



VOL. LXVII

AUGUST 1962

Prabuddha Bharata

OR
AWAKENED INDIA

By Karma, Jnana, Bhakti, and Yoga, by one or more or
all of these the vision of the Paramatman is obtained.



Editorial Office
MAYAVATI, ALMORA, HIMALAYAS

Publication Office
5 DEHI ENTALLY ROAD, CALCUTTA 1

PRABUDDHA BHARATA

AUGUST 1962

CONTENTS

	<i>Page</i>
Spiritual Talks of Swami Shivananda	321
The Task Ahead— <i>Editorial</i>	325
Memories of Swami Vishuddhananda— <i>By Mr. Georg Olden</i> .	330
Chândogya Upaniṣad: An Interpretation—3— <i>By Dr. Anima Sen Gupta</i>	332
Yogāngas and Bhakti— <i>By Dr. K. C. Varadachari</i>	335
Reaching for Heaven— <i>By Mr. M. Guy Laberge</i>	337

THE HOLY MOTHER BIRTH CENTENARY SOUVENIR

This attractive album contains all the available photographs of the Holy Mother, Sri Sarada Devi, together with those of the places associated with her. This is an invaluable possession for the devotees of the Holy Mother and would be cherished by them as a memento.

Beautifully printed on art paper

Crown quarto : : Pages 80 : : Price Rs. 8.00

ADVAITA ASHRAMA
5 Dehi Entally Road, Calcutta - 14

CONTENTS (Contd.)

	<i>Page</i>
Studies in Rabindranath's Aesthetics— <i>By Dr. Sudhir Kumar Nandi</i> ..	341
Some Ways of Sādhanā According to the Vedas— <i>By Dr. Harold Barry Phillips</i> ..	344
The Supremacy of the Vedānta— <i>By Sri Vishnudev N. Sesodia</i> ..	347
Dakṣiṇāmūrti— <i>By Sri M. V. Sridattasarma</i>	350
'Love Personified'— <i>By Brahmacharini Sarada</i>	352
Notes and Comments	356
Reviews and Notices	358
News and Reports	360

PRABUDDHA BHARATA

Vol. LXVII

AUGUST 1962

No. 8



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached.

—:o:—

SPIRITUAL TALKS OF SWAMI SHIVANANDA

Behur Math, April 24, 1932

Today being Sunday, the devotees have been pouring in in almost a continuous stream since morning, allowing Mahapurush Maharaj not a moment of rest. Yet he carried on conversation on spiritual matters with all in a happy mood. All returned with their hearts full. At about three o'clock in the afternoon, a monk came in with a prominent devotee of Calcutta, and the talk turned to matters related with the forthcoming birth centenary celebrations of the Master in 1936. To give a rough idea of the celebrations, the monk said that they would last for a long time and would be performed in various ways throughout India at hundreds of places. Arrangements had been made for celebrations outside India as well—in Europe, America, and other places. The main aim of the celebrations was the propagation of the message of the Master throughout the world. Along with all that, a plan had also been drawn up for exhibition of Indian culture, arts, etc. And

a scheme was under discussion for holding a Parliament of Religions by inviting representatives from all countries. Besides, there was a scheme of preparing a memorial volume which would contain articles on various subjects from the pens of one hundred Indian scholars. He concluded by saying that the work, to begin with, would be started thus, and would be gradually expanded in accordance with public response, and the directions from the elders like Mahapurushji.

Mahapurushji was very much delighted to hear the plan of the centenary celebrations and remarked: "That's a fine idea; it will all lead to an excellent result. The message of the incarnation for this age will be spread in various countries, and many people will be benefited thereby. Now, plunge into the work wholeheartedly with prayers to the Master."

'It will require a great amount of money', said the monk. 'The greatest worry is about the money; I don't know from where it will come.'

'As to that, my son, the money will come of itself', assured Mahapurushji. 'You need have no worry on that score. This is the work of God Himself. Does His work wait for anything? Have full faith in Him, unshakable faith. He will have His own work accomplished; we are mere tools. You will see that every scheme will be perfectly accomplished in unseen ways.'

'Maharaj, you please bless us a little that this scheme may succeed', implored the monk earnestly.

'How can you speak of blessing?' intervened Mahapurushji, in rather an excited mood and emotional tone. 'For isn't it my father's work? How can you talk of blessing? As for ourselves, we are merely his servants, his slaves. I assure you, it will all work out excellently, all will be successful—rest assured as to that.' Saying thus, his mind seemed to have taken flight to an unknown domain; he looked very thoughtful and remained speechless for a while. This spread a spell of silence over all and the whole room became hushed. Then, the monk and his companion rose up, saluted Mahapurushji, and prepared to depart, when Mahapurushji said softly: 'Take some money from me as an opening contribution for the Centenary Fund.' He directed one of the attendants to bring ten rupees, which he took in his own hand, and then, making the money over to the monk, said: 'Good-bye; be at ease. There will be no dearth of money by his grace, everything will be all right.'

When they all had left, Mahapurushji sat silently, deep in his own mood. A little while before evening, he looked at the attendant and, speaking as if to himself, said: 'The centenary celebration of the Master will be a very grand affair, even grander than what they are expecting. I have thought over the matter and am convinced that the whole country will be astir with his message. This body will not last till then; but you will see what a tremendous affair it will be. All this

is coming to pass according to his own wish.'

At about half past eight at night, an old monk of the Order entered Mahapurushji's room, made his obeisance to him, and said: 'The crowd today was really great. I attempted twice or thrice to come to you, but drew back at the sight of the people rushing in. It must have been very strenuous to you. How do you feel now?'

'You ask me about the body?' asked Mahapurushji. 'But to tell you the truth, often enough, I have not the slightest idea that I have a body. But when you come and make enquiries about my health, I feel that I have to say something, and hence speak out impromptu whatever comes uppermost to the mind. Besides, who indeed cares so much for all that? All that I find delight in is to see you and the devotees come, with whom I can talk about the Master, and the rest of the time I spend in thoughts of him. That alone keeps me happy. I am fully ready to return to him; but he alone knows why the call is deferred as yet. Now and then I am struck with wonder at this strange disport of his. How great, for instance, was Swamiji (Swami Vivekananda)! But him he took away so prematurely! Just think of the great amount of good Swamiji could have done if he were spared. And then think of Maharaj (Swami Brahmananda). Him also he took away. But me he has left behind for his work. I am nothing in comparison with them. He alone knows his own plan. He has left me alone, and I have to face so many situations. When the direct disciples of the Master leave one by one, I feel as though the ribs on my chest fall off one by one. But I have to bear it all. For there's none with whom I can share my grief.'

'The longer you are with us, sir,' put in the monk, 'the better is it for us. Just look at the number of devotees coming to you to get solace; and we, too, live a care-free life just because you are with us. The power of the Master's organization is now working with

you as its centre. Now that many of his sons have departed, the Master has kept you behind for guiding us.'

Belur Math, April 27, 1932

While reading the magazine *Asia*, published from the U.S.A., Mahapurushji came across the news that unemployment had been abolished by law in Russia. This delighted him very much, and he said: 'Bravo, well done! Such news gives one real delight. Alas, just look at the sorrowful plight of the labourers in India! Who ever thinks of the poor in a dependent country? Will they never have better days? Master, please do something for them. For you came for the poor and the afflicted, to be sure.' As he spoke, he became overwhelmed with feeling and remained silent for a while. Then he added: 'But it will surely come to pass, some way will surely be found out. Swamiji declared that this was the age for the rise of the Śūdra power. And one can notice the symptoms already. A new consciousness is stirring the labouring classes all over the world; India, too, will not be left behind. No external force will be able to hinder this power; for behind this lies a divine power—the spiritual struggles undertaken by the incarnation for this age. It was Swamiji alone who foresaw the innumerable ways in which the power of the Master would find its outlet through diverse channels in diverse modes; few others could visualize them. Just before his passing away, the Master communicated his spiritual power to Swamiji and declared: "I now become bankrupt by transferring all that to you." And he entrusted Swamiji with the mission of propagating the message for the age. Strengthened by that force, Swamiji, too, worked for the good of the world. The ideas he left behind will work themselves out in various countries through various channels and through various persons. As a result, all the countries will have all-round development.'

When an initiated boy disciple of his came in and saluted him, he affectionately told him

to sit in front. After enquiring about his health, he asked: 'Do you practise *japa* regularly? You must do so with all earnestness. Never forget to make your *japa*, do you understand? The Master is the incarnation for this age. When you go on repeating his name, your mind will be filled with untold joy. Pray to him with all your heart: "Master, I am a boy; I know nothing. Be kind to me; fill my heart with faith and devotion, and reveal to me your own reality." That will bring you full success. Call on him unceasingly and with sincere imploration. When you meditate, you should think that your *guru* is looking at you with affection and you are looking at him with love. Success doesn't come in a day. Go on practising like this with a simple heart, and everything will come all right.' Then he offered the boy some sweets and fruits that had been offered to the Master and made him eat these in his front. When he went out to the terrace to wash his hands and mouth, Mahapurushji remarked: 'The boy has promising signs; he will succeed. We can study people from their very look. The Master taught us such things. It is not enough to have merely nice outer expressions; the true signs of devotion are different.'

A certain devotee saluted him and told him of his difficulty thus: 'Sir, I have been practising *japa* and meditation; but I fail to derive any joy from these. I also fail to concentrate my mind. Kindly bless me, and instruct me so that I may derive joy.'

'Is it so easy, my son, to derive such joy from *japa* and meditation?' intervened Mahapurushji. 'It comes from long practice. You have to practise hard. The mind must be pure. The more intimate the relation you can have with God, and the more you can love Him, the more joy you will get. God's name and God Himself are non-different. He is full of love, full of bliss; the more you can think of Him, the more blissful you will be. But nothing can be had with a restless mind. Go on practising *japa*, meditation, and prayer

intensely; and you will find that you have acquired a fresh energy in body and mind, and gradually, you will have a stronger liking for His name. The mind generally remains scattered in many objects. That scattered mind has to be gathered together and concentrated on the object of meditation. Pray earnestly; prayer is very helpful. When you feel that you cannot engage yourself in *japa* and meditation, you should then pray earnestly and sincerely. You should also come here now and then to talk with the monks; that will strengthen your mind greatly. When you come to the monks, you should talk with them about God, and that with sincere devotion. If, on the contrary, you talk of other things, you gain nothing thereby; on the other hand, you waste the monks' time on trivials. The main thing that matters is to live with God in various ways, and for ever, with the help of *japa*, meditation, prayer, spiritual thought, study of scriptures, and discourses about God. Well, can you do one thing? Go immediately to the shrine and pray to him standing in his front. Say: "Master, you save me; I am helpless and ignorant. Lord, be merciful to me, take pity on me, make me strong. One of your sons himself has sent me to you." Pray piteously like this, and he will take pity; he will fill your heart with joy.'

In the afternoon, his letters were being read out. When a letter from a certain devotee was read, he remarked: "That's just as it should be. If one has that kind of true earnestness, one need have no more uncertainty. Write to him: "Weep sincerely, call on Him ardently and piteously; feel the sorrows of the world as deeply as you can; be on fire as it were; and then only will realization come." The Master used to say: "The worldly people cry eversomuch for their wives and children; but how often do they weep for God?" One that weeps under the thought that he has not been vouchsafed the vision of God is a really fortunate man. He has already been vouchsafed the mercy of

God; there can be no doubt as to that. Is it so easy to get peace? How can peace come so long as one does not become enlightened? The real peace comes only when the mind becomes absorbed in Him, not earlier. This is not a thing to come all of a sudden; one has to persevere diligently like any born farmer (who does not become dejected by repeated failures, but sticks to his farm, come what may).'

One disciple had prayed to him that he might be granted pure love to the lotus feet of the Master even in this life. In answer, he directed it to be written: "I am very delighted to learn, my son, that you feel a sincere desire in your mind for acquiring true love and faith at the lotus feet of the Master. Pray to him most fervently. He knows one's heart. He knows what he should give to his devotee and when. Continue to remain at his feet, taking refuge in him. A true devotee does not worry about this birth or that. That's all a very low idea. Rather pray to the Master for full faith, devotion, and love. Don't talk to him about this birth or that. May you be filled with faith, devotion, and love—that is all that I pray for. A true devotee's prayer will be this:

"O Destroyer of hell! Wherever I may
have my residence—
In heaven, hell, or this earth, according
to Thy wish,
This is the prayer I most prefer to submit
That in birth after birth
I may have unshakable devotion at your
lotus feet."

If one has unshakable love at his feet, every place becomes heaven to him, everything is then full of bliss.'

In answer to another disciple's letter, his reply ran thus: "Anyone who longs for the Lord gets Him. But the longing must be real. The call must be earnest and unequivocal; then only does He reveal Himself. The Master used to say: "God is like the moon—an uncle (or a near one) equally to all children. Anyone that wants Him gets

Him." Nobody can teach another how to lament for one's separation from the Lord; that comes only when the time is ripe. . . . The cry for help will naturally burst out of the inmost core of one's heart when one will feel the real want, when one will feel ill at ease just because one has not seen God, and when the whole world will appear as a void in His absence. No one can say when that blessed moment will come. That state will

come only when He will be gracious, and you will be able to feel it in your own heart. Go on calling on Him with all earnest supplication, pray incessantly: "Lord, take pity on me, be gracious to me." He will hear your prayer—I give you that assurance. He is the fulfiller of all the wishes of His devotees. I pray from my heart that the Lord may fulfil your desire.'

THE TASK AHEAD

Fifteen years ago, India, our motherland, gained independence after a grim battle and at a great cost. How many precious lives have been lost, how many homes have been disturbed, how much sacrifice had to be made for this end! And today, India stands as one of the important nations of the world which looks up to it for the solution of many of its problems. This position of prestige in the assembly of nations is, no doubt, a great thing of which we Indians can really be proud, and we are.

But, as we are still consolidating our position and trying to attain greater heights, it is good that we look within ourselves and take stock of things now and then. Such self-introspection and searching of our hearts raise a question, perhaps, a very pertinent one: Have we really made ourselves deserving of the honour we are getting or are we even exerting ourselves to be so? If we do not deceive ourselves, most of us will have to answer this question with one word only—'No'. No doubt, the government is preparing bold and useful plans one after the other; numerous beautiful schemes to make the life of the nation happy and prosperous in various ways are being taken up every now and then, and a lot of money and energy is being spent to work them out successfully. A few high-spirited men are staking their all

to the fulfilment of these plans and schemes. But are we, the common individuals making up the nation, helping ourselves to be conscious of the responsibilities and duties devolving on us and are we preparing ourselves in a way as to be able to discharge those duties properly? The well-being of a nation depends upon the character and qualities of its individual members. It is the total strength of the individuals that lends power to the nation as a whole. If people practise the high principles in their own lives and base their actions upon them, the national activities also will reflect these high standards; for these are the individuals who join together in national activities. So each individual, if he desires to do good to the nation (and thereby to himself), should try, whatever may be his walk of life, to build up his character, to acquire virtues like honesty, courage, perseverance, self-restraint, etc. But, in spite of all these qualities, one may not be a good citizen unless he has cultured a love for the country, unless he feels that he is only a part of the whole without which he has no *locus standi*. He must remember that he lives not only for himself, but for the nation also, that he holds himself responsible to the nation, and that every action of his will reflect on the nation. He has also to firmly believe in this self-evident truth

that the good of the individual cannot be ultimately unrelated with the good of the nation. An individual, cut off from the life of the nation, shall wither away after some time, however strong he may seem to be at a point. It is in the good of the nation that the welfare of the individual rests. The more such responsible and conscious individuals a nation has, the greater is its strength. In our country, we saw in the past quite a good number of young men who laid down their lives for the sake of the country, and a very large number of patriotic souls who made great sacrifices for bringing up our great country to a position of honour. Their names are worth writing in gold in the history of our national life and they should get all praise and adoration that they deserve.

Today also, not that we have no men amongst us who are honestly doing all that they can to serve our motherland, to raise her high. It is their sacrifice and hardwork that instils new hopes and brighter prospects. But let us, we common citizens, look at things around us and ask ourselves what we are doing to make for a better national life. Today, we are a free nation standing before the world to contribute our quota to the common good and general welfare. We have, therefore, to learn to live in a way which might be conducive to the greatness of our nation and, at the same time, to the good of the world. In order to do so, we have to love our nation; and to love it, we have to know it well, too.

II

Swami Vivekananda declares: 'Each nation has its own peculiarity and individuality with which it is born. Each represents, as it were, one peculiar note in this harmony of nations, and this is its very life, its vitality. In it is the backbone, the foundation, and the bed-rock of the national life. In one nation, political power is its vitality, as in England. Artistic life in another and so on. . . . Here, in this blessed land, the foundation, the back-

bone, the life-centre is religion and religion alone. In India, religious life forms the centre, the keynote of the whole music of national life.' It is in religious consciousness that our nation first opened its eyes as is evident from the oldest extant Indian literature, the Vedas; and, it is in realization of the goal of religion—which is to manifest and to realize the Divine within each soul—that it has, through strange and varied experimentations and findings, kept up its march ahead. In this process, life with its varieties and variations, needs and requirements, has sought to find sustenance in development of art and culture, advancement of science and industry, and establishment of social institutions and political theories. But our acquisition of wealth, our fulfilment of desires, our pursuits of the so-called worldly things were not to have been opposed to religion. As a matter of fact, every mode of life has been tinged with the noble object of relating it to spirituality, orientating it towards the road to realization. In everything we have done, spirituality has been our dominant note, and religion, our first love. This fact has been recognized by the world in its search for that secret, that intrinsic power, which has helped India to survive the shocks of many disastrous circumstances, and to withstand the burden of crushing foreign dominations. Not only this. India has shown that it has power not only to hold on, but to rise to greater heights with more vigour and energy, after everything seemed to have been lost.

But the climate now has changed. The wind is blowing in a somewhat different direction. Materialistic ideas, considered to be real and practical, are having sway over the minds of men. In spite of the loud talk of coexistence and universal brotherhood, limited outlook and narrow self-interest have poisoned their behaviour. At no other time, perhaps, was there such a race for power and possession, and the seed of bitterness was never spread so widely. There is a suppressed groaning, in spite of apparent progress in

material achievement. We have also fallen victim to this prevailing atmosphere and are standing at the cross roads, unable to judge correctly which way to follow. Right-minded people here and elsewhere have started thinking whether there can be real happiness through hoarding and accumulation, through enjoyment and luxury, through domination of man over man. Though we are about to forget, this problem has long been solved in India. How this was done, Swami Vivekananda describes in glowing words: 'We have thrown the challenge to the world—*"Na dhanena, na prajayā, tyāgenaike amṛtat-vamānaśuḥ"*—not by wealth, not by progeny, but by renunciation alone immortality is reached. Race after race has taken the challenge up, and tried the utmost to solve the world-riddle on the plane of desires. They have all failed in the past—the old ones have become extinct under the weight of wickedness and misery, which lust for power and gold brings in its train, and the new ones are tottering to their fall. The question has yet to be decided whether peace will survive or war; whether patience will survive or non-forbearance; whether goodness will survive or wickedness; whether muscle will survive or brain; whether worldliness will survive or spirituality. We have solved our problem ages ago and hold on to it till the end of time. Our solution is unworldliness—renunciation.' This solution is essentially a solution based on the Indian concept of good life and this is a truth found out by selfless sages after long and hard search for it.

III

From what we have said above, it seems almost clear that our national genius finds its expression in religion, and that, if we really wish to build a strong and vigorous national life for independent India, we have to base our nationalism on religion. But, before that, we must have a correct idea and a clear understanding of our religion. For

people are not wanting even among our countrymen who hold that our religion and philosophy are at the root of our national degeneration. They have made our people a set of dreamers, afraid to face the hard facts of life and seeking shelter under false protection. It is religion, they say, which has the most disastrous effect on our national life. This view which has its sway over highly educated and talented men—even some of them who want to guide the destiny of the nation—is only made stronger by some modern social and economic theories, still needing the test of time to prove their worth. Not only this; the more advanced amongst this group feel that India's progress will start the day she divorces her religion and philosophy and 'awakens' to the 'reality' of life.

There is no denying the fact, however, that our religion is well-nigh choked to death, thanks to many of its meaningless customs and superstitions. They need weeding out with strong hands, a fact which is stressed by Swami Vivekananda, who admonishes: 'A country, the big leaders of which have for the past two hundred years been only discussing whether to take food with the right hand or the left—if such a country does not go to ruin, what else will? Think of the last six hundred or seven hundred years of degeneration, when grown-up men by the hundreds have been discussing for years, whether we should drink a glass of water with the right hand or the left, whether the hand should be washed three times or four times, whether we should gargle five or six times. What can you expect from men who pass their lives in discussing such momentous questions as these, and writing most learned philosophies on them? . . . If this goes on for another century, everyone of us will be in a lunatic asylum. It is a sure sign of softening of the brain, when the mind cannot grasp the higher problems of life; all originality is lost, the mind has lost all its strength, its activity, and its power of thought, and just tries to go round and round the smallest curve it can

find.' This erroneous conception about religion, born out of a narrow and parochial outlook as a result of wrong understanding, has put religion to blame.

Religion is meant to instil into men that strength with which he can fight the battle of life vigorously. Swami Vivekananda says: 'Religion begins with a tremendous dissatisfaction with the present state of things, ... and a hatred, an intense hatred, for this patching of life, an unbounded disgust for fraud and lies. ... Death is better than a vegetating, ignorant life; it is better to die on the battlefield than to live a life of defeat.' 'This is the basis of religion. ... That determination must be the first impulse towards becoming religious. I will hew out a way for myself. I will know the truth, or give up my life in the attempt.' This is the message and inspiration of true religion, though in practice, many obnoxious things might have come to be associated with religion. In fact, that is due to our weakness, our bad motives. 'The degeneration of India came not because the laws and customs of the ancients were bad, but because they were not allowed to be carried to their legitimate conclusions.' Selfish men, becoming powerful, have posed themselves to be the custodians of religion and have wielded this noble force, which has 'made man what he is and will make of this human animal a God', to serve their selfish ends. The pure name of religion, therefore, has been tarnished by the perpetration of devilish deeds. Swami Vivekananda strongly refutes the charges levelled against religion: 'In spite of all the devilry that religion is blamed with, religion is not at fault; no religion ever persecuted men, no religion ever burnt witches, no religion ever did any of these things. What then incited people to do these things? Politics, but never religion; and if such politics takes the name of religion, whose fault is that?' This is exactly what has unfortunately happened in the name of religion. In our country, too, it has been so, more or less.

'No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. The Lord has shown me that religion is not at fault, but it is the Pharisees and Sadducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny' in the name of religion. But, like all other aspects in the life of a nation, this degeneration in religion, also, is only a passing phase with us. If the true ideal of religion—for the matter of that of anything—cannot be found in the life of those who profess to practise it, still the ideal must not be lost sight of or lowered down. If the ideal is kept bright, time will help more and more people to live up to that ideal. Life really finds meaning in such living. Indian religion, contrary to what is erroneously felt by ignorant critics, has never preached a doctrine of ease and comfort and a cowardly retreat from the battle of life to seek false shelter in repose from activities. In India, religion has always preached strength and not weakness. The dominant note in the teachings of the Upanishads is '*abhī*, be fearless'.

IV

This, then, is the basis on which our national life has to be built up. It must be an all-round success. Swamiji's exhortation was: 'India is to be raised, the poor are to be fed, education is to be spread. ... No social tyranny! More bread, more opportunity for everybody! ... This is to be brought about slowly and by only insisting on our religion, and giving liberty to society. Root up priestcraft from the old religion and you get the best religion in the world. Do you understand me? Can you make a European society with India's religion?' We have, while not losing sight of our spiritual ideal, to develop our industries and commerce, our wealth and materials, our strength and effectiveness.

In order to do this, we have to adopt the

policy of 'give and take'. We have to learn from the West their social orderliness and their system of organization to make the material side of our national life strong. We shall also, at the same time, be ready to give them the gems of spirituality from the treasury of our religion which we have built up after ages of *sādhanā* and sacrifice. We shall stand on an equal footing, and not feel humiliated while asking for scientific knowledge and industrial organization. We have to believe that no nation can live confined to itself, particularly in these days when science and technology have brought men so near each other and made them interdependent. One of the causes of our fall was this shutting up of ourselves. We have to believe sincerely that it is only by mutual co-operation and exchange of goodwill that man can live happily today. Really speaking, the first test of true religiousness is to feel oneself one with others, to have love for all as one has for one's own self. Most of the human tragedies are due to our disbelief in this great truth. Patriotism and love for one's own culture are good and commendable qualities. But it is a fear and danger, if these noble sentiments are used to develop hatred for others. False sense of superiority in a particular culture, or narrow love for one's own country, or even blind bigotry about the greatness of one's religion has, time and again, brought disaster in human history. It is only in ignorance and selfish blindness to truth that one nation has taken up arms against another, or a society has tried to inflict its culture on another, through gross or subtle methods. History will bear witness to the fact that India has held out to the world an ideal of nationalism which is not divorced from the higher principles of life. The principle behind our national ideal was never competition and friction, but service and sacrifice. Today, also, we have to place before the world—divided and discouraged—the type of a national life which, though reflecting its particular genius, con-

tributes to, and co-operates with, the general welfare of mankind, making it strong, efficient, and, at the same time, humble and helpful. Let us sincerely believe that such a national life is possible and it is for us with a glorious heritage of toleration and universal brotherhood to build it up. India has a mission to fulfil. A strong, self-sufficient, self-reliant, and truly 'Indian' India can do it. It has to be done. India has stood for generations the shocks and hits of misfortune, it has seen numerous rises and falls, it has witnessed the marvellous growth and piteous decay of mighty nations; and yet, its life current continues to flow—now, only with signs of stronger force and mightier vigour. This is only because we have yet to contribute our humble quota to the common weal of man. What Swami Vivekananda said about seven decades ago is still true: 'For a complete civilization, the world is waiting, waiting for the treasures to come out of India, waiting for the marvellous spiritual inheritance of the race, which, through decades of degradation and misery, the nation has still clutched to her breast. The world is waiting for that treasure; little do you know how much of hunger and of thirst there is outside of India for these wonderful treasures of our forefathers. We talk here, we quarrel with each other, we laugh at and ridicule everything holy. Little do we understand the heart-pangs of millions waiting outside the walls, stretching forth their hands for a little sip of that nectar which our forefathers have preserved in this land of India.'

This is undoubtedly, a very difficult responsibility to discharge. It is a sacred trust inherited by us. Without the least sense of race superiority or cultural excellence over others, India will contribute its humble quota towards a better understanding of the meaning of life and peaceful coexistence of human society. The great task ahead of us, therefore, is to prepare ourselves individually to

shoulder and discharge ably the big national responsibility, which, in the words of Swami Vivekananda, 'is to conserve, to preserve, to accumulate, as it were, into a dynamo, all

the spiritual energy of the race, and that concentrated energy is to pour forth in a deluge on the world, wherever circumstances are propitious'.

MEMORIES OF SWAMI VISHUDDHANANDA

BY MR. GEORG OLDEN

In the middle of February 1960, I arrived at Dum Dum airport after a lecture tour for the United States Department of State that ended in Rangoon.

I was amazed to find waiting for me at the airport Swami Nirvanananda and one or two others. I had enjoyed the privilege of knowing Swami Nirvanananda previously, during his visit to the New York Vedanta Society in 1956. But the last thing I expected was that the Swami would leave his important work to greet me at the airport personally. I was literally overwhelmed by this and am still to this day at the thought of it. After the usual routine with the customs, we got into a car and started for Belur Math, stopping once on the way at my request to buy some flowers for President and Vice-President Maharaj. It was getting dark and as we drove through the streets of Calcutta the lights were lit. After what seemed to be a drive of about forty minutes, filled with wonderful new sights and sounds for me, the Master's Temple came into view, awe-inspiring in its moonlit beauty. Here at last was Belur Math, my home for the next two weeks, and the highlight of a long and wearisome tour. I now stood on the soil hallowed by the touch of the sacred feet of the Holy Mother, Swamiji, Maharaj, and other direct disciples and devotees of Sri Ramakrishna, and blessed in this generation by the presence of Swamis Sankarananda, Vishuddhananda, and others too numerous to mention.

I do not recall that I did anything at all that first evening except dine and retire, but the next morning I was told that an interview had been arranged with Swami Sankarananda. This news was an unexpected but thrilling surprise to me, as I had known for quite a while that President Maharaj was not well and not holding audience as a rule. My heart leapt at the prospect, and I soon found myself being ushered into his room. The flowers I had brought were in a vase next to his chair as he greeted me most affectionately and asked me questions about myself. I could see that, due to his illness, it was a great strain for him to hold an interview, and his tremendous love and compassion was painfully apparent by the mere fact of his having granted it. He graciously consented to pose for a few photographs, and after a short time, I took leave of him, still unable to believe that what I had feared was impossible had actually occurred.

I was even more convinced that his grace and compassion knew no bounds when I received a letter from him after my return to America. In this letter, which I shall always cherish, he said, among other things: 'I hope the grace of the Lord which you already have will bring you still closer to Him.'

Swamis Madhavananda and Nirvanananda went to such trouble personally arranging so many details of my stay there that I was practically struck dumb to witness it. One of the great privileges extended me by them was unlimited freedom to take colour slides—

a privilege which has brought joy to many devotees in public showings (for members and friends of the Vedanta Societies) at the New York, Hollywood, and Santa Barbara Centers. I think it was the afternoon of the same day as my interview with President Maharaj that I was told I would be able also to meet Swami Vishuddhananda (Vice-President Maharaj). First I would go to Dakshineswar, and on return, would visit Vice-President Maharaj.

I will never forget that first meeting as long as I live. I was shown up the steps to his room on the first floor. When I stepped over the threshold I paused for a moment as he looked up from a large comfortable chair at the other end of the room by a window. The sun streaming in caused his golden complexion to glow all the more, and his face wore an unforgettably warm smile. There was a twinkle in his eye as he ejaculated on seeing me: 'You look just like a Bengali. Ah! You were a Bengali in your past life, and you have kept your complexion and appearance even though taking birth in America this life.' After making *pranāms*, I sat at his feet, and right away, we started in making fun, talking, and laughing as though old friends. At the time, I was too occupied to realize the strangeness of it all—that, in fact, we had just met. My impression then, and it is still strong within me, was that this man is a relative, a kind and loving uncle or grandfather whom I haven't seen since childhood. I am now renewing this acquaintance which years ago had been close. Very few words of a serious nature were spoken. One might be inclined to say: 'What a pity! He missed such a great opportunity—having had such opportunities to hear words of deep and profound spiritual import from such a great soul, he threw away his chance.' I do not think I missed anything at all. The mood and joy of my visits with him are still vivid and alive and carry within themselves the denial that anything was missed, that, on the con-

trary, more was gained than would be possible by hours of ponderous intonation of wisdom rivalling the Upaniṣads.

He asked me about the shirt I was wearing, which he called 'banyan' and made witty comments about it. He asked me if I had been to Dakshineswar. When I replied affirmatively, he asked if I had taken my camera. When I said yes to this, he said: 'Go tomorrow, and don't take your camera.' The next day I did as he suggested. When I visited him again, he said, 'Did you go to Dakshineswar?' 'Yes', I replied. 'Did you take your camera?' 'No, Swamiji, you told me not to take it.' 'Good. Next time you go, take your camera', he said with the customary joyous smile and merry twinkle. He asked me to take some things to one of the Swamis in America as a present from him and to give them with his 'love, blessings, and warm embrace'. This he said seriously. Then, as an immediate afterthought and with an infectious laugh dispelling the seriousness of his mood, he snapped: 'Not *cold* embrace, *warm* embrace—can you remember that?' And he repeated it, his eyes sparkling and dancing gaily with 'don't forget—not *cold* embrace—*warm* embrace.'

He told me that I could visit him every day, an invitation that I bent every effort to keep for the two weeks I was at Belur, missing only the few days I went to Kamarpukur, Jayrambati, and Varanasi. On one of these occasions, he asked me if I would be able to sleep on the plane during my return journey. I told him: 'Yes, I would be able to sleep.' He seemed surprised at this and asked: 'Really sleep, not dozing?' I answered: 'Sound asleep, Swamiji, one with the Ātman.' To this he retorted: 'But in sleep you are not conscious of the Ātman. In *samādhi*, you are not conscious of the body, but fully conscious of the Ātman. When you sleep, you are not conscious of anything. When you awake, then you think about this body, Ātman, and such things.'

Once he asked me to tell a certain Swami,

whom he knew I was soon to see, that I have been visiting with an old man who loves him very much. 'But, Swami,' I objected, 'you are not an old man—the Ātman is ageless.' This made the Swami laugh, and he said, still laughing: 'I am not speaking of the Ātman, but of its dwelling the body; and it is aging.' I told him that the spirit of youth showed in his face.

My last time with him will always remain indelibly etched in my memory. He asked me if I liked sweets. When I answered, 'Yes, moderately', he laughed and asked: 'Not extreme one way or the other?' I replied: 'No, Swamiji, the middle path.' He laughed

and repeated: 'The middle path', and handed me some sweets.

When the time came for me to take leave of him, I asked for his blessings. Without hesitation, he said: 'You have my blessings.' And then for the first time, he spoke in what seemed like a lion's roar, so great was the power and emphasis of each word:

'Cling to Sri Ramakrishna! Love Him, and cling to Him with warm embrace, and He will do all the rest. He will do everything for you. Cling to Him—this is all you have to do! Do you understand? Go to him one step—He will come the rest!'

CHĀNDOGYA UPANIṢAD: AN INTERPRETATION—3

BY DR. ANIMA SEN GUPTA

In my previous article on the subject, published in the June 1961 issue of *Prabuddha Bharata*, I made an attempt to interpret the eighth section of the sixth chapter of the *Chāndogya Upaniṣad* from the Sāṅkhya point of view. I shall, now, similarly discuss sections IX to XIII of the same chapter of that Upaniṣad.

SECTION IX

'As, dear boy, the bees make honey by collecting juices from different trees and reduce them into one essence, and therefore, as these juices have no such discrimination as "I am the juice of this tree, I am the juice of that tree"; even so, dear boy, all these creatures having merged into Being, do not know, "we have merged into Being"' (VI.9.1-2).

The passage, quoted here, refers to the state of deep sleep, when, due to suspension of *antaḥkarana*, *vṛttijñāna* or phenomenal knowledge does not awake at all. In this state, *pramātr-caitanya* resides in *sākṣi-caitanya* and becomes as steady as the latter.

The real character of consciousness is static, and so, *pramātr-caitanya* regains its true nature only in the state of deep sleep. It shines like a steady light devoid of name and form. In the *Yoga-Sūtra*, too, it has been stated that pure consciousness shines forth in its pure form when there is a cessation of the modifications of the *citta* or mind (*Tadā draṣṭuḥ svarūpe avasthānam*). It is only in the waking state, when *pramātr-caitanya* wrongly identifies itself with the modifications of the *citta*, that it appears to be changing and modifiable. In its own real form, consciousness is always steady, immutable, and eternal, and is also devoid of all designations and differentiating epithets. It is because ignorance persists even in deep sleep, that consciousness does not realize its purity. So, Uddālaka says: 'All creatures, having merged into Being, do not know, "We have merged into Being".'

Just as honey gathered by the bees from different trees, stored up in the same honeycomb, fails to realize any inherent distinction

in itself, in the same manner, when *pramātr-caitanya* (by getting merged in *sākṣi-caitanya*) regains its true nature, it fails to realize that it has become one with its true self.

‘Whatever these creatures are here, tiger or lion or wolf or boar or worm or flying insect or gad-fly or mosquito, that they become again’ (VI.9.3).

When, in the state of *vyutthāna*, *pramātr-caitanya* starts functioning again through the instrumentality of *antahkaraṇa*, it remembers its own name, species, family, etc., and begins to play again its own role in this world.

SECTION X

‘These eastern rivers, dear boy, flow along to the east and the western ones to the west. They rise from the ocean and merge in the ocean, and become the ocean itself. And, there, as these rivers do not know themselves as “I am this river, I am that river”, even so, dear boy, all these creatures, having come from Being, do not know, “We have come from Being”. And whatever these creatures were here, tiger or lion or wolf or boar or worm or fly or gad-fly or mosquito, that they become again’ (VI.10.1-2).

Here, also, the same idea is finding a fuller expression through another example. Different rivers flowing from different corners of the world meet and become one with the waters of the ocean. In this state of oneness, the different rivers lose completely their different names and beings, and so they are unable to realize their distinction. In the same manner, all *jīvas*, though identical with pure consciousness, do not realize their inherent unity due to ignorance. Consciousness, limited by adjuncts like *adrṣṭa*, subtle body, gross body, etc., appears as a *jīva-puruṣa* and assumes the fictitious form of a human being, or of a tiger, or of a leopard, etc.

SECTION XI

‘Of this large tree, dear boy, if anyone were to strike at the root, it would exude sap though still living; if anyone were to strike

in the middle, it would exude sap, though still living; if anyone were to strike at the top, it would exude sap, though still living. As that tree is pervaded by the living self, it stands firm drinking constantly and rejoicing’ (VI.11.1).

Life is not something that emerges from the conglomeration of the physical elements. Life in reality is kept in a pulsating state by consciousness which is its ultimate substratum. Physical elements are used as nourishing things by the soul because the body, through which consciousness is expressed, can be fed only on the juice of these physical elements. Hence, so long as the soul residing in the tree is capable of gathering physical juice with a view to making it flow through all parts of the tree, the tree will not die. The tree can maintain its meaningful existence if the soul lives in it; the soul can exist provided the juice produced from the physical elements is capable of running through all parts of the tree. If the life leaves one branch of this tree, then that branch dries up; if it leaves the second one, then that dries up; if it leaves the whole tree, the whole tree dries up.

When there is an insufficient flow of life-juice, all parts cannot get it in the proper manner. So, the part that has very scanty flow of juice is left by the spirit as a result of which that part dries up. When the whole is incapable of having juice, which the soul needs for keeping the body fit, the whole body dries up.

‘The father said: “Dear boy, know that, even so, being left by the living self, this body surely dies, but the living self does not die”’ (VI.11.3).

Here, Śvetaketu is taught to realize that, like the tree, the human body also dies when it is deserted by the soul. The soul is immortal and eternal. It knows no birth and death.

SECTION XII

‘“Bring a fruit from this banian tree.”’

“Here it is, revered Sir.” “Break it.” “It is broken, revered Sir.” “What do you see in this?” “These seeds, small like particles, revered Sir.” “Break one of these, my child.” “It is broken, revered Sir.” “What do you see in it?” “Nothing, revered Sir.”

“The father said to him: “Dear boy, this subtle essence which you do not perceive, growing from this subtle essence, the large banyan tree thus stands. Have faith, dear boy’ (VI.12.1-2).

Here, Uddālaka seeks to explain to his son the theory of Satkāryavāda, according to which the effects, being the different states of the causal substance, exist in it prior to actual production. Before actual production, the effects exist in the cause only in the form of potential energy. The cause is really the unmanifested condition of the effect and, because the effect is unmanifested, it cannot be perceived even by dividing and analysing the cause. So Śvetaketu, too, was unable to perceive the banyan-tree in the seed even after dividing the seed into a number of parts. Uddālaka believed in the principle that a being could come out only from a being (*sataḥ sat jāyate*). Indeed, a non-existent thing can never be brought into existence because something cannot be produced from nothing. The Nyāya, too, can cite this example to prove that the gross effect comes into being from the subtle atoms; but the example given here by Uddālaka does not prove that the effect is a new beginning. On the other hand, it disproves the theory of Ārambhavāda by its assertion that the tree is existent in a potential condition in the seed. Moreover, this example shows that the tree comes into being from a single seed, whereas the causal theory of the Nyāya affirms that the effect comes into being from a conglomeration of the atoms.

SECTION XIII

“Put this salt into water, and then come to me in the morning.” He did so. The

father said to him: “Bring the salt, my child, which you put into water at night.” Having searched for it, he did not find it, as it had completely dissolved’ (VI.13.1).

Here, an attempt has been made to make this point clear to us that, though the tree, in its potential form, is imperceptible, still we cannot doubt its existence, because the fact that a thing is imperceptible does not prove that it is non-existent. Śvetaketu was advised to put a lump of salt into water. Next day, his father ordered him to bring back that particular lump. Śvetaketu tried to re-collect that lump out of water but he was unsuccessful as he could not perceive that lump anywhere in water.

“My child, take a sip from the top of this water. How is it?” “It is salt.” “Take a sip from the middle. How is it?” “It is salt.” “Take a sip from the bottom. How is it?” “It is salt.” “Throw this water away and then come to me.” He did so and returned saying: “It is there always.” The father said to him: “Dear boy, as you do not see what is present in this water though, indeed, it exists in it, similarly, *sat*, indeed, exists here.”

When Śvetaketu was asked to taste the different parts of the salty water, he was convinced of the presence of salt in water although he could not perceive it. Thus, mere imperceptibility of the non-manifested effect does not prove its non-existence in the cause. Three *guṇas* are the material causes of the universe and consciousness is the *sthiti-kāraṇa*, since it is only a *cetanāviṣṭā-prakṛti* that is capable of producing this wonderful world. Before creation, and also at the time of dissolution, the world remains in a potential form in the *sanmūlā-prakṛti* or *cetanāviṣṭā-prakṛti*; and, when there is an emergence of the universe, *sanmūlā-prakṛti* is not perceptible to ordinary senses although it persists to exist as the ground of the world.

YOGĀNGAS AND BHAKTI

BY DR. K. C. VARADACHARI

The eight-limbed *yoga* comprising *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi* is said to form part of *bhakti-yoga* by Viśiṣṭādvaita teachers. The interpretations of these practices, of course, will undergo certain modifications when considered in the context of *bhakti-yoga*, which definitely aims at union with God. The *Yoga-Sūtra* affirms that *yoga* means only the control of the modifications of *citta* (mind, including the whole apparatus of *buddhi*, *ahamkāra*, and *manas*).

The procedure adopted by the Viśiṣṭādvaita school for this practice of union with God includes the *yama*, *niyama*, etc. *Yama* means control, and this applies firstly to the basic control over the motor organs. Thus *satya* or speaking the truth is control over the speech (*vāk*), *ahiṃsā*, *aparigraha*, and *asteya* (non-cruelty, non-grasping, and non-stealing) refer to the control of hands, legs, and mouth (in eating), and *brahmacarya* (chastity) refers to the control of the organ of generation. Thus, we have the first insistence on the control over the *vāk*, *pāṇi*, *pāda*, *pāyu*, and *upastha*. These are the preliminaries and control over these organs is the first step.

The second step involves *niyama*, which helps further control of the organs. There are regulations which help the realization of purity of the body and the other organs of sense, in addition to that of the motor organs. The most important of these is cleanliness (*śauca*) in speech, body, and mind. This means that one has to gather things which are not tainted with *asatya*, *steya*, *parigraha*, and so on. Physical cleanliness is obtained by wash or bath in clean or sacred waters, mental cleanliness by divine thoughts, and cleanliness of speech by uttering only divine words, or singing devotional songs. The Divine manifested as Parama Puruṣa Īśvara

(God as supreme Person) for accepting adoration and worship of devotees and granting grace to them has to be surrendered to. But that can be done through the help of one who is considered to be the most eminent person in this respect, having himself crossed the *samsāra* and attained the highest state of spirituality. This person is the *guru* or the *ācārya* (preceptor) who lives the life of inseparable union with God. To such a *guru*, one should surrender utterly or give himself up heart and soul for spiritual transformation not merely for crossing over *samsāra* comprising births and deaths, but also all that is between these two ends. This is *īśvara-praṇidhāna*, surrendering or placing oneself at the feet of God through the *guru*, who is the leader on the path to salvation and the mediator for union with God.

Āsana is the third step. This means that for meditating on God, one should sit down in an easy posture like the *siddhāsana* or the *padmāsana*. This should be steady and easy, not tortuous. There are many postures which are mentioned by the writers on this subject, but they are merely physical exercises hardly useful for meditation. When worshipping God, one is also instructed to sit in *kūrmāsana* (tortoise posture), withdrawing the legs into oneself, so to speak. This is very significant, because the *yogin* is said to withdraw his senses into himself even like the tortoise (*Vide Gītā*, II. 58). At present, people make a seat with the form of a tortoise and sit on it. But, in regular *yogāsana* intended for union with Brahman or God, what is prescribed is not the symbolic seat, but the real steadiness in sitting for a considerable time. Some cultivate this so as to be able to sit for a number of hours. In any real concentration or work, the attainment of steadiness in sitting or posture (which is another meaning of the term

siddha) is an absolute necessity. A wandering and fidgety body hardly makes for control of the mind.

Prāṇāyāma is control of *prāṇa* or the vital force. For this purpose, rhythm is sought to be established in breathing. Without entering into the question as to what breath means or does, it is suggested that the regulation of breathing is necessary, so that steady breathing is established. Therefore, the control of breath takes the form of inhalation, retention, and exhalation of air through the two nostrils. As a matter of fact, any observer can see that breath flows in one nostril only at a time. The flow changes once in about an hour or an hour and a half, from one nostril to another. (The science of prediction, based on this flow, has been developed and is known as *svara-sāstra*.) The health of a man can also be determined by the loss of this rhythm in change. The *pūraka* (inhalation of breath), *kumbhaka* (retention of breath), and *recaka* (exhalation of breath) have to be done in a certain definite way and proportion of duration. Ordinarily, the inhalation, retention, and exhalation should have their duration in the proportion of 1:2:1. The *kumbhaka* can be extended, but then the two processes of inhalation and exhalation have also to be extended. In any case, the breath-control or rather the regulation of it, as in the other two cases of *yama* and *niyama*, is very necessary. Health means regulation (*yama*), not abolition or utter destruction. Before any ritual or religious work is done, including *sandhyā* worship, *prāṇāyāma* has to be performed.

These having been done, one is seated before the deity or *guru*, either actually installed or present or imagined, and having performed *prāṇāyāma*, one begins to worship the Divine, praying for union. The Divine is to be the object of one's meditation and adoration. The senses, however, wander about in search of food or *viśaya* (*āhāra*). The proper diet for the senses, which

are now under control or regulation, has to be found. The proper or right objects of consumption for a *yogin* or seeker after union are detailed by the saints. The mouth must praise God, that is its food; the hands must adorn the Divine; the eyes must behold the beauty of God; the ears must hear the songs on God or hear about His exploits. Indeed, all senses need such food, and one can grant this to them. It is not in denial of all food (*nirāhāra*), but in giving *pratyāhāra*, food contrary to that, which leads them away from God. God's infinite nature is such that it can supply untiringly food for the senses and the mind even. It is often said that *pratyāhāra* means controlling the senses and the mind by force. But Patañjali himself has said that, when the mind or the senses tend to go outward to sensual and other objects, they should be supplied with adequate objects of purity which will counteract this outward movement (*vitarkabādhane pratipakṣa bhāvanam, Yoga-Sūtra, II. 33*). *Pratipakṣa* means here *pratyāhāra*—granting contrary food which is much sweeter and healthier than the spiced wretchedness that goes with wrong taste. Thus one should contemplate on God through meditation on His wonderful qualities. During worship or *ārādhana*, God is offered *dhūpa* (fragrant smoke), *dīpa* (light), sandal-paste, flowers, leaves, fruits, and water as part of the offering, and these are, indeed, *pratyāhāra*. The worshipper breathes the fragrance etc. offered to God with a pure and dedicated heart. This interpretation may seem to be new, but the actual practice of such worship by the ancients shows that they did, in fact, feel that the spiritual food for the individual should be these godly things, and they really provide the most satisfying experience for even the entire physical nature.

Dhāraṇā is the process of holding the object of concentration in the mind. This, in *bhakti*, becomes equivalent to continuous bearing or remembrance of God unbroken like the stream of oil (*taila-dhārā-avicchinna-*

vat). This means continuous *japa*, combined with remembrance and aspiration. When this remembrance is continuous and unbroken, one gets established in Him. This is in one sense *smarana* or *manana*. The individual who has so far trained his mind also to be in continuous memory of God is led forward to the higher levels—the path of *dhī* or *dhyāna*. One should see at this point that this is not merely establishing oneself in the *buddhi* or the seat of discrimination. *Dhyāna* may be said to be the path of higher light. The Vedic *dhī*, as found in the Gāyatrī hymn, makes one go forward towards divine union. Some may equate it with *dhyāna-yoga* and that rightly, too. The higher vision begins to open up, and one is led towards *samādhi*. In this sense, *dhyāna* leads to *samādhi*, which means dwelling in the highest light that transforms the mind and grants it real vision—*upanayana*, the eye competent for the vision of Truth.

Samādhi is usually said to be trance state—the state of *prajñā* which the Upaniṣads equate with deep sleep (*susupti*), when the senses and the mind have all come to a standstill. This trance state is rightly called *samprajñāta-samādhi*. The state that leads to the *turīya* (fourth condition), where the realization transcends this trance state and one is in constant spiritual awareness, i.e. in the state of *sahaja*, is called *asamprajñāta-samādhi*, the supra-trance state.

This explanation, of course, is strange to

persons who think that the *samprajñāta* and *asamprajñāta* have to be equated with *savikalpa* and *nirvikalpa* or *sarūpa* and *nirūpa* forms of highest Brahman. The condition of trance in *dhyāna* is known to be lesser than the *sahaja* or the *turīya* condition which is the condition of godly existence in the waking condition itself. This is the condition of the liberated ones or those in whom the descent of the Divine, *avatarana*, in some form has taken place. Such a person is truly considered to be the person in whom God dwells—*bhāgavata* or Divine-like.

Bhakti thus shows that these eight limbs of Yoga-śāstra are capable of being utilized for God-realization. Therefore, Śrī Rāmānuja was able to say that the *rāja-yoga* of Patañjali is verily the *bhakti-yoga* itself, provided we can emphasize the real nature of *īśvara-praṇidhāna* in *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*. *Bhakti-yoga* is the culmination and fulfilment of *jñāna-yoga*, which seeks oneness or union with God as the highest knowledge. It is this *jñāna* called *śemuṣī* that develops into *bhakti-pravāha*, the stream of *bhakti* or *dhyāna*, uninterrupted by any other influence, till it mingles with the Ocean of *Ānanda*—*jñānā-nandamayam* or *jñānadayāsindhu*, and so on.

Śuddhābhakti is thus attained and leads to the enjoyment of oneness with Brahman-Guru-Īśvara, all in one's nature and without any possibility of separation (*viraha* or *viśeṣa*).

REACHING FOR HEAVEN

BY MR. M. GUY LABERGE

We shall discuss in the short article the Biblical story of the tower of Babel and what it means in our life. We are not greatly interested in this story from a historical point of view. Whether or not this story took place is of no great importance. Parts of the story are, perhaps, true. We

know that in Mesopotamia there existed a strong belief that the gods lived on top of a mountain far north of Babylon. For it to be a satisfactory religion, this mountain had to be imitated as much as possible in the building of towers.

We, however, believe that the most im-

portant thing about this story is its spiritual implication in the life of the individual. This story, like many others in the Bible, has spiritual meaning for you and for me. It is this hidden meaning we are looking for. What spiritual truth was the author trying to convey? As many other writers did, this writer used symbols of his time, and it is these symbols we are going to strive to understand.

Babel is the ancient name of Babylon and the actual Hebrew meaning of this word, what these people understood it to mean, is confusion or chaos.

It is good to remind ourselves that the writer is trying to show what goes on in an individual soul, what takes place in your life and my life, when we are living only in the darkness of sense perception instead of living from the centre of our being. We leave behind any historical concept of confusion which could have or could not have taken place in an outer sense many years ago. Instead, we must see that the author is talking about a sense of confusion which takes place in the individual soul, in your consciousness and my consciousness, as a result of not living according to a very basic spiritual principle. He says that this confusion is caused by two reasons. The main reason is because this tower, or attempt to build a spiritual consciousness, or our attempt to reach heaven, is built on the plains of Shinar. Shinar is the ancient name of Babylonia and its actual Hebrew meaning is: 'two rivers, divided stream, *divided mind*.' Spiritually understood, this gives us a clear meaning. It is not by accident that '*shinar*' means two rivers for it is in Babylonia that the Euphrates and the Tigris rivers flowed. Of course, that part of the world is no longer named Babylonia but these rivers still exist. Just as these two rivers flowed through Mesopotamia, so do we have two strong beliefs flowing in us, the belief in good and the belief in evil. If we are reaching for heaven believing in a God and a Devil, if we

have a belief in a good power and a bad power, we will undoubtedly experience confusion. We cannot build a spiritual consciousness if we believe in two opposing powers. Any attempt to do so is futile and is bound to be unsuccessful.

The other reason given why this attempt to reach heaven fails is due to the building materials used, (brick for stone and slime for mortar. It is a historical fact that in southern Mesopotamia they had a shortage of good building materials. They did use burnt bricks and what is called slime was a residue of coal-tar which was a semi-solid material.

Understanding this spiritually, we have here another significant meaning. What are the materials we have been using in our attempt to build a spiritual consciousness? What does 'brick for stone and slime for mortar' mean to us? These are symbolic of our material concepts. Not only have we tried to build on a false foundation, but we have used the wrong materials too. This, in short, is the spiritual meaning of this story. It is one of the stories in the Bible which can be applied to individuals and to nations at large. Not only has the individual failed to build an enduring consciousness of Truth, but so have countries failed to build an enduring civilization. History is filled with the ashes of former civilizations which started out as nations under God and did all right for a time—as long as God was given first place in the hearts of the people; but sooner or later the human element entered the picture and what was built was destroyed.

Let me quote from Mr. Fillmore's book, *Mysteries of Genesis*: 'This is not only the history of cities and nations, but also of numerous colonies of Utopian pattern for the betterment of men. Their plans are perfect and appear to be based upon laws that will work toward universal happiness and prosperity. But they fail because their leader is some human being in the colony who is anxious to rule. Politics and party strife

then enter and break down the unity that is so necessary to any enterprise. The towers of Babel totter and philosophic onlookers foretell a lapse of the human family into primitive savagery.'

Doesn't this paint a picture of actual conditions in the world today? Is not civilization tottering on the Babel Towers it has built? It is the belief in good and bad which separates countries in the first place. There will come a time when men will give up their ideas of patriotism and nationalism for world unity. On that day they will give up their flags and anthems, and all men will be recognized as brothers. Universal unity has to start with individual unity.

In our discussion we are not so much interested in the international application of this story as we are in its individual application. The question we must ask ourselves is: 'Why have we failed in our attempt to reach heaven?' Why do we fail as individuals to build an enduring spiritual consciousness? Why have our many attempts failed and like the Babel Tower have come toppling down? The promise is that we should have enduring health, abundant prosperity, and loving relationships with all people. Why do we fall short? I think it is quite clear to us that we cannot build enduring good if we have a belief in two powers and I don't mean just a belief in a God and a Devil but the belief in two powers. If we were to really believe in one Power, we would come to the place where we would clearly understand that all our good comes from within. If we were to maintain contact with that inner Source, things in the outer would appear to meet our every need. If we continue to place our faith in outer circumstances, persons, or things before God, we are bound to experience lack. Take away these outer things, and man believes he has lost everything. He believes this because he feels that the source is in the outer. To the man in spiritual consciousness no lack is ever experienced. Take a person away from his

experience and the play we call life, and another steps in to play the needed part. Take away his job, and he immediately sees it as one door closing and a larger one opening. Through the power of his word any irregularity in his body is quickly dissolved. All outer means, medicinal means, are no longer needed for he feels that his inner contact with the spirit of God is health itself.

He then experiences very few irregularities in his body, if any. If we believe that perfect health will come from medical advances being made, we are wrong. Ill-health is the expression in the body of erroneous states of consciousness. Science can learn to treat the effects in the body of such erroneous states of mind, but science cannot with material means remove the cause. Life must express itself, our consciousness must express itself. Take away one illness, and oftentimes, another appears to take its place. People have been healed of stomach ulcers through various means only to discover a little later that another manifestation of illness appeared somewhere else in the body.

I would like to quote a couple of paragraphs from an article, entitled 'Medical Problems of the Future', in the *Science Digest*: 'It is seldom recognized that each type of society has diseases peculiar to itself. Indeed, that each civilization creates its own diseases. While a few of the old diseases are being solved, new ones are constantly cropping up and make modern man increasingly dependent on medicine for his survival. Most unexpected, perhaps, is the fact that medicine is creating new disease problems by reason of its very successes. This side of the picture came out in the course of a debate held in London in November 1952, when the Hunterian Society voted 59 to 47 that the continued advance in medicine will produce more problems than it solves.' This article concludes by saying: 'While methods of control can and will be found for almost any pathological state, we can take it for

granted that disease will change its manifestations according to social circumstances.' I would like to add something here: not according to social circumstances, but according to individual consciousness.

If we believe that health comes from a bottle, we are, indeed, building with a material concept. We are using what the Bible calls slime for mortar. We are not condemning medicine; what would we do without it? It is good to be able to remove certain negative effects through outer means but let us also recognize that this will not remove the cause which is in mind. The way to enduring health does not come from outer means but from understanding that there is only one presence and one power in the body. As we live with such thoughts in our minds, the very atoms of our bodies respond in like manner. If we gain a consciousness of God as health, then health has to manifest in the body; for the body is subject to mind, and to go a little further mind is subject to Spirit, and in Spirit is only good. If we attain a spiritual consciousness, we will find that the mind will then be of a spiritual character, and if the mind is of a spiritual character, then the body will be of a spiritual character.

If we remove from our minds our human concepts of good health and bad health and let the spiritual concept of life abide with us, we will discover that we are not building on a divided foundation and that we are not using slime for mortar.

The same is true of prosperity: we will find that God supplies our every need, for He knows the things we need. Let us remember the words of Jesus: 'Consider the lilies, how they grow: They toil not, neither do they spin, yet I say unto you that even Solomon in all his glory was not arrayed like one of these' (*Luke, 12:27*).

We erroneously believe that our job, our stocks or bonds are the source of our material good, and if these should be taken away, we are left empty-handed. These are channels through which God's good manifests itself,

but they are not the source. Many people believing this way came to tragic ends in 1929 when the stock market crash took place.

True prosperity is not in the accumulation of wealth but in being in constant contact with the ideas for abundance which God has already implanted within our being. If we believe that our material good comes from outer sources, once again our Babel Tower will come toppling down. This is true because channels of manifestation in the outer always change. As a matter of fact, everything in the outer is in a state of constant change. When we are in contact with the Infinite within, changes in the outer only bring forth greater opportunities. Our bonds and stocks are like burnt brick if we believe our prosperity comes from them. If we are doing this we are again using slime for mortar, and such a false structure must sooner or later come down.

The same Truth applies to love. To many people love is synonymous with sex. If we erroneously believe that love is encompassed in sense enjoyments, we are due for a big let-down. Love is spiritual in nature, and sex is but one of its expressions. The origin of love is in the divine Mind.

Another material concept of love is to believe that love can come only from a certain person, instead of realizing that the very source of love is within our own being. When we have a conscious awareness of love, the opportunities for expressing that love come into our life of their own accord through the law of attraction. If we have a loving heart, fear not, there will never be a shortage of persons to whom this love can be expressed. They will be drawn like bees to honey. To be able to love others one must first find love within oneself.

Now, I am sure we can see the application of the spiritual principles dealt with in this discussion. All of us are reaching for heaven. Regardless of what form of good we are seeking, all of us are seeking for more good, more of heaven. Let us remember the spiritual

principles in this story of Babel. Let us first remember that we should build on a solid foundation, on the foundation that there is but one presence and one power in the universe, God the good. Let us do away with our many material concepts which bring only

limitation. Let us remember, too, that if we don't strive to do this, the false structure must sooner or later come toppling down.

If we are determined to try to do this little by little, day by day, we will find in time that our reaching for heaven has not been in vain.

STUDIES IN RABINDRANATH'S AESTHETICS

BY DR. SUDHIR KUMAR NANDI

The idolatry of form in the West, Tagore tells us, is due to a misunderstanding of the aim of art. The aim of art is not the realization of form. The realization of spirit is what art aims at. Here, we have an echo of the traditional Indian theory of art that 'the outward shape by which the content is made perceptible is merely there for the sake of mind and spirit'. The artist tries to represent the ideal. Thus it is the expression of the ideal content which is claimed to be the aim of art, and this is made possible through such arts as sculpture, painting, poetry, or music. Beauty is the main element of this expression and it is presumed by Western critics that creation of beauty is the main business of art. Tagore contends that beauty in art has been a mere instrument and not its complete and ultimate significance. When beauty is wrongly regarded as the end of art, form gets the upper hand and poses as the end. To Tagore, as to Indian thought in general, beauty is subjective. It does not inhere in the object. Beauty is not a mere fact. It cannot be surveyed and mapped, so it cannot be accounted for. It is an expression—an expression infinite in its variety and detail. Its abode is in the finite, but it points to the infinite. It is bound by time and space but it far transcends them in its suggestiveness. The appreciation of beauty is always personal. So it is beyond

all scientific calculation and objective characterization. That is what Tagore stood for. In the words of Tagore (*Personality*, p. 19): 'Beauty is the ideal of perfect harmony which is in the universal Being; truth, the perfect comprehension of the universal mind.'

We will do well to remember what Croce, the noted Italian philosopher, said in point. According to him, art is devoid of any reality-consciousness. In denying reality-consciousness to art, Croce makes common cause with artists like Thomas Hardy. Hardy, in 'The Esthetic Function of Language' by A. Isenberg (*Journal of Philosophy*, Vol. XLVI. No. I) is quoted as writing: 'Art is concerned with seemings only, the mission of art being to record impressions, not convictions'. Intuition, however, in the words of Croce, 'is the undifferentiated unity of the perception of the real and of the simple image of the possible'. Gentile shares Croce's activist idealism. He defines art as 'the exaltation of the subject released from the chains of the real'. Even if the matter is borrowed from nature and history it 'is not there for its own sake but for the soul's life, for its feeling. It represents the "I" as it stands in its subjective immediacy'. (*The Theory of Mind as Pure Act*, p. 223).

In our intuition, we do not oppose ourselves as empirical beings to external reality but we simply objectify our impressions,

whatever they might be. 'Intuition reveals character, individual physiognomy.' Tagore's observation that art is the expression of selected personality, in our sense, does not suggest the same thing. For Tagore's conception of art has reference to reality and, in his opinion, the artistic excellence is determined by its proximity to reality. Here, Tagore comes closer to Plato. Plato has also a similar criterion to judge the merit of any artistic work. Here we may note another anomaly in Tagore. Tagore is a subjectivist for whom all that is is dependent on the subject for its existence. We humanize nature, and nature, in its turn, helps us to develop. The subject determines the nature of the object and contributes to its being. So, when reality depends on the subject for its existence and is real only in relation to 'me', we do not understand the necessity of introducing reality-consciousness in art. When reality itself is 'posited merely for the convenience of exposition', Tagore's position becomes tenable only if we deny reality-consciousness in art as Croce did.

Beauty, which is expression, is identical with art. This is Croce's view. Tagore does not equate art with beauty. Beauty is the handmaid of art according to Tagore, and not its ultimate significance. We know that Tagore recognizes the importance of matter as well as of form in art. Form alone does not make art what it is. But Croce repeatedly tells us that it is form and form alone that makes a work of art worth the name. (A detailed discussion of the different theories may be found in Sri N. K. Gupta's Bengali book, *Rūpa O Rasa*).

An analytical study of the literature of Tagore and other master-artists of world literature will tell us that Tagore was not right in differing from Croce's view that it is form, i.e. activity of the spirit, that makes a true work of art. We do not deny that 'matter' (to use a conventional term) is there but it has no 'say' in contributing to its aesthetic worth or artistic value. It is

not the guiding factor in any work of art. A casual meeting with a former lady-love in a railway compartment, a wild flower on a crannied wall, a Trojan war, or the tragic death of a woman of ill-fame, are all equally admissible as themes of true poetry. One of the oldest writers on poetics in Sanskrit remarks that there is nothing in the realm of being or in that of thought which does not serve the poet's purpose. No distinction is made there between one topic and another as regards fitness for poetic treatment. One subject is as good as another and there is none on which a fine poem could not be written. Proximity of artistic 'matter' to reality, in the ordinary sense of the term, does not help to make true art. It is the form that lifts it to the level of art. Things may happen in one order and they may be recreated in a different order. Reality in art has been defined as that wherein we do not experience the sense of want. There is no resemblance between nature and the work of art, yet we do not feel the lack, for there is something else which satisfies our aesthetic faculties. From a distance, the true work of art gives us the impression of the 'real' but viewed at close quarters the illusion is dissipated. The only evidence of truth in art exists when it compels us to say, 'I see'. A donkey we may pass by in nature, but a donkey in art we must acknowledge even if it be a creature that deplorably ignores all its natural history, even if it resembles a mushroom at its head and a palm-leaf at its tail.

Art is not reality, nor the true representation of it. It is mere 'technique' (as the Chinese art critics call it) and there is no prescribed rule at all to guide the artist. The nature of artistic creation has been explained in the Tantras thus: 'The creation of the artist is like the flight of a bird from one tree to another leaving no trace of its flight in the air.' This is true of all artistic creation. The spirit that creates soars higher than the 'presented reality' and the artistic

creation is like a flight from one tree (presented reality) to another (product of art). We cannot trace the trail through which the artist passed from one to the other. The spirit recreates the 'presented reality' through imagination. This nature of recreation has been explained by Tagore in *The Religion of Man* in the following words: 'We can make truth out by actively modulating its inter-relations. This is the work of art. . . . For reality is not based in the substance of things but in the principle of relationship. . . . Reality is the definition of the Infinite which relates truth to the person. Reality is human; it is what we are conscious of, by which we are affected, that which we express. When we are intensely aware of it, we are aware of ourselves and it gives us delight. We live in it, we always widen its limits. Our art and literature represent this creative activity which is fundamental in man.' And this re-creation, as the handiwork of spirit as artist, is of much higher spiritual value. It is poetic truth far removed from truth in the ordinary sense of correspondence with the factual reality. Tagore tells us of the higher spiritual value of such poetic truth in unambiguous terms, drawing a distinction between truth and reality. Truth in Tagore's scheme of aesthetics is of much higher value. What is real (*vāstava*) is not always true (*satya*). In page 63 of his *Sāhityer Swarūp* (Viśva Bharati Granthalaya, 1949), he tells how man knows his failings and shortcomings to be real but does not accept them as true. Truth is created in the handiwork of spirit, that is, art, philosophy, and religion. Sometimes 'truth' is created along the line of the 'real' but certainly this 'real' is not identical with the 'true'. Art is one of the ways of creating the 'true' and this is identical with self-expression in Tagore's view (*Vide ibid.* p. 64). Tagore is not much concerned whether his notion of 'poetic truth' is accorded recognition by scientists and historians. This truth, he writes 'gives us pure joy and it assures its acceptance' (*ibid.* p. 8). Truth

is thus created in the creative imagination of the artist. That is why Tagore proclaims that the poet's imagination has far greater importance than the real place of factual occurrence; for, in imagination, the artistic facts are created and re-created perpetually.

Tagore tells us that the readers of Vālmīki have constructed a (mythical) biography of the poet on the basis of his poetry; this biography is truer than the actual life history of the poet. Such mythical biographies are of higher spiritual value for they bear the impress of the spirit. They are constructed from data which are supplied by spirit itself. Poetic works or works of art are the result of the primary activity of the spirit. So we find Tagore telling us that he does not value so much the factual happenings in our day to day life as the handiworks of the spirit in man. Here, he strikes the right note in asserting that poetic truth is of higher order than truth in the sense of factual correspondence. But Tagore is not always consistent. He retains in his scheme of art and art criticism the reality-consciousness which is of lesser spiritual value than the works of art themselves, on his own admission. But Croce overcomes this anomaly which we find in Tagore, by holding that a true work of art does not refer to reality in any way. The reality-consciousness emerges on the next level and it is conspicuous by its absence on the art level. So, in one sense, both Tagore and Croce agree in denying reality-consciousness in art. According to Croce, it is yet to emerge on the logical level and, according to Tagore, it is already transcended on the level of art and recreated in the imagination of the artist, having a greater spiritual value. Thus we find that where Tagore is a poet and an artist he agrees with Croce unknowingly; but as an art-critic he issues passports both to matter and to form and tells us that they are indispensable for any true work of art. This is logical contradiction.

If, as Tagore says, 'beauty is the expression of truth', and if this truth be 'the perfect comprehension of the universal mind', we do not understand how imaginary situations, and our subjective reactions thereto, can be

proper objects of artistic creations. Croce is certainly right here in his insistence on expression as the essence of art, and expression, as Croce says, is the form in which the artistic content incarnates itself.

SOME WAYS OF SĀDHANĀ ACCORDING TO THE VEDAS

BY DR. HAROLD BARRY PHILLIPS

From a dualistic standpoint, if God created man in order to have an object of love, as I believe He did, then He must want man to love Him in return. But God 'is beyond the reach of the mind, the senses cannot grasp It';¹ so, God must reveal Himself to men by the wonder of His creation. Therefore, 'the supreme Being assumed the likeness of each form; that form of His is for His revelation'.² Any man who can see God in nature and interpret Him for us is a seer, a '*kaavi*', and such seers have been found and are found at all times and in all places, all over the world. Where such an interpreter of the nature of God draws his knowledge of God not so much from the observation of nature as from the inspection of the depths of his own being, we might call him a prophet or *ṛṣi*, and the inspired writings that he thus reveals are scripture. In this respect, the Veda itself does not claim to be unique, as we find from the following passage: 'As various kinds of smoke proceed from a fire kindled with damp fuel, even so the *R̥g-veda*, *Yajur-veda*, *Sāma-veda*, hymns of the Atharvans and the Aṅgirasas legend, ancient lore, sciences, mystic doctrines, verses, aphorisms, explanations, and commentaries are the breath of this limitless Reality.'³ In my opinion, the criterion for the genuineness of any alleged revelation is surely not its own

claim to authenticity (for that is to beg the question), but the truth of the picture it reveals of God, man, and the world. Following Pandit Satwalekar's *Course for the Veda Paricaya Parikṣā*, but making my own selection therefrom, I present the following picture of the teaching of the Vedas.

The conception of God presented by the Veda is that of one Being who is the creator of heaven and earth, the source of life and strength, and the refuge of troubled humanity: 'What God should we worship with an oblation? That God who is the giver of life, who is the giver of strength, whose command all the natural forces obey, and who is the Lord of these bipeds and quadrupeds. What God should we worship with an oblation? He who is the sole king by His greatness of the world which moves and breathes, whose shadow is immortality and apart from whom is death. What God should we worship with an oblation? Him by whose greatness heaven is high and earth is large, by whose greatness the sky is wide, and by whose greatness the sun is suspended.'⁴ It seems from this passage as if He is a 'God in heaven' after the dualistic pattern. But this is not so. He is the true Self within each of us, who fashioned our bodies as they are and is responsible for the life within us. It is questioned: 'Who dug these seven holes in the head—these ears, nostrils, eyes,

¹ *Isā Upaniṣad* 4.

² *Bṛhadāraṇyaka Upaniṣad*, II.5.19.

³ *Ibid.*, II.5.10.

⁴ *Atharva-veda*, IV.2. 1, 2, and 4.

and mouth—by the greatness of whose victory quadrupeds and bipeds go their course in many places?’⁵ And we find the answer in the *Kena Upaniṣad*: ‘That which is not revealed by speech, which is not thought of by the mind, which one does not see with the eye, which one does not hear by the ear, and whose life is not from breath; but because of whom speech vibrates, by whose impulse the mind thinks, by whose power the eyes see, the ears hear, the breath moves, know That as the eternal Brahman.’⁶ Thus, God is not aloof, up in heaven, but here among us in this very world: ‘His eyes are everywhere, His mouth is everywhere, His arms are everywhere, His feet are everywhere; that one Lord, the creator of heaven and earth, actuates everything by means of His arms and with His wings.’⁷

We are also told that we are all the sons of immortality, that is, we have the spark of divinity within us, which we must manifest: ‘Let those sons of immortality listen, whose abode is in this world.’⁸ But not only is our soul a minute portion, so to speak, of the infinite God, but our bodies and senses are likewise minute portions of the forces of nature, called gods in the Veda. So our body is called ‘Ayodhyā, the city of the gods.’⁹ Referring more particularly to the senses, it is said: ‘Undoubtedly, this head of the *yogin* is a well-protected treasure-house of the gods.’¹⁰ The former reference alludes to the story of Rāma. Just as his royal residence was in the city of Ayodhyā, similarly God dwells within us in the body. The latter reference points to breath, sight, hearing, speech, etc. which are ‘incarnations in our body’, so to speak, of the gods of air, sun, etc. By getting control of these powers within us, we are able to know God Himself:

‘Those who see the Self in the body can know the supreme Lord.’¹¹ With this, we may compare Psalm xvi.10: ‘Be still and know that I am God.’

Thus, the God of the Vedās is both immanent and transcendent, both in the world and in heaven: ‘Such is His greatness that a fourth of Him comprises the beings of this universe and the immortal three-fourths of Him is in heaven.’¹²

God loves man, and man also should love God. God is the sun and man is like the lotus pod, below in the mud. Man’s destiny is to rise out of the mud and bloom up towards the sun, so that he may reciprocate God’s love: ‘O man, your path is upwards, never downwards.’¹³ In this upward climb, God as the true Self of man will assist him by making available to him the needed powers, provided man is willing to make use of them to help himself as he should: ‘O mortals, you have been born with powers making for advancement.’¹⁴

And what are the means for this upward path? Many are the moral precepts given in the Vedas; I can select only a few. First, then, we find the need to love one another, which is expressed, on the one hand, by a short instruction: ‘One who speaks kindly, who is friendly with everybody, who always does his duty, let him come home and rest when he has done his duty.’¹⁵ And, on the other hand, in a complete hymn, it is said: ‘I advise you to be warm-hearted, to agree, to be free from strife; love ye one another, as a cow her new-born calf. Let the son be obedient to his father and sympathetic to his mother; let the wife speak to her husband sweet and peaceful speech. Let brother not hate brother, let sister not hate sister, let all of you come together, be co-operative, and speak friendly words. We give to all men

⁵ *Ibid.*, X.2.6.

⁶ *Kena Upaniṣad*, I.4-8.

⁷ *Vājasaneyā Yajur-veda*, XVII. 19.

⁸ *Rg-veda*, X. 13.1.

⁹ *Atharva-veda*, X. 2.31.

¹⁰ *Ibid.*, X. 2.27.

¹¹ *Ibid.*, X. 7.17.

¹² *Rg-veda*, X. 90.3.

¹³ *Atharva-veda*, VIII. 1.6.

¹⁴ *Vājasaneyā Yajur-veda*, XXIX. 37.

¹⁵ *Ibid.*, III. 47.

in your house that spell-producing harmony by which divine men do not quarrel and do not hate one another. Associate with the wise, become learned, be ready to complete any task by working hard, do not be separate, take responsibility on your own shoulders, carry on with your work; speak sweetly to one another, so proceed; I make you like-minded and alike in actions. Let your water-supply be the same for all, let your food be served together; I couple you together in the same harness; worship the luminous God together, like spokes around the hub. I make you all directed to a common aim with mutual love, like-minded, and belonging to one community. Let benevolence be yours night and day, like wise men aspiring to immortality.¹⁶

Secondly, the practice of being truthful in thought, word, and deed is enjoined. Truth is praised briefly thus: 'Breath is death and breath is life; therefore, all wise men as well as the senses worship breath, because breath raises him who speaks the truth to the highest world.'¹⁷

Thirdly, the necessity for purity of body and mind, which can be achieved through celibacy, is stressed in a long hymn, the essence of which is thus expressed: 'Wise men ward off death by austerity in the form of celibacy; the Self gives light to the senses as a result of celibacy.'¹⁸

Fourthly, another important means of accomplishing the goal is the perfect practice of breath-control or *prāṇāyāma*. This means the driving up of the vital force through the spine to the brain, or so at least, the experience was interpreted: 'The *yogin* of unmoving mind, having sewn together his head and what is his heart (i.e. having united knowledge of God with devotion to God),

drives the breath into the middle of his head, but above the brain.'¹⁹ This is a task of great difficulty, calling for years of practice, and, doubtless, a certain natural aptitude; nevertheless, it is a sure means of becoming aware of the presence of God within us, and also of being able to tell about Him, as is indicated in this verse: 'I know this great Person, bright as the sun and dwelling beyond darkness; having known Him, one goes beyond death. There is no other path for going beyond.'²⁰

Besides, sincere prayers have generally been regarded as the basic preparation for any *sādhana*, and we find the Vedas replete with various prayers to the Almighty and His forces. Constant prayers make our mind suppliant and instil into it the yearning for realizing the Truth and continue strengthening the same. I shall, therefore, conclude this very short discussion, by quoting some such prayers. These need no comment: 'O Lord, giver of wisdom! You are the king of heaven and earth. Hear our prayers.'²¹ 'O Lord, giver of light! Be easy of access to us, like father to son. Abide with us for our welfare.'²² 'Just as a father ministers to his son, a brother to a brother, a good friend to a friend, (so minister to us, O Lord).'²³ 'O Lord, inhabiting the world, and doing a multitude of good deeds! You are our father and mother; therefore, let us obtain your favour.'²⁴ 'O Lord, master of strength! If we are strong in your friendship, we need not fear anything. You are victorious and invincible, therefore we reverence you.'²⁵ 'O Creator Lord, remove all sins; whatever is good for us, do that for us.'²⁶

¹⁹ *Ibid.*, X, 2.26.

²⁰ *Vājasaneyā Yajur-veda*, XXXI. 18.

²¹ *Rg-veda*, I. 25.20.

²² *Ibid.*, I. 1.9.

²³ *Ibid.*, I. 26.3.

²⁴ *Ibid.*, VII. 98.11.

²⁵ *Ibid.*, I. 1. 1.2.

²⁶ *Vājasaneyā Yajur-veda*, XXX.3.

¹⁶ *Atharva-veda*, III. 30.1-7.

¹⁷ *Ibid.*, XI. 4.11.

¹⁸ *Ibid.*, XI. 5.19.

THE SUPREMACY OF THE VEDĀNTA¹

BY SRI VISHNUDEV N. SISODIA

Of the six orthodox philosophies of India, the Sāṅkhya and the Vedānta are the only two that can be termed metaphysical and philosophical from European standards. The Nyāya and the Vaiśeṣika are schools of logic rather than of metaphysics. The Pūrva-Mīmāṃsā is completely religious in character and the Yoga forms a part of the Sāṅkhya.

Now, both the Sāṅkhya and the Vedānta accept fully the authority of the Vedas and are thus traditionally termed 'āstika' systems of philosophy. However, both these systems are mutually contradictory, because the Sāṅkhya, being dualistic, negates the existence of God, while Vedānta, completely monistic, affirms the existence of one, all-knowing Brahman.

Though contradictory in theory, both the philosophies go back to a common origin. The Upaniṣad forms the main origin of both Sāṅkhya and Vedānta ideas. Nearly all the Upaniṣads contain terminologies used by the Sāṅkhya and the Vedānta. The Sāṅkhya owns its independent origin to Kapila and Vedānta to Bādarāyaṇa, the author of the reputed *Brahma-Sūtra*. The Vedānta later received a very unified and perfected form at the hands of Śaṅkara, the eighth century philosopher, and the monistic doctrine of Vedānta went to its extreme in the pure doctrines of 'Advaita Vedānta'.

However, even though both the philosophies have a common origin and are equally metaphysical, Śaṅkara's Advaita Vedānta, received great authority and popularity, while the Sāṅkhya existed only in text books

of philosophy. I hereby briefly intend to trace out the reason behind this popularity of the Vedānta and unpopularity of the Sāṅkhya.

The Upaniṣads, traditionally a part of the Vedic Samhitās, but in contents completely contradictory, are the first source-books of Indian philosophy, especially of the Sāṅkhya and the Vedānta. Before the Upaniṣads (with the exception of some later Vedic philosophical hymns), there is no trace of the existence of any philosophy in India. Even the early books of *Rg-veda* are ignorant of any philosophical or metaphysical ideas. This makes it clear that the Upaniṣadic philosophies grew on the Indian soil centuries after the appearance and settlement of the Aryan tribes.

The Indus valley civilization, so highly developed in material culture, shows no trace of literature, leave alone philosophical literature. Even though the Indus, as early as about the third millennium B.C.,² could support an urban population—the parallel of which we find on the banks of the Nile and the Tigris-Euphrates—there grew up no philosophical doctrines.

As the Indus civilization shows no traces of a plough, and as the hieroglyphs show the harrow, it is possible to conclude that the civilization depended on harrow-cultivation, rather than extensive plough agriculture. This form of cultivation was only possible on the Indus banks which were regularly flooded every year, but produced very little surplus food. This deficit could have been compensated only by hunting and gathering. The economy, thus lacking in surplus food, could hardly support a large population not directly engaged in food production. This,

¹ As this essay is based on the views and opinions of Professor D. D. Kosambi, as expressed in his *Introduction to the Study of Indian History* (Bombay, 1956), and those of Max Weber in his books *The Religion of India* and *A Sociology of Hinduism and Buddhism* (Free Press, Glencoe, Illinois, U.S.A., 1960), I have not referred to them in the course of this essay.

² A. L. Basham, *The Wonder That Was India*, Grove Press Inc., New York, 1954.

in turn, gave little time and leisure for literature and philosophy beyond folk tales and popular religious magic. Even writing would have had very little use beyond account-keeping and daily calculations.

It was only with the introduction of the plough, brought in by the Aryan tribes, along with R̥g-vedic hymns and the Sanskrit language, that large cultivation was possible. New lands were cleared for extensive agriculture, which in turn destroyed the old small urban settlements mainly existing on harrow and flood cultivation.

Aryanization of agriculture increased food production and this enabled supporting a large population. There was food surplus which made it possible for a part of the society to engage themselves in pursuits not directly concerned with food production. This brought into existence a learned class, which in turn created a literature both sacred and secular. A class was developed which protected the society, and lived on the latter's surplus food. There was also born a class of literary and religious men with ritual as their only profession.

Both these classes, in time, sub-divided themselves into castes. The Kṣatriyas protected the society and lived entirely on its surplus food. The Brāhmaṇas created hymns, songs, and sacrificial literature, living at the same time on the food surplus. Society formed into layers, with classes moving away from each other and solidifying into castes. The higher classes had time and leisure to assert their importance over the food producing Aryan Vaiśyas and non-Aryan Śūdras. Property also accumulated in the hands of the upper classes, which generated a competition for supremacy and power over the society between the Brāhmaṇas and the Kṣatriyas. As the Kṣatriyas had yet neither the advantage of a full battle equipment nor proper arms with which to subdue the Brāhmaṇas, they took to the weapon of philosophy and poetry, to overcome their rivals. Thus started the conflict

between the priest and the king³ which is clear on every page of the Upaniṣadic literature.

The Upaniṣads speak of the importance of the Kṣatriyas over the learned class of Brāhmaṇas, who, on the other hand, acquired exclusive importance at a later period; for the epics give importance to Brāhmaṇas even over the gods. The *Bṛhadāraṇyaka Upaniṣad* relates the story of the great Brāhmaṇa Yājñavalkya who recognized the knowledge and wisdom of a Kṣatriya king, Janaka. Even women are shown as questioning great Brāhmaṇa sages, and Gārgī of the *Bṛhadāraṇyaka Upaniṣad* is a very good example.

All forms of Brāhmaṇic religion are looked down upon. Sacrifice or *yajña*, the only mode of religious existence of the Vedic Aryans, is even laughed at. One Upaniṣad says: 'These eighteen constituents of a sacrifice are perishable because of their fragility.'⁴ The *Bṛhadāraṇyaka Upaniṣad* states in clear cut terms that he who worships any divinity other than the Ātman, is the domestic animal of lower gods and demons (I.4.10). It also tells us that Yama, the death god, has his abode in sacrifice, and the sacrifice, in turn, depends on the fees paid to the Brāhmaṇa priests (III.9.21). Parodying a priestly procession, the *Chāndogya Upaniṣad* describes a procession of dogs chanting: 'Om, let us eat, let us drink etc.' (I.11. 4-5).

However, after the establishment and spread of the great Mauryan empire, in the second century B.C., the Kṣatriyas gained power. The ruling class had an army and weapon power behind them for support, and thus the bitter conflict between the Brāhmaṇas and the Kṣatriyas. Again, the influence of Buddhism changed the entire social system and made it necessary for the

³ Professor D. D. Kosambi, 'The Study of Ancient Indian Tradition', *Indica*, The Indian Historical Research Institute, Silver Jubilee Commemoration Volume, Bombay, 1953 (cf. The Vedic *tvāṣṭra* legend.)

⁴ *Muṇḍakopaniṣad*, I.2.7.

Brāhmaṇas and the Kṣatriyas to put up an unified effort against this influential religion which went against the caste rights of the Brāhmaṇa and the materialistic rituals. The strong feelings against the Buddhist religion can be seen clearly in the activities of the Śunga king Puṣyamitra, who gave great importance to Brāhmaṇic rituals.

Again, there were foreign invasions and the growth of non-Indian kingdoms of the Indo-Greeks. Even though the Greek kings took to the Hindu faith, they needed the Brāhmaṇas to support their claims on the kingdom, and to create geneologies tracing descent from one or the other gods of the vast Brāhmaṇic pantheon.

Again, feudalism was growing and thus the Kṣatriyas joined hands with Brāhmaṇas in the exploitation of the serfs or the producing class. These two upper classes not only lived on the surplus of the society, but now even demanded the surplus to be paid in cash or kind, thus exploiting the ill-placed in society.

As the Kṣatriyas now collected taxes and kept armies, they no more needed the philosophical weapon to assert their rights over the other classes. This left the Brāhmaṇa alone with religion and philosophy and favoured the growth of new philosophies, free from Kṣatriya influence. The Sāṅkhya and the Vedānta, the two most distinguished philosophical systems were thus modelled newly on Upaniṣadic materials.

The Sāṅkhya is traditionally said to have been founded by Kapila, though Īśvarakṛṣṇa's *Sāṅkhya-kārikā* is the earliest extant text expounding this philosophy and belongs to the third century A.D. The philosophy of Sāṅkhya is non-theistic, realistic, and dualistic in metaphysics, positing two ultimate entities.

The Vedānta, which also originates from the Upaniṣads and goes back to the second century A.D., takes a systematic form in the *Brahma-Sūtra* of Bādarāyaṇa. The philosophy is monistic and recognizes only one

reality, which is called Brahman.

Buddhism, as long as it played a social role, was popular and spread in India and abroad like wild fire; but, with the establishment of monasteries and institutions, which grew richer every day, it lost all its social goodness, and also popular support. The innumerable monasteries and its members, living in great luxuries on the surplus of the villages, caring nothing for the food production or trade, became counterparts of rich and costly military establishments of feudal kings. Again, the Brāhmaṇa, a pioneer, stimulated production and trade and came to the forefront. He had a calendar to forecast seasons and times of sowing and harvesting. Though Buddhism thus suffered a setback, the personality of Buddha could not be easily ignored; and a compromise was effected by making Buddha an *avatāra* of Viṣṇu.

Thus, with the fading away of formal and strong Buddhism, Brāhmaṇic philosophies got the upper hand and progressed through the efforts of the Brāhmaṇas. The Brāhmaṇa was once again important, and at the head of the society. Even the kings wanted him to create geneological lists for royal support.

With the great importance and superiority of the Brāhmaṇas, the philosophies had a very rich soil to grow in. But the Sāṅkhya was realistic and boldly denied any form of belief in God. It acknowledged the reality of being which went against the very fundamentals of Brāhmaṇism. By denying belief in God, the Brāhmaṇas could gain nothing. They wanted God's importance to remain. Thus the mystical access to godly power was of greater use in securing a firm place in society. It was also necessary to bring a harmony between materialistic rituals and the monistic Vedānta philosophy. This was ably done by the Brāhmaṇas. The metaphysical commentaries and the ritualistic *stotras*, taking for granted all the Brāhmaṇical gods, written by Śaṅkarācārya, the great philos-

opher-poet of the eighth century A.D., forms a very good example of harmony between philosophy and ritualistic religion.

Thus ended the influence and need for the Sāṅkhya, the bold and realistic philosophy.

The Vedānta, because of its mystical nature went well with ritual, which found encouragement in the hands of the Brāhmaṇas. This is how the two philosophies, though having a common origin, suffered different fates.

DAKṢINĀMŪRTI

BY SRI M. V. SRIDATTASARMA

Dakṣiṇāmūrti is an aspect of Śiva, and represents one of his most interesting phases. Etymologically, the term 'Dakṣiṇāmūrti' is interpreted as denoting a *jñānin* or seer who imparts knowledge. According to the account given in the *Śaṅkara-saṁhitā*, Dakṣiṇāmūrti represents that stage of life led by Śiva in which he entered upon rigorous austerities, after his spouse Satī had perished in the sacred fire at a sacrifice conducted by Dakṣa.

Iconographic representations depict this form of Śiva as a *yogin*, sitting under a banyan-tree and imparting the knowledge of the Self to his disciples. The disciples, both young and old, are dispelled of all doubts, while the preceptor expresses the attitude of silence, which is indicative of the knowledge of the Infinite. In his commentary on the *Brahma-Sūtra*, Śaṅkarācārya alludes to a story from a non-extant Upaniṣad, according to which a seer by name Bādhva is asked by his pupil Bāṣkalin to explain the nature of Brahman. The teacher keeps silent. But the pupil asks him again and again to teach him the knowledge of Brahman. At last, the teacher gives him a reply thus: 'I have been teaching you, indeed, but you do not understand. Silent is that Self' (*Vide Brahma-Sūtra*, commentary, III.2.17).

According to the *Dakṣiṇāmūrtiyupaniṣad*, the Ātman is equated with Parameśvara or the supreme Lord, whose very embodiment is one's own *guru* or spiritual teacher who wards off all gloom in the form of *avidyā*

(nescience). 'By the expounders of Brahman, this Śiva is known by the appellation Dakṣiṇa, with his face directed towards the south to indicate intellect or understanding.' Dakṣiṇāmūrti is, in other words, a byword for a preceptor who removes all gloom. The two syllables forming the term '*guru*' denote one who dispels darkness—*gu* means darkness; and *ru*, the act of dispelling it.

In temples, the image of Dakṣiṇāmūrti is usually placed in a niche facing the south. The fingers of the image are in *jñāna-mudrā* (a ring formed with the thumb and the first finger) which is a traditional pose for imparting instruction. Says the *Brahmavaivarta Purāna* thus: 'One should meditate on one's spiritual *guru*, the very embodiment of the supreme Spirit, who is eternally tranquil, is seated in the pose of *vyākhyā* (exposition), and who is always fond of his disciples' (*Brahma-khaṇḍa*, XXVI. 26).

Dakṣiṇāmūrti is not invoked by Śrī Śaṅkarācārya as a personal God, though the title of his hymn to Dakṣiṇāmūrti may, at first sight, imply that it is associated with the worship of a form of Śiva. His main object in invoking this form is to explain or bring about in a nutshell the nature of the Ātman, as also the means by which one could realize or experience the consequential bliss. The *Dakṣiṇāmūrtiyupaniṣad* says that one should perceive the light of awakening (intellect) in the jar filled with the oil of dispassion and the wick of devotion. The

aspirant springs out of that unsubstantial gloom of bewilderment with the help of the fire producing stick (*arāṇi*) of dispassion which is the indicator of true knowledge.

As an impersonal or absolute form for worship, Dakṣiṇāmūrti is beyond the conception of form or measurement. He represents only the natural state or condition and is the quintessence of knowledge and bliss. His form resembles the atmosphere which extends over all space. The aspirant obtains for himself that awakening which is propounded in the Upaniṣadic doctrine 'That thou art'. This is the Reality that shines in the midst of things which resemble non-entities; it is through the influence of this Reality one obtains deliverance from the ocean of *samsāra* (empirical existence). As a result of this awakening, one experiences that state of the everlasting merger of the individual with the Infinite. The conception is that the *guru* becomes the saviour even in the event of Hari or Hara becoming displeased. Thus, it is the grace of the *guru* that procures for the aspirant the knowledge of the supreme Spirit. So, Sureśvarācārya says that this *guru* is none other than Lord Siva Himself (Cf. *Mānasollāsa*). Avadhūta, too, says: 'One who is awakened to the knowledge of Truth, by the grace of a *guru*, whether he is a fool or a learned man, will certainly become detached from the ocean of *samsāra*' (Cf. *Avadhūta Gītā*, II.23). The *guru* as Dakṣiṇāmūrti is thus the destroyer of the veil of nescience.

The *guru's* grace confers on one *yoga* with its auxiliaries (*aṣṭāṅga*). Siva's grace will, on the other hand, bring everlasting gifts in the form of yogic perfection through spiritual attainment, conferring miraculous powers. He is sentience and bliss.

In Śaivite theosophy and mysticism, the different aspects of Dakṣiṇāmūrti are described. He is a *yogin*, a connoisseur of music, the very repository of *jñāna* (knowledge), and also the expounder of the different branches of knowledge (*Śāstras*). Accord-

ingly, images are set up in temples in accordance with the descriptions given in the Āgamic lore to indicate the different phases or aspects. The *Dakṣiṇāmūrtiyupaniṣad* and the *Sūta-samhitā* describe Dakṣiṇāmūrti as the supreme Spirit who, at the end of an aeon (*kalpa*), absorbs within Himself the entire universe and shines with brilliance. He is Yoga-Dakṣiṇāmūrti because He is represented as sitting cross-legged in *yoga* posture with the *yogapaṭṭa*, besides holding a rosary to count beads and a water jar (*kamanḍalu*). As an imparter of *jñāna*, He is Medhā-Dakṣiṇāmūrti. As He is fond of disciples, He bestows on them knowledge (*prajñā*) and wisdom (*medhā*). Just as the calves surround the cow, the disciples congregate around Him for such gifts consisting of knowledge and wisdom, and also, the faculty for retaining these qualities. It may also be stated that He is the imparter of righteous conduct (*dharma*) to the disciples through exposition (*vyākhyāna*). He is Jñāna-Dakṣiṇāmūrti because his body is made up of that knowledge which is derived from meditation on the higher truths of religion and philosophy, which teach man how to understand his own nature and how he may be reunited with his Self. As a manifestation of pure intelligence, He is Cinmayāmūrti. So the devotee asks for the precious gift of knowledge from Him. This aspect is depicted in icons by showing Dakṣiṇāmūrti as holding his right and left hands in front in *jñāna* and *abhaya mudras* (poses), respectively. Lakṣmī-Dakṣiṇāmūrti is he who grants wealth.

Other forms of Dakṣiṇāmūrti are as follows: (1) Kīrti-Dakṣiṇāmūrti (bestower of fame), (2) Śāmba-Dakṣiṇāmūrti (form relating to Śiva), (3) Vīra-Dakṣiṇāmūrti (seated in *vīrasama*), (4) Samhāra-Dakṣiṇāmūrti (associated with dissolution of the universe), and (5) Apasmāra-Dakṣiṇāmūrti. In the last named aspect, Dakṣiṇāmūrti is represented as suppressing under His foot the Apasmāra-puruṣa (a personification of the

ignorance of living beings who are not realized souls). The book held by Dakṣiṇāmūrti in his hands contains all the wisdom that brings illumination to the souls of beings that are fettered by ignorance.

The body of Dakṣiṇāmūrti is composed of eternal bliss and eternal energy. The wide-spreading banyan-tree under which He is depicted as being seated is indicative of the power of *māyā* (illusion) that veils the knowledge of Reality. The celestial bull which is His vehicle is representative of *dharma*. Dakṣiṇāmūrti is the exponent of the knowledge of the Self (*Ātmavidyā*) which releases the aspirant from the bondage of empirical existence. Just as the sun and moon are eclipsed, the inner self is covered up by that screen of illusion. By the grace of this teacher incarnate, Reality is known.

As a connoisseur of music, He is represented as holding the *vīṇā*. So, the appellation Vīṇādhara-Dakṣiṇāmūrti. The Āgamic literature (Aṃsavadbhedā, Kāraṇa and Kāmika Āgamas) dwells on this aspect. Pictorial and sculptural representations de-

pict Dakṣiṇāmūrti as being seated under a shady banyan-tree (which serves as a canopy) on a jewelled seat adorned by a tiger's skin. The spot is richly covered by luxuriantly grown trees which provide shade to all. Sages, supernatural figures like the *siddhas* (semi-divine beings endowed with supernatural powers or faculties), *bhūtas* (spirits), *kinnaras* (mythical beings possessing human body with horse's head), *vidyādhara*s (a class of demigods), besides the different species of animals and reptiles sit spellbound. Sages like Kauṣika, Kaśyapa, Bharadvāja, Atri, Gautama, and others who are eager to learn the sciences at the feet of this *guru* sit surrounding Him, according to the *Aṃsavadbhedāgama*. In some representations, the figure of Śuka (son of Vyāsa), that most rigid observer of continence, is also prominently depicted. The spell of music attracts them. The Lord, in turn, casts a benign look over them and they are eager to receive from Him the exposition. Their doubts are all cleared and they watch Him in silence, as a token of having realized the Self.

'LOVE PERSONIFIED'

BY BRAHMACHARINI SARADA

Once, when asked by one of his brother disciples to describe Sri Ramakrishna, their Master, Swami Vivekananda said: 'He was love personified.' Indeed, no other description of Sri Ramakrishna can be so apt and correct as this one is. In describing Sri Ramakrishna thus, Swamiji is not stating his own personal opinion. He is merely mentioning the general, and at the same time, the foremost, feature of Sri Ramakrishna's character.

In another place, talking on the sages of India, Swamiji says about his Master: 'The one (Śaṅkara) had a great head and the

other (Caitanya) a large heart, and the time was ripe for one to be born, the embodiment of both this head and heart, ... one whose heart would weep for the poor, for the weak, for the outcast, for the downtrodden, for everyone in this world, inside India or outside India; and, at the same time, whose grand brilliant intellect would conceive of such noble thoughts as would harmonize all conflicting sects.'

In fact, the divine Power manifests itself on this earth in the form of incarnations out of love alone—out of pure and unselfish love for the suffering humanity. Many incarna-

tions of God, while they lived on this earth, had to suffer a lot. They were misunderstood, rejected, and insulted by their contemporaries. In some cases, they were even tortured to death. The lives of Lord Kṛṣṇa, Buddha, Christ, and Caitanya are the best examples of this fact. But, in spite of all those sufferings and tortures, the spring of love never dried up in their hearts; the more they were tortured, the more they loved the very same ones who tortured them. Kṛṣṇa blessed the hunter whose arrow was the cause of his death. Jesus Christ prayed for those who nailed him on the cross. With a bleeding body, he said: 'Father, forgive them, for they know not what they are doing.'

Sri Ramakrishna, who was born in the middle of the nineteenth century in one of the small villages of Bengal, saved not only Hinduism from utter destruction, but re-established the truths of all religions. Even though this has been his main contribution to the world, there is another side of his character which is rather less emphasized; and that is his infinite and all-embracing love for the suffering humanity. In fact, he combined in himself the supreme love of Caitanya for God and the infinite compassion of Christ for the suffering humanity.

His unbounded love knew no distinctions, no limitations, and demanded nothing in return. His love for Narendranāth, Rākhā, Baburām, and other direct disciples is a well-known fact. But his love did not stop there only—in loving only the pure-souled and perfected ones. His love for the weak, impure, fallen, and the downtrodden is more noteworthy. Whoever came to him, they were attracted by his bewitching smile and by his tender and sweet words. His love was so infinite that each and everyone used to feel that he was the one that was loved best by him. He loved those who cursed him, blessed those who insulted him. His all-embracing love and affection encircled all those who came near him and transformed their lives.

The pages of *The Gospel of Sri Ramakrishna* tell innumerable anecdotes about this unbounded and infinite love of Sri Ramakrishna. The mention of some of these incidents will illustrate our point.

Bhagavati Dasi was an old maidservant of Mathur Babu's family. One day, when she had come to Dakshineswar temple, she came also to visit Sri Ramakrishna. Though now in her old age she had become very pious and charitable, she had led rather a very immoral life before, and Sri Ramakrishna, too, was aware of it. But still he welcomed her very kindly and conversed with her freely about her pilgrimages, charities, etc. Emboldened by this kind and tender treatment of Sri Ramakrishna, Bhagavati suddenly approached him, and touching his feet, made obeisance.

But the effect of this touch on Sri Ramakrishna was terrible. Like a man stung by a scorpion, he felt intense pain, and uttering the words 'Govinda, Govinda', he approached the big jar containing Gaṅgā water, in the corner of the room. Then, he washed the feet touched by Bhagavati with the sacred water and that relieved his burning a little. The devotees in the room were surprised to see this, and Bhagavati was so shocked that she sat as if struck dead. Seeing her mortification, Sri Ramakrishna felt extreme compassion. He forgot his pain, forgot the immoral antecedents of the woman, and filled with sympathy and love for her who was feeling so hurt and embarrassed, he went to her and spoke very tenderly to console her. Not only this; so as to relieve her mind completely of the mortifying feeling, he told her to listen to some songs and sang a few on the Divine Mother. These songs brought great joy and peace to Bhagavati and revived her spirits.

There is another similar incident, where Sri Ramakrishna suppressed even the expression of pain which he must have suffered from the touch of impure persons. Once, he had gone to the Star Theatre to see the play 'Prahāda Caritra' being enacted. After the

show was over, Girish Chandra Ghosh, the director of the Theatre and, later on, a great devotee of the Master called upon all the actresses to make their obeisance to Sri Ramakrishna. While doing so, some of them even touched his feet, but Sri Ramakrishna did not even protest. He just accepted them all with a tender and affectionate look and also blessed them.

Sri Ramakrishna showered his grace and love on even those who insulted him. Once he was invited to attend a religious ceremony of Brahma Samaj at Nandanbagan. After the ceremony was over, there was arrangement for dinner. But the hosts were so engrossed with the other invitees that they forgot to pay any attention to Sri Ramakrishna and his party. Seeing this neglect and ignominy, Rakhal and others were enraged and wanted to return to Dakshineswar immediately. But Sri Ramakrishna smilingly pacified them. When, at last, the dinner was announced, they followed the crowd, but no seat could be found for Sri Ramakrishna. Finally, a seat was somehow arranged for him in a dusty corner; and the persons who served food were not of good character, and so, he could not eat. After the dinner was over, the question of paying his fare for the carriage arose; but, even then, the hosts grumbled and did not pay the whole amount. Sri Ramakrishna not only stood all these insults in a very cheerful manner, but also blessed the hosts, for they were youngsters. How could he get angry with them? Moreover, it would be very inauspicious for the household concerned, if a holy man left the place without taking the food, more so when that food was prepared for and offered to God. So, even though the hosts did not show him proper respect, Sri Ramakrishna, with his infinite grace, thought only of their welfare and forgave all their mistakes.

Indeed, there was no limit to the love and compassion Sri Ramakrishna had for the suffering humanity. It is really amazing to

see that he, who was so detached from the world, could so sympathetically listen to the stories of the sorrows and tribulations of the worldly people.

One day, Saradacharan, who had lost his son lately, came to Sri Ramakrishna with a broken heart. His friend Adhar Sen had brought him to the Master so that he might be consoled. After listening to him, Sri Ramakrishna felt so intensely and entered so deeply into Saradacharan's sorrow that it almost seemed as if he himself were the deceased son's father; his sorrow even surpassed that of Saradacharan; and then, significantly, the Master sang this encouraging and reassuring song:

‘To arms! To arms, O man! Death storms
your house in battle array!
Bearing the quiver of knowledge, mount
the chariot of devotion;
Bend the bow of your tongue with the
bow-string of love,
And aim at him the shaft of Mother Kālī's
holy name.’

The song consoled the bereaved father very much and restored his courage, calmed his sorrowful heart, and brought him peace. In this way, sharing their sorrows, Sri Ramakrishna used to lessen the burden of many an aggrieved soul.

The boundless love of Sri Ramakrishna embraced one and all, high or low, good or bad. The cases of Rasik, the outcast, whom he took under his grace and redeemed, and of the poor gardener of Dakshineswar, whom he blessed with divine vision, are the typical examples of his limitless love.

But the case of Girish Chandra Ghosh is the most remarkable of these. This great actor and dramatist and one of the leading intellectuals of Bengal during his time was a Bohemian and not a man of strict morals. He used to say jestingly that, if he heaped up all the wine bottles he had emptied, that heap might rise higher than the highest peak of the Himalayas. He also used to admit in a repentant tone that there was no sin

which he had not committed, and that there was no end to the love which Sri Ramakrishna had showered upon him. He felt that, in his case, it was not the sinner who went in search of God but God himself came in search of the sinner.

After coming in contact with Sri Ramakrishna, Girish was a changed man; but this change did not come in a day or even in a year. The infinite love of Sri Ramakrishna gradually cleansed him of all impurities and gave him a new birth, as it were. But during the transition period, how much Sri Ramakrishna had to bear and suffer! At times, in his drunken state, Girish would abuse Sri Ramakrishna in front of all other devotees; but after he went home and when he was his normal self again, he would feel extremely sorry; he would not come to Dakshineswar for some days out of shame. Then, Sri Ramakrishna himself would go to his house and console him. In later years, Girish used to say to those who would come to meet him: 'Look at me, what I was and what he (Sri Ramakrishna) has made me; I was a demon and he has made me a deity. He did this not by giving advices or meting out punishments, but only through love.'

It was out of this unsurpassing love alone, Sri Ramakrishna often went to Calcutta to meet the devotees. Whenever he heard about a devotee of God, he felt a sort of kinship for him; and he would go to meet him, regardless of the formalities that such

visits might have entailed. For these occasions also provided opportunities to hundreds of others to meet him and have his blessings. The very air of Calcutta would become pure and holy by his presence.

Again, it was this unbounded love only which brought him all those young disciples and laid the foundation of a great movement which the world associates with his holy name. He himself used to describe how he yearned for the devotees. Sometimes, in the evening, when the Dakshineswar temple echoed with the sound of bells and conchshells, he would climb the roof of the house in the temple garden, and writhing in anguish to get his devotees near him, would cry loudly: 'Come, my boys. Oh! where are you? I cannot bear to live without you all.' A mother never longed more intensely for the sight of her children, nor a friend for his companion, nor a lover for his beloved, as he longed for his devotees. It was only after such intense yearning that the devotees began to come to Sri Ramakrishna.

That loving call, that yearning for the devotees on the part of Sri Ramakrishna has not ceased to attract people even now, though he is no more in his physical body. He is still calling, he is still waiting with outstretched hands to receive his children. The silent effect of his love is even now influencing thousands and thousands of seeking souls, both in India and abroad, bringing infinite peace and blessedness to all of them.

Unlike the wish-fulfilling tree, which has to be approached and solicited if it should satisfy anybody's wish, Thou art always in front of the *bhaktas*, wherever they are, eager to bless them, even without their asking for any favour, and finally givest them eternal bliss.

Nārāyaṇīya

NOTES AND COMMENTS

TO OUR READERS

Mr. Georg Olden of the U.S.A. is Art Director of one of the world's largest advertising agencies. Prior to this, he was for many years head of the art department of the television network of the Columbia Broadcasting System. He has been a student of the Vedanta Society of New York for eleven years and is a member of the Society's board of directors. In his brief article, he recalls the happy memories of his visit to Belur Math, specially of his meeting with Srimat Swami Vishuddhanandaji Maharaj, who passed away in June last. ...

In her third article on 'Chāndogya Upaniṣad: An Interpretation', Dr. Anima Sen Gupta, M.A., Ph.D., of the Patna University, offers an interpretation of sections IX to XIII of the sixth chapter of the *Chāndogya Upaniṣad* from the Sāṅkhya point of view. Her previous articles in this series appeared in February and June 1961 issues of *Prabuddha Bharata*. ...

In 'Yogāṅgas and Bhakti', Dr. K. C. Varadachari, M.A., Ph.D., Reader in Philosophy, Sri Venkateswara University, Tirupati, Andhra Pradesh, explains how the eightfold path to perfection, as taught by Patañjali in his Yoga system, has been interpreted and practised in the *bhakti-mārga* of the Viśiṣṭādvaita teachers. Though some of the interpretations are original and unfamiliar, yet they help one to understand why, as the writer says, 'Śrī Rāmānuja was able to say that the *rāja-yoga* of Patañjali is verily the *bhakti-yoga* itself'. ...

The story of the fall of the tower of Babel is a well-known anecdote of the Holy Bible. Mr. M. Guy Laberge, Assistant Minister of the Unity Centre of Practical Christianity,

New York, tells in his article 'Reaching for Heaven' the spiritual meaning of the above story and points out the lessons one can profitably draw from it to make one's life godly and happy. ...

Stating that the aim of art, according to Rabindranath Tagore, is not the realization of form, but that of spirit, Dr. Sudhir Kumar Nandi, M.A., D.Phil., of the Presidency College, Calcutta, discusses in his article 'Studies in Rabindranath's Aesthetics', the poet's conception about aesthetics and compares it with that of Croce, the renowned Italian critic. The discussion is interesting and valuable, too, from the academic point of view. ...

Dr. Harold Barry Phillips, D.Litt., Ph.D., of Johannesburg, discusses briefly in his article 'Some Ways of Sādhanā according to the Vedas', some of the teachings of the Vedas in this respect and also the concept of godhead in the Vedas. Dr. Phillips deals with only four of such moral precepts and supports them with apt and copious quotations. ...

Sri Vishnudev N. Sisodia, B.A. (Hons.), Kāvya-tīrtha, of Poona, in his article 'The Supremacy of the Vedānta', says that though the Sāṅkhya and the Vedānta are both equally important systems of Indian philosophy, and though both recognize the common authority of the Vedas, the Vedānta succeeded in securing a stronger hold on the people because of its 'harmony between philosophy and ritualistic religion' and the support it got from the Brāhmaṇas. He also ascribes historical causes for the supremacy of the Vedānta over the Sāṅkhya. Though all may not agree with the writer about his inferences, his study of the subject will, no doubt, be found interesting. ...

Of the numerous aspects of Lord Śiva, Dakṣiṇāmūrti is one which is very popular in Southern India. Many temples are dedicated to him and he is represented in various forms. Sri M. V. Sridattasarma, M.A., describes these forms in his article entitled 'Dakṣiṇāmūrti' and tells about their significance. This interesting and informative article will be useful for many of us, who, though familiar with the forms of Dakṣiṇāmūrti, are not acquainted with their significance. ...

Brahmacharini Sarada of the Sarada Math, Dakshineswar, makes in her article an attempt to show how Sri Ramakrishna was 'Love Personified', with the help of illuminating incidents from his life. His love knew no bounds and its captivating charm has changed thousands of lives; and, even now, 'the silent effect of his love is influencing thousands and thousands of seeking souls, both in India and abroad, bringing infinite peace and blessedness to all of them'.

RELIGION IN A SECULAR STATE

It is constantly reiterated that India is a secular State. A common notion about this is that we do not attach importance to religion, which should be regarded only as an unnecessary function of society. But the truth is only the other way round. Dr. S. Radhakrishnan, in one of his recent speeches, says: 'We call ourselves a secular State. That does not mean that we don't profess any religion or that we are indifferent to religion. It only means that we don't identify the State with any particular religion and we respect all religions and give them full freedom to express themselves and grow ... within the limits of decency and decorum. The secular concept is not something which is an innovation after independence. That has been the tradition of this country.'

The above definition of secularity naturally implies that the citizens of a secular State

need have only the more of religion in them—religion in the true sense of the term. A religious State declaredly professes a particular denominational religion, and by all means and methods tries to strengthen, propagate, and support this religion. The citizens of such State have mainly to be adherents of that particular religion and need not care to bother themselves much on this score. The religious minorities, if any in such a country, should be content to practise their own religions quietly, without making any effort for the expression of them. But, in a secular State like ours, where every religion is given equal rights of existence, expression, and also propagation, it is only essential on the part of the citizens that their religious ideas should be really broadbased and must have toleration in their outlook. This does not mean that one should have no love for his own faith. Rather, on the contrary, only a better understanding of the meaning of religion is required. Actually speaking, religion is a way of life which establishes our relation with the highest Reality and helps one gain eternal life. Religious quarrels have always been over the husk. Men, who do not understand religion, have only quarrelled and shed blood in the name of religion. Swami Vivekananda truly says: 'There never was my religion or yours, my national religion or your national religion; there never existed many religions, there is only the one. One infinite religion existed all through eternity and will ever exist, and this religion is expressing itself in various countries in various ways.' Religion is one, but its application has always been different, so as to suit different conditions and states of human society, at different times and different places. This central fact of all religions has to be understood well by the citizens of India, who profess, between themselves, a number of denominational religions. Love of one's own religion should not beget hatred for others. If it does, we have only to be cautious of something going wrong

somewhere. To understand one's own religion well is only to appreciate the religion of others. What we in India need, therefore, is not that all religions should be banished from within the national boundaries or from within the mental horizons of its citizens, but that all Indians, to whatever denomination of religion they belong, or even those who are followers of 'no-religion' should try to be true followers of their respective faiths with clear understanding and real wisdom. In India, what is needed is that a Hindu should become a good Hindu, a Muslim should become a good Muslim, a Christian should become a good Christian, a Buddhist should become a good Buddhist, and so on. What Swami Vivekananda said about seventy years ago in this context is true even now for the whole humanity in general, and for us Indians, in particular: 'If anyone here hopes that that unity will come by the

triumph of any one of the religions and the destruction of others, to him I say, "Brother, yours is an impossible hope". The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve the individuality and grow according to his own law of growth.' He strongly hoped that 'upon the banner of every religion will soon be written, in spite of resistance, "Help and not Fight", "Assimilation and not Destruction", "Harmony and Peace and not Dissension"'. It is high time that we, who have the privilege of being the citizens of a secular State, more so of a country like India, are imbued with this grand spirit of religious harmony and freedom and give our secularity its real significance, by working out a society where every religion can raise its banner high without trodding upon those of others.

REVIEWS AND NOTICES

CHRISTIAN CONCERN IN HINDUISM. BY P. D. DEVANANDAN. *Published by Christian Institute for the Study of Religions, 19 Miller Road, Bangalore 1. 1961. Pages lv+142. Price Rs. 3.*

The author of this informative little book claims that the book is a 'sincere effort to understand and interpret the living reality of Hinduism as a contemporary religion'. But what one finds to one's utter dismay, on a careful reading of the book, is that it is a veiled attack on Hinduism and its vital doctrines and an attempt to assert, through subtle logic, the supremacy of Christianity. It is most surprising that the author should find in the Hindu doctrine which regards all religions as true, inasmuch as they all lead to the same goal, only 'an attitude of intolerance towards those who are convinced of the uniqueness of their own faith and feel impelled to preach and propagate' (p. 55). Jesus Christ, the author may be reminded, has found a warm place in the heart of Hindus ever since the early Syrian Christians landed on the Indian coast. But if toleration means unrestricted freedom to convert the illiterate masses by dubious means and to undermine thereby the national solidarity of India,

Christian evangelism in India will always face stern opposition.

The author bitterly criticizes the Hindu Maha Sabha, the R. S. S., and other Hindu organizations, and appeals to the exponents of the Sarvodaya movement to change their basis of interpreting its principles from Vedānta to Christianity. He falsely apprehends that those 'who wield authority seek to impose outward forms of religion of the majority on others'. And he protests that 'people of other faiths are discouraged from making any "converts" to their religion'. All these bear witness to the deep-seated psychological fears and motives that have prompted the author to present this provocative book to the public. The author, a true Christian apologist, states: 'Our relationship with Christians elsewhere, particularly with those in Europe and America, is not of the nature of a political alliance, but a fellowship of faith; that whatever mutual assistance we give and take as Christians, in all parts of the world, is a mutual expression of interdependence.' But the recent reports of Missionary activities among the hill tribes and Adivasis of India do not corroborate this statement. Hence, the Hindu views such 'alliances'

with suspicion, no doubt, with much justification.

The only charm of the book is a few thoughtful observations that Dr. Radhakrishnan has made in his foreword, which serve as a corrective to the author's biased and prejudiced views.

SWAMI NAGESHANANDA

AN APOSTLE OF FREEDOM: LIFE AND TEACHINGS OF NICHOLAS BERDYAEV. BY MICHAEL ALEXANDER VALLON. *Published by Philosophical Library Inc., 15 East 40th Street, New York-16. 1960. Pages 370. Price \$ 6.00.*

The reviewer has no hesitation in asserting that this is one of the most stimulating and challenging books that he has read in his academic career of 42 years. Caught by dialectical materialism in his early life, Nicholas Berdyaev, the hero of this critical biography, had the courage and good fortune to shake off its shackles, to get his baptism of fire, and finally, to discover the true meaning and value of his life in Christ. We see before us, in the pages of this remarkable volume, the vast panorama of events in the troubled and tragic life of a great—I should say a great and good—Russian, evolving by sure stages and consummating itself in passionate discipleship of Christ. We catch a glimpse behind the scenes of the psychological crises and transformations in Berdyaev's personality. The most outstanding event in Berdyaev's intellectual life is the discovery that 'in the ultimate analysis, Marxism is a lie' (p. 45), 'as it has stayed at the anal stage of development' (italics mine). It is this realization that brought about the spiritual crisis and the resulting spiritual conversion in Berdyaev's personality.

The volume under review is in two parts: the first covering 146 pages is biographical, and the second, 240 pages in length, is religio-philosophical. Even in the first part, there is a dominant philosophical vein. Constant references to the works of this remarkable and creative Russian thinker are to be found in this part. Even the chapter headings are revealing (Chapter 2: Marxism to Idealism, Chapter 3: Beyond Idealism). Against a background of expanding materialism, totalitarianism, and inhumanism, this noble Russian soul kept his vision clear, his spirit indomitable, and his soul unsullied. He triumphed, and his triumph came when he accepted Christ. The story of the triumph is the central theme of this book.

The second part of the book is an exposition of the religio-philosophical doctrines of Berdyaev. The author, Vallon, says: 'At the foundation of Berdyaev's religious philosophy lay mystic intuition' (p. 149). 'Ultimate reality is *Ungrund*. ... No predicate can be applied to it.' The reviewer would like to ask, Can any idea be nearer to Spinoza's qualityless Absolute or Nirguna Brahman of the Upanishad, described as *neti, neti*? And it is a great Russian of the twentieth century who is

preaching this doctrine! Let the reader muse further on these lines.

'The existence of God and the knowledge of God, are ... the content of one and the same experience—the spiritual experience. Berdyaev rejects all the traditional proofs of God's existence. ... The only proof is to be found in the spiritual experience alone. ... The man whose life is turned exclusively towards the world of objects ... cannot demand to have the reality of spiritual life demonstrated' (pp. 154-55). This means that the proof of God's existence lies in direct vision alone, i.e., *darśana*. Can anything be more truly Vedāntic?

It is in his conception of Spirit, soul and body that Berdyaev comes closest to our thought. He places Nature in antithesis to Spirit (somewhat on the lines of Prakṛti to Puruṣa in the Sāṅkhya), and classifies soul and matter under nature. 'Soul belongs to nature, and its reality is of the natural order, for it is not less natural than body' (p. 175). The distinction of body, mind, and soul, and the characterization of mind as subtle body, come readily to our mind in this context. Unfortunately, Berdyaev has chosen the wrong terms. What he calls 'soul' is really the 'mind', as used in Indian philosophy.

Again, Berdyaev's thought appears to come very close to our conception of Avatārahood when he speaks of Christ as Godman (Part II, chapter 3). But the greatest original contribution of Berdyaev is his spiritual interpretation of history. After criticising the major types of historic interpretation, Berdyaev presents, for the first time perhaps, a systematic and well-knit Christian philosophy of history (Part II, chapter 5). 'History is in truth the path to another world. The problem of individual destiny cannot be solved within the process of history itself; it requires a transcendental plane. ... Man's failure within the frame-work of historical process simply means that he is destined to realize his potentialities in eternity, in conditions far more real than those which have so far hemmed in his efforts' (pp. 290-91).

An impressive evaluatory summary in the concluding chapter brings this remarkable book to a close. The reviewer has a strong conviction that this book should be studied by students of philosophy in every country, more especially in the universities of Moscow and Leningrad. Was not Berdyaev a true son of the soil of Russia?

PROFESSOR P. S. NAIDU

VALIANT COMPANIONS. BY HELEN E. WAITE. *Published by Hodder and Stoughton Ltd., London Ec. 4. 1961. Pages 188. Price 15 shillings.*

This is a moving narrative of the lives of the internationally famous deaf-blind Hellen Keller and her less known 'teacher' Anne Sullivan Mary. Anne was not merely Hellen's teacher, but she was also an inseparable companion for fifteen years, who released Hellen from

her imprisonment in a world devoid of sights and sounds. It is this valiant companionship of these two indefatigable workers that has given light to the life of the poor sightless brothers and sisters all over the world. This extremely well-written book, which can be profitably read by all, will be a source of inspiration to those interested in the education of the deaf, dumb, and blind.

SWAMI BHAKTANANDA

THE FLUTE OF NEW LIFE. By C. HANUMANTHA RAO. Published by the author, Veerabhadrapuram, Rajahmundry (Andhra Pradesh). 1961. Pages xi+118. Price Rs. 2.

The booklet under review contains the *Nirvāṇa-śataka* of Śrī Śaṅkarācārya, the *Nāsadiya-sūkta*, the *Puruṣa-sūkta*, the *Īśa Upaniṣad*, and a part of the eighteenth chapter of the *Bhagavad-Gītā*, with an English translation and exposition by the author. The exposition mainly echoes Aurobindo's idea of the 'integral view of life'. As such, the author's remarks about Śaṅkara's Advaita need not be taken seriously. The booklet will appeal only to a limited group.

SWAMI NAGESHANANDA

THE STREAM OF LIFE. By S. V. GANAPATI. Published by the author, 8-D Chandrabhanu Street, Mylapore, Madras. 1961. Pages 212+xx. Price Rs. 3.

The *Yogavāsishtha*, consisting of 32,000 verses, contains the teachings that Vasiṣṭha is said to have imparted to Śrī Rāma, when the latter was in a mood of introspection. Besides its poetic beauty, it is full of practical hints on true spiritual life and has greatly influenced the great thinkers of the Advaita school of thought.

The most important aspect of the philosophy of *Yogavāsishtha* is its study of the mind (*manas*). According to it, 'every state of existence is a play and manifestation of mind'. When, with intelligent effort, the mind, which is deluding us by its movements, is stopped from moving, then the wheel of world can be stopped.

The author of the book under review has attempted to make a study of the mind—its nature, its operation, its contents, its various states, the methods of its control, and its final dissolution—against the background of the *Yogavāsishtha* thought. The different approaches taken by science, religion, and philosophy to arrive at the truth of existence are, according to the author, imperfect, since each one touches only one aspect of life.

A few words of introduction about the *Yogavāsishtha* would have helped the readers. The presentation is rather abstruse.

SWAMI NAGESHANANDA

NEWS AND REPORTS

SRI RAMAKRISHNA MISSION STUDENTS' HOME MYLAPORE, MADRAS

REPORT FOR THE YEAR ENDING 31ST MARCH 1962

The High School Section: At the end of the period under review, this residential school had 143 boarders on roll. Of these, 134 boys received full fee concessions, and the rest were helped partly. The school's library containing 6,738 volumes was made good use of by the staff and the pupils. The school provided facilities for arts, crafts, and games and physical exercises, and had a company of Auxiliary Cadet Corps with 60 cadets. Various extra-curricular activities, including excursions, were part of the school's work.

Collegiate Section: On 31st March 1962, this section had a strength of 30. Most of the students received scholarship in various forms.

Technical Section: This section comprises a technical institute and a workshop. It had 100 students on roll at the end of the year under report. Forty students

appeared for the first year engineering examination, out of which 36 came out successful, eight of them with first classes. In the final diploma examination, 24 out of 26 passed, 13 of them with first classes. This section, too, provided facilities for extra-curricular activities. Its library had 2,344 books and leading periodicals on engineering and allied subjects.

Elementary Section: *The Ramakrishna Centenary Elementary School, Mylapore:* This free school for boys and girls had a strength of 433 (231 boys and 202 girls) on 31st March 1962. Number of staff: 12.

The Ramakrishna Higher Elementary School, Malliankaranai: Strength on 31st March 1962: 157 (136 boys and 21 girls). Staff: 8. The free Harijan hostel attached to the school had 45 boarders. Agriculture is taught as a pre-vocational subject in this school.

During the period under review, foundation was laid for the construction of a new hall where the inmates of the Students' Home can meet on important occasions. The hall is expected to be complete in January 1963.