One who taught me how to love
Him, the Eternal lover? Can a devotee approve
Of petitioning the Lord for the boon of aught but deep devotion?
'Tis not for paltry pearls the soul-stream runs to His Nectar-ocean,
But to merge therein in love's absorption: that is love's one cry.
Can one who has truly loved the Lord for aught but His Love sigh?'

The loyal wife, with glistening eyes, rejoined: 'But if it be:
He's dearer than the dearest and new-makes everlastingly
Our destiny from birth to birth; if what the scriptures teach
Be true: that we and He are one and 'tis for Him we reach
In joy and pain and life and death; if to our groping soul,
His Grace alone can hold the Light that leads us to the Goal;
If, when we win, 'tis His hands bless; if, through our darlings' eyes
'Tis His star-eyes attend; in anguish if the lone heart cries
For the only balm that can heal pain; if His Love sentinels
Our orphan lives still sleeplessly and the alien earth compels
To suckle us with rivers, thrill with blooms and feed with grains;
If, wherever a heart draws breath, 'tis His heart's breath sustains:
Then how can it be sin, if in our dearth to Him we turn?
If all we live by comes from Him, how can we claim to earn
By our own merit? Oh, beloved, can it ever be wrong
For the child to stretch its hands to the mother? Who are here so strong
As could on their twin frail feet walk if He leaned not to them:
Yea! wise are they who cling to Him from whom all strength must stem.'

Sridam, now startled, made no answer for a space, then said:
'I will comply, beloved, and by your advice be led.'

I'll start for Dwaraka tonight. But tell me : what can I
 Carry with me and offer Him, for though, from the stars on high
 Down to the dew, all He pervades and all belongs to Him,
 He comes to us to teach us how in wakefulness to dream
 Of conveying to Him all all we have, demanding no return.
 One begins from little things, they say, till in the end, we yearn
 To surrender all we have and are to Him, our All-in-all :
 For the essence of true worship is to answer His one call
 To be His own by owning nothing—for every little thing
 Offered to Him must draw the attendant closer to the King.
 The Divine disdains not human presents even when they are small :
 A fruit, a flower, a leaf, an incense—He does welcome all.
 So what have we to offer—that I may now take with me
 To be laid at His dear feet ? Oh, think !—when, smiling graciously,
 He'll accept what I, His slave, shall give and so make me fulfilled
 By receiving back what was His own ! Beloved ! I feel thrilled !

But she was far from thrilled : she had but puffed rice in her store :
 Given as alms to starvelings and the poorest of the poor !
 Indeed, on this the pious couple had, for days, to live :
 But how could the Lord from His own servant such a gift receive ?
 Even if He were to smile on this contemptible offering
 From a pauper friend—how could the friend forget He was a King ?
 But as she could find nothing better, so she filled with this
 Mean rice his wallet, as gloom followed Sridam's ecstasies.
 'Strange is your *lila*, Lord !' he sighed. 'You come, incognito,
 And hold us in your deep embrace, yet you none ever can know !
 So, when we long to offer all we have and are to you,
 We are bemused that you, the Deep, should come the drop to woo !
 The sun to smile on dew, the blue to lean in love to dust
 And claim it as its kin—O fathomless Friend ! we are aghast !'

(to be continued)

You see how many opinions there are about God. Each opinion is a path. There are innumerable opinions and innumerable paths leading to God.

You must stick to one path with all your strength. A man can reach the roof of a house by stone stairs or a ladder or a ropeladder or a rope or even by a bombo pole. But he cannot reach the roof if he sets foot now on one and now on another. He should firmly follow one path. Likewise in order to realize God a man must follow one path with all his strength.

But you must regard other views as so many paths leading to God. You should not feel that your path is the only right path and that other paths are wrong. You must not bear malice towards others.

SRI RAMAKRISHNA

SWAMI VIVEKANANDA AND THE TWO WORLDS THAT WE LIVE IN

S. V. RAMAMURTI

SWAMI VIVEKANANDA

Swami Vivekananda took India and even more the West by storm. He came fresh with the mantle of his Master, Sri Ramakrishna Paramahansa. His was a message from the accumulated tradition and wisdom of India, a message which he was able to deliver with a freshness of approach and warmth of presentation that penetrated the hearts of men and women. Against the background of the time when India lay prostrate before the scientific achievements of the West, he re-established the validity of Indian vision and thought. What then was the core of his message ? The philosophy and religion of India were derived from metaphysical experience even as her achievements in material science and civilization were developed from her experience of physical life. In the Indian ordering of a man's life, he learnt the inherited knowledge, lived the day-to-day life of a citizen, withdrew then into meditation and came out with an enlarged consciousness. There was thus no barrier between physics and metaphysics in such a scheme of life. In the life of the nation too, in its structure of civilization, there was no intention of dividing physics and metaphysics. The balance between them, however, has been upset by India's communion with the West with its devotion to physics and disbelief in metaphysics. Swami Vivekananda came to restore this balance in India by restoring dignity and value to the unique achievements of India in the metaphysical world in addition to her basic achievements in mathematics and science.

The ambit of reality as conceived and perceived by India ranged from the physical realities of space and matter which make up the seen world, to the time and mind which make up an unseen world that yet accompanies the seen world on to a world of spirit and even beyond into a world of *Tat* which defies description in terms of our knowledge and experience. It seems to me that this analysis and synthesis of reality has been expressed in concise terms in the *Gayatri*. Let me deal with this before I pass on to the role of Swami Vivekananda and other true yogis of India and indeed of mystics of all nations in such a scheme of life.

A few years ago, I met a Swamiji of the Ramakrishna Math at a place a few miles from Tiruchirapalli. I assigned to the Math a piece of land by the Cauvery where the Math was to build an Ashram and schools for boys and girls. It was a place of peace and beauty where I hoped some day to return and engage in meditation. I was to make a speech the next day in Madras at a meeting where Sri V. S. Srinivasa Sastriar was to preside. I had in mind a formula of Lenin which was inscribed in all primary schools in Russia which ran thus : 'Electricity + Soviets = Communism.' I felt that a corresponding formula for India would be 'Sun × Spirit = India.' I asked the Swamiji whether my idea was fantastic. He said, 'No, it is the *Gayatri*.' In the words '*Tat savitur varenyam bhargo devasya dhimahi; dhiyo yo nah prachodayat*', the object of our contemplation is that which is the supreme Sun, the light of the Gods and the

expanding consciousness of man, i.e., Sun and spirit both within man and outside him. Therefore he agreed that it was valid to say that India is an idea that is a compound of Sun and spirit. I may mention that Sri Srinivasa Sastriar took kindly to the idea when I spoke on it the next day.

In thinking of the significance of Swami Vivekananda's life and thought, I wondered what was the experience which constituted his *samadhi* from which he brought back fresh and forceful wisdom to be applied to life around in his waking moments. We in India have learnt to disbelieve the metaphysical experience of our ancestors as we were impressed more and more by Western achievements in physics. Yet the experiences of an honest metaphysician are as valid as the experiences of an honest physicist. Eddington has pointed this out and suggested that the metaphysician needs to express his experience in terms of concepts just as the physicist does. The search for such concepts has been made and a scheme of analysis of reality drawn up and expressed in the words of the *Gayatri* which run thus: 'Om *bhuh*, om *bhuvah*, om *svah*, om *tat*.' We easily recognize *bhuh* as this physical world of space and matter which we see. We also recognize *svah* as the world of gods which is familiar to a Hindu. Those of us who are philosophically inclined understand *tat* as the basic reality. But what is *bhuvah*? I have put this question to scholars versed in Sanskrit and philosophy. I have been told that *bhuvah* is a world called *bhuvah*. But what is its nature, scope and significance? I have been told that it is *antariksha*. True, but what is the particular quality of this unseen world? I have been recently told that *bhuvah* and *svah* are layers of mind,

bhuvah being coordinate with matter and *svah* attuned with spirit. This comes near to the view I have reached in my continuous thought for some decades. I believe that we live in two worlds—a seen world of space and matter and an unseen world of time and mind. Though we do not see time and mind, their world is always with us, just as when we move along length, breadth always accompanies us. *Bhuh* and *bhuvah* integrated yield a world of space and matter, time and mind and their integral is *svah*, a world of spirit. The integral of *bhuh*, *bhuvah* and *svah* is *tat*, the quality of which can only be expressed as 'Neti, neti'. It cannot be expressed in terms of the quality of the lower integrations of *bhuh*, *bhuvah* and *svah*. But it is no less full in structure, scope and significance than any of the other three which are composed of elements which scientists and philosophers have recognized and accepted. The *Gayatri* describes *tat* as the supreme Sun, as the expanding consciousness of man and the light of the Gods. Who then experiences the positive qualities of *tat*? An integral includes the qualities of its differentials and yet is something more. The Creator is greater than the created. Because, He is all that is created plus something more expressing itself in the act of creation.

The yogis of India, of whom Swami Vivekananda is a supreme example, have in *samadhi* state first-hand experience of the world of *svah* and further of *tat* which integrates time, space, matter, mind and spirit and yet is more than they. The yogi enters a world of one dimension higher than the world of matter and men and gods and from this vantage position is able to view the problems of men in a fuller and richer way and help fellowmen with that richness of

understanding and feeling. It is not mere traveller's tales that the yogi tells. He sees what he says. Mystics like yogis have the experience of *tat*. But yogis more than most mystics have developed a technique of motion from *tat* to lower worlds. The spiritual experiences which yogis undergo appear to be part of this dynamics of yoga. I asked a Swami who was residing at Palni what he saw in *samadhi*. He said he could not express it. I asked what did he see when as he left the *samadhi* stage he first began to see in the waking world. He said he saw a *jyoti*, light. My own thought has led to the conclusion that light is the boundary between matter and mind and is the portal of spirit.

THE TWO WORLDS THAT WE LIVE IN

My interest in the philosophy of mathematics started some forty years ago. I tried to recast the law of gravitation so as to understand how dead particles of matter could solve the problem of motion of three bodies when live intelligences failed to do so. I thus took up physics as the field of my philosophy and mathematics was its instrument. In 1921, I went to Cambridge for a second time and wrote a paper on 'Time, space, matter and mind'. I showed my paper to my old teacher Dr Whitehead, famous mathematician and philosopher. In my paper, I presented a view of the relation of space and time which suggested an explanation as to why space was three-dimensional. Dr Whitehead said that for forty years he had been puzzled as to why space was three dimensional. Why was it not two or four dimensional and why only three? He said that my explanation seemed to have the glimmer of truth. He then defined a philosopher as one who is puzzled by obvious things. His inclu-

There is need in the world of breaking down the barrier between physics and metaphysics and achieve a higher vision of reality than physics alone gives or metaphysics alone gives. The *Gayatri* embodies a supreme analysis and synthesis of reality. Reality is analysed into four worlds—*bhuh*, *bhuvah*, *svah* and *tat*. The last is the biggest integral which men have realized. We in India instinctively believe in the reality of the functioning of great spirits like Swami Vivekananda as beings who inhabit all the four worlds of physics and metaphysics and can move from one to the other. May free India increasingly recover the fullness of such knowledge and belief!

sion of me with himself in the category of philosophers was perhaps my baptism in philosophy.

I showed my paper also to Prof. Eddington, Professor of Astronomy at Cambridge. He said that he did not understand how mind could be a part of the physical world. When he received papers for consideration, he took up such as seemed to him to hold promise of results. The rest he had no time to consider. Maybe, he missed something valuable thereby. But that he said was a risk he had to take. Five years later, I read an essay of Eddington in which he said that 'consciousness was the missing link in physics'. It is well known that since then Eddington became a votary of the view that the world was an expression of mind. My view of the immanence of mind in the physical world has continued to grow in the last thirty years. Eddington's view of mind entered his philosophy but remained at the boundary of his mathematics. The symbols of his mathematical

equations did not include one for mind but continued to include only as symbols, m for matter, r for space and t for time. It needed the background of Hindu thought for me to view mind as a part of the outer reality coordinate with matter. I introduced a symbol u for mind and framed equations to deal not only with m, r and t but also u.

I attended a meeting of the Aristotelian Society in London in 1922 when Dr Whitehead was present. Of the three speakers, one was an idealist and held that the basic reality of the world was mind, another was a realist and held that it was matter while a third held that it was a neutral stuff which was neither mind nor matter. My background of Hindu thought has enabled me to get a positive conception of this so-called neutral stuff as spirit.

Along with the seen world of space and matter, we also perceive time and mind which are both unseen. We thus function in two worlds—a seen world of space and matter and an unseen world of time and mind. When we look at the sky in the region of the stars, we indeed do not see a volume of space but sense a volume of time. The specks of light do not indicate the location of stars in space which shed the light, may be millions of years ago, but only points of time indicating distances in light years. In Einstein's conception of a four dimensional space-time, any direction may be taken as a time line and the remaining three directions constitute space. It is reasonable to conceive a direction as a space line and the remaining three directions as a volume of time. Thus space-time may be viewed as a volume of space moving along a time line or a volume of time moving along a space line. The integration of these two worlds yields a four dimensional space-time. These three

worlds may, I believe, be named *bhuh*, *bhuvah* and *svah* as mentioned in the Hindu mantra of *Gayatri*, of which *bhuloka* is the world of space and matter, *bhuvartoka* is the world of time and mind, and *svartoka* is the world of space, time, matter and mind. Here again my Hindu background has shaped my thought.

It is indeed surprising how closely mathematics has its roots in philosophy. The Hindus discovered the decimal system and zero besides the negative number. The conception of one owes its fullness to Hindu vision and philosophy. The equation $1=1$ means that one among men is also one among mosquitoes or mangoes, that the one in each is the one in all or in other words the individual one is the universal one or in terms of Hindu philosophy, *atman* is *Brahman*. Zero again is in the Hindu view not only *Sunya* (nothing) as thought in the West but also *Purna* (fullness) as described in the peace invocation of *Isopanishad*. The zero in a four dimensional space-time is the fullness of an immanent spirit as well as the nothingness of a transcendent spirit.

I have said that mathematics grows from philosophy. Equally it is true that philosophy needs the help of mathematics if it is to progress. When I tried to evolve a relation of space and time, I used a statement in Bergson's *Introduction to Metaphysics* which said that 'quantity is incipient quality'. Quantity is thus a differential of quality. In philosophy we deal with qualities and categories. Our thought about a quality or category is restricted within its boundary. To pass from quality to quality we have to take their differentials. These differentials being quantities lend themselves to being related through equations. Einstein thus related space and time through their differentials. His equation

of the special theory of relativity relates the differentials of space and time with that of an absolute in space-time. It reads

$$c^2 dt^2 - dr^2 = ds^2$$

The two worlds of seen space and unseen time are thus not merely closed worlds. They are connected with each other and their connection can be expressed in the shape of an equation. The former world contains space and also matter and is *bhuh*. The latter world contains time and also mind and is *bhuvah*. The equation of Einstein which purports to be an equation of space and time is really the equation not only of space and time but also matter and mind. The last two are veiled in what Einstein calls an absolute. Indeed the only absolute which the Western scientist, Einstein, knows is matter which to him is the basic reality. His equation may be expressed thus:

$$c^2 dt^2 - dr^2 = dm^2 \quad \text{---(1)}$$

where m is matter.

This same equation can be framed as follows, if mind is the basis of reality.

$$c^2 dt^2 - dr^2 = -k du^2, \text{ when } u \text{ is mind and } k \text{ is a suitable constant.} \quad \text{---(2)}$$

In a world which includes matter and mind as coordinates, the equation would be

$$c^2 dt^2 - dr^2 = dm^2 - k du^2 \quad \text{---(3)}$$

As $du = 0$ or $dm = 0$, the former two equations are obtained.

The equation for matter yields c as the largest velocity for matter, i.e., of motion. The equation for mind yields c as the smallest velocity for mind, i.e., of thought.

Where dm and du are both zero, i.e., in the world of space-time where mind and matter cease to be present

$$c^2 dt^2 - dr^2 = 0$$

which gives c as the velocity of light.

I therefore arrive at the view that light is the boundary of matter and mind. Further, as we integrate space-matter and time-mind we pass through the dividing

element c to an integral of space-time-matter-mind which is *svah* or the world of spirit. c is thus not only the boundary of matter and mind but is also the portal of spirit.

The two worlds of *bhuh* and *bhuvah* are the antipodes of each other. So are the seen and unseen parts of the earth. The rediscovery of *bhuvah* in its fullness will have the same comprehensive effect on our understanding of *bhuh* as the rediscovery of America had on Europe and Asia. I suggest to you, students and professors of philosophy in India, to search for the references to *bhuvah* in the writings of ancient India so that they may throw light on the relations of mind and time to matter and space and thereby help to enrich the science as well as the philosophy of the present age. Such a study will indeed be of practical value.

In a famous equation, Einstein has stated that energy = mc^2

where m is matter and c the velocity of light. I believe that energy is mind as expressed in the world of matter. Hence in the constitution of spirit the dividing line between mind and matter may be expressed as

$$u = mc^2$$

just as the dividing line between space and time is expressed as

$$r = ct.$$

It is possible for spirit to make use of any value of c to yield a continuum of space-matter and time-mind. C is thus not an adjunct of matter alone but constitutes the relation between matter and space on the one hand and time and mind on the other and is indeed dependent on spirit for its value. The ultimate source of the tremendous atomic energy which is now the hope as well as the despair of the world is spirit and not matter. It is derivable as truly from mind as

from matter. It is possible therefore for research from the side of mind-time as well as spirit to yield atomic energy as definitely as from the side of matter-space. Millions of dollars or pounds are needed to tackle atomic energy from the side of matter-space, i.e., the world of *bhuh*. Dollars and pounds have no significance in the world of *bhuvah*. A new way which is open to the people who are poor in worldly goods may thus be open to benefit if they can for the development of atomic energy. For research in this way, India is indeed the most fitted among nations. Philosophy which has been cast as reproach against India becomes an alternative to serve as the instrument for progress in the atomic age. There is tradition in India of the power of spirit being used in the lives of men. Research into such tradition could well be undertaken. Indeed a new physics may arise which combines physics and metaphysics. There are two regions which are viewed with suspicion by the West as metaphysics. They are the region of mind and the region of spirit. Relativist scientists regard mind as the basis of reality but have not yet reached the view that mind is of the very texture of reality. Much less have they reached the view that spirit is also of the very texture of reality. In Communist science, mind and spirit are both denied a place in physics. The passage from physics to metaphysics should be comparatively feasible through Relativist physics. The contribution of relativity will be strengthened by a study of the world of time and mind to which Hindu thought gives a coordinate status with the world of space and matter.

The recognition of mind as a fundamental entity in physics along with matter, space and time will lead to a

renaissance in science and a clearing up of many moot points in modern physics. I believe that it is possible to arrive at the law of Gravitation as expressing the result of rotation round mind or in other words that every particle has a constant mind. Again the result that the energy of a wave varies as the frequency can be derived from the analogue to the law of constancy of momentum. Just as matter $\times$ its velocity in time is constant in *bhuh*, mind $\times$ its velocity in time is constant in *bhuvah*. This yields

$$u \times dt \text{ is constant}$$

$$\text{and } \therefore u \text{ varies as } 1/dt.$$

Again, mind which forms particles in time yields waves in space as matter which forms particles in space yields waves in time.

It is a moot point in physics whether light consists of particles or waves. Actually light being the boundary of matter and mind can be viewed both as particles and as waves. The clear cut quality of time-mind as *bhuvah* yields results regarding mind and its manifestations in time comparable with the results of space-matter in *bhuh*. These two aggregates by integration form *svah*, a four dimensional continuum of which we study limited aspects in Relativity physics.

There is a rich opportunity for philosophers with the Indian tradition to make a contribution for the enlargement of Western physics. The contact of metaphysics is a thing not to be shunned but to be courted. The East and West can come together for the common purpose of human development. Without this co-operation, there is a danger that the limited ideology of the West which now dominates humanity may tend to destroy it. I trust that Indian philosophers will play their part with confidence in safeguarding the future of humanity.

चरैवेति

FIGURES AND FANCIES

Many are attracted by the expression 'concentration of mind'. Very few, however, realize that it implies lifelong creative effort. To use familiar figures of speech, it is like inscribing divine scenes on our mental walls. Or it is like reconditioning our heart into a receiver of divine harmony. Such a work requires a highly sensitive yet masterful vision of penetrating subtlety.

We can look at it from two angles, called for convenience negative and positive. In the former, a series of judgments are made to steer attention away from perishable and unworthy objects. In the latter, judgments are made to impress upon the mind the glory of the Self. Here the Self is thought of as shining above the struggles of the personality, and yet, in its own way, fashioning the personality into a fit vehicle for manifesting bliss. Religion calls it God, and thinks of it as the creator, preserver, teacher and saviour. Whichever angle is adopted, one thing is clear. Vital transformations take place only when thought-processes end in valid judgments. Objects, thoughts, memories, emotions, intentions, and ultimate aims are all questioned in relation to this Self, or God, and decisions made to welcome or reject any of them. The personality may, thus, be thought of as opening a permanent department, as it were, for settling whether each mental movement, as it emerges, is right or wrong, useful or harmful, noble or ignoble.

Educated people have a way of fancying themselves to be dynamic. They scoff at the idea of making judgments in a negative

field! Their main fault is that they associate the word 'negative' with some loss or a retrograde step. Words can deceive one and all, when applied carelessly to the slippery movements of the mental world. For, there, we have to deal with a fast-flitting point of awareness, as it were, functioning by turns as a plan, a feeling, a doubt, an enquiry, an accused, a condemnation and, of course, a judge! Out of these twists, how are we to isolate what is desirable, with only words and related ideas as our instruments? How are we, then, to hold on to the desirable? Where, also, is the relatively steady platform to stand upon while engaged in this work of skill? It is true that without a set of selected words, serving as codes, we cannot hope to grasp the technique of inner control from books or men. But beyond a certain stage, the very law of association may block further progress. Instead of becoming a transparent medium for the vision of the incoming truths, the associated ideas may stand arranged as a prism to refract all light into further familiar forms and qualities! Let us take two examples. We read that the soul is of the form of consciousness. Here, what is told of what? Are there two, soul and consciousness? A substance, like cloth, can be connected with one of many possible qualities, e.g., redness. Such a relationship, suggested by words, is only a fancy in the case of the soul. For it is not a substance with a quality. It can never become an object of perception. It is consciousness itself.¹ Fancy, again, comes into play when we hear that the

1. चैनं पुरुषस्य स्वरूपमिति । यदा चित्तिरेव पुरुषस्तदा किमत्र केन व्यपदिश्यते ?

Vyasa Bhashya on Yoga Sutra I. 9.

soul is unborn. We know that animal bodies are born. What the statement does is to deny that quality in the case of the soul. Yet we fancy that unbornness is a positive quality and try in different ways to visualize the soul as endowed with it. Probably some one imagines it to be a kind of light which existed before his watching, which exists during the watching, and will continue to exist later. He thus makes it penetrate his time-sense! All of us are equipped, more or less, with the same type of thinking apparatus. So we have helplessly to put in some such pictures to represent the notion to ourselves or to others. This rough and ready method of using expressions has, therefore, come to stay.² But it is necessary at the same time to recognize that subtler 'truths' are beyond the modification called 'fancy'.

'Negative' and 'positive' are likely to involve us in the error of fancy, if we are not vigilant. What is called negative is in reality the barest minimum of preliminary conditions for progress. A few examples will make the idea clear. Suppose

we wish to store water in our overhead tank for some special purpose. The 'negative' step corresponds to the closing of all taps, without which 'positive' pumping will be useless. Or, when, as a positive measure, we turn the handle of our old motor-car for starting it, the earlier act of putting the gear-rod in the neutral corresponds to the negative step. Even the most dynamic driver knows the deadly danger of the forward push without it! Or, again, just fancy the result of pouring more and more money into the hands of a reckless son, without stopping the wild ways in which he has been wasting funds hitherto! Concentration is the art of repeatedly waking up powerful thoughts and emotions. But what are those thoughts and emotions? Not certainly anger, greed or their companions. Unless they are effectively prevented from abruptly erupting into the mind, concentration will become waste or a danger to the practiser and his environment. Hence the need for dispassion.

भग चरेवेति !

SUBANDHU

PRACTICE OF THE PRESENCE OF GOD

Were I a preacher, I should above all other things preach the practice of the presence of God; and were I a director, I should advise all the world to do it, so necessary do I think it, and so easy too. In my opinion, it contains the whole spiritual life, and whoever duly practices it will soon become spiritual.

God requires no great matters of us: a little remembrance of Him from time to time; a little adoration; sometimes to pray for His grace, and to console yourself with him the oftenest you can. Lift up your heart to Him, even at your meals and when you are in company. The least little remembrance will always be acceptable to Him. You need not cry very loud; He is nearer to us than we are aware of.

There is not in the world a kind of life more sweet and delightful than that of a continual conversation with God. Those only can comprehend it who practice and experience it. Yet I do not advise you to do it from that motive. It is not pleasure which we ought to seek in this exercise, but let us do it from a principle of love.

BROTHER LAWRENCE

2. तथा अनुत्पत्तिर्यमि पुरुष इति । उत्पत्तिर्यमस्य अभावमात्रं अवगम्यते, न पुरुषान्वयी धर्मः । तस्मात् विकल्पित स धर्मः, तेन चास्ति व्यवहार इति । (वस्तुशून्यत्वे अपि शब्दज्ञानमाहात्म्यनिबन्धनो व्यवहारो दृश्यते ।)

ON THE 25TH CENTENARY OF THE LORD BUDDHA

'Without Giving it a Religious Colour'

In my article published in the October '55 issue of the *Vedanta Kesari* with the caption 'A Plea for a Truly National Celebration of the 2500th Buddha Jayanti', while urging the Indian people to make the celebration a grand success, the point was made that the Government of India was duty-bound to explain to the people the obvious *volte face* of their secular policy involved in organizing, of their own initiative, the 25th Centenary of the Buddha. Commenting on this note, the *Harijan*, dated January 28, '56, acknowledged the fact that 'the question raised deserves consideration'. It does not require one to be a cock-eyed cynic or a red-eyed ruffian to ask this question. And those who raise this question need not necessarily be any the lesser devotees of the Lord than those who seek to bypass this inevitable question,—some-what inconvenient too!—by putting up a superior air. This honest question issues out of the process of evolution of Indian secularity and cannot be ignored. Indeed the question was not ignored. The answer given to this question from the highest administrative authority of the country is that the Buddha Jayanti will be celebrated 'without giving it a religious colour'. And the quick quill-drivers have not been wanting to rush in with the ready *bhashya* that after all Buddhism is more a philosophy than a dogma. Both the *sutarakaras* and *bhashyakaras*, we are sure, should be well aware that they are indulging in mere casuistry which should not convince even themselves. Where, pray, in which country in the world Buddhism, as it is practised, is more a philosophy than a dogma? When one reverentially carries the sacred relics of the Buddhist saints on one's head, it is no metaphysics by any stretch of imagination; it is fine religion. Thank God, it is indeed so. Notwithstanding the fact that Buddhism has a great philosophy of its own, Buddhism prevails in the work-a-day world more as a religion than as a philosophy. The

Tibetan cultivator or the Ceylonese wine-seller, the Japanese fisherman or the Burmese artisan, the Chinese craftsman or the Mongolian cultivator knows little of Nagarjuna's dialectics but he is a devout Buddhist because Buddhism is more a dogma and a religion to him than philosophy. This fact can stand any amount of enquiry and verification. And no one need be ashamed of this fact. Such is life. You can't help it. People seek the oasis in a desert. It is no crime to do so. This is the life-urge.

It does not require a prophet to tell that if the Buddha Jayanti is really going to be celebrated 'without giving it a religious colour', it will end either in social singsong or political ding-dong. It will be nothing more or less than a state-managed show. Not only that; it will make for worse things. In the ripeness of time it will bring in the whirlwind. Of course you and I may not be there at that time; we will have gone after sowing the wind. Should anyone having any love for his people risk the future of the mind of this nation just to put up a veneer of dubious fidelity to the chameleon doctrine of secularity?

What do I mean? Just this. The divorce between religion and philosophy has been one of the most disastrous banes of the Western civilization. By the supreme grace of God, from time immemorial in India religion and philosophy coalesced with each other and produced wonderful spiritual and cultural results. If even today Indian culture is a power in the world and a source of no mean solace and inspiration to the distracted humanity, it is not a little due to the profound union between religion and philosophy in the life of this nation. To celebrate the Buddha Jayanti 'without giving it a religious colour' will just mean introducing in India the deadly habit of compartmentalizing religion and philosophy. It is astounding that those who complain of the 'double life' in India should be themselves introducing conditions which can only aggravate this malady. Perhaps this only proves how deep the virus of this malady goes in the Indian mind! Unless philosophy

is permitted to enter our hearts as religion and religion is allowed to enter our heads as philosophy there is no hope of getting the malady cured. It is no use, nay it is dire blasphemy, to celebrate the Buddha Jayanti with stiff necks and unbending knees. Down on our faces we must go before the Lord. Then alone good will ensue. If in doing so it takes a religious colour, well, let us not protest over too much. After all that is not such a bad colour as to be avoided like a pestilence. Otherwise it will be all only a red carpet affair, artificial, unskilful-engineered and inane. Let us not rationalize hypocrisy and imagine that we are rendering a great service to the nation.

Somersault is an advanced sort of acrobatic. But when one defines it as soberly going on a straight line, one amuses more than convinces!

One of the greatest contributions of Gandhiji to human culture consists in his endeavours at spiritualizing politics. Now his dyna-

mic *chelas*, it would appear, are trying to complete the venture by secularizing religion itself! When we will have successfully introduced the fashion of celebrating the Buddha Jayanti 'without giving it a religious colour' one will not exactly know whether to prostrate before the Lord or not, and that in India!

Without the Buddha there is no Buddhism. And when there is the Buddha how can one help *saranagati*? And what is *saranagati* but religion? Even *sunyavadins* do not live on emptiness; they do not throw away the rice and eat the husk.

Need the face-saving of secularity cost the nation ever so much? Should we necessarily inject a new Western malady—divorce between religion and philosophy—far too deep into the affairs and the future of the nation that in the name of the Buddha and that even after being cautioned?

GAYAVISHNU TRISARAN

NOTES AND COMMENTS

IN THIS ISSUE

Let Us Face this 'Crisis of Spirit in India'
(Editorial)

'Crisis of spirit in India', if a fact, indicates that we, nationally speaking, have been functioning in inadequate light. That is to say, we require more light. Now, light can come only from the enlightened. By the supreme grace of God, we have had many enlightened souls in India. We have also with us the very sources of inspiration which the enlightened souls themselves drew upon. It is only by coordinating our lives and affairs,—individual, social and national—with the sources of enlightenment that we shall be in a position to tide over any crisis which may befall us in any point of time.

An Approach to Sri Ramakrishna from the Point of view of Western Philosophy

What makes Sri Ramakrishna's life significant to humanity is not the fact that he came from the East—though it might not be

a mere biological accident—but that he travelled to that point of being and becoming where pilgrims meet from opposite directions and discover the unity of their search and find. Prof. V. A. Thiagarajan, M.A., Professor of English, Sankara College, Kalady, wrote another article in the *Vedanta Kesari* (February 1955) on Sri Ramakrishna from the point of view of Eastern Philosophy.

Sridam

Readers will remember that some months ago we serialized Sri Dilip Kumar Roy's 'King Ambarish', a Bhagavata story recreated. Here we present again from the same lucid pen, 'Sridam', another Bhagavata story recreated.

Swami Vivekananda and the Two Worlds that We Live in

Proud in brain, sad at heart, man seems to be living a bifurcated life between the two

worlds of science and religion, of physics and metaphysics. This duality of allegiance which is already proving menacing on human psyche calls for a higher synthesis where one can be scientific without being irreligious and one can be religious without being unscientific. The moot question therefore is: can religion and science meet and get oned?

Sixty years ago Swami Vivekananda said in a lecture in London:

Science and religion will meet and shake hands. Poetry and philosophy will become friends. This will be the religion of the future, and if we can work it out, we may be sure that it will be for all times and people. This is the one way that will prove acceptable to modern science, for it has almost come to it. When the scientific teacher asserts that all things are the manifestation of one force, does it not remind you of God of whom you hear in the Upanishads? 'As the one fire entering into the universe expresses itself in various forms, even so the one soul is expressing itself in every soul and yet is infinitely more besides.' Do you not see whither science is tending? The Hindu nation proceeded through the study of the mind, through metaphysics and logic. The European nations start from external nature and now they too are coming to the same results. We find that searching through the mind we at last come to that oneness, that Universal One, the Internal soul of everything, the Essence and Reality of everything, the Ever-Free, the Ever-Blissful the Ever-Existing. Through material science we come to the same Oneness. Science today is telling us that all things are the manifestations of one energy which is the sum total of everything which exists, and the trend of humanity is towards freedom and not towards bondage.

(*The Complete Works of Swami Vivekananda*, Vol. II. Pp. 140-41)

Emphasizing the possibility of the same eventuality, Swamiji says elsewhere:

This present, this expressed, is only one part of that unexpressed. The sense universe is, as it were, only one portion, one bit of that infinite spiritual universe projected into the plane of sense consciousness. How can this little bit of projection be explained, be understood, without knowing that which is beyond? It is said of Socrates that one day while lecturing in Athens he met a Brahmana who had travelled to Greece, and Socrates told the Brahmana that the greatest study of mankind

is man. The Brahmana sharply retorted: 'How can you know man until you know God?' This God, this eternally Unknowable, or Absolute, or Infinite, or without name—you may call by what name you like—is the rationale, the only explanation, the *raison d'être* of that which is known and knowable, this present life. Take anything before you, the most material thing—take one of the most material sciences as chemistry or physics, astronomy or biology—study it, push the study forward and forward, and the gross forms will begin to melt and become finer and finer, until they come to a point where you are bound to make a tremendous leap from these material things into the immaterial. The gross melt into the fine, physics into metaphysics, in every department of knowledge.

ib. Vol. III. Pp. 2-3

As to science it has yet to establish itself in the unexpressed world which is beyond sense-perception or the world of metaphysics. Even today the study of science is almost entirely dependent on the instrumentality of senses which were perhaps designed for this external world alone. But when science emerges into the unified field of study with the instrumentality of higher perception it cannot but find that the world of physics is, as it were, contained in the world of metaphysics.

As to religion nothing *new* remains to be done by way of discovering a greater God or truer divinity or a finer unity of soul with the Oversoul. All that have been known once for all. It has been known that all that is is Brahman. In religion we have known That by knowing which everything else is known. In this sense religion cannot progress further. As Swamiji says,

A straight line infinitely projected becomes a circle, it returns to the starting point. You must end where you begin and as you begin in God you must go back to God. What remains? Detail work. Through eternity you have to do the detail work. *ib.* p. 4.

But this possibly cannot be said of science in the same sense as it can be said of religion, that only detail work remains to be done. Science has yet to go on progressing before it can claim to have known That by knowing which everything else is known, and that nothing but detail work remains to be done. Until and unless science can come to that

wholeness of attainment, humanity will continue to be self-oppressed by the unregenerate power of science. Could not metaphysics come to the help of physics and help enlarge its experience?

In this learned article—somewhat technical though—Sir S. V. Ramamurti, M.A., I.C.S., (Retd) Adviser, Planning Commission, Government of India, tackles this urgent problem of humanity with an originality that is his own. This article comprises of two lectures Sir S. V. delivered in Madras: the first being his presidential address at the Public Celebration of Swami Vivekananda's 94th Birth Anniversary on Feb. 5, '56, at Sri Ramakrishna Math, Madras; the second being a lecture delivered on Feb. 11, '56, at the Fifth Inter-Collegiate Philosophy Conference at Vivekananda College, Madras.

On the 25th Centenary of the Lord Buddha 'Without Giving it a Religious Colour'

In this timely article Sri Gayavishnu Trisaran—whose one article captioned 'A Plea for a Truly National Celebration of the 2500 Buddha Jayanti' we published in October '55—warns the people of India that the idea of celebrating the Buddha Jayanti 'without giving it a religious colour' is an unintelligent move which is likely to do the nation grievous harm in the long run, for this would mean introducing in India from the West a malady yet unknown in this country, namely, divorce between religion and philosophy. Those who have abiding good of this country at heart will do well to heed to this urgent warning.

ERRATA

The Vedanta Kesari, February 1955

P. 415 2nd column, lines 19-20: Please read 'Christian College' in place of 'Presidency College'.

P. 419 *et seqq.* Please read 'Enneades' in place of 'Enneads'.

Pp. 436-7: Please read 'The Book of Mirdad' in place of 'The Book of Mirad' in the review of the Book.

We regret the mistakes.

TRADITION AND TECHNOLOGY

Aware that technology has come to stay in India, shy, uneasy and aghast, we seem to have been somewhat fatalistically ruminating the question in our national mind, 'What then happens to our cultural traditions?' To articulate this very important question and to grapple with it consciously, as it were, a Seminar was held from Feb. 24 to 28, '56, under the auspices of the University of Madras and with the assistance of UNESCO. In this Seminar were discussed by learned professors of six universities of South India problems which arise out of the inroads of technology, if one might use such an expression, in this land of traditions and solutions thereof. From the brief report of the deliberations of the Seminar which

appeared in *The Hindu* dated February 29, '56, the following points can be gathered:

1. adoption of science and technology to our needs and situations in such a way that none of the evils experienced in the West might follow.
2. decentralized industrialization in order to avoid over-urbanization.
3. fresh encouragement and support to time honoured institutions like joint family and sacramental marriage etc.
4. social and economic legislation should be undertaken by the Government only after properly considering their possible bearings on the traditional concepts and ways of life.
5. reorientation of university education with special emphasis on the study of classics.
6. new methods and techniques to be prevented from changing the nature or impairing the value of traditional arts and crafts.

7. fresh orientation of religious life with a view to discovering its inner meaning.
8. university curricula should include arts and crafts etc., with a view to promoting the aesthetic sense and conserving traditional culture.
9. adoption of residential system in as many institutions as possible.
10. the exploration of the possibilities of *gurukula* system.
11. popularization of physical exercises of traditional Indian pattern.

Earlier, inaugurating the Conference on Feb. 24, '56, Dr A. Lakshmanaswami Mudaliar, Vice-Chancellor, University of Madras, and Chairman, Executive Board of the UNESCO, had set in the balanced tune in the discussion of the Seminar. Thoughtfully he said:

'...those who believed that rapid industrialization was the panacea of all ills to which the human flesh was addicted were perhaps making a great mistake. The results achieved in other countries might, from the material point of view, appear startling to a superficial observer. But, if the happiness, contentment, peace of mind and orderly behaviour of the people concerned were to be taken into consideration, there was room for doubt whether rapid industrialization had not, in its wake, produced immense problems even in the so-called civilized countries.... In our extreme egoism let us not blind ourselves to the great many good things that traditional culture has given to humanity. It is not suggested that the human race has deteriorated nor is it my intention to draw a fantastic picture of peace and prosperity in the past. The need for a sober outlook and for a methodical way of bringing about a change without disturbing those ancient ideals and ancient modes of conduct which had a peculiar charm of their own, is a real problem that faces the philosopher-statesmen of today. Not all that is old is bad; not all that is new and scintillating is good. The problem was how best they could gradually attune themselves to the modern age and yet preserve those ancient traditional cultures whose virtue lay in the fact that they were reflection of the eternal verities of life...'

While discussing tradition and technology it is good to remember that India had a tradition of technology even in very ancient times.

Though Vedic civilization was fundamentally a rural one, various arts and crafts flourished at that time. In Rigveda itself there is mention of the smelting (*dhmātari*) process. In later period, Indians developed mechanical contrivances¹ of no mean order. Notwithstanding all this the coming of modern technology upon us like an invasion is a vastly different affair and brings us face to face with problems which perhaps we never faced during our entire history.

UNESCO and the University of Madras deserve the thanks of the Indian people for initiating this urgent thinking. In fact, the entire future of the Indian civilization, nay, if we may say so, to a large extent the future of human civilization itself depends upon how India decides on the issue. The Industrial Revolution culminated in the West in the production of H-bomb which symbolized the moral defeat of man. Now the victorious Industrial Revolution of the West is sweeping over India. Will man be defeated in India too? Will the wild horse saddle man or sober man saddle the wild horse? That is precisely the question we face in India today.

There can be no two answers to this question. We all want the sober man to saddle the wild horse in India. We want man to be victorious over the industrial revolution in India. The history of man requires to be retrieved here and now, if man will have a presentable history in future. And this victory of man is an absolute probability provided, we, nationally speaking, can keep our vision of man unobscured by the powerful *maya* of technology. This vision of man has been our national heritage down millennia, the like of which few nations have had in the world. The Upanishad holds out this vision in the following words:

Know the Atman to be the master of the chariot; the body the chariot; the buddhi the charioteer; and the mind the reins. The senses, they say, are the horses; the objects the roads. The wise call the Atman—united with the body, the senses and the mind—the

1. Vide: *Yantras or Mechanical Contrivances in Ancient India* By Dr V. Raghavan M.A. Ph.D., Transaction No. 10, Indian Institute of Culture, Bangalore, 1952.

enjoyer. If the buddhi, being related to a mind that is always distracted, loses its discrimination, then the senses become uncontrolled, like the vicious horses of a charioteer. But if the buddhi, being related to a mind that is always restrained, possesses discrimination, then the senses come under control, like the good horses of a charioteer. If the buddhi, being related to a distracted mind, loses its discrimination and therefore always remains impure, then the embodied soul never attains the goal, but enters into the round of births. But if the buddhi, being related to the mind that is restrained, possesses discrimination and therefore always remains pure, then the embodied soul attains that goal from which he is not born again. A man who has discrimination as his charioteer, and holds the reins of the mind firmly, reaches the end of the road; and that is the supreme position of Vishnu. *Katha Upanishad* 1. 3. 3-9.

In the West man has progressively tended to become the slave of technology. That is a terrible situation, the horror of which is not realized by the denizens of fools' paradise, who flatter themselves by calling others as 'backward' people. But let them seek out what has happened to plenary autonomy of man as such, they will discover to their dismay, that man has become a mere creature of technology and a slave of it. The Western man struts about with the swollen head that he has smashed the atom. But he has not seen yet that the atom also has taken the revenge by smashing man's power of discrimination. Nuclear weapons which have been shaped by Western men are in their own turn shaping the minds and souls of their makers. It is not Man who rules the West but Mephistopheles.

Should we seek to avoid the repetition of this history in India there is but only one way open to us—to save at all costs the plenary autonomy of man. This can be done only by keeping undimmed before the people the dynamic vision of man held out by the Upanishad. To do this we require to continually produce such men who will have actualized this vision in their lives. Such men can be produced only if the nation in general can be helped to retain its essential memory, *dhruva smriti*. That can be done

only by always keeping the higher values of life in the forefront. There is a tendency in Indian people to-day to become total worshippers of *artha* and *kama*. That has to be resisted with all the spiritual power of the nation. Whether the world is real or unreal, sex and gold cannot be the only ends of human lives. We must resurrect our ancient sovereignty of spirit and declare in ringing voice: *यो वै भूमा तत्सुखं नाप्ये सुखमस्ति भूमेव सुखम्* 'The Infinite (the Great) is Bliss. There is no bliss in what is small (finite), the Infinite alone is bliss.' (*Chhandogya Up.* VII. 23). We must plan our individual and national lives in the background of this conception of *bhūman*. We must understand that the very good work of our national planners covers little beyond the lower values of life, *artha* and *kama*, fundamental though they are. We must also understand that almost the entire advanced technologies of the world are mere slaves of these two values.

Let India take technology but let not technology take India as it has done in the West. Let India take technology but with this constant knowledge that technology has ever to remain the servant of man in his venture to actualize the higher values of life. And let India see that technology remains in its own place. That is to say, India must see to it that the tail does not wag the dog as it has been doing in the West.

Technology is a grand venture of man. As Swami Vivekananda said, the conquest of outer nature is grand, but the conquest of inner nature of man is infinitely grander still. And the conquest of outer nature can be made creatively meaningful only if knowledge of science can be perfectly contained within the frame of the knowledge of the spirit. Now if the knowledge of the spirit remains only in our worm-eaten books and not become living in the lives of the adventurous souls then the powerful, dynamic and living knowledge of science cannot be held in that receptacle. It is only a deeper, more powerful, pervasive and abiding experience that can become the receptacle of a lesser one. There-

fore the conquest of the spirit should claim of the nation at least equal endeavours if not more than is claimed by the conquest of matter. India requires true yogis and sanyasins as she requires true scientists.

Technology has made life complex and has challenged man to manifest his higher nature with richer spiritual experiences. Perhaps this is why Sri Ramakrishna discounted one-sidedness in spiritual life and showed the path to spiritual abundance and opulence. Perhaps this was why Swami Vivekananda advocated for this age the practice of synthetic yoga as is symbolized in the monogram he gave to the Ramakrishna Mission.

The value of tradition had to be studied in the context of the above deliberations. Traditions are preservation-worthy because they contain a spiritual truth, secret or an intimation or a value or meaning to life. Maybe, some grains of gold are mixed up with baser metal. What have we to do then? We have to preserve the mixed matter if we are unable to separate the grains of gold from the dross. We have no other alternative, because we cannot afford to sacrifice those grains of gold. But traditions must be available for examination. Grains of gold must be ready to pass through fire. That is to say, truth

alone must claim our devotion. If there is a tradition which contains only a pretention or even worse things, it must be discarded. Traditionalists sometimes do not know how to distinguish between a superstition and a tradition. They raise a hue and cry when any fatuous or inhuman practice is sought to be removed. Traditionalists may be warned that if in the name of tradition they seek to perpetuate inhuman practices like untouchability or some soul-killing, barbarizing practices or some ancient piece of arrogance there is every likelihood of even their religion being swept away. There is nothing sacrosanct about any tradition if it does not stand for the sanctity of the spirit of man. If sciences sweep away such a tradition which dehumanizes, belittles and oppresses man no one need shed tears over it. Anti-traditionalists are sometimes just fanatics with headful of scientific superstitions having little patience or training to weigh the pros and cons of the value of tradition. There is hardly anything to choose between a non-moving obscurantist and an unchanging bigot. Whether it be of science or religion, only truth will prevail and nothing else. Let truth and truth alone claim our most unswerving devotion. 1. 3. 56.

THIS MARTYRDOM OF THE HARIJAN

Death came heavy upon us in India in the month of February '56, lifting away from among us, sons of the soil, who became great in their spheres and beloved of the people. This mourning nation is grateful to people. This mourning nation is grateful to Meghnad Saha, the great scientist-humanist, Acharya Narendra Deva, the great socialist-educationist, B. K. Mukherji, the great jurist and G. V. Mavlankar, the 'Father of the Indian Parliament' for the services they have rendered to this country. May these great souls who served the nation well rest in peace.

In the last week of February passed away another great servant of India, the *manasa-putra* of Gandhiji, the *Harijan*. Unlike the other deaths of the month, *Harij*

away took the character of a martyrdom, as it were. It has been said that painful though to imagine, Gandhiji had the most befitting death. That tragic death suited the heroic pattern of his life only too well. If Gandhiji died a martyr to the truths he lived for, his *manasa-putra* dies a martyr to lack of finance, to the apathy of the Indian people to the cause the Journal espoused.

It is a profound pity that it should have proved beyond the resourcefulness of the people of India to keep this historic Paper alive even though it was, spiritually speaking, in good health. We have to realize that while it is not difficult to see a Paper like

required a Gandhi and few of his finest followers to build it up. *Harijan* had a mission and a vision. It was a voice with a power and a blessing. It was, as it were, the custodian of some truths which India requires to cultivate in its life.

Though Sri Maganbhai P. Desai, Editor of the *Harijan*, has said with beautiful humility in the 'Last Issue' (dated Feb. 25, '56) that gradual dwindling of subscribers and that in spite of his best efforts to discharge his duties, should be taken as the index of his limitation as the Editor of the Weeklies, he can be assured that within the limitations that belong to humanity in general, he served the *Harijan* well indeed. There were occasions during his editorship when his editorial

notes became news items in the journalistic world of India. While it is common occurrence that editorials come out of news, it is but rarely ever that editorials become news. But this happened with some of Sri Maganbhai's writings. He, therefore, can be assured that he was not an unworthy successor of Sri K. G. Mushruwalla.

One feels unreconciled to the *Harijan's* closure because more than ever India stands today in need of its services. Not only as the expounder of Gandhian ideology, but of late also as the propagator of the new message of Acharya Vinoba, the *Harijan* had been rendering signal services to the nation. Are we so unfortunate that we do not require these services?

1. 3. 56

REVIEWS AND NOTICES

Pilgrimage to Sringeri—By M. S. M. SHARMA—(COPIES OF THE BOOK TO BE HAD FROM THE AUTHOR)—'SACHCHIDANANDA VILAS', SIMHAKOTHI, SIMHA ROAD, PATNA—1955. PP. 55; PRICE RE 1/-.

This small book is a collection of articles by the author on his own pilgrimage to Sringeri as well as that of President Rajendra Prasad. These were once serialized in *The Searchlight* and, with the express wish of Sri N. Chandrasekhara Iyer, who has written the *Foreword*, are now presented to the Public in a book-form. The first half gives an account of the author's pilgrimage and a brief but reverence-inspiring life-sketch of the late Pontiff of Sringeri Pitha. The second half is devoted to the President's pilgrimage to the ancient shrine, the interview he had with the late Pontiff, and includes a detailed account of the various spots of interest in Sringeri.

Stripped of its digressions, which are only a handful, the booklet is highly interesting and informative. The whole narrative is instinct with the sincere devotion which the author—who was a jeering atheist ere long he met the late Jagadguru of Sringeri, Swami Chandra-

sekharā Bharati—bears for his guru. It also offers the reader an insight into the saintly lives of the line of Jagadgurus of the Sringeri Matha, and more particularly of the late Pontiff.

The visit of President Rajendra Prasad to Sringeri is presented with a richness of details revealing his humility, devotion to God, and reverence for India's spiritual heritage.

We are one with the writer of the *Foreword* in recommending the book to the public, when he says, 'The booklet deserves to be read by every devout Hindu.'

MARATHI

Shivalingopasana—By DR S. K. PHADKE, D.O.C.—PUBLISHED BY SHRI YESHWANT GOPAL JOSHI, SADASHIV PETH, POONA-2; PAGES 646; PRICE RS 10/-.

Dr S. K. Phadke, D.O.C., the author of this book is a well-known Marathi writer and he has rendered great service to the cause of Philosophy and Religion by expounding in details the important theme of 'Shivalingopasana' or the worship of the Shivalingam. The book presents a rational explanation of

this worship with authoritative quotations from Scriptures and it definitely removes the general misunderstanding of the public regarding the meaning of the Shivalingam.

The book has been divided into three parts. The first part deals with the Shaiva Philosophy and the different forms of Shivalingopasana. The second part contains different charges levelled against the worship of the Shivalingam and the reply of the author to those charges. In the third part the author has elucidated the inner meaning and the significance of the paths of Knowledge, Devotion, Karma and Yoga and pointed out how Shivalingopasana helps a spiritual aspirant to proceed towards the supreme goal of life, namely, that attainment of Shiva-consciousness or God-consciousness.

The main charge against the Shivalingam is that it is the deity of non-Aryans and that it represents phallism and hence it is indecent and obscene. The author has rightly established the truth that the Shivalingam is the symbol which stands for the Adi-Karana or the Primary Cause of the universe. The Alinga or the formless Reality expresses itself in the form of the phenomenal universe through its inscrutable Power known as Prakriti, Maya or Shakti. Brahman or the Supreme Reality is given the name Shiva in relation to its Power, namely, Shakti or Prakriti and both of them are identical in the same way as fire and its burning power are identical. They are the manifestations of the self-same Brahman and are represented by the symbol of this Shivalingam. The Shvetashwatara Upanishad declares—'मायां तु प्रकृतिं विद्यात् मायिनं च महेश्वरम्'—'Know that Prakriti is Maya and that the Great God is the Lord of this Maya.' The Gita also dwells at length on the identity between God and His creative power.

Lingam means a symbol or an emblem and this symbol in the form of the Shivalingam represents the Shakti of Siva which is the Primal Source of the Universe. This is the real meaning of the Shivalingam which has nothing to do with sex-symbolism.

The author has appropriately pointed out in the culminating chapter 'Realization of Bhavatarini Kali' that it was Sri Ramakrishna who demonstrated in modern times the real meaning of Shivalingopasana by realizing Kali, the Mother as Shiva or Brahman Itself. Kali is the Shakti of Shiva and the Shivalingam represents this Adyashakti or Prakriti. The realization of God as Mother constitutes the very essence of this Shivalingopasana.

Thus if we bear in mind this real meaning of the Shivalingam, we shall not be misled by fallacious interpretations of those writers who see in it obscenity and indecency. We have no doubt that this book is a valuable addition to the present day Marathi literature.

HINDI—SANSKRIT

Atmaswarupa-vijnanopanishat—(आत्मस्वरूप-विज्ञानोपनिषत्)—FIRST VOLUME—EDITED BY PANDIT MOTILAL SHARMA—PUBLISHED BY THE MANAVASHRAMA VIDYA PEETHA, DURGAPURA, JAIPUR; PAGES 401; PRICE RS 20/-.

This book contains the analytical presentation of the nature of Atman in all its various aspects. Appropriate Vedic quotations are given to show how Atman is really formless but assumes diverse forms through Maya-Shakti. The object of the book is to expound the science of Shraddha. The rites connected with departed souls have their own meaning and significance and this book will be helpful to those who are interested in eschatology. The pictures and diagrams in the book have appropriately illustrated the subject-matter.

Sapindya-vijnanopanishat—(सापिण्ड्यविज्ञानोपनिषत्)—THIRD VOLUME—EDITED BY PANDIT MOTILAL SHARMA—PUBLISHED BY THE MANAVASHRAMA VIDYA PEETHA, DURGAPURA, JAIPUR; PAGES 532; PRICE RS 15/-.

This volume deals with the conception of 'Sapinda' as has been enunciated in the Vedic texts and it explains the relationship which subsists between the departed soul and other members of the family. What is the

significance of 'पितृकृण', how it can be discharged, what is the scientific aspect of Shraddha ceremony—all these topics have been expounded in this book with the help of Vedic texts. It presents the vivid description of the inter-loka journey of the departed soul through various stages. A number of pictures and diagrams which throw light on the subject-matter have added to the utility of this volume.

PERIODICAL

Religious Digest (Nos 1 & 2)—EDITED AND PUBLISHED BY K. RAMACHANDRA, 60, DEAL PLACE, COLOMBO-3, CEYLON—FIRST PUBLISHED IN NOV. & DEC., 1955—PRICE (EACH COPY) RE 1/-

This bi-monthly is a welcome addition to the already existing family of religious journals. Its purpose, as printed in bold types on the cover-page, is, to serve as 'An International Journal, devoted to the teachings of prophets, sages and saints of East and West'. Further, the noble motto is restated in unambiguous terms in the opening sentence

of the Editorial of the first issue, Nov.-Dec., '55: 'This is an enterprise founded on faith—faith in the everlasting and undying influence of the eternal words of great Teachers like Krishna, Zoroaster, Buddha, Confucius, Christ, Mohamed.'

In both the numbers so far received, the selections evince an earnestness to work for the ideal of religious harmony. The articles are, as it were, strung on the fundamental unity of religious aspiration and experience of humanity and are an index to the sense of catholicity of the Journal's Editor. Short but illuminating sayings of prophets and saints have been interlarded with the reading matter.

It should be the uniform practice in a Digest like this to mention clearly the sources of all the articles. We notice that this has not been always done.

Religious co-existence is an inevitable order of the ever-contracting world of today, and we are glad to introduce this 'missionary of harmony' to the reading public. We hope that the Journal will flourish from number to number.

NEWS AND REPORTS

RAMAKRISHNA MISSION FLOOD RELIEF WORK IN EAST AND WEST GODAVARY—1953-1955

Here is a brief survey of the Report of the Flood Relief Work done by the Ramakrishna Mission, Rajahmundry, from August 1953 to April 1955.

On the second day of the unprecedented floods in the Godavary on the night of August 15, 1953, the Mission Centre at Rajahmundry started a feeding centre in its garden and the number of people fed increased from 400 to 5000. Later the Govt entrusted its 10 feeding centres to the Mission.

The tremendous losses caused by the floods compelled the Mission to start rendering relief on a district-wide scale. Relief Funds opened by the Proprietor of the *Indian Express* and the Editor of *Andhra Prabha* in the columns of their Dailies were placed at the

disposal of the Mission. In Bhadrachalam, where a batch of volunteers soon went, uncooked food was distributed. Meanwhile in Allavaram and Komaragiriapatnam cooked food was given. In Rajahmundry, where people had returned almost to normal life, milk was distributed to children and expectant mothers through six centres.

The Mission chose to distribute handloom cloth, with a view to bringing relief to the affected weavers. In addition to sarees and dhotis, thousands of ready-made dresses were also distributed. Nearly 6000 sets of aluminium cooking utensils were distributed throughout the district to displaced families. Many mats and cots were also distributed among the needy.

The educational help given to the students consisted in the supplying of text-books and other accessories (including 15 000 slates).

Further, two educational institutions in Rajahmundry were given substantial help in the form of building materials.

The rehabilitation work proved more arduous. The Mission constructed three colonies—one at Kotilingalu with 28 houses with asbestos roofing for 56 families, the second at Katavaram with 53 houses and the third one at Gummagoyagudem with 22 houses. A well was sunk at the last-mentioned place. An Elementary School at Yenugumahal, which was completely washed off, was rebuilt at the cost of Rs 18,000/-. Also, the Mission acquired five acres of land at Rs 14,075/- at Vanapalli and distributed it among 64 families. Further, in Rajahmundry itself, 750 middle class families were supplied with building materials. Bamboo and leaves were distributed among the labour classes in Rajahmundry town, the Lankas of Central Delta and Kapileshwarapuram. Medical relief was also administered to the suffering victims.

The Mission tenders its thanks to the Proprietor and Editor of the *Andhra Prabha*, all donors, Institutions and the Andhra Government for their valuable aid in the Relief Operations.

RAMAKRISHNA MISSION CYCLONE AND FLOOD RELIEF TANJORE AND RAMNAD DISTRICTS

(REPORT FROM JANUARY 1, 1956, TO FEBRUARY 29, 1956)

SRI RAMAKRISHNA MATH, MADRAS-4.
WORK IN VEDARANYAM AREA
(TANJORE Dt.)

The Cyclone and Flood Relief started by the Mission on December 7, 1955, has been continuing and the relief was extended to as many villages as possible in both the Districts.

With Vedaranyam as the main working Camp in Tanjore District, the relief work has been extended to four more Panchayats, viz., Thetakudi North, Pannal, Sembodi North and Chiruthalaikadu, and forty-five more villages in Pattukottai and Aranthangi Taluks.

Chiruthalaikadu, inhabited by fishermen, is an island ten miles away from Vedaranyam. The Government, no doubt, distributed money among those whose houses had been destroyed during the Cyclone for rebuilding them, but it was found that very few had utilized the money for the specified purpose. Hence the Mission distributed materials for hut-construction on condition that the huts would be erected within a week. The construction of the proposed colony for 200 families has already made some headway in spite of many practical difficulties in the way of procuring building materials and labour.

During the period under report, the Mission served 1,68,450 meals in all its gruel centres, and served midday meals to 8000 school-children. 3209 lbs of milk powder, 1713 dhotis, 2010 sarees, 566 children's garments, 1766 other types of clothing, 1263 mats, 80 blankets and 5130 utensils were distributed. A large number of old clothes was also distributed. The Mission also provided implements to labourers—137 spades, 115 cutters, 97 sickles and 22 of other types. 2150 slates and 4150 pencils were distributed among school-children. 411 patients were given medical relief. Two tanks were re-excavated.

On January 15, '56, Sri Sri Prakasa, Governor of Madras, paid a visit to this relief centre and was immensely pleased to see the Mission's activities.

WORK IN ARANTANGI AND PATTUKOTTAI

The relief rendered in the 45 villages of these two taluks, during the period covered by the report, is as follows: 1557 dhotis, 2137 sarees, 100 blankets, 1653 other garments, 500 old clothes, 359 slates and pencils and many mats and utensils were distributed.

WORK IN PARAMAKKUDI AREA (RAMNAD Dt)

The Mission's relief work in Ramnad District covers the entire Paramakkudi Taluk with an area of 427 sq. miles and 37 villages of Tiruvadanai Taluk.

During the period covered by the present report, the Mission distributed 7312 Madras measures of rice, 21,273 new clothes including

dhotis, sarrees, towels and blankets, 346 children's garments, 10,658 military shirts and 17,142 pieces of old clothes. Some household utensils and 110 lbs of milk powder were also distributed. Besides these, the Mission did the rehabilitation work on a large scale by supplying over one lakh of palmyra leaves and 1400 palmyra trees for the construction of 251 huts. In some cases country tiles have also been supplied. Two colonies of 60 houses were constructed with thatches and other two of 60 houses with tiles. For these the housing materials supplied consist of large numbers of bamboos, palmyra poles, rope and coconut leaves.

The Mission also did some fire relief work when in two villages, Ettivayal and Thiruvadi, 37 Harijan houses caught fire and were reduced to ashes. Help was rushed to the spot in the form of 156 measures of rice, 70 sarrees, 61 dhoties, 204 aluminium vessels and 3 mats for each family. Hut-construction for these victims has been taken up and a complete set of ploughing instruments will be supplied to each family.

WORK IN SENAVELI AREA

In the 35 villages taken up in this area, the distribution figures for the period under report are the following: 735 Madras measures of rice, 365 pieces of clothing for adults, 1709 children's garments; more than 84,250 palmyra leaves and 248 palmyra trees, 5282 rafters for building 299 huts.

In Arupakottai, Virudunagar and Satur Taluk housing materials—bamboos, palmyra posts, coconut leaves, rope—are distributed on a large scale.

The Dinamani Cyclone Relief Fund, the collections of which were placed at the disposal of the Mission, has been closed on Jan. 31, 1956. Hence, those who desire to contribute for the relief which is expected to continue for some time more, are requested to send their contributions to the Manager, Sri Ramakrishna Math, Madras-4.

SWAMI NITYABODHANANDA IN PARIS

Swami Nityabodhananda left India on February 12, '56, by Air France and reached the Centre Vedantique Ramakrishna, Gretz (Paris), on February 14, '56. The Swami goes there as the assistant to Swami Siddheswarananda, the Head of the Centre.

Our readers will remember that the Swami had been the Editor of the *Vedanta Kesari* for about six years, from May 1942 to November 1948.

He was then sent to Burma as the Secretary of the Ramakrishna Mission Society, Rangoon. After two years' stay there, the Swami came to Rajahmundry as the President of the newly started Sri Ramakrishna Math there. During his stay in Rajahmundry up to about the end of 1955, the Swami conducted two major Relief Works of the Mission, viz., Rayalaseema Famine Relief and the Godavari Flood Relief.

With his literary talents, knowledge of French, fine qualities of head and heart, the Swami we hope and pray, will give good account of himself in his new sphere of service.

If you wish to thread the needle, make the thread pointed and remove all extraneous fibres. Then the thread will easily enter the eye of the needle. So, if you wish to concentrate your heart on God, be meek, humble and poor in spirit and remove all filaments of desire.

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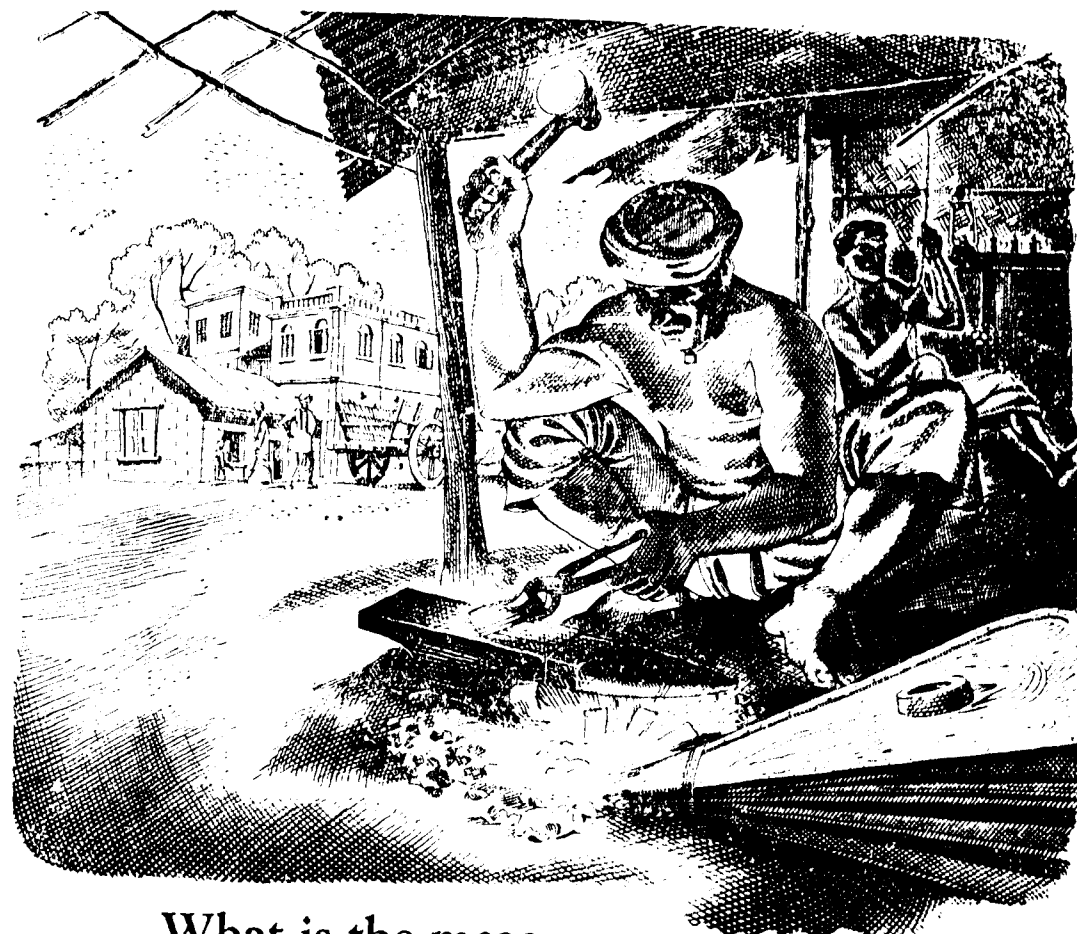
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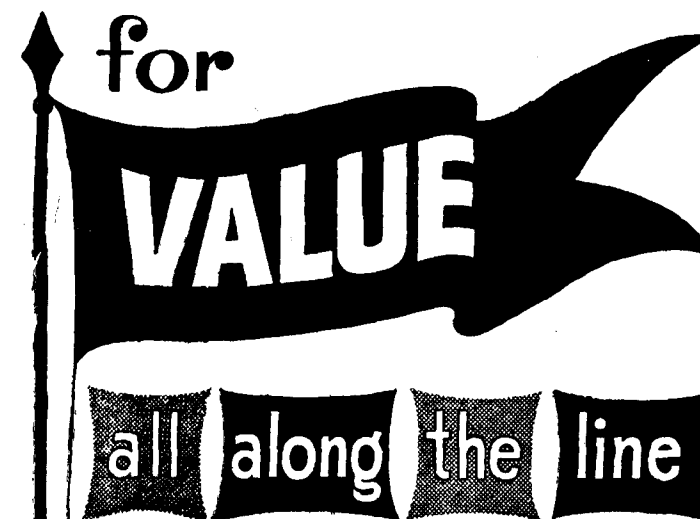
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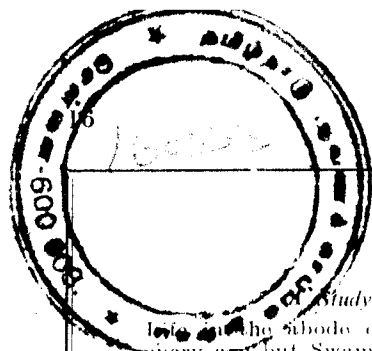
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ANNUAL SPECIAL NUMBER, MAY 1956.

THE VEDANTA KESARI enters its 43rd year of publication in the month of May 1956. The May issue, which will be an illustrated special one, will carry valuable reading material from the pens of eminent thinkers and scholars.

The month of May or Vaisakha is significant in Indian calendar, because some twenty-five centuries ago on a full moon day of this month a supreme man of human history was born in this punyabhumi. This was Sakyamuni the Buddha. By profound coincidence on the same day at intervals of years, the Sakyamuni attained illumination and also entered parinirvana. The significance of this day is enhanced this year because it marks the completion of 2500th year since the passing away of the Tathagata.

It is but natural that on this sacred occasion, which comes after the attainment of the Independence, we in India should aspire to refresh our national memory and recapitulate the teaching of this Great Master of humanity whom India presented to the world.

It was on May 1, 1897, that Ramakrishna Mission was started. It was but inevitable that in working out the scheme for the Mission, Swami Vivekananda drew inspiration from one who in the world first organized renunciation for the good of humanity. Again, it was in the month of May in 1914 The Vedanta Kesari was born. So it comes to us naturally that the May Special Number of this year should be largely devoted to the Buddha and his teachings.

Among the prospective contributors in the Issue are :

- Sri C. Rajagopalachari (C. R.)
- Sri M. Patanjali Sastri, Retd Chief Justice, Supreme Court of India.
- Dr C. P. Ramaswami Aiyar, Vice-Chancellor, Banaras Hindu University.
- Sri N. Raghunathan, Asst Editor, *The Hindu*.
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- Swami Vimalananda (of the Ramakrishna Order)
- Swami Adidevananda (of the Ramakrishna Order)

More copies than usual will be printed and as such the Special Number will be a good medium for publicity.



... 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. XLII

APRIL 1956

No. 12

RELIGION FOR ALL AND ALL TIMES

पार्थिवेष्विह देहेषु प्रविष्टस्तद्गुणाश्रयः ।
गुणैर्न युज्यते योगी गन्धर्वयुषिवात्महः ॥
अन्तर्बहिश्च स्थिरजङ्गमेषु ब्रह्मात्मभावेन समन्वयेन ।
व्याप्याव्यवच्छेदमसङ्गमात्मनो मुनिर्नमस्त्वं विततस्य भावयेत् ॥
तेजोऽवन्नमयैर्भविर्मेघाद्यैर्विद्युनेरितः ।
न स्पृश्यते न भस्मस्तद्वत्कालस्यैर्गुणैः पुमान् ॥
स्वच्छः प्रकृतितः क्षिप्रो माधुर्यस्तीर्थभूर्तृणाम् ।
मुनिः पुनात्ययां मितमीक्षोपस्पर्शकीर्तनैः ॥

Though in the life here he is placed in physical bodies with their qualities, the Yogin with the knowledge of the Self, is not influenced by those qualities even as the air is not with various kinds of smell.

Though invested with mobile or immobile bodies, the sage should contemplate the Self, all-pervading like the sky, as Brahman and as one connected with nothing and subject to no limitation in respect of time and place.

Just as the sky is not touched by the things scattered by the wind such as the clouds constituted of fire, water and earth, so also the sage is not touched by the gunas thrust upon him by time.

Naturally pure, smooth, soft and comforting is a hallowed spot; so is the sage among men. He is a friend of holy water, i.e., he, like unto holy waters, purifies others by mere sight and touch and by the utterances of his name.

Avadhuta's words in *Srimad-Bhagavatam*, XI, vii-41 to 44

REHABILITATION OF THE HINDU SOCIETY

THE PROBLEM OF OUR SUBMERGED MILLIONS

The question of rehabilitation of the Hindu Society is pivoted on the problem of India's submerged humanity, who are more than 100 millions in population. In other words, the question of rehabilitation of Hindu Society arises because about a third of Indian humanity remains submerged. Foreign rulers of India did not appear to consider it to their interest to tackle this problem. To be fair, however, it should also be said that foreign rulers could not claim much responsibility in the creation of this problem. The entire responsibility of this problem should be claimed by the Hindus themselves. Under the impacts of the formidable hostile forces which time and again tried to destroy the indigenous culture and civilization of India, the Hindu social system became ossified. While Hinduism fought the battle of self-preservation or survival not without success, it, as it were, got exhausted within and lost its characteristic power of absorption and creativity. The natural and spontaneous Hindu social dynamics got largely lost in a peculiar historical process bringing about this great problem of India's submerged humanity which is fundamentally a Hindu problem apart from being a national problem.

Time and again there arose revolutionary forces—mostly from the lives and teachings of saints and sages in India—which tried to tackle the problem of submerged humanity on basically sound lines. But apathetic ruling powers did not provide any machinery for canalizing the revolutionary urges into creative activity. Notwithstanding this, these urges began to gain consolidation, momentum and expression through the

efforts and activities of various isolated voluntary ameliorative organizations.

With the coming of Independence a new chapter opened. And India lost no time to organize the pent up revolutionary urges for a social revolution. Historically, politically and even sociologically, the Constitution of India is a very significant document. In it gets crystallized—maybe not fully and flawlessly—and codified the social teachings of many a saint and sage who worked in their lifetime under very uncongenial circumstances. In some of its sections the Constitution of India records the irrevocable determination of the Indian people as a whole to do everything possible under the sun for the upliftment of its own submerged section of humanity. This national determination is not the work of a political party or any single individual's achievement; it is a cumulative consummation of the life-work of many a known and unknown, great and humble man who suffered, worked and dreamed for this cause down the ages.

Now this determination granted, we require two things more for the correct and effective implementation of the determination: a philosophy and a machinery. In fact, this determination itself is the result of a philosophy.

THE PHILOSOPHY WE REQUIRE FOR SOCIAL REHABILITATION

We have regretfully noticed that many among those who are anxious to do something for the upliftment of the submerged people of India are not aware that any philosophy is called for in this work which has been very smartly called 'social engineering'. But we are inclined to think

that this engineering business may well be kept confined within its spheres. While working for human beings, if we have to give proper direction to that work, we require a philosophy. To take the human being as a mere clever machine, seeking to do only the machine's most, is a wrong approach to human problems. However deep down stuck up may be the submerged people, they have to be approached as so many Atmans seeking Self-actualization and not merely as so many voters seeking to get more to eat and enjoy in their mad rush to compete with those who get a greater more to eat, enjoy and squander, which is compendiously called 'higher standard of living'. This required philosophy was clearly and succinctly given to the nation by Swami Vivekananda in his great gospel of *Daridranarayana-seva* and Practical Vedanta. Gandhiji took up this philosophy most spontaneously as duck would to water and strove throughout his entire public life to actualize it in the life of the nation. Without consciously holding on to this philosophy, without working out its implications in our thought-structure, we cannot give proper direction to our very earnest work for the submerged humanity.

The *Jiva-Siva-vada* emphasized by Sri Ramakrishna should be our article of faith in our social revolution. This important point requires to be understood very clearly that the moment we approach the problem of submerged people as the problem of so many souls journeying through vicissitudes of life, travail and death towards the Supreme Goal of Self-realization, our entire perspective changes, and consequently our technique too. Even in that crucial moment in the war-field of Kurukshetra Sri Krishna did not talk to Arjuna as to a mere General. He addressed him as an Atman journeying through

the circumstances of war and peace to the great goal of Self-realization. This life which is a *karma-kshetra* is verily the *dharma-kshetra* where one works for the self-advancement towards the Goal Supreme. Even in this nuclear age, if we have not to make nonsense of our lives, we have to go on working for the same great consummation through whatever pattern of society we may be going to build. If our ameliorative actions are not informed by this philosophy, much of our work may not do any real good to the people concerned in the long run.

One need not be afraid that philosophy will weaken our practical urge. In fact, the driving power of philosophy is in no way inferior to horse-power. The driving power (even taken literally!) of Gandhian philosophy of political action was demonstrated in the withdrawal of British power from India. It is good to remember that behind the tremendous driving power of Communism there is a philosophy, right or wrong. To give dynamism and direction to our work for the submerged humanity in India we require the driving power of a philosophy, tested by time and science, which is in Vedanta. The good workers for the cause of our less fortunate brethren should have a firm grip on the fundamental of this philosophy if they really seek to serve them in the right direction. Naturally, if the Government want to do the work in the right direction they too must find their way to get their actions rooted in the light of this philosophy.

Swami Shivananda, one of the great direct disciples of Sri Ramakrishna, interpreted the inner content of this philosophy in the following inspiring words:

...With regard to motives for doing service, some conceive a distinction between serving man because he sees God in him and serving man because of

compassion towards him for his sufferings. It seems to me that these are merely two aspects of the same state of mind and not two different states. It is only by seeing the inherent divinity of man that we can truly feel the depth of his misery, for only then does man's deprivation of the divine perfection and bliss become vivid to our consciousness. It is the painful...contrast between the divinity within man and his present ignorance of it and consequent suffering that goads the heart to his service. Without the realization of the Spirit within oneself and others, true sympathy, love and service are impossible.

...If the highest illumination aims at nothing short of effacing all distinctions between the individual soul and the Universal Soul, and if its ideal is to establish a total identity of one's own self with Brahman existing everywhere, then it naturally follows that the highest spiritual experience of the aspirant cannot but lead him to a state of exalted self-dedication to the welfare of all. He makes the last divine sacrifice by embracing the universe, after transcending its limitations, which are the outcome of ignorance.

It is the vision of man contained in the Upanishads—तत्त्वमसि, That Thou art—that should constantly inspire us in untiring efforts for the upliftment of the submerged people and not some slogans of this or that *ism* or merely the requirements of adult franchise or fundamental right. Untouchability is pernicious not because the leaders of the French Revolution talked of liberty, equality and fraternity, but because seers of Vedanta said,—तत्त्वमसि, That Thou art. Untouchability is scandalous, social oppression is wrong, because our spiritual teachers have taught us that Jiva is Siva. Untouchability is awful because of its denial and desecration of the

divinity of man. We need emphasize this philosophy in our social services not only to save our civilization from secularization but also to impart a spiritual basis and content to our socialistic aspirations. We have seen, in some other lands that socialism devoid of a content of a spiritual philosophy of life can reduce life to a dreary sort of enthrallment of individuals to a soulless State. Social revolution in India should not therefore mean the renunciation of our spiritual heritage but rather working out the implications of that heritage in the new social context.

What Swami Vivekananda calls Practical Vedanta is not only Vedanta but also practical, not only a philosophy but a plan for work. This philosophy is simultaneously an instrument of supernal vision and a machinery for saving, salvaging and dynamic action. There is a growing tendency in India to rule the country by mere political thought. Even philosophy seems to be out of bounds in our Parliament and Cabinets, not to speak of religion. But uninspired political thought, however progressive and pragmatic it may be, has no instrument of vision. It is a blind doer, may be a very sinewy one. When social work becomes a mere handmaiden to this powerful blind doer, it is bound to produce problematic results. If in the sphere of social work in India today, to cite an example, we give a greater place for contraceptives than pity and prayer, it is because social work flows from the blind doer. But the situation need not necessarily be so. Even if self-sufficient politics will not do discipleship to philosophy, social work in India should find its way to get imbued with the spirit of Vedanta while retaining its operational availability to political thought and programme.

(to be continued)

MAHĀNĀRĀYAṆOPANISAD

SWĀMĪ VIMALĀNANDA

(continued from the previous issue)

एष हि देवः प्रदिशोऽनु सर्वाः पूर्वा हि जातः स उ गर्भे अन्तः ।

स विजायमानः स जनिष्यमाणः प्रत्यङ्मुखोऽस्तिष्ठति विश्वतोमुखः ॥ १२ ॥

एषः विश्वाधिकः स्वप्रकाशः परमात्मा सर्वाः प्रधानदिशः विदिशश्च लक्ष्यीकृत्य सर्वतः अनुगतः भवति । हिरण्यगर्भ-
रूपेण प्रागेव जातः श्रुतिप्रसिद्धः सः एव ब्रह्माण्डरूपस्य गर्भस्य मध्ये जनकभावेन जन्यत्वेन च सर्वस्य सुरासुरनरनिकरस्य
बुद्धीन्द्रियदेहानां अध्यक्षो भूत्वा सर्वतः रूपायुलब्धिद्वारयुक्तः सन् अन्तर्यामिभावेन तिष्ठति ॥

एषः this हि well-known देवः Self-luminous Lord सर्वाः all प्रदिशः quarters of heaven अनु (pervades) towards ; पूर्वाः in the beginning जातः born (as Hiranyagarbha) सः He हि indeed उ only गर्भे अन्तः in (the universe represented as) the womb ; सः He विजायमानः is being created variously सः He जनिष्यमाणः going to be born in future विश्वतोमुखः having face everywhere प्रत्यङ् as the innermost Self मुखः as the Lord तिष्ठति remains.

12. This Self-luminous Lord renowned in the scriptures pervades all the quarters of heaven. Having been born as Hiranyagarbha in the beginning He indeed is inside the universe represented as the womb. He alone is the manifold world of creation now springing into existence and causing the birth of the world of creation yet to come. As one having face everywhere, He dwells also as the innermost Self leading all creatures.

[NOTES—The stanzas beginning with this one describe the glory of Paramātmān. The manifested world and every item in it point to His power. Not only the Hiranyagarbha embodying the universe in its totality, but every being in the world is a representative of Paramātmān. He is immanent in all. He is the Master and Ruler of every intellect. All the senses are door-ways for Him serving as channels of communication. As cause and effect, He connects successive generations of creation. The last line offers a textual problem. The attempt made to avoid a verbal redundancy by changing *vis'vatomukhaḥ* into *sarvatomukhaḥ* is not significant. The actual reading is *pratyanmukhaḥastiṣṭhati*. Bhaṭṭabhaṣkara assumes *mukhaḥ tiṣṭhati* on the ground of Vedic variation and explains *mukhaḥ upakramat* i.e., pervading from the beginning to the end of the effected universe. Sāyana ignores the case-ending plural and interprets *mukha* as *mukhya* or primary Being, the Ruler of the body, senses and mind. The reading *mukhaḥ* in the singular may be a conjectural correction of some copyist. The same stanza perhaps in an improved form appears as verse 16 in chapter 2 of *Svetasvatara Upaniṣad* where we get the variant reading *sa eva jātaḥ* for *sa vijāyamaṇaḥ* and *pratyanjanāḥ* for *pratyanmukhaḥ*. *Janāḥ* in this case is either taken as an address or as the indwelling soul of all beings.]

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोहस्त उत विश्वतस्पात् ।

सं बाहुभ्यां नमति सं पतत्रैर्वापृथिवी जनयन् देव एकः ॥ १३ ॥

दिवं च पृथिवीं च एक एव सन् परनिरपेक्षं संजनयन् अर्थात् उत्पादयन् स्वयं प्रकाशमानः देवः सर्वतः व्याप्तचक्षुः सर्वतो-
मुखः सर्वतोहस्तः सर्वतःपादश्च सन् बाहुसदृशाभ्यां धर्माधर्मभ्यां वासनाख्यैः पतत्रैः च जगत् सर्वं संनमति अर्थात् वशीकरोति ॥

बावापृथिवी heaven and earth संजनयन् one who creates एकः one without a second
देवः self-luminous विश्वतश्चक्षुः having eyes everywhere उत and विश्वतोमुखः having faces
everywhere विश्वतोहस्तः having hands everywhere उत and विश्वतस्पात् having feet every-
where (सः He) बाहुभ्याम् by the hands पतत्रैः by the legs च and सं नमति controls, joins.

13. The Self-luminous Reality is one without a second and is the creator of heaven and earth. (Having created the universe by Himself and out of Him-
self) He became the possessor of the eyes, faces, hands and feet of all creatures in
every part of the universe. He controls all of them by *dharma* and *adharma*
(merit and demerit) represented as His two hands and the constituent elements
of the universe that have supplied the material embodiment represented as
patatra or legs.

[NOTES—This stanza informs us that the Paramātman is both operative and material
cause of the universe, besides being the ruler and guide of all creatures using their limbs,
actions and senses as His instruments. It is quoted here from *Taittirīyasanhitā* 4. 6. 24.
It is also found with slight alterations in *Atharvaveda* 13. 2. 26 and *Svetāsvatara Upaniṣad* 3. 3.
where *vis'vatobāhu* appears in the place of *vis'vatohasta* and *dhamuti* for *namati*. Upaniṣad-
brahmayogin interprets *patatra* as *pāda*. According to Śāyana *bāhu* represents merits and
demerits of creatures on the ground of which God shapes the world and *patatra* symbolically
represents the moving material elements which constitute the world. The second half
of the stanza is cryptic and a symbolic interpretation as given above alone renders it
comprehensible.]

वेनस्तत् पश्यन् विश्वा भुवनानि विद्वान् यत्र विश्वं भवत्येकनीडम् ।

यस्मिन्निदः सं च वि चैकः स ओतः प्रोतश्च विभुः प्रजासु ॥ १४ ॥

प्र तद्वोचे अमृतं नु विद्वान् गन्धर्वो नाम निहितं गुहासु ।

त्रीणि पदा निहिता गुहासु यस्तद्वेदं सवितुः पिता सत् ॥ १५ ॥

यस्मिन् परमात्मनि सर्वं जगत् एकाग्रत्वेन अवस्थितं अथवा तादात्म्यं प्राप्तं भवति ते परमात्मानं साक्षात्कुर्वान्
अत एव विश्वानि भुवनानि तत्त्वतः विद्वान् सर्वलोककान्तत्वात् वेनः इति नाम्ना ख्यातः गन्धर्वः शरीरावच्छिन्नरूपप्रदेशेषु निहितं
अमृतत्वप्राप्तिहेतुकं मृत्युभयहरं परमात्मानं परोक्षतः बुद्ध्या शिष्येभ्यः प्रोवाच अर्थात् प्रथमं आविष्कृतवान् किल । यत्
परमात्मतत्त्वं कारणत्वेन सर्वेषु कार्यभूतेषु पटे दीर्घतन्तुवत् तिर्यक्तन्तुवत् च सन्ततं अवतिष्ठते ; यस्मिन् परवस्तुनि इदं जगत् सं
एति वि एति च अर्थात् उत्पद्यते विलीयते च ; येन प्राणियुद्धिषु त्रीणि जाग्रत्स्वप्नसुषुप्तिरूपाणि स्थानानि निहितानि ; व्यापक
अद्वितीयं तत् वेद्यं यः वेद सः स्वकीयोत्पादकस्य अथवा रक्षकस्य अपि पिता तारकः स्यात् । अर्थात् ब्रह्मविन् स्वदेहमात्र-
जनकस्य लोकप्रसिद्धस्य पितुः अपि पितृवत् पूजनोद्यो भवति ॥

यत्र in which विश्वम् the universe एकनीडम् united in one place of rest or support
भवति is तत् that पश्यन् he who sees विश्वा (विश्वानि) all भुवनानि worlds विद्वान् he who knows वेनः
Vena नाम named गन्धर्वः a gandharva अमृतम् immortal तत् that विद्वान् knowing प्र वोचे (for
ऊचे without संप्रसारणम्) declared नु verily. यस्मिन् in whom इदम् this सम् (एति comes)
together, gets absorbed च and वि (एति) rises, originates च and यः who प्रजासु in
creatures ओतः प्रोतः च (exists as) warp and woof (येन by whom) गुहासु in the hidden
places (of the heart of creatures) त्रीणि three पदा (पदानि) states निहिता (निहितानि) are fixed,
appointed यः he who एकम् one विभुः all-pervasive तत् that वेद knows सः he सवितुः of
one's father पिता father सत् becomes.

14-15. He in whom this universe originates and into whom it is absorbed ;
He who exists as the warp and woof in all created beings ; He by whom the three
states (of waking, dream and deep sleep) are appointed in the intellects hidden
in creatures ; He in whom the universe finds a single place of rest—having seen
that Paramātman, the Gandharva named Vena became a true knower of all the
worlds and proclaimed (to his disciples for the first time) that Reality as immor-
tal. He who knows that all-pervasive One becomes worthy of receiving the
honour due to a father even from his own natural father.

[NOTES—In order to inspire greater confidence in the doctrine of Paramātman taught
here the authority of Vena is cited in this passage. Bhaṭṭabhāskara, interpreting etymologi-
cally, makes out Vena to be the Lord who willed the creation of universe and *gandharva* as the
Divine Principle in whom expressions remain as mystic sound. Venr is taken as a root ex-
pressing desire and *gandharva* is explained as *gām dhārayati iti* i.e., *nādātmakadeva*. Two
impressive metaphors make these stanzas significant as high poetry and philosophy. The term
nṛjā in Sanskrit has the sense of a bird's nest in which the young ones live together or the
inside of a vehicle where the occupants remain together. The idea of safety and togetherness
are implied in either meanings. The whole universe of beings has its safety resort in
Paramātman and also derives existence and intelligence from Him. The second metaphor
is about the warp and woof in a woven fabric without which it cannot be. The creation has no
existence apart from its divine cause and the knowledge of Divine Reality alone gives one
a true knowledge about the perceptible universe. He who knows God in the world and the
world as not different from the cause of its origin, support and final goal, realizes immortality.
It is mentioned in the legend that the gandharva is one of those who realized this truth first and
proclaimed it to others. In the last line divine knowledge is extolled. The Vedic seers recog-
nized the spiritual father's superiority to the natural father and even asserted that a son who
has become enlightened in divine wisdom may be honoured by his own biological father.
Guhā in the text literally means a cave or a hiding place. It represents here the *buddhi* or
intellect which is the medium through which the Spirit or Ātman manifests itself. It is also
the seat of waking, dream and sleep. The three *padas* are taken to be *parā*, *paśyanti* and
madhyamā stages of *vāk* also, on the authority of Rgveda 1. 164. 45. The word *savituh* in the
last line is also found as *sa pituh* in some texts. Bhaṭṭabhāskara takes the first of these stanzas
as a description of *rūpaprapañca* and the second as that of *nāmaprapañca*.]

(to be continued)

THE MAHABHARATA—EPIC CHRONICLE

V. RAGHAVAN

The *Ramayana* and the *Mahabharata* may be said to be the two feet, so to say, on which Hindu culture stands. To call them merely epics or to compare them with the epics of the West does not do justice to the nature and extent of their influence on the mind and life of the people of this country down to this day; nay, the powerful influence they bring to bear is something unique and inherent in them, for one of the marvellous facts of history is the sway that they gained over the peoples of South-East Asian countries where Indian culture spread through these epics. In India itself, their stories, sung and expounded to the masses by generations of bards and story-tellers, and by parents to their children, have enthralled the hearts for three thousand years. Transcending their pure heroic epic character, they had taken on a religious and spiritual role, and in a manner which leaves far behind Homer, Virgil and Milton, the Indian epics have nourished and sustained, and have remained the mainstay of Indian culture down to this day; men and women have taken their names after the characters of these epics,—characters who have served as the exemplars of virtue: Rama and Dharmaputra continue to shine as beacon-lights of truth, righteousness and benevolence; Lakshmana of service; Arjuna of chivalry; Karna a byword for liberality; Bhishma and Vidura synonyms of wisdom; and Sita and Savitri the embodiments of chastity and wifely devotion.

To quote what one of the earlier Orientalists of the West, Monier-Williams, said of them:

'It must be admitted, however, that in exhibiting pictures of domestic life and

manners, the Sanskrit epics are even more true and real than the Greek and Roman. ...Sita, Draupadi and Damayanti engage our affections and our interest far more than Helen, or even than Penelope...Nothing can be more beautiful and touching than the pictures of domestic and social happiness in the *Ramayana* and the *Mahabharata*. Children are dutiful to their parents and submissive to their superiors; younger brothers are respectful to elder brothers; parents are fondly attached to their children, watchful over their interest and ready to sacrifice themselves for their welfare; wives are loyal, devoted and obedient to their husbands, yet show much independence of character, and do not hesitate to express their own opinions; husbands are tenderly affectionate towards their wives, and treat them with respect and courtesy: daughters and women generally are virtuous and modest, yet spirited, and when occasion requires, firm and courageous; love and harmony reign throughout the family circle. Indeed, in depicting scenes of domestic affection, and expressing those universal feelings and emotions which belong to human nature in all time and in all places, Sanskrit epic poetry is unrivalled even by Greek Epos.'

I said the *Ramayana* and the *Mahabharata* transcend their epic character. Yes, the *Mahabharata* does so very much more than the other epic, for which reason the modern Western scholar calls it the Great Epic in contrast to the other; and the *Mahabharata* itself says in its Introduction: 'It is Mahat because it is vast; it is Bharata because it is full of weight, Bhara.'

महत्वाद् भारत्वाच्च महाभारतमुच्यते ।

At its fullest stretch the *Mahabharata* runs to one lakh of couplets and is eight

times the length of *Iliad* and *Odessey* put together. With minor heroic stories, edifying episodes and discourses, the *Mahabharata* became a cultural hold-all of the nation, a thesaurus of story and teaching; there is no question relating to the four objects of human endeavour,—virtue, material welfare, desire and salvation, which it does not touch and illumine; as it again says of itself: 'What is here is also dealt with elsewhere; what is not here cannot be found any where':

धर्मे चार्थे च कामे च मोक्षे च भरतर्षभ ।

यदिहास्ति तदन्यत्र यजेहास्ति न तत् क्वचित् ॥

That the *Mahabharata* was current in this stupendous extent even in the fifth century A. D. is attested by inscriptions. This great poem-complex, if we may designate it so, embodies in its present form a kernel epic story, a large number of subsidiary stories some of which are themselves smaller epic stories of old, and dialogues and other religious and spiritual digressions. The epic itself says that, leaving out its episodes and subsidiary stories, it is current in its shorter form also, and the *Asvalayana Grihya Sutra* speaks of the *Bharata* and the *Mahabharata* or the greater *Bharata*. In the same form as we know its main chronicle, the epic was known to Kautilya who admonishes princes in the 4th century B. C. not to go the way of Duryodhana and ruin themselves. The Buddhist Jatakas know the Pandavas and Draupadi and the legends of Krishna, and the great grammarian Panini too, in 500 B. C., knew the story as we have it. In fact, not only the heroic story which is the main theme of the *Mahabharata*, but some of its smaller stories too, go to early Vedic times. This, as well as a knowledge of the larger Indo-European setting of the heroic lay, would help us to appreciate the antiquity of this literature better.

The class of literature to which the *Mahabharata* belongs is called the *Akhyana* and *Itihasa*, and mention is made of *Itihasa* as a branch of learning, in the *Upanishads*. In the Vedic period itself we hear of stories of kings, donors, and heroes, and verses in praise of them, *Danastutis*, and *Gatha Narasamsi*, dialogues like the one between *Pururavas* and *Urvashi*, and a whole cycle like the feud between the *Nagas* and *Garuda*, the *Suparnadhyaya*. During sacrificial sessions, bards, with lutes, sang heroic lays. There were stories to entertain and console, and family annals and genealogical accounts, *Vamsanucharita*, maintained by family minstrels called *Sutas* which were recited on ceremonial and other occasions. From the *Ramayana* we know of the great family Suta, *Sumantra*, who was also a wise counsellor, and the singing of the epic to the accompaniment of *Veena* by the twin minstrels, the *Kusilavas*, *Kusa* and *Lava*. In the *Mahabharata* itself *Yudhishtira* is consoled once with stories of kings who suffered like him in the past, like *Nala* and *Rama*, and again, on the death of *Abhimanyu*, with the stories of sixteen kings of the past, of surpassing glory, who had yet to succumb to Time and pass into history,—the *Shodasa-rajapakhya*. The *Bharatas*, to whose family the *Mahabharata* belonged, figure as a Vedic tribe and the *Kuru-Panchalas* also figure in the *Yajur-veda*. *Krishna*, son of *Devaki*, is seen in the *Chandogya Upanishad*; *Janamejaya*, son of *Parikshit*, is seen in the *Brahmanas*; even so *Bharata*, son of *Sakuntala*, and *Nada* or *Nala Naishadha*,—all of which shows that the heroic stories on these kings now found in the *Mahabharata* formed part of a very ancient corpus of bardic poetry. For safely preserving all these old bardic lays by incorporating them into the larger

framework of the Great Epic, the custodians of Sanskrit literature have to be thanked, and not found fault with by modern textual critics. The Indian heroic age which gave rise to bardic poetry, when compared with the heroic ages of the other Indo-European races, shows the 11th century B.C. as its time. The Celtic tradition particularly, among those of the West, preserves vestiges of this old bardic literature, with idiom and style surprisingly close to those of the Sanskrit epic.

The Sutas or the ancient bards who occupied a middling social character in the community, but enjoyed high status and close intimacy in the royal houses, were the ancient precursors of the modern Bhats and Kathaks; as they were the repositories, also most probably the original authors too, of this old bardic poetry, this literature was couched in a more popular and free language and set in a dramatic and gripping, though simple, narrative style. There were essential portions handed down from earlier times which the bard sang and whose links he eked out orally, as vestiges of this literature, preserved orally by the Aryan Kurds, show. In the Mahabharata itself we find some tense situations like the scene in which Draupadi is humiliated in the open assembly, where we find the text in its old archaic form, set as a dramatic dialogue, without the interlinking narrative and with merely an indication of the speaker of the verse. It is in these contexts that we see the directness and power of the old epic style.

Something must be said of the metre of this early bardic poetry. The two metres employed for this are the Sloka which itself means 'fame' or 'singing of one's fame', and the Upajati. The longer metre which one sometimes finds in the epics is not later. A tell-tale name of

this longer metre is the Akhyani, i.e., the metre of the Akhyanas. The classical Akhyanikas,—the Upajatis, Vamsastha, Indravajra and Upendravajra, are crystallizations out of the more fluid epic and Vedic measure, the Trishtubh and the Jagati, in which form even now we find the longer verses of the Mahabharata, a circumstance which, by itself, proves the genuineness and antiquity of those parts of the text.

From Kautilya, as I already said, it is known that the epic sagas formed part of the curriculum of princely education, for the would-be ruler should not only be steeped in the annals of the past, but he should also be able to draw the lessons of history and warn himself of such besetting sins of power as brought Ravana and Duryodhana to ruin. The didactic factor is fundamental to the epic. Of the ten evils to which the affluent of antiquity were addicted to, two leading evils which let down even the virtuous ones were hunting and gambling. If hunting led Dasratha and Rama into trouble, it was gambling that led to the great fratricidal tragedy known as the Mahabharata War. It is to emphasize again the evils of gambling that the old Nala story is told in the epic. Indeed the Rig-veda itself has a very beautiful, realistic and touching hymn on the woes of the thoughtless gambler. The main epic chronicle exemplifies also the evil to which great houses succumb, Jnati-vaira, the rivalry, jealousy and enmity that grow among the cousins.

To an Indian audience it is unnecessary to narrate the story of the epic. But attention may be drawn to a few of the highlights of the story, as well as of its treatment, which mark out the distinct genius of Vyasa the reputed author of the epic. Not only does the Mahabharata call itself a poem, Kavya, but it adds that

it is upon this super-poem that the minds and imaginations of later poets feed and flourish.

इतिहासोत्तमादस्माद् जायन्ते कविबुद्धयः ।

The Sanskrit poet Bana, who emulated Vyasa, called the Mahabharata the only poem of universal sweep. When we compare Valmiki and Vyasa, we can see, side by side with excellences commonly held by the two as epic poems, some striking differences also: Vyasa's genius is more robust and daring, his treatment more intellectual and subtle, and expression more racy and unconventional. Even within the framework of the main story, in almost all places, like a wind-swept sea, the theme has its numerous upsurges, and frequent climaxes, and themes within themes, so that it is hardly possible to give any adequate account of the way Vyasa springs on us surprise after surprise.

So far as characters are concerned, the mind of Vyasa preferred number, variety, individuality and complexity. Vyasa seems to revel in the idea that inexorable Fate tests man in the very things he holds dear and high, and to show that strength itself, the relentless or uncompromising pursuit of a principle, carries with it its tragic consequence. Look at the story of Bhishma, the unique character who sacrificed marriage and vowed absolute celibacy. The lady Amba whose life he reduced to a tragedy brought forth the Sikhandin who proved to be his end on the battle-field! Look at Yudhishtira: Righteous as he was, he yet observed the etiquette of chivalry so much that when he was challenged, knowing well he was no adept at dice, he yet went, and staked such objects of love and affection as his own brothers and wife, a thing which, as Bhima observed in indignation, not even worst gamblers did. The Dharmaputra that he was, he was yet made to utter

the falsehood of a planned quibble on the battle-field, and that, to remove his own teacher! In fact, event after event in the battle-field shows only this irony which Vyasa worked in, evidently to show the completely demoralizing character of war, at the end of which the pyrrhic victor found himself not happier than the vanquished!

Look again at the daring of the poet in the episode of the one year's incognito life, Ajnata-vasa, in the Virata court. With grim irony the poet makes Dharmaputra who had just then finished the term of exile consequent on his gambling, go to the Virata King in the guise of a Brahman who could play dice! It is not necessary for Duryodhana to discover the brothers and send them into a further period of exile as stipulated; it is enough for Yudhishtira to play the dangerous game again with Virata, and stake and lose again! At the very end of the war, when victory was almost at hand Yudhishtira is again made to endanger his fate by a thoughtless offer to Duryodhana hiding in the pool of water! None could read the epic story and be not affected deeply by the tragedy of the life of Karna; here again, Vyasa does not follow the path of a simple straightforward drawing of Karna's character, but makes it a strong complex character; and in dealing with him, look at the daring again of the poet who makes the masterly Krishna try twice, on the eve of the declaration of war, at the zero hour before the actual fight, to wean him away from his lifelong loyalty and to unite him with his own sanguine brothers! Look at the war itself on which Balarama differed from Krishna and in which Yuyutsu, of the Kauravas, fought on the Pandava side and Salva, the Pandava uncle, on the Kaurava side! The portrait of blind

Dhritarashtra is not less striking—a pathetic and disgusting mixture of foolish affection for his evil-minded son and fitful intervals of light and reason. Look at the venomous attempt of this old fool who pretends to embrace Bhima at the end of the battle and thereby wants to crush him to pieces! See how Vyasa breaks in the end the heroism of the unrivalled archer Arjuna! The knight who could shoot with either arm is unable to save the Yadava women whom, before his very eyes, the Abhiras forcibly carry away!

Indeed, Vyasa spares not his own heroes; why, he spares not even the Lord, who like any other character, has to pay for the acts, and submit to the Time which does and undoes everything. Look at that episode which sits on the epic story like a golden diadem,—the great heavenward journey, the Mahaprasthan, of the five brothers and their wife; and as one after another everybody except Dharma-putra falls down, look at the straight

judgments which Vyasa calmly passes on them all. As if all this is not enough, through Gandhari, he brings Krishna to the bar for failing to prevent the fratricidal war from happening, and pronounces the curse that the Lord's own kinsmen would meet with a like doom! Infinite are the motifs and ideas with which the story of the Mahabharata thus teems, which stir the mind and supply food for thought and reflection, in no way less than the many didactic and philosophical discourses added to the main story. 'With the collyrium of knowledge, Vyasa provided indeed a feast for one's vision and mind.' 'Salutation unto that Vyasa of vast mind who lighted up for us this jewel-lamp of knowledge called the Bharata!'

तमसान्वस्य लोकस्य वेष्टितस्य स्वकर्मभिः ।

ज्ञानाञ्जनशलाकाभिः बुद्धिनेत्रोत्सवः कृतः ॥

नमोऽस्तु ते व्यास विशालबुद्धे कुलारविन्दायतपत्रनेत्र ।

येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥

THE MAHABHARATA—SOCIAL AND LEGAL JUSTICE

K. CHANDRASEKHARAN

The Mahabharata is an encyclopaedia of knowledge of almost all subjects within human ken. यज्ञेहास्ति न तत् क्वचित्! 'What is not found here will have no existence anywhere else' are words which emanate from the great Krishna-Dvaipayana or Vyasa himself of his *magnum opus*. It is indeed true we come across a living world in its pages, comprising all types of human character at its highest as well as lowest levels, of kings and commoners mixing in the most democratic sense of the term, of men and women solving problems of an intimate domestic character, of sages and

savants discussing the most edifying of metaphysical approaches towards Ultimate Truth, of warriors and statesmen sitting in solemn conclave with a view to resolving the fates of kingdoms and the future of wars, of administrators and anchorites exemplifying by their conduct and steady endeavour to strive ceaselessly for good without ever getting attached to the fruits of their labours and of ever so many other things which gain value to thinkers and philosophers of modern times, seriously engaged in establishing Security Councils and United World

Organizations for bringing about lasting peace in human affairs.

Well, then, we ask why some of the strangest events, opposed to all notions and standards of natural and legal justice should have got recorded in that longest of sagas. It is a matter of increasing wonder too that God in the character of Sri Krishna should have played a prominent part in that breath-taking drama of human endeavour and sacrifice and still He Himself be represented quite as much the object of veneration to some (यतः कृष्णः ततो धर्मः) and the target of attack to others. Indeed, it brings home to us forcibly how in every age and phase of human progress, there can be good and evil so mixed up that what gains true value and significance in the perspective of distance might escape the critical and wholesome eye of humanity during times of their co-existence. Are we not as miserably aware of the total lack of comprehension on the part of a miscreant who killed Mahatmaji, mistaking him for a real enemy to the country he loved as of the Duryodhana's and Sisupala's, in the Mahabharata, regarding Sri Krishna as a person working for the downfall of established order? Perhaps, it is the fate of super-human souls to share sometimes hate and degradation from fellowmen, if born to live and move with them.

It is a fruitful study, nevertheless, to engage ourselves with some of the social and legal aspects of justice of a society that elevated the concept of Dharma to its unapproachable heights as well as disclosed in lurid colours the depths to which human depravity could descend. Certainly in an age sophisticated and scientific as ours, the data provided by a study of this ancient *Itihasa* can supply much material for reflection and correct evaluation of what progress has through the

ages meant to us, who have inherited the rich traditions and basic precepts of the Mahabharata for guidance in matters of right and wrong. But in the span of a short talk, the only objective we can aim at will be to choose a few episodes and incidents as would indicate the course of social and legal justice rendered in solving problems.

Let us look at the practice of Niyoga which may find little support in any quarter during times either before or beyond those of the Mahabharata. Even in that epic itself, we find from various statements in the mouths of persons to count with, how much rare and circumscribed was the practice. The justification for it was the importance attached to the birth of a son (सन्ततिः). The births of Dhritarashtra and Pandu, not to speak of the Pandavas themselves, were the consequences of Niyoga, not ordinarily comparable to any similar occurrence in that very story itself. 'The race of Bharata may get extinguished hence save it' is the exhortation of Pandu to his queen Kunti (नष्टं च भारतं वंशं पुनरेव समुद्धर). The anxiety caused to Satyawati regarding the disastrous consequences following a probable end of her husband's lineage goaded her on to request Vyasa to perpetuate the family by Niyoga. Pandu, while seeking this favour of his wives, referred to the Smriti thus:

आपश्यत्यजननं मनुःस्वायंभुवोऽब्रवीत् ।

तस्मात् त्वां प्रहिणोम्यय पाहि मां प्रजनात्स्वयं ॥

(Adi-Parva—108, 30)

'In an extreme predicament, Svayambhuva-Manu, the law-giver, has ordained for the sake of continuation of the line such a practice. Therefore, I bid you, help me by your acquiescence in this.' No doubt Kunti protested strongly against it when first she was approached with the strange request.

Next, let us to the conception of joint family as an institution and the ownership of property in the name of the entire family. When Sakuni induced Dharmaputra to pawn Draupadi in the game, he referred to her as the common property remaining (शिष्टे सति घने). Vidura felt that Yudhishtira, not having been the only lord of his wife, had no right to stake her in the game. Hence he seriously opposed the suggestion of Sakuni with these words:

अनीशेन हि राज्ञा पणे न्यस्तेति मे मतिः ।

(Sabha-Parva—60, 4)

‘Yudhishtira, not being her only master, pledged her!’—are unequivocal terms of contradiction escaping the lips of noble Vidura in order to avert a catastrophe. Property in common is a reason for the argument.

It was a curious circumstance which became responsible for Draupadi getting espoused to five husbands. Five times Kunti, the queen-mother, expressed approval to Yudhishtira to enjoy in common with his brothers what he had brought, not knowing at all that he had with him a girl. The result was Yudhishtira resolved to have the princess won by prowess by Arjuna as the wife of himself and his four brothers. Drupada, the father of Draupadi, raised a loud protest at the idea of his daughter becoming the wife of five husbands:

नैकस्याः बहवः पुंसो विधीयन्ते कदाचन ।

(Adi-Parva—118, 28)

‘Never has it been heard of a woman having many husbands.’ The reply which Dharmaputra gave was unconvincing to Drupada as it is to us:

सूक्ष्मो धर्मः महाराज नास्य विद्यो गतिं वयं ।

(Adi-Parva—118, 30)

‘The way of Dharma is so intricate and subtle that we cannot easily unravel it’, are exactly his words in the context. It only looks akin to what Bhishma said, on

another occasion, when faced with a dilemma. Drupada became very disconsolate at the decision of Yudhishtira, and so Vyasa was requisitioned to give guidance in solving the problem that arose. He reflected and said that as the parties to the proposed marriage were all of them imbued with divine qualities, it would be an exceptional occasion calling for their complying with the desire of Yudhishtira. So Draupadi was married in solemn manner, each of the five brothers holding her hand by turns and going round the fire.

The law of primogeniture is another point of significance influencing succession to the throne. Technicalities concerning such a rule were observed. Because of Dhritarashtra’s blindness from birth, the office of kingship could not be assumed by him.

धृतराष्ट्रस्त्वक्षुष्ट्यात् राज्यं न प्रतिपद्यत ।

(Adi-Parva—104, 21)

The physical incapacity was deemed of such importance that Pandu, the next heir to the throne, was crowned as king. But later on when he was exiled to the forest by the curse of a sage, naturally the people as well as the wise ones of the land were reconciled to having Dhritarashtra as the ruler for want of any other of the family to fill in the vacancy. After the birth of the Pandavas and their coming of age, naturally the point was raised why Yudhishtira should not succeed to the throne:

तथा जानपदास्सर्वे कुन्तीपुत्रं युधिष्ठिरम् ।

रजानं अभिषेक्ष्यन्ति पौरजानपदैस्सह ॥

(Adi-Parva—135, 14)

‘The country-wide populace and the dwellers of towns all joined in wishing for Yudhishtira’s coronation on account of his fitness for many reasons to be their ruler.’ As a matter of right too they began to claim the supercession by Yudhishtira of the blind Dhritarashtra:

नाभिषेक्ष्यति चेद्राजा धृतराष्ट्रो युधिष्ठिरम् ।

राज्येऽभिषेक्ष्याम वयं भीष्मस्यानुमते स्थिताः ॥

(Adi-Parva—135, 15)

‘If Dhritarashtra, the king, fails to crown the eldest nephew of his as the king, we will do it ourselves with permission obtained from Bhishma, the eldest of the Kuru race.’ This statement also clearly shows that the popular will asserted itself on occasions in important matters as kingship and administration.

Of all the problems in the story of the Mahabharata, that which easily vexes us most is that of the staking of Draupadi in the game of dice by Dharmaputra after losing his own individuality by the same process. None in the court would attempt to answer Draupadi, who justly raised the point of subtle legality whether she was won, especially after Yudhishtira had lost his own right to exercise his power over her:

इमं प्रश्नमेव ब्रूत सर्वे एव सभासदः ।

जितां वाऽप्यजितां वा मां मन्यन्ते सर्वभूमिपाः ॥

(Sabha-Parva—60, 48)

‘Oh, ye kings, who have assembled here in this place, please try to clear a doubt of mine, whether I am really won or not.’ Bhishma, the grand-sire made an attempt to pacify her, though actually the reply only increases our disappointment at the way Draupadi got no justice from anyone so far her plea was concerned.

न धमसौक्ष्म्यात् सुमगे विवेकुं

शक्नोमि ते प्रश्नमिमं यथावत् ।

अस्वो ह्यशक्तः पणितं परस्वं

क्षियाश्च भर्तुर्वशतां समीक्ष्य ॥

(Sabha-Parva—60, 54)

‘I am not able to give a definite answer, as the point involved is really subtle and defies easy solution. Because of the fact a wife as part of her husband’s self has no separate existence, hardly could it be gain-said that he has no right to pledge and

lose her.’ In short, a woman was looked upon as belonging to her husband in such a manner that in any circumstance her husband’s sway over her was complete. Strange logic it may seem to the moderns to treat woman as nothing more than a piece of belonging to her husband. So, Subrahmanya Bharati, the Tamil poet of renaissance India, with irrepressible indignation remarked about this incident in his justly famous *Panchali Sapatham*:

ஆடவருக்

கொப்பில்லை, மாதர் ஒருவன் தன் தாரத்தை

விற்ப்பதலாம், தானமென வேற்றுவர்க்குத்

தந்திடலாம்

முற்றும் விலங்கு முறைமையின்றி வேறில்லை.

தன்னை யாழமையென விற்ப்பின்னும் தருமன்

நினைபாடி யெனக்கொள்வதற்கு நீதியுண்டு.

‘Women are not equals with men. One can sell away a wife; so can he dispose of her otherwise. Everything betokens the reign of the law of jungle. There is therefore a right in Dharmaputra to pawn or pledge you his wife, even after he has lost himself as a stake in the game’—words dipped in deep sarcasm, at the way Draupadi was dealt with as a chattel and not as a human being with a sense of human dignity.

Further, it is interesting to know our ancients’ conception of what a council of justice should be. Draupadi mentions the following while in despair of any hope coming from the elders, gathered in the assembly:

न सा सभा यत्र न सन्ति वृद्धाः

न ते वृद्धा ये न वदन्ति धर्मं ।

नासौ धर्मो यत्र न सत्यमस्ति

न तत् सत्यं यच्छलेनावुचिदम् ॥

(Sabha-Parva—60, 60)

‘That is not an assembly where do not exist men of wisdom and of mature powers of judgment. They are not to be deemed mature who do not speak out boldly what is right. That cannot

contain justice which is not born of a sense of truth. It will not be truth which has a tendency to vary in its application.' What a high ideal to follow for any assembly of any advanced country!

We are again not a little intrigued by the utterly callous behaviour of Yudhishtira in engaging himself in the game of dice, which in the background of the story, strikes us to be a treacherous ruse to ruin any person. In the teeth of remonstrances from every one and especially of such a well-meaning soul as Vidura, Dharmaputra resorted to the game, as if he were not in the least concerned with its consequences. We wonder, was it at all king-like for a ruler to play a game of dice and lose a kingdom as well as his own kith and kin? We find a hallowed text of a Smriti saying that one should hesitate to return from a battle or a game of dice if challenged to it: आहूतो न निवर्तेत युतादि रणादि। Arjuna counselled caution to Bhima when the latter was exasperated at seeing his elder brother throwing to the winds every bit of common sense and admonition and entering the game intended as a friendly play—(सुहृयुत). Arjuna said that their eldest brother was a blameless individual, who would not desist from an act because of its being wrought with dire consequences to his own fortune or felicity.

On the whole, social life as represented in the Mahabharata may not commend itself favourably to the modern age with its claim to the Rule of Law in all matters of disputable allegiance to fundamental rights of man. There are, no doubt, many episodes in this story, reflecting the total want of fairness and natural justice in men even of recognized and established eminence of character and education as Drona. The pathetic situation in which Ekalavya found himself when faced with

the difficulty of having to go without a preceptor because of his low birth is hard to reconcile with in times as ours of equality of opportunity for all. But at the same time, we should not forget that even in these times people find it difficult not to infringe such definite codes and regulations of rights of individuals made inviolable even in written Constitutions. Knowing then human nature to be what it is, we would be hardly justified in making any sweeping remark regarding the grave injustices of those times. On the other hand, we get refreshing accounts of faultless behaviour as well as remarkable codes during wars and critical situations that arise when a nation is on its trial of strength. Thus we hear of battles never fought after darkness, of foemen who desisted from indulging in acts of enmity and vengeance once the cessation of military action was proclaimed for the day, of women and children removed with care from scenes of actual action during battles, and of warriors who never tried to hit below the belt. The armies before dividing for action always welcomed men of the opposite ranks to decide for themselves at the last minute even, whom to join. The freedom which was thus vouchsafed individuals during critical times of war may come with a surprise on us at the present day when people have to be prepared for conscription at all cost in emergencies. It is almost a challenge to all known literatures that the Mahabharata should be touching peaks of moral stature and manliness while at the same time plumbing depths of depravity and unimaginable littlenesses in human nature. Perhaps it is the reason why the epic has been often rated as a book that has to be more read in slow stages of digestion unlike the reading of the Ramayana which tradition has ordained as an

essential part of the daily ritual of the Indian domestic scene.

We close then this talk with a profound feeling that whatever may be the first rush of emotions on us or howsoever we may justify some of the episodes which war against modern notions of right and wrong, the story of the Mahabharata cannot be surpassed in its claim to description of grandeur of human character or exposition of great truths which, despite differences of race and nationality, are accepted as axiomatic principles of higher

life. The path of Dharma is the way to victory, is indicated in the opening verse:

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत् ॥

It epitomizes what later on gets unrolled before our eyes in the pages of that book. Indeed, our hearts get sublimated, our souls purified, as rampant ambitions end in disaster and long sufferings, patiently borne, reach a finale which is (शान्तिः) the same Peace, for which all countries of the world and all human races yearn for ultimately.

SRI RAMAKRISHNA THE UNIQUE

P. N. SRINIVASACHARI

Sri Ramakrishna is a universal preacher, teacher, prophet and saviour of humanity. He is a unique personality. Because he is unique, he is universal. The unique and the universal are one. His greatest contribution to Hinduism, to Christianity and Islam, to Religion as such, is three fold.

The first is his method of realizing God. Formerly it was said by the teachers of old 'either-or—Purvapaksha and Siddhanta'. But Sri Ramakrishna said 'not either-or—or mutually exclusive', but 'both-and—or inclusive'. If you accept this religion, you reject other religions,—that is 'either-or'. But Sri Ramakrishna said you can accept both because they have common points and the greatest common point in all religions is God, the goal of all.

The second point is that both Jnana and Bhakti are equally efficacious in attaining God or moksha. Jnana was taught to him by Totapuri, the ultra-Vedantin and Bhakti by Bhairavi Brah-

mani, the supra-devotee. He accepted both Totapuri and Bhairavi Brahmani. He realized God both personally and impersonally. The difference between the two is too subtle for us. Philosophers may go on controverting it, indulging in dispute for all time to come. But to Sri Ramakrishna, God is not a reality but a realization and so he said God is both personal and impersonal.

The third point is 'spirituality and service go together'. Spirituality is the vertical ascent to God who is our goal. Social service is the horizontal expression of godliness. Sri Ramakrishna taught that the spiritual and the social are one. That is the meaning of his pithy saying that jiva is Siva. If secularism is rampant in the world to-day, that secularism, according to the genius of Sri Ramakrishna, the genius of India which he represents, is spiritualized. No secularism will flourish in this country—, never did it, never it is and never will it be. If you

have more spirituality it will have to express itself in and through social service. If you practise social service, it has to find its heart in spirituality; benevolence and Brahmanization go together. This is a unique contribution of Sri Ramakrishna, not only to Hinduism, but to all religions.

His spirituality is spread throughout the world and wherever you go you have branches of the Ramakrishna Mission. Sri Ramakrishna is not a personality; he has

already become impersonal. He has already become Brahman and his Brahmanization now pervades and permeates the whole world. And that permeation is not through the physical body alone, but through the spirit, and what is spiritual is divine. So the pervasion and permeation of the teaching and the example of Sri Ramakrishna is the pervasion and permeation of God, who is our ground and supreme goal.

SRIDAM

DILIP KUMAR ROY

(continued from the previous issue)

For hours and hours he trudged alone
Under the full moon's golden glow :
The sky was drunk above, as was
His heart with beauty's wine, below.

He hummed in joy : 'O mystic Bard !
Eternal Lover ! King of Kings !
Will I be havened at your feet ?
Oh, why was I not born with wings ?

'How long's the road ! Could my soul's flame
This distance burn and time efface !
When shall I hear His voice that makes
Life's waste a flowering wilderness !

'O blessed am I that I was born !
I'll gaze on His eyes, the light's delight,
And drink in His Flute, envied of gods,
And laughter that repeals the Night !'

The ecstasy sustaining him,
He recked not of his weariness
And destitution, as he walked,
Cradling in heart the darling face.

The sun rose and then set again
When he reached at last the golden gates

Of Dwaraka where minstrels sang :
'Here none who seeks Grace vainly
[waits.]

Anon, the city's lights all flashed
And the palace glittered like a Queen
Bejewelled, who seemed, in pride, to announce:
'Here reigns the Lord, the Evergreen !'

It was a festal day : 'Long live
Lord Krishna,' yelled a jubilant crowd.
Here sang the youths, there damsels danced
And soldiers laughed with heads unbowed.

Noblemen stared : the sentinel
Once glowered at him, then looked away.
All frowned on him : 'How dare a tramp
And beggar loiter here today ?'

Discouraged, the simple Brahmin prayed :
'To whom but the Lord can I appeal,
Half-blinded by thy dazzle of pomp ?
O Saviour, save—the Way reveal !'

A causeless impulse made him turn :
Lo, the haughty sentinel now dozed !
The portals opened and, as he
Passed in, behind him swiftly closed.

'A miracle !' cried his heart athrill,
'The darkest, steepest path He lights !
Can the Master fail His slave ?—and who
Can bar the way when He invites ?'

He plunged into Lord Krishna's own
Dream garden and walked on air, but
[then,
As from all sides blithe laughter thronged,
His heart misgave him once again.

He hastened along when, suddenly,
A voice, deep-resonant like the sea's
Sent him a-quiver with delight
And his soul sang out : 'Oh, here He is !'

A gust now swept aside the blind
Of a window before him—when he
Had a glimpse of Krishna on His bed
Conversing with Queen Rukmini.

Abashed, he lowered his eyes and turned :
'Twas wrong to have trespassed thus,
unseen,
Upon the Lord and King, engrossed
In a love-talk with his lovely Queen.

Just then the Lord exclaimed in joy :
'Sridam ! Is it you, my boyhood's mate !
Oh, do step in—the door's in front
How can you, brother, hesitate ?'

But Sridam hung his head in shame
And stood transfixed, as though, in a daze,
Till, on a sudden, he found himself
Clasped in his old friend's deep embrace.

Before he knew, he was haled to the Queen
Of Dwaraka. To her Krishna said :
'Do fetch a bowl of water and lave
His feet : sit, Sridam, on my bed.'

The news took wings : 'A nondescript !
A man in rags ! dust-ridden and lean !
But the Lord Himself embraced the tramp
Whose feet are being washed by the
Queen !'

Agog, the men and women-folk
Thronged in at the door and whispered :
'Look !

There on our Lord's couch ! He must be
A great Sage come, incognito !'

The more the communion waxed, the more
The humble Brahmin felt distressed,
Till Krishna, motioned to them. They left,
When the Lord his old friend thus
addressed :

'O Sridam ! dear old friend ! How long ago...
And yet it seems as though 'twere yesterday,
We roamed the hills and dales in joy,
together !
How marvellous were those days of gold...
ah, those

Unforgettable days...do you remember,
When we, two brother-disciples, lived in
flawless

Harmony under the aegis of our Guru,
Sandipani, who called us his "twin sons"?...
When, with not a care in our guileless souls,
We, unappeased, would wrest from all we
touched

As ever-new and inexhaustible rapture !...
When hourly woodland Nature would unfold
Secrets unglimped, un hoped-for, fathomless,
Overawing us at every bend...imparting
The mystic message of her virgin soul
Through the whisperings of longing, sentient
things !...

When momentarily, from sunrise to sunset,
We thrilled to the dramas of countless lives
we saw

Enacted upon Nature's sylvan stage :
A thrill that was old and yet stayed even
young

Because our never-waning zest in things
Rejuvenated everything we met
And scanned—which, in return, conveyed
to us
Entrancing greetings of evolving life !

'O Sridam ! those were days of pure romance,
Now dead and gone...and yet I feel, some-
times,

A wistful yearning wafted on dream wings...
Or shall I say, a twilit intuition
Which, missioned from the sky, visits the
earth

Now and again, and says in a prophet voice :

"Nothing is lost...the past can never be dead,
Because it relives through its legacies
Of memories extending our heritage
Of wisdom no dust of Time can ever
submerge".

Rukmini, seated on the floor, looked on
And avidly drunk in His words as they flowed.
His dark and beautiful eyes now seemed
to glisten

As he sat on the bed beside Sridam. He said,
Placing a gentle hand on his friend's shoulder;
'But why are you so dumb? You have not
once

Looked at my face nor even greeted me
With a nod or smile! How have you grown
so shy?

Is it because I am a King today?
But nay, I am not a king to you, dear brother!
I am your Gopal, Krishna—playmate,
comrade.

Whom once you loved so well. Do lift your
eyes.

Am I not the self-same friend with whom
you played
And scoured the woods for wild fruit, coloured
stones,
Birds' nests and butterflies and God knows
what

We culled and showed our Guru who smiled
at them

And patted us on the heads as we described
The virtues of our great exhibits to him?
How rapturous were those halcyon days
of ours

When, lovingly, he would explain to us
The hidden imports of whatever we learnt
At his dear feet under the grateful shade
Of murmurous trees and thus grew—as I hope
We both did—in wisdom even as in our
stature!

He laughed and rushed on in a mock-solemn
air:

'But nay, we can't be fools at this late day,
After having drunk at the fount of mystic
wisdom

Night after marvellous night!' His tone
now changed
As Sridam, at long last, shot Him a glance.

'And what a wisdom! What a profound
knowledge!

Rich gift, of golden speech: Do you
remember,
How even those who came to flaunt their
learning,

Or to hold him at bay with logic, felt
overwhelmed
When, tranquil and serene, he discoursed on
The Vedas' mystic symbols or cryptic

Whose shadowy implications he transformed
With his mature and unerring intuition
Into a light that eloquently spoke
To the eager hearts of all who were true
seekers!

And how he would say: experience must
distil
Its essence into the coral core of wisdom,
Do you remember? And how a dreamy
smile

Broke out on his lips whenever we talked
of death

He countered, with a radiant certitude:
"Nay: the everlasting No of Rudra—echoed
By Nature dying, gasping—is eclipsed
By the everlasting Yes of Narayan,
When the One willed to be Many in His play."
So nothing in life could ever die, completely
Covering its traces: all all is conserved
And Death is but a maya, a make-believe;
For the Everliving flashes His mystic signals
Through the abysmal maws of the Dragon,
Death,

Announcing that He fashioned this our
dauntless

And multitudinous life for a deep *lila*
Of varying delight—of seeing Himself,
The One-without-a-second, mirrored in
Myriads of names and forms (even as the actor
Savours himself through the different parts
he plays).

Of manifesting through the changing rhythms
His Being's inviolate poise no change can mar.

Yes, how our great Messiah, through his love
Initiated us all in his vision,
Resolving the world's discordant elements
Into a mystic, vast, harmonious whole!

He gave a shiver of joy. 'But even his vision
Vast though it was in its unvalled purview,
Could never outvie the deep incredible love
That emanated from his luminous self.
Even as the mellow and spontaneous
moonbeams

Emanate from the beneficent moon:
A love that was so intimately human
And yet outsoared its human limitations
Which dog and stultify all human love.
Ah, shall we, Sridam, ever forget that day
So cataclysmic and, withal, so richly
Revealing, when at dusk, to fetch good fuel
For our Guru, we two went ever farther on
And, to our dismay, suddenly discovered
That we had lost our way! We felt so sad
To think our Guru would miss the fuel,

when, in a flash,
Barked clouds like hounds of hell, and rain
and sleet

Poured and poured and the skies rang out
with doom's
Deafening trumpets—and the monstrous trees
Like helpless infants shrieked, convulsed
with terror,

As, intermittently, lightning's javelins
Laid low, in flames, some of the stateliest
trees,

Which the howling winds acclaimed with
cruel applause,

Till, in the twinkling of an eye, the earth
Under our feet became a mass of rushing
And roaring swirl—a veritable deluge!

And then, do you remember, how you and I
Two waylost striplings, delirious with fright,
Deemed 'twas the end of the world and
ran and ran:

But who could refuge give when all were
orphans?

And it was you who said this on that night,
Do you remember? And I nodded wanly,
When we spied a darkling mound nearby
which we

Clambered up, breathless, hoping against
hope,

Repeating but the Guru's saviour name!
And how we prayed together fervently
And what a prayer it was—indeed, irrational,
But how moving in its simple penitence!

We said: "O Guru, you who do know all,
Must have divined that we had, wickedly,
schemed

To steal some straw from a neighbouring
peasant's hut

And so surprise you all the more. That's why
Lord Siva on high, in wrath, has punished us
And made us lose our way. But you, being
greater

Than Siva, should have circumvented Him.
But nay, perhaps we deserved this, since we
Delinquents, failed you in your hour of need.
But in the shadows, alas, we could not see
That we had strayed far into an alien tract!
We grieve, indeed, that we are chastised so,
But rue even more because we could not fetch
The wood you needed badly in this cold.
That we are made to expiate our own sins
Is meet: but what does make us saddest is
That for our sins you, too, have had to pay!"

Then with a smile and glance at Rukmini:
'And so we waited, clinging to each other,
Till, after a while, the storm and torrents
ceased.

Even then we dared not leave the mound
when, lo,

We saw afar a torchlight-flash—and then
Did not our twin hearts bound with
joy, joy, joy—

When we saw our Guru's figure loom ahead!

He called out: "Ho, my children!
Are you there?"

We answered yelling: "Yes, O Guru, we are—
Up on this mound!" He cried: "Lord Siva
be praised!

But do not descend—it is dark, I am coming."
Oh, what a last hour rescue, Rukmini!

You will never never be able to conceive
The release we two felt when he came to save!
And when had a Guru ever looked on earth
More like a heaven-sent saviour than he did
On that memorable night when he held
us close

And we snuggled against him, smiling through
our tears,

Finding rest and asylum, at long last,
Like babes in mother's bosom!...Then
he spoke

body. These two are separate, like the kernel and the shell of the coconut while its milk dries up. The Atman moves, as it were, within the body. When the "milk" of worldly-mindedness has dried up, one gets Self-knowledge. Then one feels that Atman and body are two separate things. The kernel of a green almond or betel-nut cannot be separated from the shell. After the attainment of the knowledge of Brahman, the "milk" of worldly-mindedness dries up.'

Man has his freedom only in God. The life of the ungodly is really that of a slave, however much he may prate of his boasted freedom. Only the godly and the virtuous and the Self-realized are fearless even in the face of death. It is only when a man has become inwardly free, emancipated from the promptings of lustful passions and desires, from the capital vices of pride and sexual craze that a man becomes inwardly free, and it is this freedom that is the prerequisite for us to work for the other freedoms, viz., political, economic, social and cultural. When a man is inwardly free, then all other freedoms follow him. That is the meaning of that great dictum of Christ: 'Seek ye first the Kingdom of God and His righteousness and all other things will be added unto you.'

The fundamental error of Marxism, Socialism and other political philosophies is the same as that of the Capitalists and *laissez-faire* democracy that they place material man before, and even at the expense of social and spiritual values. While the imponderable values are divorced from man, his economics and politics are bound to lead him to misery and inward unhappiness. Those philosophers and sages who have taught us about the real nature of man, the distinction between body and spirit, embodied soul and the Eternal Spirit, between *jivatman* and

Paramatman were themselves men who had known and even practised the doctrine of the sword. It was when they found the principle 'might is right' is wrong and unhelpful for leading men to real, true, lasting happiness that they pronounced halt to their militarism and soulless money-economics and spineless, valueless politics and taught the weary world that the way to peace and happiness, prosperity and real freedom of both inward spirit and outward socio-economic betterment sprang from Self-knowledge, self-control, self-purification and the subsequent Self-realization. Asoka and Ignatius of Loyola are examples. Only a God-guided life can give orientation to life and lit up the dark corners of human pilgrimage here below.

In this mighty struggle that is today being waged between religion and irreligion, we are on the side of religion. In the tussle that is going on between the forces of God and anti-God, our weight we throw on the side of God, knowing full well that, in the end, all will be well with those individuals and nations who have steadfastly held on to the torch of that Self-luminous God, the alpha and omega of the universe and of the tiny *homo sapiens* crawling here below. The merchants of irreligion and godlessness have made a big show and pomp of their material aggrandizement and have laughed at God and spiritual values. But God is not mocked. The nemesis of this thoughtless, skin-deep empirical life has reaped its victims in their millions of frustrated, neurotic and psychopathic individuals from all nations who have indulged in those vices which follow the philosophy of 'eat-drink-make-merry and tomorrow we die'. Shakespeare has well said:

'The gods are just, and of our pleasant vices
Make instruments to scourge us.'

The paradox of their lives consists in this that glorying in their self-advertised freedom they have become slaves of their vilest and the most animalish passions. These political free citizens, in order to safeguard themselves, need an iron belt around them and a fortification around their mansions with thousands of bodyguards and security police and military forces to protect their vested interests. Hitlers and Mussolinis could not go out unless they were heavily guarded. Contrast them with those prophets and saints who were really inwardly free with the freedom of God. They could go unarmed and unprotected and speak to the people and inspire confidence and idealism in their hearts. That was Gandhiji.

It is no small wonder that our youths, trained as they are in such exotic traditions of political and economic philosophies, with little or no hold on the cultural moorings of the Indian nation, indulge in strikes, loot, arson, house-breaking and rape and other crimes which are more than mere sporadic incidents today in this country. No, ends never justify means. Holy ends are to be achieved through holy means. Human goal is to be reached through human and humane means. We are not brutes and animals to behave in a brutal and animal way. Yet, is not this vandalism indulged in by the flower of our youth, sub-human and nearly animalish in essence?

Freedom, real freedom of man, then, springs from knowledge, Self-knowledge,

vidya, *brahmavidya*. Slavery comes from ignorance, *avidya*. As long as the enveloping sheaths of cosmic illusion are not removed and man is not brought face to face with God, the Real, there is no hope of attaining real freedom for man. Our political action and struggles for socio-economic justice must all be animated and flow from that essential freedom of man which consists in Self-knowledge and Self-realization. Without that, political and economic freedom is the sure road to slavery. Nay, even the conquest of the world without self-conquest is ruinous. Hence the saying: 'What does it profit a man if he gain the whole world, but suffers the loss of his own soul?' His soul or *atman* is the essential thing to be taken care of, not glittering gold and glamorous sex-exhibition. Will the growing tides of immoral and stupid films and cinemas kill the essential spirit and ideals of man's freedom, *mukti* or emancipation which Indian Rishis have bequeathed to us as our permanent legacy? Will India be a mere carbon-copy of the West, imitating their socio-economic and political pattern without going deeper into the life of the Spirit? Will our leaders lead our youth to the path of Real Freedom in God or mislead them to the decorated dolls of sham libertinism and hedonism and *goondaism* in the name of freedom? Let us reply honestly and work for the freedom of the spirit of Man and banish or kill all agents of slavery from amidst us.

We believe that every being is divine, is God. Every soul is a sun covered over with clouds of ignorance; the difference between soul and soul is due to the density of these layers of clouds. We believe that this is the conscious or unconscious basis of all religions, and that this is the explanation of the whole history of human progress either in the material, intellectual, or spiritual plane—the same spirit is manifesting through different planes.

SWAMI VIVEKANANDA

Why does our attempt at meditation fail? Because we do not know the correct principles of guiding mental movements. We have first to realize that meditation involves a canalization of thought-currents along noble lines. As in a river, there must be a *flow*, as against stagnancy. And this flow must be kept *steady* by special effort. To continue the figure of speech, the canal too must be of the proper length and breadth to permit the picking up of friendly 'convoys' bound for the same destination,—convoys carrying items capable of making our voyage *enjoyable*. In other words, we must learn the art of looking at our Chosen Symbol from as many novel, attractive and inspiring angles as possible. There must be scope for an 'eloquent' mental talk within it. The auxiliary scenes called up from within must also be full of art and graceful movement. Lastly, the reactions from within while viewing our own presentation must be characterized by depth, expansiveness and sublimity, sufficient to *invite* 'effortless' repetition. In a way, we have to carry out, in a world of self-created thought, what in the world of material objects skilled attendants do while decorating images in big temples. Like others, they too have the usual stock of common flowers, sandal-paste, lights, silks and jewels. But the genuine artist's eye and hand can arrange them, day by day, in most original and enchanting combinations by suitable adjustments of colour, shape, number and position. The total effect aimed at in either field,—the meditative or the ritualistic—is such as to make all other attractions look petty and even mean.

Sri Ramakrishna knew this art in all its reaches. It will be a means of widening and beautifying our own thought-world to group the main activities of his life under new and newer headings. We may get a double-benefit thereby,—one in the *effort* expended to make fairly reasonable and stable combinations, and the second, in the resulting *rapture* taking *deeper root* in us through joyful repetition.

To take only a single, restricted angle: let us have a look at the big span Sri Ramakrishna's disciplines covered. One noteworthy feature about him is that he *accepted*, with almost childish simplicity, most of the situations that presented themselves before him. Secondly, within a very short time, he *assimilated* the valuable lessons they could teach him. Lastly, he *transcended* them, evolving at each step more comprehensive harmony than the one he attained before.

PRIEST TO SAINT AND TEACHER

His early years were spent in his village home. There no one did or could compel him to pick up even the little education that was available. But, coming to Dakshineswar, he steadily outgrew all such limitations. He dropped his objection to partake of temple offerings. He also agreed to officiate as a priest. But the moment he was in daily contact with the image, the common doubt assailed him: Is there any living principle behind the image? To him doubt meant an immediate plunging into an enquiry. And in his dynamic personality, every emotion shot up quickly into its climax. Sadhana followed sadhana, vision followed vision—

Kali, Rama, Krishna, Jesus,—Hindu and non-Hindu Ideals—entered into him with an *abiding* creative significance. Their total effect was to transform him into a spontaneous awakener of spiritual impulses in sincere seekers. From being the follower of a single creed, he passed into the position of a harmoniser of all creeds. From the worshipper of forms, he passed into a realization transcending forms. Usually we find people becoming adepts of one kind—a priest, or a saint, or a teacher. Ramakrishna combined all the three talents in himself. Indeed he stood triumphant, embodying the truth that temples and priests can prepare the way for developing the saint and the teacher. And whom did he teach? The very educated townsmen who gathered round him in the closing years of his life. It will be a fitting tribute to his memory if the seeds of sublime strength and peace he scattered from Dakshineswar can be carried, in the first place, to the needy in the *villages*, everywhere, with even a fraction of the holy spirit that animated him!

MARRIAGE AND MONASTIC VOWS

Sri Ramakrishna's inner harmony surmounted contradictory situations. For example, when marriage was fixed, he accepted it and co-operated cheerfully. With equal joy he welcomed monastic vows, when they came in their turn as well! The meeting with Sri Saradamani showed the surpassingly creative power of his vision of the Divine. It made her an equal sharer in his realizations during his lifetime, and his successor in spiritual misistration after his passing away. He thus demonstrated the perfect equality of the sexes in the spiritual field. Rather

he demonstrated that the spiritual Reality transcends all barriers, including sex.

ORGANIZATION AND FREEDOM

Most of the educated young men Sri Ramakrishna contacted belonged to the Brahmo organization. He thus understood the value of combined effort in the spiritual line. He himself was a teacher of freedom. The diverse elements that flocked to him wanted freedom. And what a diversity! They included the educated, the uneducated, the rational, the emotional, the active, the indrawn, the individualistic, the patriotic, the lay, the monastic, indeed, all possible types! He accepted them all with equal love. For to him they all appeared to be the same Divinity in different forms. He 'guided' them, no doubt; but he felt that the Divine Mother was doing it through him. He refused at any time to substitute his own superior will for theirs. He wanted them to see better with their own eyes and to move forward on their own feet, without undue influence from himself on them. Thus, slowly evolved a novel type of organization without coercion or regimentation, its strength springing from its very diversity and the possibility of its members working for a common Ideal with *growing dignity* and *inner freedom*! If we cultivate a little of this all-embracing yet transcendent harmony, we shall achieve our own liberation and at the same time help to create a better world, representing our noblest dreams. But the formula shall be what Sri Ramakrishna showed: Accept, assimilate, then transcend!

अग चरैवेति !

SUBANDHU

IN RETROSPECT

The 30th Indian Philosophical Congress

The Thirtieth Session of the Indian Philosophical Congress was held at Nagpur in the month of December 1955. Year after year for the last thirty years the teachers of philosophy have been conferring together about not only the perennial problems of philosophy, but also they have been seeking to answer the more pressing problems of modern man. The session at Nagpur was no exception. Under the expert guidance of our young and energetic philosopher, Dr T. M. P. Mahadevan, President of the Session, the philosophers gathered at Nagpur, discussed various interesting and important questions.

The deliberations began with a welcome to the delegates by the Vice-Chancellor of the Nagpur University in his capacity as the President of the Reception Committee. He said that it is significant that philosophers should choose to meet at Nagpur, the meeting place of different cultures. Science progresses in horizontal lines, but philosophy cuts across the pattern of time and raises problems which remain while the individual philosophers may not remain. He said that we in India need a philosophical outlook more at the present day than at any other time before, and he expressed the hope that such a philosophical outlook may influence the ideas of Reorganization of our nation at every level. The Chief Minister of Madhya Pradesh, Pandit Ravishankar Shukla, then inaugurated the Session. Speaking in Hindi, he said that we have a hoary tradition of philosophers, saints and kings who were essentially sages. In our own time we had an example in Mahatma Gandhi who forged the weapon of truth and non-violence. Our victory in the struggle for Independence is the victory of our philosophy of life and of human values. The mighty discoveries of technology and science must be tempered with the moral idealism of our philosophy, if humanity is to survive. This is farthest from suggesting, he maintained, that we should shut ourselves from the impact of modern science and

technology. Both philosophy and science are quests after truth. We cannot merely have a revival of our old ideas. We have to assimilate the sublime in both and build all-round, bringing to bear on philosophical speculation the findings of science, of psychology and developments in other fields of knowledge. The Governor of Madhya Pradesh, Sri Pattabhi Sitaramaiah, then addressed the delegates. He said that everyone is born into a world of philosophy. Everything good and bad is explained in terms of some philosophical truth. In the West, the development of philosophy was centered round personalities, but in India philosophy developed in terms of ideals and values. It is the ideals that are remembered even after the personalities are forgotten. The Governor exhorted our Universities to pay more attention to the study of our philosophy. The Vedas and Upanishads which are full of wisdom and the Gita which preaches an attitude of *vita-raga* must be studied by all.

The President of the year, Dr T. M. P. Mahadevan, is considered a philosopher of acumen and integrity not only in our country but also abroad. The subject he chose for his Presidential Address was apt in more senses than one. In these days of atomic fission and explosive tensions, it is imperative on the part of the philosophers to draw the attention of men to the essential nature of man so that he may not forget himself and get lost in the wonder of his own discoveries. The 'Rediscovery of Man' was a stirring appeal to man to behave in a rational manner. The President pertinently asks: 'Is happiness or wisdom to be measured by the number of things we own, by the length of life, the standard of living, or the power we have acquired over the elements?' However, the task of philosophy has not been solely concerned with the inner life. Philosophers have been dealing with the 'Externals' of life both in the West and in the East. But in the West this 'externalization' has gone to such an extent that it has given rise to a species of philosophic thought known as

logical positivism, whose votaries have tried systematically to show that metaphysics is meaningless and that it is only a misconception due to language that gives rise to most of the philosophical problems. They have tried by analysis and formalization to reduce the language of all sciences into a common language which may be styled physical language.

As opposed to this trend in philosophy, Dr Mahadevan maintained, there has come to be a philosophical movement in the continent known as Existentialism. It is a mood in which the philosophic spirit counters the contemporary crises. To the Existentialist man's *essence*, is in his existence and by man, the Existentialist means the free, self-creating and self-transcending subject. It turns the attention of man on himself. The social sciences and the physical sciences study man as a body, mind, citizen, wage-earner, etc. But this is not enough. To know what man is, his *essence* or his inner nature must be known. This fact is recognized even by scientists, said Dr Mahadevan, as evidenced by the monumental work of Trignant Burrow and his associates working for the Ligwyn Foundation. These people have postulated a new method of studying physiology and pathology known as phylobiology or phylopathology. It is a technique of internal analysis using which they have discovered that there is unity in the nature of man and corresponding unity in the nature of the world. This unity achieved by phylobiology is only at the level of physiology. The same is achieved at a higher level by parapsychology in the realm of mind. The task of parapsychology is to demonstrate the reality of the extra-physical mind through controlled experiments, and it has shown the absurdity of epi-phenomenalism.

After thus discussing the modern Western contribution to the search for the inner nature of man, Dr Mahadevan pointed out that ego-centricism is not true inwardness, for the ego is outer to the ultimate reality which is the spirit or the Self. The true Self is not a mere subject set over against an object.

The technique by which the 'inner' self is to be realized is the method of 'inward' search. The advance is made from the outer to the inner, from the gross to the subtle. This path is referred to as intuition for want of a better term. To the Indian this method is *Yoga*, and according to the Advaitin the sovereign yoga is *jnana*, the path of intuitive knowledge.

Dr Mahadevan, in conclusion, said that the mortal illness which afflicts the modern man is excessive outwardness. True happiness lies within. It can be attained only by him who is not misled by the outer look of things, but succeeds in getting at their soul and rediscovers there his true Self.

This brought to a close the inaugural function of the Congress. After this we settled down to the regular routine of the Congress. The Logic and Metaphysics Section was headed by Prof. Pravas Jivan Chaudhury, Professor of Philosophy, Presidency College, Calcutta. In his presidential address on 'Knowledge and Truth', he maintained that knowledge at its most elementary stage is bare sense-experience. At this level, knowledge is neither true nor false. After examining the several levels of epistemological experience, he reaches an absolute criterion of truth which he characterizes as self-consciousness. The lower modes of thought contain this self-awareness implicitly. By several stages of doubt and verification, we reach the Self which is the original of our ideas of truth and falsity. He pointed out how a purely intellectual theory of the Self or Brahman tends to make it an abstract nothing, whereas a phenomenological enquiry of the sort he has given us tends to correct this tendency.

Madam Sophia Wadia, presiding over the Ethics and Social Philosophy Section, pleaded for a right moral discipline as the urgent need of to-day. She said it is the philosopher's task to reawaken man's spiritual intuitions and help humanity to regain its faith in the existence of the moral order of the universe. Mind which is both divine and demoniacal acts as the tempter in its lower aspect and as

NOTES AND COMMENTS

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the redeemer in its higher aspect. It is the universal, impersonal, great principles of Moral Law which make possible the creation of the New Man. These moral principles are the corollary to the great Truth of the existence of the divine omnipresent principle of life. Hence when man recognizes the one, he also recognizes the other.

Prof. A. S. Narayana Pillai of the University of Travancore delivered his address to the Psychology Section on 'The Psychology of Aesthetic Experience'. He deplored the neglect of the psychological study of aesthetic problems. He outlined the role of the artist as a creative agent and said that the evidence which is introspective in nature must be carefully analysed psychologically. The problem of aesthetic contemplation or the response of the appreciator of art must also be carefully analysed psychologically. There is no doubt that aesthetic experience transpires at the emotional level, but the problem is about the distinguishing characteristic of aesthetic emotion which lends such an emotion a value. Prof. D. M. Patel, Reader in Philosophy, M. S., University of Baroda, spoke on the 'Teaching of History of Philosophy', as President of the History of Philosophy Section. He brought out several interesting points in the course of his address and said that because philosophy, as evidenced by the teachings of saints like Sri Aurobindo, has transcended the rational frontiers, that it has learnt to know the nature of the Real. The trend of modern philosophy is according to Prof. Patel, more towards a comprehensive outlook on life than towards building intellectual system.

There were two interesting symposia, one on the 'Nature of Error' and the other on 'Should the State be Secular?'. In the first symposium, the participants discussed the various problems relating to erroneous judgment and the criterion for truth. The second symposium gave rise to many conflicting opinions about the meaning of the word

'Secular' and the plea of liberty in the State.

The papers that were read at the conference gave an indication of the swing of thought in philosophical circles. The philosopher is no more merely interested in the intellectual aspects of philosophy, but is very anxious to translate these in terms of practical life. The Gandhian principles of conduct were discussed and avenues of practical applications were sought. The evidence for the existence of the Self as revealed by parapsychology was explored. The revelations of the History of Philosophy in the field of knowledge and truth were considered. The possibility for the mind to distinguish between truth and error and the relation between God and sin were some of the problems debated.

The conference this year is a landmark in the history of the Congress in more ways than one. Our Executive Committee President Prof. A. R. Wadia, retired after a long and capable term of service rendered to the Congress. It was indeed a shock to many of us, younger delegates, to know that he was relinquishing his presidentship, for we always thought that the Congress and Prof. Wadia were synonyms. It was with great reluctance that the General Body accepted his resignation. Prof. Humayun Kabir was chosen as the next President. In spite of his varied tasks, Prof. Kabir has always found some time for philosophers and philosophy. Therefore the General Body of the Congress felt that he could be good choice to succeed Prof. Wadia.

The delegates of the Congress were housed in spacious and comfortable buildings. The volunteers were exemplary hosts and took good care of their guests. Prof. Ramanathan, our local Secretary, was always cheerfully present almost everywhere. It was indeed a gainful time that the delegates had at Nagpur.

SARASWATI CHENNAKESAVAN

Rehabilitation of Hindu Society: The Problem of Our Submerged Millions.

About a third of Indian humanity are by Indians themselves considered backward people. This is the most poignant problem of India which makes the question of 'Rehabilitation of Hindu Society' a very urgent one. Hindus will do well to see the point that notwithstanding all their eloquence about the glories of *Varnasahma dharma* and all that something has been very wrong in the practical application of the Hindu social system which kept about a hundred million people submerged down the ages.

What the Hindus require to do today is to make their philosophy go into intensive action in an all out attempt to raise the suffering millions to a state of being befitting the descendants of Rishis. When more than half a century ago Swami Vivekananda said, 'For the next fifty years this alone shall be our key-note—this, our Mother India. Let all other vain Gods disappear for that time from our minds. This is the only God that is awake, our own race, everywhere His hands, everywhere His feet, everywhere His ears, He covers everything', he meant this. He wanted our philosophy to go into mighty action and this he called Practical Vedanta.

The Mahabharata—Epic Chronicle

The Mahabharata—Social and Legal Justice

One hears so much about the necessity of increasing the wealth of the nation. And so much is also being done towards that end. But the pity is that the term is understood in a narrow and restricted sense, which is 'economic'. This secularistic notion of wealth is a symptom of mercantile malady from which the world has been suffering for centuries. Humanity requires to chasten its

conception of wealth in such a way as to include wisdom in its category. India has a rich store of such wealth in her Sanskrit literature.

One of the richest mine of wisdom in the world is the *Mahabharata*. Our efforts at augmentation of national wealth should, therefore, include literary excavations of such national wisdom stores. The AIR, Madras, evinced good imagination in arranging such a probe into the Mahabharata in 1955, following the one on the Ramayana in 1954. One of the series of talks on the Mahabharata (by Swami Nisreyasananda) we have already published in these columns in December '55. We are presenting here by kind permission of AIR, Madras, two more talks on the same series: i. the Mahabharata—Epic Chronicle by Professor Dr. V. Raghavan M.A., PH. D., broadcast on September 18, '55: ii. Mahabharata—Social and Legal Justice by Sri K. Chandrasekharan M.A., B.L., broadcast on November 3, '55.

Slavery and Freedom

All things are not so well in India as one would wish them to be. Not a little headache is being created in the country by our young folk who seem to be going by a path which inevitably leads to inglorious ends and the defeat to all our cherished national aspirations. In this earnest article Sri Anthony Elenjittam analyses the root causes of this extensive malady and shows where and how to seek for the remedy.

In Retrospect

Srimati Sarasvati Chennakesavan, M.A., Asst. Prof. of Philosophy, Pachaiyappa's College Madras, here reports the 30th Indian Philosophical Congress held in Nagpur in December 1955.

INDIA'S GREAT PROBLEM OF EMOTIONAL INTEGRATION

In a very sad tone said Pandit Nehru the other day in Parliament that the violence which swept over the country only recently in the name of States' Reorganization has given him a terrible shock and a sense of failure, which he did not often have. This 'sense of failure' has been perhaps the nation-wide feeling with all men and women of goodwill, who cultivate the habit of thinking. These incidents have brutally bared some of our national weaknesses and cruelly shattered some of our illusions. They have humbled our proud heads before the gazing world. More than all this they have emphasized the truth that the political unity which our Constitution has given us is weaker than our spirit of separatism; and that India has yet to get emotionally integrated into a new unity of nationhood.

This emotional integration not granted, it is not impossible for India to go to pieces. When the conception of nationhood is yet the most potent and powerful means of managing human affairs in the world, India, like any other nation, has to take the question of national solidarity very seriously.

By now we should have understood that mere politics cannot emotionally integrate India, rather it can divide. So we have to seek for the means of integration elsewhere also. Even when India was politically dis-united, the very word India conjured up a sense of unity. This sense of unity is largely the contribution of the basic religion and culture of India. Unless cohesive compulsion of the political instinct is liberally supplemented by the voluntary and chastening motive power of the basic factors of religion and culture in India, we may well look for the perpetuation of the sense of separatism among the people of India. People's concept about the nation requires to be spiritualized. That is to say that nationhood must not be only a conception of secular unity. In the days of national struggle our *mantra* was VANDE MATARAM. The country became the deity here and evoked the devotion of child-

ren as the Divine Mother would. Countless people smilingly gave their lives chanting that *mantra*. Some people are apt to imagine that the national unity of those days was the creation of the necessity of driving away the enemy of the country. Well, this is at best a quarter truth. It was the devotion to the Mother that was in the country that brought about the emotional integration of the nation. Countless were the songs which were composed and sung in those days in praise of India as an uplifting unitary conception.

And what happened after Independence? How many songs and poems have been composed in praise of India after the coming of Independence? In this country soaked with religion suddenly some negative genius arose and unnecessarily called India a secular state. It was a shattering anti-climax. The adored and worshipped deity suddenly became a republic, a state, a federal state and a secular state at that. Whatever meaning you may give to the word 'secular' the word had its own association and genius which destroyed those fine psychological associations which one had with the India of VANDE MATARAM. It is very difficult to conceive of the lotus feet of the secular state and bring one's heart's homage there as one could easily do in regard to the India the Mother. The spiritual content of one's heart's relationship with the country has already suffered annihilation. What has remained is the relationship of self-interest. In this world where this world alone is real, in a state which is secular, which tends to believe in materialism as a piece religion, my Bombay is an ultimate reality, my getting a chunk of another province is a real gain; there is no reason—whatever the pensive star-gazers may say—why I should not break open the other fellow's head when it serves the purpose of my province's self-interest. This most deplorable pass of things is an indirect outcome of the substitution of India the secular state in place of India of VANDE MATARAM.

Now if we really want to integrate India emotionally we must somehow get back the spiritual content of the conception of our nationhood. One of the ways of doing this is to culture the places of pilgrimage in all parts of India. Imagine the vision of a man who in the ninth century traversed the entire length and breadth of the country and established four monasteries in four corners of the country for the spiritual solidarity of the nation. This was Sri Sankara. Even today his great work continues to bear fruit. But we are so sadly lacking in vision, that we tend to ignore the very basis on which we have to build the national unity. Everywhere in the world best type of men who seek for a foolproof ground for, a united world and humanity draw inspiration from Sri Sankara's philosophy. As such Sankara belongs to humanity as the greatest expounder and teacher of perennial philosophy. Not withstanding our grandiose plans for the prosperity of the nation our national, or rather international shrines like Kaladi, the birth-

place of Sri Sankara, have not yet drawn our adequate attention.

It was, therefore, gratifying to note that President Rajendra Prasad during his recent pilgrimage to Kaladi drew the attention of the people of India that Sankara's birth-place deserved better attention.

Now one great question arises here. In a socialistic state where the major sources of production gradually become the property of the State, as it were, the state assumes all responsibility of national building endeavours. In the day of egalitarianism surplus money has to find its way to the national exchequer. All the national efforts requiring large funds therefore become the bounden duty of the State.

It is, therefore, hoped that for the sake of national solidarity dependent on the emotional integration of the people, the State will from now on find its way to cultivate our places of pilgrimage and national shrines like Kaladi.

15-2-'56

THE CLOSING AND THE OPENING YEAR OF THE VEDANTA KESARI

In these days when 'Planning' is so much in the air, one feels oneself backward if one fails to submit a draft-plan for one's work at least for the year to come. But experience shows that in journalism, even in religious and philosophical journalism, which has more or less to deal with perennial issues, planning often proves to be an unrealistic endeavour. The urgent and the immediate always intervenes in this fast moving times of ours. And to ignore the urgent and the immediate is to ill serve the ideal.

In a similar note in April '55 we wrote, 'Such urgent thought-situations may arise during the year that we shall have to bow to the urgent and the immediate as we had to during the volume which closes with this issue.' Indeed, urgent situations arose this year too and we had to waive the previous

project which we had been working out editorially in favour of a new one.

We noticed that out there were salesmen of religion who made no secret of their plans to undermine Hinduism in India. And the Hindu social anomaly of the day gave them a ready handle. There were also lurid reformers among Hindus,—well-meaning though unbalanced,—going about crying down things and confusing people. At a time when Indian culture and civilization were in a melting pot, as it were, such mischievous and misguided propaganda could not be ignored without allowing grievous harm to be done to the future of this civilization. We, therefore, took up the issue rather seriously. And once we did so the issue took ourselves up and we had to work on the problem practically through the whole volume and yet our deliberations are

not over. But we are glad that we took up for serious consideration this urgent issue which involves the future of 85 per cent of Indian population generally, and a third of it—more than a hundred million submerged people—particularly. One cannot put Indian affairs to constructive order before one has set about solving this problem.

There are ever so many people ready to tell how that is to be done. If we reject the counsels of many of these anxious preceptors it is because they are all disposed to cut the roots in order to salvage the tree. We have here endeavoured to say that there are Hindu solutions to Hindu social problems. And those benefactors who come rushing with homilies but are reluctant to acknowledge this fundamental fact are not the real benefactors of the submerged humanity but mere salesmen of their creed. Those who seek to serve the underprivileged by first upsetting their religion are not their friends. Swami Vivekananda exhorted the nation to know

how to raise the masses without upsetting their religion. It, therefore, turned out to be an important issue with us to expound the Hindu way of the rehabilitation of the Hindu Society. In doing so we have meant disrespect to none though one should have at times found us calling a spade a spade. The series on the 'Rehabilitation of Hindu Society' has to be carried over to the next volume in some issues to follow.

As to our residue work on the ideal of Service we shall wait for an opportunity.

* * *

The serialization of the translation of the 'Mahanarayanopanishad' and 'Sridam', the recreated Bhagavata-story, will continue in the next volume until they are concluded. Subandhu will continue to write in the column 'Charaiveti'.

A considerable part of the May '56 special number of the Journal which will carry valuable reading material will be devoted to the study of the Buddha and Buddhism. 4.4.56

REVIEWS AND NOTICES

The Renaissance of Hinduism: BY V. RAMAIA, B. E., M. I. E. (IND.) CHIEF ENGINEER, S. I. RLY (RETD), WITH FOREWORD BY JNANA-BHASKARA SRI K. S. RAMASWAMI SASTRIAR, B. A., B. L., (RETIRED DISTRICT JUDGE), Pp. VIII+270, 1956, GITHA PRESS, MALAIVASAL, TIRUCHIRAPALLI.

The 'Renaissance of Hinduism' is 'an attempt to spread the truths of Hinduism in an easily understandable manner and is, at the same time, an appeal to all Hindus to co-operate in the task of resurgence of their glorious religion'. The author is of the view that 'a renaissance of the Hindu religion on a puritan model is a *sine qua non* for its survival, and for the preservation of Hindu culture in its pure and nourishing form'. And the resurgence that he pleads for is based on the Bhagavad Gita. When the author stresses

the necessity of the renaissance on a 'puritan model' he is painfully aware of the changed circumstances for which the ideal must be suitable. No better ideal could be thought of and recommended than the one contained in the Bhagavad Gita; for the Gita ideal of Swadharma is flexible and is no bar to progress. 'The Bhagavad Gita', says the author, 'is a symposium of the Hindu religion which fulfils the needs of all types of persons, intellectual, mystic, emotional, energetic and so on.' So in the preparation of the book, the author has taken the Gita as the basic text. From the second chapter of the book onwards, each chapter corresponds to the eighteen chapters of the Gita in regular serial order. The exposition of the text is lucid and its application to present day problems is apt.

The last chapter entitled 'What should be done?' wherein he discusses, *inter alia*, caste

and caste distinctions and temples and image worship is interesting.

The get-up of the book is unpresentable. The errata list should have been more carefully prepared. R. BALASUBRAMANIAN

Khadi (Hand-spun cloth) Why and How?:

BY M. K. GANDHI, NAVAJIVAN PUBLISHING HOUSE, AHMEDABAD; PRICE. RS 3/-.

This book edited by Sri Bharatan Kummappa purports to rearrange and bring up-to-date the earlier publication entitled 'Economics of Khadi' (1941) which gave Gandhiji's writings on Khadi in chronological order. As early as 1921, Gandhiji offered the spinning wheel in response to what appeared to him an irrepressible challenge of those times—'The only question that a lover of India and humanity has to address himself to is how best to devise practical means of alleviating India's wretchedness and misery.' Besides tackling the 'disease of the masses' which is 'not want of money' but 'want of work', spinning, in Gandhiji's judgment, constitutes a special aid to Harijans and further facilitates the observance of brahmacharya. 'So quiet and gentle is the motion of the spinning wheel that it has been known to still the passions of those who have turned it in the fullness of faith.' (*Young India*, 27-5-'26.) In a most forceful manner, Gandhiji sums up the virtues of Khadi. 'Khadi is the symbol of self-help, self-reliance and freedom not merely of individuals or groups, sects or clans, but of the whole nation.'

In the early stages of his writings, Gandhiji is highly uncompromising in his conviction that Khadi is the sole and sure panacea for the economic and social ills of the community. He would concede 'no room for mill cloth, whether foreign or Indian, in our domestic economy' for, in his opinion 'the nation will be all the better for its entire disappearance'. Some years later, he displays an inclination to 'allow indigenous mill cloth to supplement Khadi'. According to Gandhiji the laws of Khadi economics 'are essentially different from those that govern general economics'. To an economist, Gandhiji seems

to indicate in Khadi production a case of supply creating its own demand. To a large extent, this is correct. Since 1935, Gandhiji imparted more of vigour and poignancy to the role of Khadi in rural reorientation. During the early forties, he underlined the need 'to make Khadi serve the needs of villagers themselves first and foremost'. Throughout the evolution of his advocacy, Gandhiji saw in hand-spinning a comprehensive endeavour designed to reconstruct the total life of the common man. That was why in reply to a question relating to his contention about Khadi after 'we have got our freedom' (p. 230), Gandhiji wrote thus: 'I have no doubt that spinning and weaving of Khadi are more important than ever if we are to have freedom that is to be instructively felt by the masses of the villagers of India.' (*Harijan*, 21-12-'47).

Today we are at the threshold of a Second Plan whose basic strategy has been unequivocally formulated in the language of industrialization. In a concrete sense, this trend does in itself constitute a denial of social faith in the exclusive virtuosity of the *charakha* as the only means of national reorientation at any rate in the sphere of economic progress. Obviously, the spirit of Gandhian message and entreaty will have to pervade the consumption attitudes of our people. A gratifying feature of the Second Plan is its special emphasis on Khadi, handicrafts and small scale industries to which have been allotted Rs 200 crores. While recognizing the valuable part which Khadi spinning is destined to play in the future set-up of our economy, we should on a realistic appraisal envisage it to be mostly ancillary to its over-all factory-base.

V. GANAPATHI

Economic Essays: BY P. B. SANYAL, BOOK STORE, COLLEGE SQUARE, CALCUTTA-12; Pp. 98, PRICE RS 2/-.

This handbook represents a collection of more than a dozen economic essays, mostly articles contributed by the author to certain journals of Calcutta. In view of their origin, they happen to cover a wide and varied rang

of economic themes. In general, they have failed to penetrate the crucial and critical aspects of the problems denoted by their respective captions. Three essays will, however, have to be marked out for special appreciation, viz., 'National Income and its Significance' (No. 3), 'Sterling Area' (No. 4) and 'Budgets—Old and New' (No. 10). Certain commendable suggestions have been made by Sri Sanyal in his article on 'Economics in Undergraduate Course'. His powerful plea for laying adequate emphasis on the National Income approach to economic analysis and appeal for popularizing the 'Social Framework' of Prof. J. R. Hicks—a study pivoted on 'Social Accounting'—do, in my opinion, deserve respectful scrutiny and implementation. The concluding essay on 'The Problem of Student Indiscipline' is definitely not congruous with the label of this handbook. To the layman and to novices in Economic Science, this publication ought to provide enlightenment on certain economic aspects of current problems. Nevertheless, the author's apprehension that he does not know 'if (his) essays have become heavy-reading' is ill-founded. The price of the book is rather high.

V. GANAPATHI

HINDI

Bhakti Tattva: PUBLISHED BY SRI RAMAKRISHNA KUTEER, BIKANER (RAJASTHAN),

AUTHORS: SWAMI JAPANANDA AND JAYANTILAL MANGALJI OJHA, TRANSLATED INTO HINDI FROM GUJERATI BY SRI PUNAMCHAND TOMAR, PP. 218, PRICE RS 1-4-0.

As the name clearly indicates, this book contains the essence of devotion or Bhakti. Love has been regarded as the most important emotion of the heart and when that love is entirely directed towards God, without any desire for personal gain, then it becomes Bhakti. From time immemorial, our ancient sages and saints have shown us the path of Bhakti and its various aspects and the authors of the present publication have tried to arrange in a clear and succinct form the essential principles of Bhakti-yoga. The authors acknowledge their indebtedness to books like *Bhaktirasamrita-sindhu*, *Sri Ramakrishna Leelaprasanga*, etc. The authors have taken a catholic view of religion and devotion, not confining themselves to the glories of Hinduism, and have copiously quoted from the Koran, the Bible, the Zend-Avesta, to establish the Gita saying that all paths lead to the same God.

The translation leaves nothing to be desired; the get-up and printing are quite good and the low price is quite an additional attraction. The book is indeed very useful and commendable to all aspirants.

K. M. SRIDHAR

NEWS AND REPORTS

SRI RAMAKRISHNA BIRTHDAY CELEBRATION

AT SRI RAMAKRISHNA MATH, MADRAS-4

The 121st birthday of Bhagawan Sri Ramakrishna was celebrated at the Math with great solemnity on Wednesday, March 14, 1956, with Special Puja, Homa and feeding of devotees and Daridranarayanans, the Public Celebration being conducted on March 18, the following Sunday.

The most sacred day of March 14 commenced with Mangalarati and Bhajana at 5 a. m. Devotees and monks circumambu-

lated the sanctuary singing Kirtana with the accompaniments of drums and cymbals. Chanting from the Upanishads, the Bhagavad Gita and devotional hymns came next and lasted for an hour and a half. The special worship and the Parayana of Devi-mahatmyam began at 8 o'clock. The worship continued till 11 o'clock, Bhogam and Arati following it. The Homa was performed between 12 noon and 1 p.m.

Round about 10-45 a.m., the foundation laying ceremony of the Holy Mother Centenary Extension of the Charitable Dispensary

was performed with the worship of Sri Ramakrishna. Swami Kailashananda, President of the Math, laid the foundation-stone.

Following the completion of the Homa, 800 devotees and 1100 Daridranarayanans were fed at the Math.

After the evening Arati, the monks and devotees met to read and hear the life and sayings of the Master. Swami Suddhasattwananda read out a few pages from the *Gospel of Sri Ramakrishna*. The elderly devotee, Prof. P. N. Srinivasachari, despite physical disabilities, attended the function and gave a short but thoughtful discourse on the Master's teachings, which is being published elsewhere.

Sri K. Balasubrahmanya Aiyar, President of the Utsava Committee, spoke in Tamil quoting many a parable of the Master to the effect that one must have faith in and devotion to God and that God-realization was the only goal of human life. He added that according to Sri Ramakrishna's realizations, all religions lead to the same God and therefore dissensions among the adherents of different faiths was to be shunned totally.

Swami Kailashananda then spoke in English about the Master's unique spiritual sadhanas, his wonderful humanity and his untiring exhortation to one and all to take refuge in God to find lasting peace and bliss.

The meeting came to a close with the distribution of Prasad.

* * *

The Public Celebration of the birthday came off on March 18. The program for the morning consisted of the silent Parayana of the Gospel and Life of Sri Ramakrishna between 8 and 10-30 a.m. Over 60 devotees took part in the Parayana. Next followed a few devotional songs and later discourses by Swamis Paramatmananda and Kailashananda in English and by Prof. K. Subrahmanyam, Vice-Principal, Vivekananda College, in Tamil, on the life and teachings of Sri Ramakrishna.

Prof. P. Sankaranarayanan, Secretary, Utsava Committee, proposed a vote of thanks.

In the afternoon at 3 p.m. began a Hari-katha by Tiruppugalmanni T. M. Krishna swamy Iyer on 'Jivanmuktas' for 2 hours, which was attended by a large number of men and women.

The public meeting was presided over by Sir Dr Lakshmanaswamy Mudaliar, Vice-Chancellor, Madras University. An image of Sri Ramakrishna was adorned with flower garlands and placed under an improvised Panchavati and its background with the Ganga and a distant view of the Belur Math.

To begin with, the students who won first prizes in the various competitions held for this occasion recited passages from Swami Vivekananda with remarkable success.

The first lecture was delivered by Sri C. Radhakrishna Sarma, M.A., Telugu lecturer, Tyagaraya College. He said that Sri Ramakrishna was an incarnation born to revive the declining Dharma in this world. His main commandment was that everyone should turn his or her heart to God sincerely and that no one should revile followers of other faiths. Sri Ramakrishna, he said, brought about a new orientation in religion and a new inspiration by emphasizing the truth that 'jivaseva is Sivaseva'.

Swami Vimalananda next spoke in English on the significance of Sri Ramakrishna's a life to our present needs. He first pointed out the differentia between Hinduism and other great religions of the world in that the former is based on principles whereas the latter on personalities. He quoted Swami Vivekananda to the effect that without rallying round a powerful personality it was not possible for a nation to rise and that India had such a one in Sri Ramakrishna. He then gave a short outline of Sri Ramakrishna's life and concluded that the message of this Prophet of Modern India was a call to all of us to come back to ourselves, to find the spirit in us and be blessed for ever.

In an eloquent speech in Tamil, Sri Amritananda Yogi then discoursed on the Godhood of Sri Ramakrishna.

After the distribution of prizes, the President briefly spoke on the great necessity of

hearkening to the message of Sri Ramakrishna in these troubled times. He spoke besides of the Mission's useful activities, educational and others, in revivifying the national morality and spirituality and urged all to lend their full co-operation to the Mission in its various activities.

Sri K. Balasubrahmanya Iyer, President of the Utsava Committee, proposed the vote of thanks to the President, the speakers of the day and the audience for making the celebration a great success.

MAHAPURUSH SWAMI SHIVANANDA HUNDREDTH BIRTH ANNIVERSARY CELEBRATIONS, BARASAT (24-PARGANAS) WEST BENGAL

The Hundredth Birth Anniversary of Mahapurush Swami Shivananda Maharaj, a direct disciple of Sri Ramakrishna Paramahansa Deva, was celebrated with great solemnity at his birth-place, 'Shivananda Dham', Barasat (24-Parganas), from January 8 to January 15. A varied and interesting programme comprising of Pujas, Saptasati Homa, recital of Sastras, Bhajans, Kirtans, religious dramas, lantern lectures, students, meeting, procession, discourses on the life and teachings of the Swami, distribution of Prasad and blankets, Sadhu Seva, etc., was gone through to entertain thousands of devotees of both sexes, who attended the functions in the course of the week. The simple yet artistic decorations in the temple and celebration ground, for which credit is due to Dr Shivanarayan Sen, enhanced the gravity of the occasion and it was a sight to see the thousands of devotees offering their homage in worshipful mood to Sri Ramakrishna and his great disciple Swami Shivananda. Of the exhibits, the foot-prints of Mahapurushji, a piece of gerua cloth, a pair of stockings, and a walking stick used by him, and also a facsimile of a letter written by him to a devotee attracted special attention of the visitors.

On the opening day, January 8, an interesting meeting was held at which Swami

Gangeshananda, Swami Rameshwarananda, Swami Nityabodhananda, Sri Asu De and Sri Ramani Kumar Datta Gupta recounted many striking episodes from the Saint's life. A students' meeting was held on January 14, at the local Govt High School, where the Swami had his early education, under the presidentship of the Sub-divisional Officer Sri Hem Chandra Datta. Swami Shraddhananda, editor of the *Udbodhan*, and Sri Durga Charan Chatterjee, Principal of the local College, spoke on the life and teachings of Swami Shivanandaji. A big portrait of Mahapurushji was presented to the School by the Mahapurush Shivananda Hundredth Birth Anniversary Committee. In the afternoon Swami Shraddhananda expounded the Upanishads.

On the closing day of the Celebrations, January 15 a very long procession of several thousands of men and women carrying decorated portraits of Sri Ramakrishna, Sri Sarada Devi, Swami Vivekananda and Swami Shivananda, with musical accompaniments by Barasat Evening Club, Bowbazar Suhrid Club, Pathuriaghata Students' Home and Howrah-Makardaha Ramakrishna Sadhanalaya, passed through the main streets of Barasat. At a mammoth meeting held on the same afternoon under the presidentship of Swami Gambhirananda of Ramakrishna Mission, Swami Nisreyasananda, Swami Punyananda and Sri Achintya Kumar Sen Gupta, the great Bengali litterateur, spoke on various aspects of Shivanandaji's life and teachings. Sri Ramani Kumar Datta Gupta, Secretary of the Celebration Committee, placed before the audience a brief report of the activities of 'Shivananda Dham' and of the Celebration Committee, and Mr Justice Braja Kanta Guha, President of the Committee, expressed his warm appreciation of the services rendered by the workers and the response to the invitation received from the devotees and public from all parts of India and also from abroad. About eight thousand visitors of both sexes received Prasad on the three principal days of the festival and seventy Sadhus of Belur Math were specially entertained. The students of the Rahara Rama,

krishna Mission Boys' Home staged two religious dramas 'Nader Pagal' and 'Prahlad Charitra', Ramakrishna Mission Saradapith Mass Education Section spoke on Ramakrishna-Vivekananda with lantern slides, Kalighat Brati Sangha sang Kali Kirtan and Howrah Baul Sampradaya Ramakrishna Leelakirtan.

On the 8th of January, the hundredth birthday of Mahapurushji, three illuminating articles: (1) 'Swami Shivanandaji as I knew Him' by Dhan Gopal Mukherjee, in *Hindusthan Standard*, (2) 'Mahapurush Shivanandaji—Birth Centenary of a direct disciple of Sri Ramakrishna' by Jatindra Nath Sarkar, in *Amrita Bazar Patrika*, (3) 'Sri Shri Mahapurush Shivanandajir Anudhyan' by Ramani Kumar Datta Gupta, in *Dainik Basumati*. On the 15th of January, closing day of the Celebration, an interesting article 'Mahapurush Swami Shivananda Maharajer Viseshatva',—by Swami Sundarananda, in *Ananda Bazar Patrika* and on the 16th of January, an article Shivananda Maharaj by Sri Dinendranath Mashchatak in *Barasat-varta* were published. A booklet entitled *Sri Sri Mahapurush Prasasti* (priced four annas only) was also published by the Mahapurush Shivananda Hundredth Birth Anniversary Committee.

SRI RAMAKRISHNA MISSION STUDENTS' HOME

MYLAPORE—MADRAS-4
REPORT FOR 1955

Ramakrishna Mission Students' Home-Madras, one of the premier educational institutions of the Mission, has completed its fifty, first year of silent and useful career. Here is a brief report of its activities for 1955.

The Home has four sections of activities, viz., Collegiate, Technical, Secondary and Elementary.

i. Collegiate Section: The strength of this section was 46 during the year. 37 out of them were students of the Vivekananda College alone. A high standard of efficiency was maintained in the University Examina-

tions—out of 14 who appeared 13 passed. Out of 46 in this Section 40 were recipients of scholarships and fee-concessions.

ii. Technical Section: The strength of the Technical Institute was 63 at the beginning of the year and the strength at the end of the year with some changes was 72. Many students were in receipt of scholarships and fee-concessions. In the final Diploma Examination 14 out of 15 who appeared passed and 10 of them were placed in the first class. This result happens to be a record for the Institute as well as for the State. The students took part in extra-curricular activities, such as lectures, discussions and excursions.

iii. Secondary Section: Running the Residential High School, at present located at Athur, is the main activity under this heading. The School is purely residential in character but for the fact that there are 10 day-scholars out of the strength of 179. The day-scholars comprise of the children of the staff.

In the S.S.L.C. Examination of 1955, 90% of the candidates were declared eligible for University courses. A major number of students were in receipt of scholarships, stipends and fee-concessions. Vocational training such as spinning, weaving and carpentry is given to students almost compulsorily and thereby dignity of labour is engendered in them. The students took active part in outdoor and indoor games and various sorts of educative and interesting extra-curricular activities.

iv. Elementary Section: (a) The Centenary Elementary School: This School with 11 sections and a strength of 361 pupils (209 boys and 152 girls) continued to function in the thatched huts in the staff-quarters of the Home.

(b) *Sri Ramakrishna Mission Higher Elementary School at Malliankaranai, Uttiramerur:* The Strength of the School at the end of the year was 203 with 170 boys and 33 girls. The Hostel attached to the School and subsidized by the Harijan Welfare Department had 33 boarders at the end of the year.

The Home successfully celebrated its Golden Jubilee on the 4th, 5th and 6th of

March, 1955. The program consisted among other items special Puja, Gita-Homa, drama, physical feat demonstrations, meetings and Harikatha. An illustrated Souvenir was published containing articles, reminiscences and messages. Dr Sri A. Lakshmanaswamy Mudaliar delivered the Commemoration Address and Sri C. Rajagopalachari presided over the meeting.

The Management thank the generous public for their unstinted patronage and wish for the same in an ever-increasing measure in the coming years.

THE RAMAKRISHNA MISSION EAST PAKISTAN REFUGEE RELIEF WORK 1950-1954

On being requested by the Govt of West Bengal, the Mission took up Refugee Relief Work in May 1948, and began to distribute foodstuffs, cash and cloth supplied by the Govt from two centres in the industrial area of Calcutta. This work was suspended only for a month and was resumed soon and continued up to March 16, 1949.

In July 1949, rehabilitation work was started in Agartala in the state of Tripura and slowly a refugee colony was built up.

Since 1947—the time when the influx of refugees from East Bengal began—the Mission had been carrying on relief work on a small scale. Many displaced boys and girls were sheltered in the various institutions of the Mission. A relief camp was opened at Lumding (Assam) in December 1949.

On the recurrence of communal disturbances, relief centres were opened in different states. About 300 refugees were given food and shelter for a number of days in the Mission centres at Dacca and Narayanganj.

By 1951, the Mission succeeded in rehabilitating at Agartala, Sonebill, Malda, Simurali, and Bandipur, about 460 families, which number rose to 1583 by 1953.

In June 1950, when a large number of refugees were stranded in Sealdah Station, the Mission with provisions supplied by the

West Bengal Government, served 5,47,856 meals between 6-6-'50 and 27-8-'50.

The Mission offers its thanks to all those—especially to the West Bengal Government, the public of Bombay, Calcutta and Ahmedabad—who helped in some way or other in bringing relief to the refugees.

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