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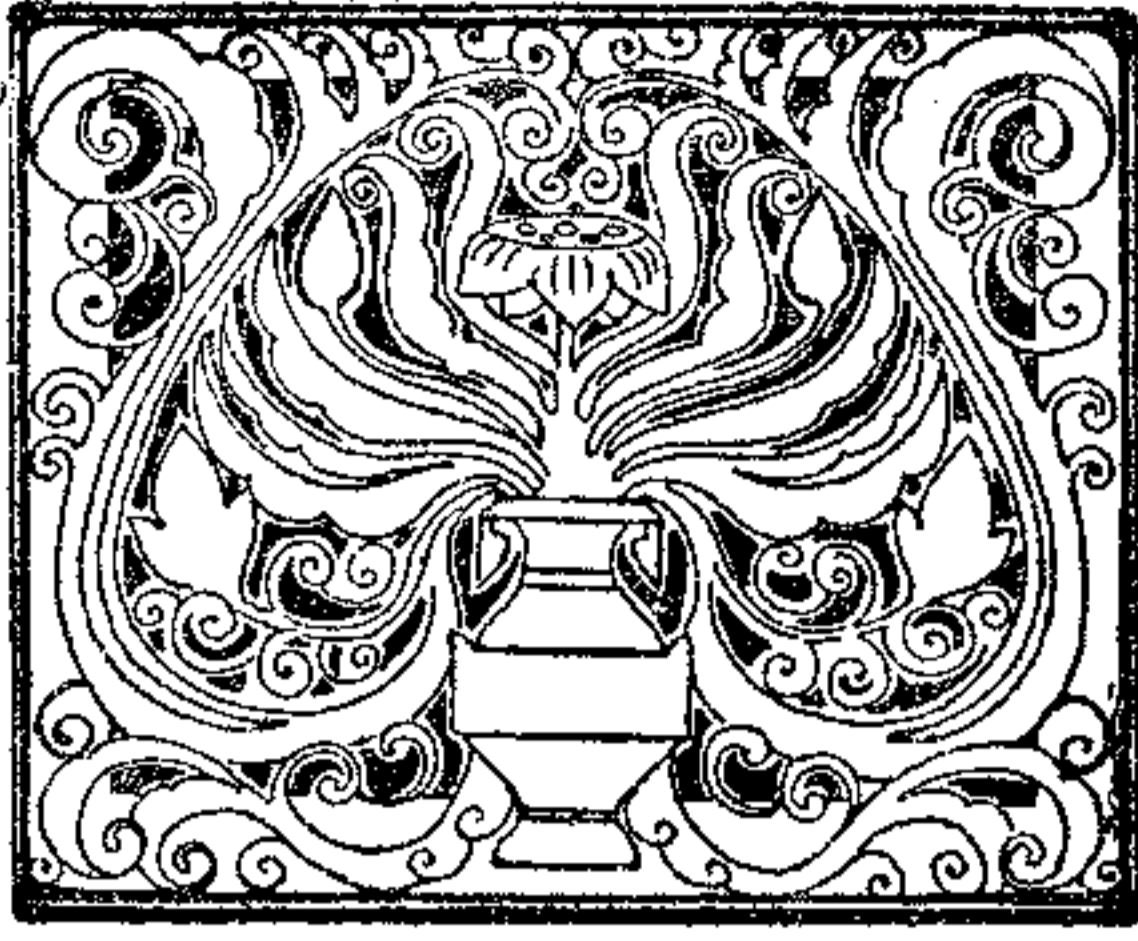
# **PRABUDDHA BHARATA**

OR

# **AWAKENED INDIA**



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HIMALAYAS



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# Prabuddha Bharata

Started by Swami Vivekananda in 1896

A MONTHLY JOURNAL OF THE  
RAMAKRISHNA ORDER

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**JULY 1977**

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**COVER : On the way to Sri Amarnath—Panchtarni.**

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# Prabuddha Bharata

VOL. LXXXII

JULY 1977

No. 7

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

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## SRI RAMAKRISHNA REMINISCES

'I went to Benares with Mathur Babu. Our boat was passing the Manikarnika Ghat<sup>1</sup> on the Ganga, when suddenly I had a vision of Shiva. I stood near the edge of the boat and went into Samadhi. The boatman, fearing that I might fall into the water, cried to Hriday : "Catch hold of him ! Catch hold of him !" I saw Shiva standing on that ghat, embodying in Himself all the seriousness of the world. At first I saw Him standing at a distance ; then I saw Him approaching me. At last He merged in me.'

'Another time, in an ecstatic mood, I saw that a sannyasi was leading me by the hand. We entered a temple and I had a vision of Annapurna<sup>2</sup> made of gold.

'God alone has become all this ; but He manifests Himself more in certain things than in others.'<sup>3</sup>

\* \* \*

[ At another time, describing the same or a similar experience at Manikarnika Ghat: ] 'I saw a tall white person with tawny matted hair walking with solemn steps to each pyre in the burning-ghat, raising carefully every Jiva and imparting into his ear the Mantra of supreme Brahman. On the other side of the pyre, the all-powerful Mahakali<sup>4</sup> was untying all the knots of bondage, gross, subtle and causal, of the Jiva, produced by past impressions, and sending him to the indivisible sphere by opening with Her own hands the door to liberation. Thus did Vishwanatha, the divine Lord of the universe, endow him in an instant with the infinite Bliss of experiencing non-duality, which ordinarily results from the practice of Yoga and austerity for many cycles. Thus did He fulfil the perfection of the Jiva's life.'<sup>5</sup>

Comp.—Swami Sarveshananda

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1. The famous cremation-ground in Benares. 2. Name of the Divine Mother, as Giver of food. 3. 'M', *The Gospel of Sri Ramakrishna*, trans. Swami Nikhilananda, Madras : Sri Ramakrishna Math, 1969, p. 785. 4. A name of the Divine Mother. 5. Swami Saradananda : *Sri Ramakrishna The Great Master*, Madras : Sri Ramakrishna Math, 1970, p. 565.

# PERSONALITY : CONCEPTS AND DEVELOPMENT—I

(EDITORIAL)

Every man, howsoever worthless or worthy he may be, feels at least on certain occasions that he is 'Somebody'. One not only feels his Somebody-ness, but it gets a natural expression in his speech, thoughts and actions as well. One always tries to impress his greatness upon the minds of his loyal friends and relatives. We know the common humour of a person who went about boasting to his friends : 'The Governor cannot move a step without me. Wherever he goes, he always takes me with him. And in the car, he always sits in the *back seat*.' Of course, his intelligent friends knew that he is a driver in the Government house. But the stupid ones believed that he must be Somebody indeed !

It is a natural human instinct to build up his healthy image in the minds of others. And it is also natural for those who are jealous of him to damage his image in others' minds. But in spite of this construction and destruction of images in others' minds, we always find some men in the society, who capture the hearts of others by their unique qualities and behaviour. Such persons, whatever their enemies may say about them, secure a permanent seat in the hearts of their friends, who regard them as Somebodies. Such men may be said to have really good personalities. The image of such persons can never be damaged, howsoever their enemies may try, because their greatness is genuine, and not thrust upon them. Even if some damage appears to have been done to their personality, that is not permanent in nature. Just as, throwing mud on someone's body may pollute it temporarily, or just as growing of a beard may make a man look ugly for the time being, in the same way, if a man's greatness is genuine, the pollution of his image

caused by his slanderers does not last longer. But, if, on the other hand, greatness is thrust upon a person, the damage caused by his exposure is irreparable. This shows that one does not really become a great personality merely by boasting about himself, but one has to cultivate greatness in him by developing his personality.

To our utter disappointment we discover many times that one who has written a lofty literature, or spoken something very high and sublime, is actually far below than what he has written or spoken. To be a really great personality, this gap between the speech and the life—what one talks or writes, and what one actually *is*—should be as little as possible, rather it should be nil. Those in whom there is no such gap, those in whom there is a harmony between the thought and action, are indeed great personalities. Saint Tukārām has said, 'His feet should be saluted, who behaves according to what he preaches.' Thus we see that real greatness and apparent greatness are two different things. One does not become a great personality by wearing a mask of greatness. The mask is after all a mask. It is not everlasting. There is, however, a way always open for everyone to develop his own personality, and become great.

Though it is natural for a man to feel his own individuality, he is not aware of it always. For instance: when he is fully concentrated in work ; or when he is thinking deeply about something ; or when asleep, he forgets himself totally. One becomes specially conscious of his individuality when he is praised, or honoured by others ; or when he does something extraordinary in his life. To feel one's own personality is one thing, and to impress others by one's personality is another thing. It is in

the latter sense that the term personality is often used.

In the society, we find that there are some individuals who naturally influence others by virtue of their superb character, behaviour, physical stature, power or position, and such other qualities. When anyone attracts the attention of others, and impresses his image clearly and deeply upon the minds of his fellowmen, he is said to have a good personality. The concept of personality may differ from man to man. The philosophers understand the term 'personality' in one way, while the psychologists in another way. Then there are differences amongst the philosophers and the psychologists themselves. Broadly speaking the philosophers restrict this term to mean the essential nature of the individual; while the psychologists consider personality 'as the individuality that emerges from the interaction between a biological organism and a social and physical world. Personality [they say] can be described only in terms of the behaviour of the individual—his acts, postures, words and thoughts.'<sup>1</sup>

#### *The Meaning of the term Personality :*

According to the Oxford Dictionary the word 'personality' means : The quality or fact of being a person; that quality which makes a being personal; distinctive individual character; and so on. This word is derived from the Latin word *persona*, which means the mask worn by the actors in the drama. According to this, it means, the *false appearance* of the person. We shall see later that what the men of the world call 'personality' is actually the mask or the false appearance according to the Vedantists. To a psychologist, however, it is an appearance, like all the phenomena of nature, but not a false appearance. In this conception,

<sup>1</sup>. *Foundations of Psychology*, Ed. E. G. Boring and others, Bombay : Asia Publishing House, 1959, p. 488.

the 'mask' and 'substance' views of personality are as it were fused. The psychologists define the term 'as an individual's *typical or consistent adjustments to his environment*.'<sup>2</sup>

Because of the various meanings applied to the term 'personality', the ideas regarding its development also vary. Here is an attempt to study at a glance some of these concepts put forth by the psychologists, philosophers, saints, prophets, and the scholars of the East as well as of the West, and their ideas about its development, so as to enable the readers to come to a thoughtful conclusion, and to help them in making the choice of the ideal.

#### 1. *The Views of the Western Psychologists:*<sup>3</sup>

The psychologists in general believe that the term 'personality' refers to the dynamic character of the individual, which is expressed in his behaviour. Woodworth defines it as the 'total quality of an individual's behaviour.' Watson also believes in the dynamic nature of the personality, but he further identifies the person with his behaviour. By 'personality' he means, a nervous pattern or organisation consisting of stimulus-response units. According to McDougal, personality is the balance or harmony of two contradictory impulses, viz., those of submission and mastery or self-assertion. While according to Morton Prince, personality refers to the instinctive tendencies or impulses of an individual. Allport is of the opinion that personality is the sum total of the qualities of an individual by virtue of which he exerts an influence up-

<sup>2</sup>. *Ibid.*, p. 488.

<sup>3</sup>. To elucidate this topic help was mainly taken from : P. N. Bhattacharya, *A Text-Book of Psychology*, Calcutta : A. Mukherjee & Co., 1965, pp. 165-192. For further details readers may refer to this or any standard book on Psychology.

on other individuals. In general, by personality the psychologists mean: 'the individual's physical, and mental pattern by virtue of which it acts as one, even amidst and in spite of its varied manifestations. Personality is the total quale of the individual due to mental integration, bodily pattern and the chemistry of internal functions.'<sup>4</sup>

(a) *Factors of Personality*: According to the psychologists, the factors responsible in building up of an individual's personality may be physical, chemical, social, and biological.

*Physical Factors*: It is a general observation that physically well-built, tall, and fair persons easily influence others in comparison to dwarf, thin, and ugly ones. It is also known that persons having physical defects, bad health, heart or nervous disorders though physically well-built fail to influence others. Similarly, excessively thin or fat ones become more a matter of entertainment for others than being recognised by others as good personalities. Thus, the health of an individual serves a great deal in building up a personality of a man.

*Chemical Factors*: The psychologists have discovered the fact that the actions and reactions of an individual depend upon the chemistry of the humours or glandular secretions of an individual. So the biochemistry of an individual also counts in making up his personality.

*Social Factors*: The environment in which an individual is brought up is highly responsible in developing his personality. According to some psychologists the place and role of the child in the family and the personalities of the parents also influence the personality of the young one.

*Biological Factors*: The psychologists believe that the personality traits of the ancestors are transferred to the individual

through heredity. They reside in the child from the moment of conception, but they may either develop or degenerate according to the environmental influence.

(b) *Types of Personality*: The psychologists have classified the various personality types in order to study and understand the complex phenomenon of personality. Some of them are as follows:

*Temperamental Types*: According to Hippocrates and Galen personalities can be grouped into four types according to the predominance of any one of the four humours in the body of an individual; viz, blood, yellow bile, black bile, and phlegm. They affect the temperament of an individual depending upon which is predominating in his body. This view corresponds with those of the Indian medical men—the Āyurvedāchāryas, who divide persons on similar basis in order to prescribe proper treatment to them.

*Introvert or Extrovert Types*: C. G. Jung classifies the personalities as introvert or extrovert types. The former types are self-centred and introspective, and take delight in remaining absorbed in their own thoughts. The latter type unlike the introverts like to mix in society, and work for others. The former are more or less self-centric, and the latter are social individuals. But the psychologists have observed that majority of the individuals belong to *amphivert* type; that is, they are neither exclusively introvert nor extrovert.

*Philosophical Types*: E. Spranger divides the personalities as the *Theoretical*, the *Economic*, the *Aesthetic*, the *Social*, the *Political*, and the *Religious* types.

Besides these, there are many other ways in which the psychologists classify the personalities. Whatever they may be, these classifications do not explain *why*, a particular individual behaves in a particular way, because they are based upon *how* one behaves. Therefore, the psychologists believe

4. *Ibid.*, p. 167.

that these classifications are not so rigid, but are flexible in nature, depending upon the efforts of the individual.

(c) *Traits of Personality* : It is observed that in the individuals some distinctive characteristics expressed in their thoughts, feelings and actions mark them from others, and they become in a way a permanent asset of their lives. This is called the *trait* of personality. One may be either optimistic or pessimistic, easy-going or active, gloomy or cheerful, large-hearted or small-minded in nature. Cattell has prepared a long table of personality-traits, the sum total of which helps in determining the dimensions of the personality of an individual. Allport, Cattell and other psychologists have tried to group personality traits into classes on the basis of their dependence on one another. Traits like optimistic and pessimistic, ease-loving and hardy, patient and impatient fall into pairs. In their opinion, majority of individuals fall at the mid-point of the trait, and not at the two extremes.

(d) *Integration of Personality* : The personality traits of an individual may be one integrated whole, or loosely aggregated together. According to Prof. Pierre Janet personality is essentially an aggregate of parts. They are held together or integrated by a biological force, similar to that which holds together the different parts of the body. He calls this force as 'psychic tension'. This psychological tension is sufficiently high in a *normal personality*, and low in an *abnormal personality*. The *disintegration* of the personality is mainly the result of weakness of nerves, due to their failure to counteract the conflicting forces of the mind and the environment. Hereby it becomes evident that 'nervous energy' is greatly responsible for the integration and development of personality.

(e) *Multiple Personality* : Even in his normal life an individual may have different types of personalities. The same person

has to act in his life as a father, as a son, as a teacher, as a friend and so on: and he shows the expressions of different personalities in respective circumstances. Besides this, one's personality in his conscious state of life may be different from that of his dream and deep-sleep states; and the same individual has different personalities in his childhood, youth, and old-age. Thus, the same individual may be a combination of more than one personality. In such cases, he may be said to have a multiple personality. At times the personality of an individual may change due to shocks or accidents. This change may be temporary or permanent depending upon the gravity of the mental shock.

(f) *Development of Personality*: The psychologists are of the opinion that the physical, chemical, social, and biological factors described above may be only partially responsible in causing the development of one's personality. In addition to these factors, an individual needs care, love, protection and proper education since childhood to bring about proper development of his personality. According to G. W. Boring, 'the development of personality does not mean the automatic unfolding of intrinsic characteristics. It refers to a continuous process of learning through which individuals acquire their typical modes of response.'<sup>5</sup>

According to C. G. Jung, 'personality is a germ in the child that can develop only by slow stages in and through life. No personality is manifested without *definiteness, fullness, and maturity*. . . . Personality develops itself in the course of life from germs that are hard or impossible to discern, and it is only our actions that reveal who we are. . . . [For this : ] A whole human life span in all its biological, social, and spiritual aspects is needed. [Because : ] Personality is the highest realization of the in-

5. E. G. Boring, *op. cit.*, p. 505.

born distinctiveness of the particular living being. ...<sup>6</sup>

Learning plays a vital role in the development of the personality. 'The ideal of education,' says S. Radhakrishnan, 'is the development of the highest in man.' Swami Vivekananda has also defined education as 'the manifestation of the perfection already in man.' Its object is to make a man higher than what he is today. But C. G. Jung is of the opinion that 'Perfection as a complete realization of the fullness of our being is an unattainable ideal. But unattainability is no counterargument against an ideal, ideals are signposts, never goals.'<sup>7</sup> According to him, personality is the complete realization of our whole being.<sup>8</sup> In this respect his definition is nearer to that of the Vedantists, whose views we shall see later. Jung says, one who can consciously assent to the power of the inner voice becomes a personality, while one who does not do so is 'swept away by the blind flux of psychic events and destroyed.' He says, 'That [development] is the great and liberating thing about any genuine personality. ... The deification of Jesus, as also of the Buddha, is not surprising, for it affords a striking example of the enormous valuation that humanity places upon these hero figures and hence upon the ideal of personality.'<sup>9</sup>

It is evident that Jung's definition of personality differs from that of other psychologists. It sounds more like a philosopher

than a psychologist, who limits his definition to the psycho-physical aspect of the individual. Still their views help us to know that real development and integration of one's personality is possible only upto middle age, because in the old age there are chances of the disintegration of personality due to ever increasing physical and social handicaps. Of course, psychologists are not needed to tell us these things as it is a matter of our daily experience. Ages ago it has been said in the *Yogavāsīṣṭha* : 'Do now itself whatever good you wish to do in life ; what will you do in old age? Afterwards, your own organs will become a burden to you.'<sup>10</sup>

C. G. Jung appears to have been influenced by Christian mysticism. Quoting Goethe's stanza :

The Highest bliss on earth shall be

The joys of personality !<sup>11</sup>

Jung says, '... the ultimate aim and strongest desire of all mankind is to develop that fullness of life, which is called personality. ... [And] The inner voice is the voice of a fuller life, of a wider, more comprehensive consciousness. ... The ideal of personality is one of the ineradicable needs of the human soul, ... [And] One of the most shining examples of the meaning of personality that history has preserved for us is the life of Christ.'<sup>12</sup> Jung is right in saying so, because Christ himself was perfect, as his Father in the Heaven is perfect. If we try to develop our personalities keeping such ideal personalities in view, our lives also will be perfect and blissful ultimately.

(To be concluded)

6. C. G. Jung, *The Integration of the Personality*, trans. Stanley Dell, London : Routledge & Kegan Paul Ltd., 1956, pp. 285, 287, 286.

7. *Ibid.*, p. 287.

8. C. G. Jung, *The Development of Personality*, trans. R. G. C. Hull, London : Routledge & Kegan Paul, 1954, p. 172.

9. *Ibid.*, pp. 180, 181.

10. *Yogavāsīṣṭha*, 6U: 162 : 20.

11. C. G. Jung, *The Development of Personality*, p. 167.

12. *Ibid.*, pp. 167, 184, 181, 180.



# LETTERS OF SWAMI VIVEKANANDA

1. To : *Balaram Bose*<sup>1</sup>

Namo Bhagavate Ramakrishnaya  
[ Salutation to Bhagavan Ramakrishna ]

Gazipur [ Ghazipur ]  
12 March 1890.

Balarama Babu,

As soon as the Receipt is received, please send a man to Fairlie Place Railway Godown to bring the roses and send them to Shashi [ Swami Ramakrishnananda ]. Do not delay in bringing or sending them.

Baburam is going to Allahabad. I am going to some other place.

NARENDRA.

P.S. Know it for certain that everything will be spoiled if delayed.

NARENDRA.

---

2. To : *Alasinga Perumal*<sup>2</sup>

19 W. 38th St. New York,  
30 July 1895.

Dear Alasinga,

You have done well. The name and the motto<sup>3</sup> is all right. Do not deliberate on the social reforms. Prior to spiritual impressions social traditions cannot be built up. Who told you that I want social reforms? I do not want that. Spread the name of God, and do not talk a word against the social evils and traditions.

The 'Song of the Sannyasin'<sup>4</sup> is my first contribution for your journal. Don't feel depressed. Don't lose faith in your guru. Do not lose faith in God. Oh, Child ! as long as the inspiration and faith in the guru and God is within you, nothing will be able to defeat you. Day by day I am experiencing a manifestation of power in me. Oh, my courageous children ! go on working.

Ever yours with all blessings  
VIVEKANANDA.

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1. Translated from the Bengali letter published in *Swāmi Vivekānander Vāni O Rachanā*. Calcutta : Udbodhan Office, VI, p. 322.

2. Translated from the Bengali version. *Ibid.*, VII, pp. 139-40.

3. The name and motto of the forthcoming journal : 'Brahmavadin' was the name, and 'Ekam sadyiprā bahudhā vadanti' was the motto.

4. This famous poem composed by Swamiji was published in the 28 September 1895 issue of the *Brahmavadin*. Vide *The Complete Works of Swami Vivekananda*, Mayavati: Advaita Ashrama, V, 1966, pp. 392-95.

3. *To : Dr. M. C. Nanjunda Rao*<sup>5</sup>

[ November 1896. ]

[ Dear Dr. Nanjunda Rao ],

I leave England on the 16th December after seeing few places in Italy and catch German Lloyd Steamer *Prinz Regent Luitpold* at Naples. The steamer is expected at Colombo on the 14th January next. I intend to see a little of Ceylon and then leave for Madras. I am being accompanied by three English friends, Captain and Mrs. Sevier and Mr. Goodwin. The Captain and his wife are going to build a place near Almora, in the Himalayas which I intend to make my Himalayan centre as well as a place for Western Disciples to come and live whenever they like. Goodwin is an unmarried young-man who is going to travel and live with me. He is like a Sannyasi. I am very desirous to reach Calcutta during the birthday festivities of Sri Ramakrishna. Therefore, you must get acquainted with the exact date of the festival to tell me in Madras. My present work is to start two centres, one in Calcutta and the other in Madras, to train up young preachers. I have funds enough to start the one in Calcutta, which, being the scene of Sri Ramakrishna's life's work, demands first attention. As for the Madras one, I expect to get funds in India. We will begin work with these three centres later on. We will get to Bombay and Allahabad, and from these three if the Lord is pleased, we will invade not only India but send our bands of preachers in the world. Work on with a heart and you must not forget that my interests are international not Indian alone.

I am in good health and so is Abhedananda. With all love and blessings,  
VIVEKANANDA.

4. *To : The Hindu Students of Trichinopoly*<sup>6</sup>

[ 16 February 1897. ]

Gentlemen,

I have received your address with great pleasure and sincerely thank you for the kind expressions contained therein.

I much regret, however, that time effectually prevents my paying even a short visit to Trichinopoly at present. In the autumn, however, I propose making a lecture tour throughout India, and you may rely upon it that I shall then not fail to include Trichinopoly in the programme.

Again thanking you and with my blessings to all.

Sincerely yours,  
VIVEKANANDA.

5. At a preliminary meeting held at Castle Kernan to arrange a reception in Madras for Swamiji, Dr. M. C. Nanjunda Rao read a letter from Swami Vivekananda from which the above passages are taken. *Vide Vivekananda in Indian Newspapers 1893-1902*, Calcutta : Bockland Pvt. Ltd., 1969, pp: 292-93.

6. A deputation consisting of Messrs. K. S. Krishnamachari and S. M. Raja Ram waited upon Swami Vivekananda in the 'Nilgiri Hall,' Kumbhakonam with a memorial signed by about 750 students representing the students' population of Trichinopoly requesting the Swami to make a stay of at least a day, or two in their midst. This was the reply given by the Swami. It was published in the *Madras Standard* of February 16, 1897. *Vide Indian Newspapers*, p. 140.

5. *To: Josephine MacLeod or Sara Bull*

Morning,  
Chandanbari  
(*en route* from Srinagar to Amarnath)

End of July [ 30 ] 1898.

I send back the old Dandi as it is difficult to carry it through. I have got another like Margaret's. Please send it back to the tahasildar of Vernay [name of a village], Khan Chand Esq. whom you already know. We are all right Margot has discovered some new flowers and is happy. There is not much ice, so the road is good.

Yours,  
VIVEKANANDA.

P.S.—Keep the Dandi till I come and pay the coolies (2), Rs. 4, 2 annas each.

Batacooti— 1st stage, 12 miles ; Phahalgaon—next stage.

## SCIENCE AND RELIGION—II

SWAMI RANGANATHANANDA

### 13. *Physical Science and the Mystery of Man*

Even while confronted by, and engaged in tackling, the mystery of the external universe, modern science has become impressed with a deeper mystery, the mystery of man himself, the challenge of the inner world of man. His physical dimension poses no challenge to a science which has achieved revolutionary advances in its branches of anatomy and physiology, neurology and microbiology, medicine and behaviouristic psychology. But these point out to a mysterious depth in him which reveals a new dimension to nature herself, namely, her *within*, over and above her *without*.

Man reveals dimensions that cannot be reduced to the merely physical, the merely material. These latter are his 'not-self' aspects which enter into the constitution of his body, which obviously is just a speck of dust in that vast world of the not-self, but there is in him also something transcen-

dental, which cannot be so reduced. He is the self; that is his primary inalienable aspect. And if science is to progress further, it has to choose for investigation this field of the mystery of man which towers over its erstwhile study, namely, the mystery of the external universe. This is a vast field of study—the field of man's self-awareness, the field of his consciousness, his ego, his being the *subject* and not the object. Science will find here a vaster and more fascinating and rewarding field of study than in external nature. Already scientists in the West are slowly turning their attention to this great mystery, that of *Man the Unknown*, in the words of the American scientist the late Alexis Carrel, apart from that of *Man the Known*, which is the subject of the positive sciences like physics, chemistry, biology and behaviouristic psychology.

### 14. *Physics and the Mystery of Man*

Man is the creator of science and technology, culture and civilisation; he is also

today the only possible destroyer of his civilisation. Everything about him is a mystery. As Lincoln Barnett says in his study of Einstein's contributions to modern scientific thought (*The Universe and Dr. Einstein*, Mentor edition, pp. 126-27) :

'In the evolution of scientific thought, one fact has become impressively clear ; there is no mystery of the physical world which does not point to a mystery beyond itself. All highroads of the intellect, all byways of theory and conjecture, lead ultimately to an abyss that human ingenuity can never span. For man is enchained by the very condition of his being, his finiteness and involvement in nature. The further he extends his horizons, the more vividly he recognises the fact that, as the physicist Niels Bohr puts it, "We are both spectators and actors in the great drama of existence". *Man is thus his own greatest mystery. He does not understand the vast veiled universe into which he has been cast for the reason that he does not understand himself. He comprehends but little of his organic processes and even less of his unique capacity to perceive the world around him, to reason and to dream. Least of all does he understand his noblest and most mysterious faculty : the ability to transcend himself and perceive himself in the act of perception.*' (italics not by the author).

Or, as expressed by the mathematician-mystic Pascal :

'In space, the universe engulfs me and reduces me to a pin-point. But through thought, I understand that universe.'

### 15. *Biology and the Mystery of Man*

Pleading for the viewing of man in his depths on the part of modern science, the eminent paleontologist, the late Pere Teilhard de Chardin says (*The Phenomenon of Man*, Collins, London, 1959, pp. 35-36):

'When studied narrowly in himself by anthropologists or jurists, man is a tiny, even a shrinking, creature. His overpronounced individuality conceals from our eyes the whole to which he belongs ; as we look at him, our minds incline to

break nature up into pieces and to forget both its deep inter-relations and its measureless horizons. We incline to all that is bad in anthropocentrism. And it is this that leads scientists to refuse to consider man as an object of scientific scrutiny except through his body.

'The time has come to realise that an interpretation of the universe—even a positivist one—remains unsatisfying unless it covers the interior as well as the exterior of things ; mind as well as matter. *The true physics is that which will, one day, achieve the inclusion of man in his wholeness in a coherent picture of the world.*' (italics not by the author).

The Upanisads of India discovered the finite man as but the outer crust or layer of the infinite and immortal man within. In his finiteness, he enters, and is entered into by, the finite world of myriad changes around him. In this, he is a *speck of dust* in the vast immensity of space in which 'the universe engulfs me and reduces me to a pin-point', in the profound words of Pascal quoted above. But in his infinite dimension as the imperishable Self, he *understands* the universe and *also transcends* it. The dimensions of this inner aspect of man and, through him, of his environing universe, are slowly dawning on modern scientific thought.

Asking the significant question: 'Up to now has science ever troubled to look at the world other than from without?' (*ibid.*, p. 52), Chardin proceeds to say (*ibid.*, p. 55) :

'In the eyes of the physicist, nothing exists legitimately, at least up to now, except the without of things. The same intellectual attitude is still permissible in the bacteriologist, whose cultures (apart from substantial difficulties) are treated as laboratory reagents. But it is still more difficult in the realm of plants. It tends to become a gamble in the case of a biologist studying the behaviour of insects or coelenterates. It seems merely futile with regard to the vertebrates. Finally, it breaks down completely with

man, in whom the existence of a within can no longer be evaded, because it is the object of a direct intuition and the substance of all knowledge.'

The world outside, as much as most people in India itself, do not yet know that it was the higher part of, what Julian Huxley terms, *a science of human possibilities*, that India developed ages ago in her Upaniṣads and the *Gītā*, and has continued to foster, up to our own times, as Vedānta and Yoga, as the *adhyātma-vidyā*, the *vidyā*, or science, of man in depth, the science and technique of a comprehensive spirituality encompassing action as well as contemplation. *Indian philosophy sees no conflict between physical sciences and this science of spirituality, between 'man, the known' and 'man, the unknown', between the physical man and the spiritual man.*

And Chardin concludes (*ibid.*, p. 56) :

'It is impossible to deny that, deep within ourselves, an "Interior" appears at the heart of beings, as it were seen through a rent. This is enough to ensure that, in one degree or another, this "interior" should obtrude itself as existing everywhere in nature from all time. Since the stuff of the universe has an inner aspect at one point of itself, there is necessarily a double aspect to its structure, that is to say, in every region of space and time—in the same way, for instance, as it is granular : coextensive with their *without*, there is a *within* to things.'

It is high time that our people today, particularly our teachers and students, turn their critical attention, interest and inquiry, and direct their searchlight of research, into this fascinating and rewarding constituent of their hoary national tradition, into the mystery of this inner dimension of nature revealed in nature's unique product, namely, man. If man does not acquire this strength of spirituality from within, he will have to depend more and more on external sources for stabilising himself. Such external dependence, for clinical purposes occasionally, is

understandable. But to make it the normal pattern of human life *is to drain human life of all spiritual values and to surrender human destiny to social engineering techniques such as of molecular biology, and convert human society to an animal farm.* That such dismal possibilities are there before man, due to a wholesale dependence on physical sciences and technology, is revealed in recent books with grim titles like *The Biological Time Bomb* by G. Ratray Taylor. *The science that will do so will cease to be science and become ne-science !*

As we advance into this inquiry and research into our tradition, we shall get an increasing grip on the human situation in our country, through the reformulation and implementation of educational goals and processes in the light of our own philosophy of man, whereby a happy synthesis of physical sciences with the science of spirituality will be achieved, resulting in total human enrichment, internal as well as external, qualitative as well as quantitative.

Says the great neurologist, Sir Charles Sherrington (*Man on His Nature*, Pelican edition, p. 38) :

'Today, Nature looms larger than ever and includes more fully than ever ourselves. It is, if you will, a machine, but it is a partly mentalised machine and, in virtue of including ourselves, it is a machine with human qualities of mind. It is a running stream of energy—mental and physical—and unlike man-made machines, it is actuated by emotions, fears, and hopes, dislikes and love.'

#### 16. *Evolution: Organic versus Psycho-social*

In a lecture on 'The Evolutionary Vision', delivered in 1959 at the closing session of the Chicago University symposium on 'Evolution after Darwin', held to commemorate the centenary of the publication of Darwin's *Origin of Species*, the noted biologist, the late Sir Julian Huxley, gave a spiritual orientation to the evolutionary

process (*Evolution after Darwin*, Vol. III, pp. 251-52):

'Man's evolution is not biological but psycho-social; it operates by the mechanism of cultural tradition, which involves the cumulative self-reproduction and self-variation of mental activities and their products. Accordingly, major steps in the human phase of evolution are achieved by breakthroughs to new dominant patterns of mental organisation of knowledge, ideas and beliefs—ideological instead of physiological or biological organisation. ...

'All dominant thought organisations are concerned with the ultimate, as well as with the immediate, problems of existence or, I should rather say, with the most ultimate problems that the thought of the time is capable of formulating or even envisaging. They are all concerned with giving some interpretation of man, of the world which he is to live in, and of his place and role in that world—in other words, some comprehensive picture of human destiny and significance.'

Further, Huxley reveals the trend of evolution, at the human stage, towards *quality* (*ibid.*, Vol. III, pp. 261-62):

'It (evolutionary vision) shows us mind enthroned above matter, quantity subordinate to quality.'

In his essay on 'Emergence of Darwinism', Huxley sums up the goal of the evolutionary process at the human level as *fulfilment* (*ibid.*, Vol. I, p. 20):

'In the light of our present knowledge, man's most comprehensive aim is seen not as mere survival, not as numerical increase, not as increased complexity of organisation or increased control over his environment, but as greater fulfilment—the fuller realisation of more possibilities by the human species collectively and more of its component members individually.'

And pleading for the development of a *science of human possibilities*, Huxley further says (*ibid.*, Vol. I, p. 21):

'Once greater fulfilment is recognised as man's ultimate or dominant aim, we shall

need a science of human possibilities to help guide the long course of psycho-social evolution that lies ahead.'

### 17. *Psycho-social Evolution*

What is meant by psycho-social evolution? From the living cell up to man, biological evolution was motivated by organic satisfactions, numerical increase, and organic survival. But with the appearance of man, these become, says modern biology, secondary and not primary; the primary motivation becomes *fulfilment*; and evolution itself becomes, at the stage of man, conscious and deliberate and goal-oriented, unlike the blind processes at the pre-human stages. This revolutionary change is the result of the fully developed cerebral system in man, in virtue of which the evolutionary process itself undergoes a revolutionary change; *what was organic evolution becomes psycho-social evolution*. Organic evolution has no primary significance in the case of man endowed by nature with the versatile cerebral organ, with the aid of which he can invent any organs he may need more efficiently and quickly than what nature can do for him through her slow and wasteful evolutionary processes. Accordingly, evolution has risen from its organic to the psycho-social level in man, says biology.

In a self-centred man, as in all pre-human species, the psyche or mind or soul is limited and confined to the physical organism. In a moral or ethical man, it expands, goes beyond the limitations of his physical organism and enters, and is entered into by, other psyches of the social *milieu*. This is the fruit of psycho-social evolution. What biology calls psycho-social evolution is what the science of religion calls ethical awareness and social feeling, the by-product of the early phases of the *spiritual growth* of man.

With the onset of this psycho-social evolu-

tion, men develop the capacity to dig affections into each other *as a matter of conscious choice*, thus revealing a higher dimension to the human individuality than what is revealed by his physical individuality with its organic appetites and choices. All ethical theories presuppose a distinction between a lower self and a higher self in man; and the liberation of this higher self is what man achieves through psycho-social evolution or spiritual growth; it is renunciation of the lower self and manifestation of the higher self.

The subject of the spiritual growth of man, of evolution as psycho-social, is a pregnant theme to man in the modern age. It points out to him the way to rescue himself from the tyranny of the sensate and the quantitative, and from the prevailing stagnation of worldliness, and helps him to continue his evolutionary march to *qualitative richness* and fulfilment, individually and collectively.

The initial focus of self in man is the ego, which appears on the evolutionary scene only with the appearance of man; and even at the stage of man, it appears only after the human infant is about two or two-and-a-half years old. And it is significant to note that, till its appearance, the human infant is as helpless and dependent on the environment like all pre-human species and that, with its appearance, the infant begins to dominate the environment. A human child of four or five years of age can control and manage animals like horses or other cattle immensely larger physically than itself. Modern neurology attributes this unique phenomenon to the emergence of a new datum in the human child, with new capacities and energies as its fruit; that datum is the self as the ego and those capacities are imagination, reason, judgement, will, etc. Referring to this, neurologist Grey Walter says (*The Living Brain*, p. 2) :

'Thus the mechanisms of the brain reveal

a deep physiological division between man and ape. . . . If the title of soul be given to the higher functions in question, it must be admitted that the other animals have only a glimmer of the light that so shines before men. . . . The nearest creature to us, the chimpanzee, cannot retain an image long enough to reflect on it, however clever it may be in learning tricks or getting food that is placed beyond its natural reach. Unable to rehearse the possible consequences of different responses to a stimulus, without any faculty of planning, the apes and other animals cannot learn to control their feelings, first step towards independence of environment and eventual control of it. The activity of the animal brain is not checked to allow time for the choice of one among several possible responses, but only for the one reflex or conditioned response to emerge. The monkey's brain is in thrall to its senses. *Sentio ergo sum* (I sense, therefore I exist) might be the first reflection of a slightly inebriated ape, as it is often the last of alcoholic man; so near and yet so far apart, even then, are they.

'The brain of lion, tiger, rhinoceros, and other powerful animals also lack the mechanism of imagination, or we should not be here to discuss the matter. They cannot envisage changes in their environment, so they have never sought to alter it in all their efforts to retain lordship of their habitat.'

Man alone achieved this power of *imaging* ideas; and this power was not an isolated phenomenon in him. Within the increased area of the cortex of the ancestral organ, nature evolved for man capacities for a series of new processes: observation, memory, comparison, evaluation, selection, judgement, and deliberate action. And in achieving these, he achieved two things:

Firstly, *discovery of the path leading to the processing of raw experience into knowledge, of knowledge into power, and power into control and manipulation of the environment constituted of the not-self aspect of experience.*

Secondly, *a faint awareness of the reality of himself as the subject, as the self, behind the fleeting images in his mind, and the discovery of the road leading inward to the total comprehension of this new dimension of reality, resulting in the increasing liberation of moral, aesthetic, and spiritual values in his life, action, and behaviour.*

Man's steady advance on these two fronts constitutes the story of culture and civilisation; it constitutes also the march of evolution at the post-human stage. With the emergence, on the evolutionary scene, of the mind of man against the background of self-awareness, and disciplined in the seeking and finding of knowledge of the self and the not-self in varying degrees, nature yields, in increasing measure, to one of her own products, the control and manipulation of the evolutionary process.

#### 18. *Rising from Knowledge to Wisdom*

In spite of his rudimentary self-knowledge which gave him a measure of control of the animal and natural world, the earliest man largely remained an animal in appetites and behaviour. A little more of this self-knowledge, gained through reflection in the context of social experience, helped to increase his control over himself and to humanise him. This process, ever in operation in human cultures and civilisations and socio-political organisations, has led up to the man of the modern age, with his almost total control over the not-self environment through an efficient technology, with his global sweep in socio-cultural interests and contacts, and with his yearning for the universal and human. Yet the disparity between his knowledge of his self and control over his inner nature, on the one hand, and his knowledge of and control over the external nature, on the other, between, in short, his moral efficiency and his technical efficiency, confronts him with the most serious problem that his evolution has so

far seriously posed. This is thwarting his urges and efforts to achieve fulfilment. Neglected and unsolved, this problem may as well make him the only possible destroyer of his civilisation, of the fruits of evolution, and of his species as well. In the meantime, he is destined to move from one tension to another, from one sorrow and unfulfilment to another. *The only solution lies in the deepening and strengthening of his moral and spiritual awareness.* Biological evolution achieved a measure of this in the life of earliest man in his rudimentary knowledge of his own self. Social evolution, guided by human intelligence, advanced this still further, by which a physical and organic self, separated from all other selves, gave place to a social self, morally related to an increasing number of other human beings. *The dynamism of human evolution demands that this education of man must continue till he rises from ego-centredness to ego-transcendence, and from knowledge to wisdom.* Referring to this urgent need to rise from knowledge to wisdom, the late Bertrand Russell says (*The Impact of Science on Society*, pp. 120-21):

'We are in the middle of a race between human skill as to means and human folly as to ends. Given sufficient folly as to ends, every increase in the skill required to achieve them is to the bad. The human race has survived hitherto owing to ignorance and incompetence; but, given knowledge and competence combined with folly, there can be no certainty of survival. Knowledge is power, but it is power for evil just as much as for good. It follows that, *unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow.*' (italics not by the author).

Biology speaks of the principle of homeostasis, or homeorhesis, as clarified by biologist Waddington, by which nature effected an automatic stabilisation of internal conditions in the organism of the higher mam-



mals. This helped in the slow evolution of the brain until, in man, she perfected the higher brain. The organism's need for physical survival and organic satisfactions, and her own need for numerical increase—all these have been relegated by nature to the care of man's lower brain, thus releasing his higher brain, 'for functions surpassing the wonders of homeostasis itself', according to modern neurology (*The Living Brain*, p. 16), or to function as the most wonderful instrument for carrying evolution to its specifically human fields, namely, the psycho-social, or the moral and the spiritual, according to Vedānta.

### 19. *Psycho-social Evolution as Spiritual Growth*

The capacity and fitness of the higher brain to undertake and fulfil this high function is directly proportional to its freedom from thralldom to his lower brain, from slavery to his sensory apparatus and its appetites, from the pressures and pulls of his lower nature. It is obvious that his higher brain, with its powers of imagination and reason, may stultify itself by functioning as the *tail-end* of the sensory apparatus and of the lower brain. It may, on the other hand, redeem itself, and also become true to itself, by becoming truly higher. It is ethical discipline, what Vedānta calls *śama* and *dama*, discipline of the mind and discipline of the senses, that helps the higher brain to thus redeem itself, and become the agent also of man's redemption. *This is human reason in its true form*, what Vedānta calls *buddhi*, the supreme instrument which lifts life from knowledge to wisdom and from bondage to freedom. Referring to the significance, through homeostasis, of this development of the higher brain, Grey Walter claims (*ibid.*, p. 18) :

'For mammals all, homeostasis meant survival; but for man, emancipation.'

Thus the spiritual growth of man is a

fact. And the more we know the science and technique of this growth, the better for us and for our society. Growth, both the concept and the word, is of Protean significance. We know and recognise two types of human growth, namely, physical and mental, the second less palpably than the first. A baby at birth is about seven pounds in body weight; and every day it increases in weight. It drinks its mother's milk, to be followed by other types of food and drink; and it grows steadily until it becomes a full-grown healthy man or woman of 70 or 80 kilos weight. This is the palpable physical growth of man; and we ensure it by appropriate physical nourishment accompanied with exercise. Equally important, though less obvious, is his mental growth. Through education, a human child grows in alertness, self-confidence, and a sense of individual worth and dignity; this growth continues till he becomes an intellectual giant or a giant of will. This is the mental growth of man which we ensure through appropriate mental nourishment—through education, institutional and non-institutional.

These two types of growth are necessary, but not sufficient. There is a third type of growth, most vital and significant, but least recognised, without which the other two will prove his undoing, individually and collectively, without which his craving and search for fulfilment will only result in unfulfilment and defeat. This is his spiritual growth, or growth in his spiritual dimension, which finds expression in ethical awareness and social feeling to begin with, and finds, according to Vedānta, its consummation in the experience, by him, of the infinite, universal and divine dimension of his individuality, the Ātman.

### 20. *Status of the Ego in Evolution*

The ego that made man dominate nature is not his true self, but only an initial

datum, a promise of greater things to come. It is like the tip of a rock seen above the water level, with the immense rock mass itself lying unseen, and waiting to be revealed, below the water level. The real Self of man, says India's *adhyātma-vidyā*, science of man as the Ātman, is inaccessible to the sense organs and to the sense-bound mind, but accessible to the *buddhi*, or reason, when it becomes subtle and pure—*buddhi-grāhyam, aīndriyam*, as the *Gītā* expresses it. That the ego is unreal, that man's individuality or selfhood does not consist in the ego, is the central truth also of Buddhism; and this is affirmed by modern biology also. In the words of *The Science of Life*, a voluminous digest of modern biological knowledge by H. G. Wells, G. P. Wells, and Julian Huxley, in its section dealing with the philosophical implications of biology (pp. 878-79) :

'Alone, in the silence of the night, and on a score of thoughtful occasions, we have demanded: can this self, so vividly central to my universe, so greedily possessive of the world, ever cease to be? Without it, surely, there is no world at all! And yet this conscious self dies nightly when we sleep, and we cannot trace the stages by which in its stages it crept to an awareness of its own existence.

'Personality (centred in the ego) may be only one of nature's methods, a convenient provisional delusion of considerable strategic value. . . .

'The more intelligent and comprehensive man's picture of the universe has become, the more intolerable has become his concentration on the individual life with its inevitable final rejection. . . .

'He escapes from his ego by this merger (identification with and participation in a greater being), and acquires an impersonal immortality in the association, his identity dissolving into the greater identity. This is the essence of much religious mysticism, and it is remarkable how closely the biological analysis of individuality brings us to the mystics. . . .

The Western mystic and the Eastern sage find a strong effect of endorsement in modern science, and the everyday teaching of practical morality; both teach that self must be subordinated, that self is a method and not an end.'

The science and technique of spiritual growth, from the 'convenient provisional delusion' of the ego to the true self, is the special contribution of ethics, aesthetics, and religion. It provides spiritual nourishment to man both when he is at work and when he is at worship, when he is in society and when he is alone. Work done in a spirit of service and dedication, reinforced by an inward penetration through worship and meditation, through *bhakti* and *bhajan*, forms the twin technique of spiritual growth, according to Śrī Kṛṣṇa's teaching in the *Gītā* (VIII. 7) :

*Tasmāt sarveṣu kāleṣu  
māmanusmara, yuddhya ca—*

'Therefore, at all times, meditate upon Me, and engage yourself in the battle (of life)'; and, again, in verse 55 of chapter XI, introducing which Śaṅkarācārya says :

*Adhunā sarvasya gītā-śāstrasya  
sāra-bhūto artho niḥśreyasārtho  
anuṣṭheyatvena samuccitya ucyate—*

'Now is proclaimed the practical implications of the essence of the meaning of the entire science of the *Gītā* designed to lead one to spiritual freedom' :

*Matkarmakṛt, mat-paramo,  
mat bhaktaḥ saṅga-varjitaḥ ;  
Nirvaiaḥ sarvabhūteṣu  
yah sa māmēti Pāṇḍava—*

'Perform work (in a spirit of dedication) to Me; make Me the supreme goal (of your life); be My devotee, free from attachment and enmity to all beings; such (a seeker) attains to Me alone, O Arjuna.'

The laboratory for this science of spiritual growth is life itself, with its twin arenas of work outside and meditation within. The temple or church or mosque outside, or the

worship room within the house, properly used, also provides another laboratory. More important than these two is the laboratory of a trained and pure mind. Worship and rituals and other religious practices form useful aids, if they are not done as items of a static piety, not done as ends in themselves, but as means to spiritual growth, as instruments of a dynamic spirituality, as a depth education for character.

### 21. *Kinship between Ancient Vedānta and Modern Science*

Swami Vivekananda has shown that religion, as developed in India in her Vedānta, and modern science are close to each other in spirit and temper and objectives. Both are spiritual disciplines. Even in the cosmology of the physical universe, in the theory of the unity of cause and effect, in the unity and conservation of matter and energy, and in the concept of evolution, cosmic and organic, the two reveal many points of contact. Unlike as in the *super-naturalistic* theologies of the West, the fundamental position in the cosmology of both Vedānta and modern science is, what Swami Vivekananda calls, 'the postulate (of the ultimate reality), of a self-evolving cause'. Vedānta calls it Brahman, which is a universal spiritual principle. The *Taittiriya Upaniṣad* (III. 1) defines Brahman in a majestic utterance, which will be welcomed by every scientific thinker :

*Yato vā imāni bhūtāni jāyante,  
yena jātāni jīvanti ;  
yat prayantya bhisaṁviśanti ;  
tadvijjñāsasva ; tad brahmeti—*

'Wherefrom all these entities are born, by which, being born, they abide ; into which, at the time of dissolution, they enter—seek to know That ; That is Brahman.'

To the modern scientist, that self-evolv-

ing cause is a material reality, the *background material* or *cosmic dust*, as astrophysicist Fred Hoyle terms it ; whereas, to Vedānta, which views it also in the light of the consciousness revealed in its evolutionary product, namely, man, it is a universal spiritual principle, the *cit ākāśa*.

Referring to this spiritual kinship between modern science and ancient Vedānta, Swami Vivekananda said in his speech at the Parliament of Religions held at Chicago in 1893 (*Complete Works*, Vol. I, eleventh edition, p. 15):

'Manifestation, and not creation, is the word of science today, and the Hindu is only glad that what he has been cherishing in his bosom for ages is going to be taught in more forcible language, and with further light, from the latest conclusions of science.'

Although modern scientific thought does not yet have, like Vedānta, a recognised place for any spiritual reality or principle, several scientists of the twentieth century, including biologists like Teilhard de Chardin and Julian Huxley, as pointed out earlier, have endeavoured to soften the materialism of physical science and to find a place for spiritual experience in the scientific world picture. Even Thomas Huxley, as quoted earlier, had termed materialism *an intruder*. In this century, this protest has come from great physicists also. Sir James Jeans found that the final picture of the universe emerging from twentieth-century physical science was one in which the notion of matter was completely eliminated, 'mind reigning supreme and alone' (*The New Background of Science*, p. 307). Astrophysicist R. A. Millikan considered materialism 'a philosophy of unintelligence' (*An Autobiography*, last chapter).

(To be concluded)

# ROBERT BROWNING'S VIEW OF LIFE

D. B. GHOSH

Since the days of Adam and Eve down to this Age, many men have tried, and are still trying to explore the view of Life. Every one finds dejection in the attempt. But the most peculiar thing that we observe in Robert Browning is that he glimpses at life from a certain angle of vision, for which his poetry is poignant of deep philosophy of life based on optimism and belief. He meditated on the theory of Evolution explicated by Darwin. To him, this Evolution was towards amelioration of humanity. The optimism of Browning is galvanised by this scientific and rational outlook for mankind at large.

Browning's philosophy of life is essentially what we should call today pragmatic. In the discovery of Life, he treats certain elements as axiomatic. He never doubts or suspects the existence of the Supreme Authority, controlling the manifold energies of the world as a *cynosure*. The presence of the Supreme Being is palpable in many of his brilliant poems. Unlike Wordsworth, he contemplates God as quite separated from life and nature. His is not the God apathetic towards His creation. God is not to him alike Percy Bysshe Shelley's tyrannical force, nor ironic as in Thomas Hardy. To Browning, power, wisdom, and love contribute to set up a link between the Creator and the created.

Love is true to the kindred point of Heaven and Earth and in the most factor that energises power and wisdom. It is commonly present in the Creator and the created. To Browning, life and performance are two parallel infinite series. Man tries after attaining perfection towards an ideal, which is never completely received.

Browning absorbs evil into the Theory of Life of which Love is fundamental principle. Evil is inhibited in man's life for which he

is ever a fighter. Man always tries to surpass this evil to achieve his ideal on the face of Earth. His strivings are baffled on good many instances. But optimism is the *idée fixe* of Browning. Hence, hypochondria is out of the sphere of his principle.

The trials and tribulations, despair and depression are evaluated, and failures are not the final values of life but stand as the threshold of perfection that rests in heaven. He has a deep faith in the immortality of soul.

Man's hopes may remain unfulfilled within the ambit of his earthly life, but bloom profusely into perfection in the world hereafter or infinite. In 'Andrea del Sarto', we find his blithful note:

Rightly traced and well ordered ;  
    what of that?  
Speak as they please,  
    what does the mountain care?  
Ah, but a man's reach  
    should exceed his grasp,  
Or what a heaven for?

In God's view, attainment is not the criterion to appraise a man's mundane life. Strife is the sole criterion. After all, man's attempt should be noble and candescent. An impregnable defence is shown for this in 'The Last Ride Together'.

Fail I alone, in words and deeds?  
Why, all men strive and who succeeds?

...

The petty done, the undone vast.

Browning is not eager after baffling things even if it may be fulfilled in life. Browning gives emphasis both on means and aims. To him, they are laudable in the 'Grammarian's Funeral', the grammarian spurtly acceded to risk 'earth's failure' for 'heaven's success' who cut himself into

bone his youth and beauty to meditation and was ultimately dead.

Browning ushered a new era in the sphere of optimism. He evaluates life with all its aspects and discovers a common link of attracting heaven and earth into close prox-

imity with each other. Life is a continuous process of struggle for fulfilment, in which evil and failures are inseparable features. Man should never be a victim to these features, and be delightful in thinking of the life hereafter.

## THE SEARCH FOR THE ONE IN THE MANY—II

SWAMI SATPRAKASHANANDA

5. *The world of experience keeps man in bondage, whereas the knowledge of the Reality beyond the relative leads him to Freedom.*

Man remains in bondage as long as he ignores the Supreme One and holds to multiplicity as real in itself. Life and death, growth and decay, weal and woe, betide him as a matter of course. Since differences are quite real to him, he cannot help being seriously affected by such opposites as beauty and ugliness, plenty and poverty, gain and loss, love and hatred, honour and dishonour. Led by attachment and aversion, he continues to toss on the waves of duality in the death-bound ocean of multiplicity. Not by wealth, nor by scholarship, nor by rank, nor by fame can he get rid of 'the dual throng'. Try howsoever he may, he cannot find true rest, security, or peace in the region of the finite, the perishable. Like a weather-beaten bird fluttering its broken wings, he makes vain efforts to soar into the realm of enduring light, joy, and freedom. But there is no escape from the bondage of duality in the relative order. The monarch in his royal mansion is no less subject to it than the peasant in his humble cottage. Whoever accepts diversity as real in itself must have dual experiences, no matter how glorious and prosperous he may become, because in every new situation, there will be a change in his standard of

valuation, he will face order and disorder, the great and the small, the high and the low, in short, the agreeable and the disagreeable.

On the contrary, the man who recognizes the Imperishable One to be the Supreme Reality becomes free from attachment to the perishable. So he remains unperturbed under the varying conditions of life. With whole-souled devotion he seeks the Supreme Being as the one Goal and Abode. Śrī Kṛṣṇa observes: 'I am the origin of all, from Me everything proceeds; knowing this the wise worship Me with ardent devotion.'<sup>20</sup>

Though *in* the world, the seeker of the Supreme Being is not *of* the world. He cares for worldly power and possessions not for their own sake but for the sake of God-realization. Yet he makes the best use of everything because he lives for the highest and best. Since he sees the all-pervasive One as the sole Reality, he is above the plane of duality. He faces the pairs of opposites with complete self-possession. He finds peace and security in life because his mind rests on the Imperishable One and not on the perishable. Being free from worldliness he lives safely in the world like a boat that floats in water but does not allow water to get into it. When he realizes the

<sup>20</sup>. *Bhagavad-Gītā*, X: 8.

Supreme Being he becomes completely free. As the Upaniṣad says:

A man becomes free from all fetters on realizing the blissful and effulgent One who pervades the whole universe and is hidden in all beings as the extremely subtle essence finer than cream.<sup>21</sup>

An illumined person, although he sees the falsity of the manifold, is not in any way callous to the weal and woe of mankind. He works out of compassion for the guidance and the enlightenment of the unilluminated, inasmuch as he can view things from their standpoint as well.

Śaṅkara says in his *Viveka-cūḍāmaṇi* (The Crest-Jewel of Discrimination):

There are pure souls, calm and magnanimous, who do good to the world spontaneously as does the spring, and who, having themselves crossed the dreadful ocean of life, help others also to cross it, without any motive whatsoever.

It is the very nature of the great-souled to move of their own accord towards removing others' troubles, even as the moon voluntarily soothes the earth parched by the flaming rays of the sun.<sup>22</sup>

It is also evident from Śrī Kṛṣṇa's words to Arjuna that a knower of the Self should work in order to set an example to the unilluminated, even though work is not necessary for himself:

O Bharata, as the unwise perform action being attached to it, even so a wise man should work, but without attachment, in order to set them on the right path.

A wise man should not unsettle the minds of the unwise who are attached to work. He should keep them engaged in all work, himself performing it with Self-knowledge.<sup>23</sup>

Thus, it is through the performance of

work that the unilluminated have to go beyond work.

An adult, although he does not require toys himself, takes interest in them for the sake of the children, who value them and need them. It is through the use of the toys that the children outgrow the necessity for them. Similarly, until a person attains illumination the world is real to him; to realize its unreality he has to work his way through this 'real' world to Enlightenment. The point is, the dream-experience is real to the dreamer as long as he dreams; he can see its falsity only when he wakes up. Śaṅkara says: 'It is proper to perform temporal duties and religious rites until one attains to the knowledge that the self is identical with Brahman.'<sup>24</sup>

6. *The quest of the many is the way of ignorance, the quest of the One is the way of knowledge.*

To find the Ultimate One is the goal of human knowledge. To quote Swami Vivekananda :

Knowledge is nothing but finding unity in the midst of diversity. Every science is based upon this; all human knowledge is based upon the finding of unity in the midst of diversity; and if it is the task of small fragments of human knowledge, which we call our sciences, to find unity in the midst of a few different phenomena, the task becomes stupendous when the theme before us is to find unity in the midst of this marvellously diversified universe, where prevail unnumbered differences in name and form, in matter and spirit—each thought differing from every other thought, each form differing from every other form.<sup>25</sup>

Yet this is the task that the Vedantic teachers have faced.

24. *Brahma-Sūtras*, II: 1.14, Śaṅkara's commentary.

25. *The Complete Works of Swami Vivekananda*, Mayavati: Advaita Ashrama, III, (1970), pp. 397-98.

21. *Śvetāsvatara Upaniṣad*, IV: 16.

22. *Viveka-cūḍāmaṇi*, 37, 38.

23. *Bhagavad-Gītā*, III: 25, 26.

There is no denying the fact that with all our knowledge of the manifold universe we are groping in darkness. The mysteries of life and death, of the physical and the psychological nature, of the real self of man, of the eternal Being, are hidden from us. The more we know, the more we realize our ignorance. With the extent of the known, the extent of the unknown expands. However varied, extensive, or deep our knowledge of the phenomenal existence may be, we cannot get out of darkness and delusion; we cannot gain complete knowledge until we can find the ultimate One, which undiversified comprehends all diversities, unchanging sustains and integrates all changing forms, unmoving becomes the origin, the support, and the goal of the manifold. The knowledge of the many must culminate in the knowledge of the One.

When we know the all-pervasive Being, the one Self of all, then we know everything. 'The Self being known, all this is known,' says Yājñavalkya,<sup>26</sup> for then the essential nature of everything becomes known. The One that penetrates everything through and through must be all-in-all. Nothing exists beyond the Self (Atman). So it is said in the *Muṇḍaka Upaniṣad*, 'Know that non-dual Atman alone and give up all other talk.'<sup>27</sup> Until we know the Supreme One we are in ignorance. 'To know many things is ignorance. To know that God dwells in all beings is knowledge,' says Sri Ramakrishna.<sup>28</sup> 'See the One in all; it is the other that misleads,' says Kabīr.<sup>29</sup> 'From the second comes fear,' declares the *Upaniṣad*.<sup>30</sup>

26. *Bṛhadāranyaka Upaniṣad*, II: 4.5 ; IV: 5.6.

27. *Muṇḍaka Upaniṣad*, II: 2.5.

28. 'M', *Gospel of Sri Ramakrishna*, trans. Swami Nikhilananda, New York : Ramakrishna Vivekananda Center, 1942, p. 911.

29. A Hindu saint (mystic and poet) of the early part of the fifteenth century.

30. *Bṛhadāranyaka Upaniṣad*, I: 4.2.

Human intellect is ever tending towards the One. In every sphere of life the explanation of the many is in the One. To understand diversity anywhere we have to find unity in it. Until we can do that we say, 'What is all this about?' In his thirst for knowledge man is constantly seeking unity in plurality, identity in difference, harmony in disharmony, relation in the apparently unrelated. Knowledge implies classification, generalization. All sciences, all branches of knowledge, seek unities in their respective fields. Science means ordered knowledge. Laws of nature are but uniformities or regularities discerned in natural phenomena. It is the function of philosophy, the science of sciences, to find the unity of all unities.<sup>31</sup> Philosophical inquiry attains fulfilment only when it reaches the ultimate One, the common ground of all. Without the oneness of existence no universal knowledge would be possible ; metaphysical investigation would be meaningless. The One which is the culmination of human knowledge, the One which the human mind invariably seeks, the One in which human aspirations attain fulfilment cannot but be the ultimate Reality.

#### 7. *The Vedantic view of the Ultimate One.* *Its consistency with empirical knowledge.*

We see the many, but not the One. Yet in view of the facts stated above, we cannot deny the One. How can the many and the One be harmonized? Both cannot be real in the same sense, for even the vastest of the co-ordinate existences can be only one of

31. Cf. Henry Sidgwick, *A Memoir*, Appendix 1, 'It is the primary aim of philosophy to unify completely, bring into clear coherence all departments of rational thought, and this aim cannot be realized by any philosophy that leaves out of its view the important body of judgements and reasonings which form the subject-matter of ethics.' (Quoted by A. N. Whitehead in *Science and the Modern World*, New York: Macmillan and Co., 1960, p. 204.)

the many and not the nondual, absolute One. So, if the fundamental Reality be absolutely one, then multiplicity must be apparent and hence unreal. Or, if multiplicity be ultimately real, then oneness of existence must be false, for it would be no more than an aggregate of separate entities. Nor can multiplicity form the parts of the Supreme Reality like branches and leaves of a tree or waves and foam of the ocean, because anything that is composed of parts must be liable to change, decay, and disintegration like all other compounds. Then again, the parts of an organic whole must be similar in nature despite their differences; otherwise there can be no interrelation, and no unity is possible. If there be essential unity among them, then the unifying principle must be the basic reality, the differences being only in name and form.

So the Supreme Reality cannot be both the One and the many. It has been observed by Śaṅkara : 'Were multiplicity and unity both real, then how could the knowledge of the manifold be overcome by the knowledge of unity?'<sup>32</sup> It is a fact that the seers experience the Nondual Being. According to Vedānta, the Supreme Reality is pure, simple, homogeneous existence. It has no component parts. It is not a system. It is not a process. It is flawless, stainless.<sup>33</sup> It excludes dependence. Therefore the many cannot belong to the absolute Being even as dependent existences.

Further, if multiplicity be the effects or actual modifications of the One Cause, then oneness of existence no longer persists. Vedānta views multiplicity only as apparent modifications of the One Being. The Supreme One, without undergoing any change whatsoever, appears as multifarious to those who are under the spell of ignorance

(*ajñāna*). In reality there is one undiversified, immutable Being. This is not the synthesis of the changeful and the changeless. 'The changefulness and the changelessness of the same Brahman cannot be maintained,' says Śaṅkara.<sup>34</sup>

Though the order of becoming rests in Brahman from the empirical standpoint, it does not inhere in It. The point is that appearance in no way forms an integral part of Reality. There cannot be 'absolute appearances' or 'relative absolutes', these being self-contradictory. Attempts have been made by some philosophers to reconcile the contraries in the Absolute. Apart from the question of logical consistency, no synthesis of opposites, comprehensive though it may be, can be regarded by the human mind as the ideal Reality or the perfection of existence. To go beyond duality, beyond contradiction, beyond finiteness, is the constant endeavour of man. All contradictions must be absorbed in ultimate Oneness. Any half-way harmony will be far from the Goal.

It may be noted here that unlike Śaṅkara, Bradley is a concrete absolutist. He says:

The Real is qualified by all plurality. It owns this diversity while in itself it is not plural. And a reality owning plurality but above it, not defined as against it but absorbing it together with the one-sided unity which forms its opposite—such a reality in its outline is certainly a positive idea.<sup>35</sup>

Again,

The Reality itself is nothing at all apart from appearances.<sup>36</sup>

According to Śaṅkara there cannot be appearance without Reality; but Reality is not dependent on appearance either for Its existence or for Its experience. It is self-

<sup>32</sup>. *Brahma-sūtras*, II: 1.14, Śaṅkara's commentary.

<sup>33</sup>. *Vide Śvetāsvatara Upaniṣad*, VI: 19.

<sup>34</sup>. *Brahma-sūtras*, II: 1.14, Śaṅkara's commentary.

<sup>35</sup>. F. H. Bradley, *Appearance and Reality*, Oxford: Clarendon, 1930, p. 461.

<sup>36</sup>. *Ibid.*, p. 489.



existent, self-effulgent, self-sufficient. Appearance is to Reality as smoke is to fire. There can be no smoke without fire; but there can be fire without smoke.

The fact that the senses present to us only the appearances of Reality and not the Reality Itself is acknowledged by modern science as well. The nature of the Ultimate Reality is, truly speaking, beyond its province. So physical science is conscious of its own limitation. It has been aptly noticed by Sir James Jeans :

We see that we can never understand the true nature of reality. Our studies can never put us into contact with reality; we can never penetrate beyond the impressions that reality implants in our minds.<sup>37</sup>

'The frank realization that physical science is concerned with a world of shadows is one of the most significant of recent advances,' observed Eddington.<sup>38</sup> This trend of modern science is also recognized by Needham: 'The world as seen by science is not the world as it really is.'<sup>39</sup>

This, however, does not falsify science, because the world exists to all appearance. It is not as false as 'the son of a barren woman' or 'the horns of a hare.' It is real for all practical purposes until the vision of the Supreme Reality is attained. Vedanta denies the absolute reality of multiplicity, but not its empirical reality, which persists for all but the illumined experiencing the Absolute.

While the knowledge of multiplicity keeps man in bondage, the knowledge of the One makes him free, because the former is the false and the latter the right perception.

Just as delusion creates bondage, so enlightenment leads to Freedom. To see 'the apparent' as real is delusion; to see the real as *real* is enlightenment or right knowledge. Hence multiplicity is only apparently real; the nondual Being is the Supreme Reality. As the absolute One is realized, multiplicity disappears. Thus the Upaniṣads say: 'By the purified mind alone the Supreme Being is to be realized; then one does not see in It any multiplicity whatsoever. He goes from death to death who sees in it multiplicity, which is a mere appearance.'<sup>40</sup> It is said in the *Bhagavad-Gītā*, 'That (the ultimate One) which is night to ordinary beings is as clear as day to the awakened sage. That (multiplicity) in which ordinary beings are awake is the night to the sage who sees.'<sup>41</sup>

The truth is that the manifold universe is real to the unillumined; but to the illumined the nondual Being alone shines. The sun, which is ever stationary and ever resplendent, appears as rising or setting, as bright or dim, to those who are on the earth, but from the position of the sun all these movements and changes have no meaning, there being all along the same glorious, steady sun. Just as the mirage cannot moisten a single grain of sand in the desert, just as to mistake a rope for a snake produces no change in the rope, just as the apparent movements of the sun do not affect the sun in any way; even so the manifold universe perceived through ignorance (*ajñāna*) makes no difference in the absolute One. Truly, *That* alone shines in full glory ever the same. There is no trace of multiplicity in the Absolute. The ever shining One casts no shadow of appearance.

(Concluded)

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37. Sir James Jeans, *Physics and Philosophy*, New York: Macmillan and Co., 1946, p. 15.

38. A. S. Eddington, *The Nature of the Physical World*, The Gifford Lectures, 1927, New York: Macmillan and Co., 1948, Introduction.

39. Joseph Needham, *The Sceptical Biologist*, London: Chatto and Windus, 1929, p. 245.

40. *Katha Upaniṣad*, II: 1.11; *Bṛhadāraṇyaka Upaniṣad*, IV: 4.19.

41. *Bhagavad-Gītā*, II: 69.

# SWAMI VIVEKANANDA'S DISCOVERIES ABOUT INDIA—VII

SWAMI BHAJANANANDA

## SWAMIJI'S FIFTH DISCOVERY

Swami Vivekananda had diagnosed the main malady of India, and had found out its cause: the neglect of the masses. He knew the remedy also, as the application of the principles of religion and science in the day-to-day lives of the people. When he was wandering all over India, Swamiji was constantly asking himself: But how to put this into practice on a national scale? How to bring the life-giving principle of Vedanta to the doors of the masses. How to rouse in them self-confidence, strength, spiritual power, social awareness and the spirit of sacrifice? How to bring home to them the importance of scientific attitude in practical life without injuring their religious life? Above all, how to get food for the hungry millions? And the answer that he got was, 'education'. This was Swamiji's fifth discovery about India—that the collective consciousness of the people must be remoulded through education.

The solution is so simple that many people in India may not be convinced about its success. For the last twenty-five years the education of our children has been so neglected, and constant tinkering with educational experiments has created such a mess, that it is really difficult to believe that we can achieve our goals through education at all. But if we think a little deeply, we find that there is no other way out for us. In totalitarian countries the powerful state machinery swings into ruthless action and socio-economic changes are quickly accomplished. But in a democratic set up as obtained in our country, we have to raise the nation slowly by training our young boys and girls in proper way to shoulder the heavy responsibilities of reshaping the

national character. The importance of education in transforming democratic societies has been pointed out by the distinguished philosopher and educationist John Dewey, who said: 'I believe that education is the fundamental method of social progress and reform.'

Speaking about the importance of education in the upliftment of the masses Swamiji has said:

Education, education, education alone! Travelling through many cities of Europe and observing in them the comforts and education of even the poor people, there was brought to my mind the state of our own poor people, and I used to shed tears. What made the difference? Education was the answer I got. Through education comes faith in one's own Self and through faith in one's own Self the inherent Brahman is waking up in them, while the Brahman in us is gradually becoming dormant. In New York I used to observe the Irish colonists come—downtrodden, haggard-looking, destitute of all possessions at home, penniless, and wooden-headed—with their only belongings, a stick and a bundle of rags hanging at the end of it, fright in their steps, alarm in their eyes. A different spectacle in six months—the man walks upright, his attire is changed! In his eyes and steps there is no more sign of fright. What is the cause? Our Vedanta says that that Irishman was kept surrounded by contempt in his own country—the whole of nature was telling him with one voice, 'Pat, you have no more hope, you are born a slave and will remain so.' Having been thus told from his birth, Pat believed in it and hypnotised himself that he was very low, and the Brahman in him shrank away. While no sooner had he landed in America than he heard the shout going up on all sides, 'Pat, you are a man as we are. It is man who has done all, a man like you

and me can do everything: have courage!' Pat raised his head and saw that it was so, the Brahman within woke up. Nature herself spoke, as it were, 'Arise, awake, and stop not till the goal is reached.'<sup>84</sup>

From the day when education and culture, etc., began to spread gradually from patricians to plebeians, grew the distinction between the modern civilisation as of Western countries and the ancient civilisation as of India, Egypt, Rome, etc. I see it before my eyes, a nation is advanced in proportion as education and intelligence spread among the masses. The chief cause of India's ruin has been the monopolising of the whole education and intelligence of the land, by dint of pride and royal authority, among a handful of men. If we are to rise again, we shall have to do it in the same way, i.e., by spreading education among the masses.<sup>85</sup>

My idea is to bring to the door of the meanest, the poorest, the noble ideas that the human race has developed both in and out of India, and let them think for themselves.<sup>86</sup>

Swamiji's plan for educating the masses must be considered under two headings: Theoretical and Practical.

1. Theoretical: under this we have to consider five aspects:

(i) *Swamiji's Theory of Education*

In Europe where the process of educating the masses, first initiated by the Christian church, has been going on for centuries, a number of great thinkers have tried to reform educational techniques. One of the earliest among them was the German philosopher and educationist J. F. Herbart who said that the aim of education should be the development of moral character. And he developed a tech-

nique of curriculum-based education, in which the teacher tried to create in the student *interest* in the different subjects. Herbart was followed by Froebel who shifted the emphasis from curriculum to the child. The goal of education became not knowledge but self-realization by which was meant the attainment of fulfilment through the development of human faculties. According to Froebel, knowledge cannot be put into the child; it can only grow with the child's activity. Froebel was the originator of the Kindergarten. His ideas were further developed by Pestalozzi and Maria Montessori until the great American philosopher and educationist John Dewey came on the scene with his doctrine 'education is life itself'. According to Dewey education is the process of unfolding the nature and capacities of the child.

It is in the context of these ideas of modern educationists that we should understand the importance of Swamiji's ideas on education. The key to his doctrines lies in his famous definition of education: 'Education is the manifestation of the perfection already in man.' Here Swamiji identified education with life itself long before Dewey propounded a similar theory. But Swamiji's theory of education goes far deeper than that of Froebel, Dewey and other modern educationists. According to these thinkers, a child is not an inert thing, nor his mind a '*tabula rasa*'. A child has impulses, predispositions, a capacity to assimilate and grow, and in the process, these bring out its hidden abilities and talents. Swamiji's ideas are in agreement with this view. He gives the example of a plant. What we can do about speeding up the growth of the plant is to provide it with water and manure, but the plant itself has to assimilate these and grow. Swamiji has said:

A child teaches itself. But you can help it to go forward in its own way.

<sup>84</sup>. *The Complete Works of Swami Vivekananda*, Mayavati : Advaita Ashrama, (hereafter *Comp. Works*), IV, (1966), p. 483.

<sup>85</sup>. *Comp. Works*, IV, p. 482.

<sup>86</sup>. *Comp. Works*, V, (1964), p. 28-29.

What you can do is not of the positive nature, but of the negative. You can take away the obstacles, but knowledge comes out of its own nature. Loosen the soil a little, so that it may come out easily. Put a hedge round it; so that it is not killed by anything, and there your work stops. You cannot do anything else. The rest is manifestation from within its own nature. So with the education of a child. A child educates itself.<sup>87</sup>

The problem of education is closely linked with our concept of human nature. It is here that Swamiji differs from the modern educationists, who limit man to the psycho-physical level. Swamiji dives deeper into the human personality. For him the real nature of man is Pure Consciousness; mind and body forming only the coverings of this real Self called Atman. Knowledge exists neither in the external objects, nor in the mind; it is the very nature of the Atman. It is Perfection in Itself; It is self-luminous. Just as light passing through tinted glass assumes various colours and forms, the light of Atman passing through the mind reveals thoughts and external objects. Every act of knowing is thus an act of self-revelation. All knowledge lies within us. The act of knowing manifests this inner light. That is why, according to Swamiji 'education is the manifestation of the perfection already in man.'

This is a dynamic theory of education based on India's ancient religion—the Vedanta. According to Vedanta, knowledge is the very nature of Brahman, or the Being which is the substratum of the whole universe. The self of man called Atman is inseparable from Brahman. This knowledge is covered by ignorance. This ignorance, according to *Pañcadaśī*, is of two types: *mūlā-avidyā*—primordial ignorance, and *tūlā-avidyā*—ignorance regarding knowl-

edge of particular objects. Ordinary perception of an object, say, a pot, or a tree, or a man, is the removal of the ignorance (*tūlā-avidyā*) about that object. Ordinary perception, however, cannot remove the primordial ignorance (*mūlā-avidyā*) which can be destroyed only through super-sensuous perception. Education in ancient India aimed at the destruction of both types of ignorance through a graded process. The significance of this ancient concept was for the first time expressed in modern idiom by Swami Vivekananda by his definition of education that 'it is the manifestation of the perfection already in man.' Explaining the whole concept Swamiji wrote:

. . . this knowledge, again, is inherent in man. No knowledge comes from outside; it is all inside. What we say a man 'knows' should, in strict psychological language, be what he 'discovers' or 'unveils'; what a man 'learns' is really what he 'discovers', by taking the cover off his own soul, which is a mine of infinite knowledge.

We say Newton discovered gravitation. Was it sitting anywhere in a corner waiting for him? It was in his own mind, the time came and he found it out.

All knowledge, therefore, secular or spiritual, is in the human mind. In many cases it is not discovered, but remains covered, and when the covering is being slowly taken off, we say, 'we are learning' and the advance of knowledge is made by the advance of this process of uncovering. The man from whom this veil is being lifted is the more knowing man; the man upon whom it lies thick is ignorant; and the man from whom it has entirely gone is all-knowing, omniscient.<sup>88</sup>

(i) *Religion : the Core of Education :*

From the above discussion, we can understand the similarity between Swamiji's definition of education, and his definition of

<sup>87</sup>. *Comp. Works*, IV, p. 55.

<sup>88</sup>. *Comp. Works*, I, (1970), p. 28.

religion. ('Religion is the manifestation of the divinity already in man.') For Swamiji, ordinary education is only a part of the individual's larger attempt at Self-realization, which Swamiji means by the word 'religion'. While, by the word 'self', the modern Western educationists mean only the empirical self or the ego; whereas by that word Swamiji meant the transcendental Self or Atman.

That is why Swamiji said:

I look upon religion as the inner most core of education. Mind, I do not mean my own, or any one else's opinion about religion.<sup>89</sup>

It was J. F. Herbart who first pointed out the need for arranging the curriculum around a 'core-subject', which according to him, should be the history of mankind. The remaining subjects were to be taught with the 'core-subject' providing the interconnection. Swamiji's idea of education was that it should have religion (spirituality) as the core subject, in the Indian curricula. This idea is not as impracticable as it may appear to many people. Children could be taught that their real nature is pure, and that they are all parts of the Universal Life. They

could be taught from an early age to see life as sacred, and every kind of good action—physical and mental—an attempt to express this divinity of life; and every form of service, an act of worshipping God. Science, art and social studies must be taught as component parts of the Divine Life. History should be taught not as a series of conflicts of cultures, but as the record of the struggles of human spirit to triumph over matter and the evils of materialism. Children should be taught, above all, that the goal of life is Self-realization, and every form of discipline is a step towards its fulfilment. When children understand that science, art, and social life have a higher purpose, life will appear to them as meaningful, and existence itself, a great privilege. This will arouse hope and self-confidence in them, and as they grow, they will be able to face the problems of life with courage, and make life a blessing for them, and for others. This was the ideal that Swamiji had in mind, when he said that religion is the core of education. It is a perfectly practical ideal, if we are prepared to undertake a root-and-branch reform in the education of our children.

(To be concluded)

<sup>89</sup>. *Comp. Works*, V, p. 231.

## SELECTIONS FROM THE ADHYATMA RAMAYANA—I

TRANSLATED BY SWAMI YOGESHANANDA

### Introduction

Sri Ramakrishna was once told by someone that Keshab Chandra Sen's disciples claimed the latter as the first to harmonize *jñāna* and *bhakti*. Sri Ramakrishna was surprised to hear this.

'How is that?' he asked. 'What then of

the *Adhyātma Rāmāyaṇa*? It is written there that, while praying to Rāma, Nārada said: "O Rāma, Thou art the Supreme Prahman described in the Vedas. Thou dwellest with us as a man; Thou appearest as a man. In reality Thou art not a man; Thou art that Supreme Brahman." Rāma said: "Nārada, I am very much pleased

with you. Accept a boon from Me.” Nārada replied : “What boon shall I ask of Thee? Grant me pure love for Thy lotus feet, and may I never be deluded by Thy world-bewitching *māyā* !” The *Adhyātma Rāmāyaṇa* is full of such statements regarding *jñāna* and *bhakti*.<sup>1</sup>

The Master used to quote this book frequently. He further tells us that he used to go to the house of Krishnakishore, his neighbour, to hear him read it.<sup>2</sup> We know too that it was one of the books liked by Totapuri, who used to join the Master’s cousin, Haladhari, in reading it aloud. In fact, it was as a concomitant of one of these sessions that Sri Ramakrishna went into a super-conscious state and saw in vision the actual scene described:

‘One day in the Kāli temple Haladhari and Nāṅgtā [Totapuri] were reading the *Adhyātma Rāmāyaṇa*. Suddenly I had a vision of a river with woods on both sides. The trees and plants were green. Rāma and Lakṣmaṇa were walking along wearing their shorts.’<sup>3</sup>

Devotees, particularly in the West, who have been reading the *Gospel of Sri Ramakrishna* during these many years, often ask: What is this book, *Adhyātma Rāmāyaṇa*? where is it? can we not read a translation? and so on. In tracking down the answer, the present writer decided eventually to try to make available a few selections from the work in English translation so that the devotees may have at least an idea of the book.

The *Adhyātma Rāmāyaṇa* is a Sanskrit text constituting a section of the *Brahmāṇḍa Purāṇa*, and is made up of seven parts.

One authority lists three *Rāmāyaṇas*': (1) *Adbhūta Rāmāyaṇa*, a much smaller

work; (2) *Vālmīki Rāmāyaṇa*, the pre-eminent one; (3) *Adhyātma Rāmāyaṇa*, which he says is by ‘a sage who acquired the title of Veda Vyāsa.’

As regards English translations, there have been several, but all are accessible only with difficulty, and the language of even the best one is already rather out-of-date. The most interesting we have seen is in the British Museum, a manuscript beautifully illuminated by many highly-coloured paintings executed by an Indian artist. The translation was made first into Persian, by a court pandit named Anand Ghana, and it was this which was rendered into English by a scholar of the name of Charles Boddam. It was completed in 1790.

About the word *adhyātma*, Anand Ghana’s preface tells us it means that ‘the knowledge and understanding of ourselves will be acquired from it; that we shall learn what we are, from whence we came and whither we shall go, and that from the study of it, we shall obtain wisdom and the four exalted rewards, namely, wealth, good works and merit before God, all our wishes, and finally eternal salvation.’ Not much !

Probably the best translation is that by Rai Bahadur Lala Baijnath, B.A., a retired judge of Allahabad, published in 1913 as an additional volume of *The Sacred Books of the Hindus*. It contains many footnotes the source of which is the Sanskrit commentaries. It has for a long time been out of print. The writer confesses to having referred to it a few times for help in thorny passages.

The problem of which selections to choose was solved in the following way. One purpose surely would be to illustrate Sri Ramakrishna’s above remark about the book’s harmony of knowledge and devotion. Many verses may be found, scattered throughout the work, which bear this out; the longer passages, of sustained thought, were chosen

<sup>1</sup>. *The Gospel of Sri Ramakrishna*, New York : Ramakrishna-Vivekananda Center, 1942, p. 421.

<sup>2</sup>. *Ibid.*, p. 117.

<sup>3</sup>. *Ibid.*, p. 813.

for the translation rather than isolated verses. It was also remembered what Swami Vivekananda had said about the desirability of making the ideal of Hanumān more widely celebrated throughout India; Western devotees, too, can well afford to know more about the precocious monkey god; so the principal episodes relating to his story have been included.

For a modern mind, one problem in getting a full appreciation of any version of the *Rāmāyaṇa* may be the *rākṣasas*, and various other orders of subhuman beings. But then, such has been the impact of the prominent schools of psychology upon the younger people of today, and with their tendency away from the 'scientific' and rationalistic approach to life, that they may very well be in a better position than their elders, to appreciate Rāvaṇa and his hordes and the battle of Lankā. A generation that can adore Tolkien cannot, surely, be greatly lacking in sympathy for the Purāṇas. There are other interesting features, such as the characters forgetting all about something that has happened, suddenly remembering it later, and so on. We have to keep in mind the general character of the Purāṇas and their emergence from the literary soil of medieval India. Swami Madhavananda once referred to them as 'India's religious novels'. And it is virtually the same mentality responsible for the charm of these stories as for any to be found in the science-fiction of today.

The selections which follow are taken from Book I, Chapter 1; Book II, Chapters 1 and 2; Book V, Chapters 3, 4 and 5; and Book VII, Chapters 2, 3, and 5. It was thought unnecessary to try to find English equivalents for certain words, now fairly well familiar to Western devotees: *prakṛti*, for instance.

The final long section, also called the *Rāmāgītā*, is highly philosophical and terse—almost aphoristic—at times, in its style.

It was decided, however, to let the reader ponder on this in his own way, and it has been presented without commentary or interpolation. These excerpts are offered to the devotees and admirers of Sri Ramakrishna, with the hope that they will find here, beyond the inherent value of the material, some satisfaction in knowing that this is a primary source of Sri Ramakrishna's own learning of the Vedānta philosophy. We scarcely find him mentioning the *Vivekacūḍāmaṇi*, or other works of Śaṅkarācārya, or the *Vedāntasāra*; but we do know that both the Master and his teacher, Totapuri, were fond of the *Adhyātma Rāmāyaṇa*.

## Balakanda

### Chapter I

I worship him, the husband of Jānakī (Sītā), who, relieving the world of its burden, was born from heaven amid the praises of the celestial beings; who is made of consciousness, who has sprung up on the earth's surface in the line of the Sun, and who though immutable appears human through *māyā*. Effecting the removal of the world's sin and killing the *rākṣasas*; he returned without his discus, to his original identity with Brahman and to eternal fame. I salute him, the cause of the creation, sustenance and dissolution of the universe, the sole support of *māyā* yet completely free of illusion, whose form is beyond conceiving, who is the knower of truth, the embodiment of self-knowledge, pure and full of bliss.

Those who always read and heard with a concentrated mind the auspicious *Rāmāyaṇa* called the *Adhyātma*, go, according to all the Purāṇas, with their sins washed away, to Hari alone. He who always reads nothing but the *Adhyātma Rāmāyaṇa* gets, if he so wishes, liberation from bondage to the world; he who hears nothing else gets the fruit of a myriad crores of donations of cows.

This Ganga of the *Adhyātma Rāmāyaṇa*, having its origin in Lord Śiva, and pouring itself into the ocean of Śri Rāma, purifies the three worlds.

To the Lord (Śiva), the fearless three-eyed one served by hosts of perfected beings, who is the remover of all impurities and the root of bliss, who was absorbed in meditation in the Sattva-Pīṭha temple (which is bathed in the Sun's hundred rays) on the tip of Mt. Kailāsa, Pārvatī Devī, daughter of Himālaya, dwelling in a fair body and bowing in devotion, spoke this appeal :

'Salutations to you, O God, receptacle of the universe, seer of the Self in all; you are the supreme Lord. Tell me about the eternal Truth of the Puruṣottama, for You are the eternal. Tell me also of that which is secret, endless, of incomparable description, which is talked about by the deeply experienced among devotees. I am your devotee, O Lord, you are fond of me : do tell me whatever I ask. Tell me first, O lotus-eyed one, that supreme secret (of Rāma's nature). For there is no other means to liberate us from relative existence than our perfected devotion to Śri Rāmacandra, the essence of the whole world. So you, by your holy words, ought to break the bonds of doubt, encircling my heart.'

\* \* \*

'Rāma is called the supreme and single source,' Pārvatī continued, 'from whom has been stripped off the series of qualities attributed by delusion, and those who are not distracted in mind worship him day and night; furthermore, they who are perfected go to his supreme dwelling place. Now some say that because Rāma, though he was the Supreme, did not know himself, therefore his Self-knowledge was covered, as it were, by his own ignorance; when reminded by someone else, he knew the truth of the highest Self. For if he was a Self-knower, why the lamentation for what

that villain did to Sītā? If not a Self-knower, why then is he honoured (or, resorted to) for he is then the same as all other beings? My lord should declare to me that which he regards as the truer view and so remove my doubts.'

Śri Mahādeva said : 'Here indeed is a worthy enquirer, and devotee of the Supreme Self. You are asking for the truth about Rāma. No one, till now, has urged me to tell this precious well-kept secret, but through devotion you have pressed me, and to you I shall explain it, beginning with salutations to that one who is the best of the Raghus.'

'Rāma is really the beginningless bliss, the one Puruṣottama, who is the Supreme Self of *Prakṛti*. Having projected all this through his *māyā*, he dwells, like space, both within it and without. Even while dwelling within all, his Self concealed by his own *māyā*, he appears as this projection. Like iron filings not yet attracted to the magnet, living creatures wander around in various directions even while in his presence. Their minds are covered with their own ignorance,<sup>4</sup> and as their understanding is confused, they are ignorant of his nature. They superimpose on the Self, which is the same as the purified intellect and free of *māyā*, their own ignorance, and merely chase after this round of birth and death, engaged in many activities through attachment to their sons and so on. In this way the unattentive know not what is in their hearts, like a person looking for the gold neckless which is round his neck.

'But just as in the sun, whose very nature is light, there cannot be the quality of darkness, so is the case with the supreme Lord. How can there be ignorance in Rāma, the Self beyond all selves, a mass of completely pure enlightenment? When someone has

4. It may also be understood as 'ignorance of themselves',



that disease in which the eye revolves, houses and all the rest appear to be revolving; just so the deluded take the action of body, senses and agent to be that of the Self. The sun can never fail to shine, by day nor by night, so how can the pair of opposites, knowledge and ignorance, exist in Hari, in Rāma, full of supreme bliss and having the form of enlightenment, there is no darkness. Because he is himself the underlying basis of *māyā*, there is no cause of delusion in that lotus-eyed One, the witness of nescience.

‘Here is another profound secret I must tell you : conversation about Sītā, Rāma and Hanumān is itself a means to liberation.

‘It is told in the *Rāmāyaṇa* that in ancient times, Rāma, famed in battle, killed Rāvaṇa—who had been a thorn in the flesh of the gods—together with his sons and his mount. Then with Sītā, Sugrīva and Lakṣmaṇa, and surrounded by the monkey troops with Hanumān at their head, he returned to Ayodhyā. There, anointed by the great soul Vaśiṣṭha and others, he assumed his lion-throne which shone like a million suns put together. He saw before him that noble-minded Hanumān, standing with a knowing look, his duty done, making salutations and expecting nothing. Rāma then said to Sītā :

‘“Reveal the truth to Hanumān, who is eager for knowledge. A fit receptacle for it, he is spotless and always full of devotion to you and me.” That is how it happened that Sītā (who is really *māyā*, the Bewitcher of the world) told the devoted Hanumān the incontrovertible truth about Rāma. She said:

‘“Do you want to know who Rāma is? He is the supreme Brahman, Being-Consciousness-Bliss without a second, totally free from all superimpositions attributed to him. He is pure Being, beyond the pale. He is pure Bliss, wholly at peace, without modification, stainless, self-effulgent and

sinless—the all-pervading Self. And know me to be the primordial-*prakṛti*, which accomplishes creation, preservation and destruction. By virtue of the mere proximity of Rāma I untiringly project this universe. As a result of my projection, through nearness to him, the foolish superimpose on him birth in the very pure line of Raghu in the city of Ayodhyā. In the same way have arisen his coming to the aid of Viśvāmitra and protection from the demons; the lifting of Ahalyā’s curse; the breaking of Śiva’s bow; the humbling of Bhārgava’s pride after taking my hand in marriage; his life with me in Ayodhyā for twelve years; the journey to Daṇḍakāraṇya and the killing of Virādha and Māyāmārīca,<sup>5</sup> the abduction of *māyā*-Sītā; the security from Jatāyu’s persecution as well as Kabandha’s, and the meeting with Sugrīva following Sabarī’s act of worship. Likewise projected are the slaying of Vāli, the quest for Sītā and building the bridge across the sea, and the destruction of Lankā; the destroying of Rāvaṇa and his evil-minded sons in battle; the handing over the kingdom to Vibhīṣaṇa; the return to Ayodhya and the coronation of Rāma—all these and other acts performed by me and me alone, people superimpose on Rāma, on this unmoving Self of all. Rāma does not move, does not stand still; does not grieve, nor want, nor renounce, nor do anything at all. Devoid of transformation, he shines unaccomplished by the least colouring of *māyā*, the unmoving embodiment of bliss,” Sītā concluded.

‘Rāma himself then spoke to Hanumān, standing before him; “Listen to the truth about the self, the non-self and the Supreme Self which I will now explain to you. In the case of space, O great One, (though it is one whole) there is a threefold distinction : space itself; space cut off from that,

<sup>5</sup>. Two Rākṣasas.

as seen in a body of water ; and the lower, the reflection (taken as space itself). Similar is the case with the mental substance, consciousness ; there are : consciousness itself, one single and complete ; the same reflected in *buddhi* ; and the lower, the *buddhi*-consciousness, whose lustre is inferior, it being a reflection. So the foolish attributed by mistake the agentship and *jīva*-hood of the *buddhi* with its lustre to that which is unbroken and without modification. But the lustre which is the false *buddhi* is called the effect of ignorance : Brahman itself is unbroken ; division is due to misapprehension. The unity of a divided thing is restored by (showing) the whole ; likewise the truth of this (*buddhi*) together with its lustre (is shown) by the *mahāvākyas*.<sup>6</sup>

“When the Self is made manifest by the knowledge of oneness, given by the *mahāvākyas*, then ignorance with all its effects is destroyed, no doubt. My devotee, understanding this, succeeds in reaching me ; for those who turn aside from devotion to me, are adrift in the scriptures, and get no knowledge or freedom even after a hundred births. This precious secret of my Self, imparted to you personally by me, O sinless One, you should not give to any rogue not devoted to me, even for Indra’s kingdom !”

\* \* \*

### Sundara Kanda

#### Chapter One

Śrī Mahādeva said :<sup>7</sup>

There was the ocean, the home of sea-monsters, spread before him for a hundred *yojanas*, and there was Hanumān, son of the god of wind anxious to cross it and filled with bliss. Thinking of Rāma as the Supreme Soul he said :

“Let all the monkeys see me going through the air. Then it will not be for nothing that Rāma has released them all, like one of his great arrows. Even now I see in my mind’s eye, Sītā, his wife, daughter of Janaka. I see I have succeeded ! I have succeeded in my mission ! And again I see Rāghava (Rāma). Surely when I die I shall be called ‘one who remembers his good deeds’. Men succeed in crossing the boundless ocean of worldly life and reaching the feet of Rāma ; then why should not I, his messenger, equipped with the ring from his finger? Now, meditating on him alone in my heart, I will just cross this bit of water.”

Hanumān then spread his arms and stretched out his tail. With his neck straight, his gaze fixed upward, his feet drawn and curled and his face to the south, he leapt quickly into the air, swift as the wind.

As he went swiftly through space he was in full view of the gods, who watched that son of the Wind moving with his father’s speed. “This highly virtuous monkey is going very fast!” they said. “He needs to be investigated. Whether he is strong enough to reach Lankā, we are not quite sure.” Then the gods who had gathered there through curiosity said to the mother of serpents, whose name was Surasā, “Suppose you go and interpose some obstacle for the monkey chief. Find out his strength and intelligence and return quickly.” So off she sped to obstruct Hanumān.

Standing right in his path the huge serpent said to the monkey, “Come on, enter my mouth without delay, O noble-minded One ; the gods are pinched with hunger and regard you as fair game.” “Mother,” Hanumān replied, “I am under the command of Rāma. I am going to see Sītā and must return quickly. When I have reported to Rāma concerning her welfare, I will enter your mouth. Salutations to you, O Surasā, but please stand aside.”

<sup>6</sup>. The great Vedic aphorisms, e.g., ‘*Tat tvam asi*’.

<sup>7</sup>. As all the rest of the translation is the narration of Mahādeva, it has been taken now out of quotation, to simplify inverted commas.

“I am hungry,” said Surasā. “Enter my mouth or I shall eat you up.”

“Hurry and open it then,” replied Hanumān; “I shall enter it and then go quickly on.” While saying this he expanded his body to one *yojana* in width, and confronted her. Surasā’s mouth grew to a width of five *yojanas*. Hanumān then doubled his size. Surasā’s mouth spanned twenty *yojanas*. Again Hanumān grew, and the mouth of the serpent reached to fifty *yojanas*. But Hanumān suddenly shrank to the size of a thumb, went into Surasā’s mouth and came out again saying, “I have finished the task, O Devī, and salutations to you !”

When she heard this, the serpent-goddess said to Hanumān, “Go, and accomplish the errand of Rāma, O best of the wise. I was sent out by the gods, who wanted to know your strength. Now go and find Sītā and return to Rāma, my boy.” With this she went back to Devaloka, and the son of the Wind went on his way as if with wings, like the king of the birds.

Then the Sea spoke, and said to Maināka,<sup>8</sup> the mountain of gold and gems, “There goes the worthy Hanumān, but on some work of Rāma’s; go, be his accomplice. I myself, augmented by the ashes of the sons of Sagara,<sup>9</sup> became Sāgara from whose line arose Lord Rāma, son of Daśaratha. It is on his errands that this great monkey is going. Rise up quickly from the water so that upon your summit he may take rest.” The mountain agreed and made himself a great peak in the midst of the ocean. Maināka then took a further form—the form of a man on the mountain, wearing

8. A mountain which retained its wings when Indra clipped those of the other mountains; there is a tradition of its being situated between the tip of India and Śri Lankā.

9. An earlier king of Ayodhyā, who had 60,001 wicked sons. All but one were burnt to ashes by the sage Kapila, when they disturbed his meditation.

garlands made of many gems, who said to the travelling Hanumān, “I am Maināka, noble monkey. By the command of the Sea am I here, for your relief, O son of the Wind. By resting upon me you will lose no time, even while enjoying my ripe fruits for endless ages. Then you will go at your leisure.”

“How can I eat? How may I rest?” asked Hanumān. “I have to go quickly, intent on Rāma’s command.” And respectfully touching the mountain with the tip of his finger, the monkey took his leave.

A bit further along on his journey his shadow upon the waters was picked up by a *chāyāgraha*. Now that was a dreadful creature who lived in the sea, and this one’s name was Siṅhikā. When the shadow of things flying through the air fell upon her, she would draw them down, like a magnet, and would devour them. Seized by her power, Hanumān the hero began to worry. “What obstacle,” he wondered to himself, “is causing me now to slow down? I see here nothing at all !” And casting his eyes down below, he noticed the huge bulk of the terrible form of Siṅhikā. Swiftly he fell to the water and angrily slew her, just with his mighty feet. Then Hanumān flew up again into the air and headed south.

When he got to the south he discovered a shore lined with various fruit trees, and saw different sorts of birds and animals here and there, and the ground all covered with flowers and creepers. At the base of a peak with three tips lay a city, surrounded on all sides by walls and moats. Now Hanumān became worried. “It is Lankā. But how shall I get in? It is heavily protected by Rāvaṇa, so no doubt I must make myself small and enter by night.” Reflecting in this way he came down to rest on the island of Lankā

When night fell, that powerful being assumed a smaller form and went into the city when the gates were open. But just

before his eyes appeared a citizen in the form of a rākṣasī, a demoness. Lankā, as it were, had seen the entrance of Hanumān and was threatening him.

“Who are you, in Monkey form,” said she, “trespassing on Lankā? What do you mean by coming in here like a thief in the night?” And she, whose eyes were red with anger, kicked him with her ugly foot. Hanumān scornfully pummelled her with his right fist. Falling then and there upon the ground, the rākṣasī began freely to spue out blood. But getting up she turned to the powerful monkey and declared: “Ah, Hanumān! Go. Godspeed! You have conquered Lankā, sinless One! Hear my story: Once upon a time it was foretold by a Brahmin that after eighty cycles, in the Tretā Yuga, Nārāyaṇa the imperishable would be born on earth as Rāma, son of Daśaratha, with Sītā, of the house of Janaka, as his *yoga-māyā*. This was in fact in answer to a prayer of mine for the removal of the world’s burden. Rāghava with his wife and brother would go into the Great Forest,

and Rāvaṇa there would abduct Mahāmāyā Sītā. Subsequently Rāma would enlist the aid of Sugrīva, who would send out monkeys to find her. One monkey, it was told, would come up to me, and insulted by me, would strike me with his fist. When I (who was sinless) would be in distress as a result of this blow, that moment would signal unmistakably, the end of Rāvaṇa. And so—Lankā is conquered; you have won everything, O stainless One.

“There is, in the best of Rāvaṇa’s inner grounds, a superb pleasure-grove. In the midst of this there is a little grove of Ashoka trees, heavenly trees, amongst which is a large tree named śiṅśapā. There sits Sītā, well-guarded by fierce rākṣasīs; go, find her quickly and inform her husband. I am forever grateful to you, for it is the remembering of Rāma which has liberated me from the bonds of the world. The company of his devotees is a treasure most difficult to obtain. May he be gracious enough to remain forever in my heart.”

(To be concluded)

## VIVEKANANDA AND CONTEMPORARY INDIA

(A Review Article)

[The books under review are volumes I and II of the Bengali book *Vivekānanda O Samakālin Bhāratavarṣa* by Sankari Prasad Basu, published by the Mondal Book House, Calcutta. Vol. I—1975, pp. 416, price—Rs. 20/-; and Vol. II—1976, pp. 408, price—Rs. 20/-.—Ed.]

In spite of his occasional trips to the field of Cricket, or to middle Bengali literature, or even to recent Indian political history (his writings on Subhas Chandra Bose for instance), central to Sankari Prasad’s mental universe has always been Swami Vivekananda and the Ramakrishna movement. His is a well known name to all those who have any familiarity with the growing literature on the Ramakrishna movement. Both

*Niveditā Lokmātā* and *Vivekananda in Indian Newspapers* (which he has jointly edited with Sunil B. Ghosh) have already become important publications. The two volumes under review (some more will follow) have without doubt made him one of the most important contributors to the literature on the Ramakrishna movement in this century. In fact, he has written in these volumes a highly readable, deeply learned,

and thoroughly fascinating account of several years of India's social history at the turn of the century.

Being inspired by the life and teachings of Swami Vivekananda right from his early life, Sankari Prasad was rather dismayed by the historians' 'benign neglect' of the Swami's historical role. Quite naturally, in these volumes, he makes a sincere and thoroughgoing attempt to remedy the situation. Following the lead provided by Marie Louise Burke's pioneering research on Vivekananda in the West, Sankari Prasad has attempted to recreate the specific time-frame of Vivekananda's rise to international fame, and its repercussions in India and abroad by delving deep into contemporary evidence primarily gathered from Newspaper reports of the time. The result of this more than a decade's labour has been a great work in which one gets a vivid picture of the rise of the phenomenon called Vivekananda, the pains and the traumas he had gone through in the process, the wide-ranging reactions he created in important parts of the three continents of America, Europe, and Asia, and importantly, one gets them all in the raw.

The volumes together cover a period of eleven years, from the death of Sri Ramakrishna in August 1886 to January 1897, on the 26th day of which Swamiji reached Pamban, the southern most extremity of India, after about four years of glorious stay in America and Europe. This was the period of genesis of the Ramakrishna movement, as well as of its dramatic development. And this was also a period of intense sectarian strife in India. As Sankari Prasad shows, neither the genesis nor the development of the Ramakrishna movement was smooth, however hard it may be for this generation to believe. To many contemporaries, Ramakrishna and Vivekananda, far from being the prophets of Reli-

gion, were rather the most undesirable forces attempting to put the clock of religious modernization—so carefully nurtured by the missionaries, the Brahmos, and other social reformist groups—back through a contemptible 'Hindu revivalism'. Such a 'Neo-Hinduism', they all thought, was fraught with extremely dangerous consequences. To the Christian missionaries in India, Vivekananda was just unpardonable; for through his speeches and activities, he created for them, apart from a host of other problems, a grave economic problem as well. A good many Americans really believed Vivekananda when he asserted that 'religion is not the crying need of India', and consequently, they either reduced or altogether stopped their contributions for the missionary work in India. The missionaries had to stop this for their own survival. But if 'heathenism' did not provide adequate ground for attack, politics had to be added; Vivekananda's must be a 'Political mission'; for isn't 'Christian evangelisation of India, and especially for the educated classes... of vital importance to the influence of England in India, and the very stability of British prestige and power?' So said Rev. Slater of the London Mission in Bangalore.

The Brahmos, already a spent force by the turn of the century due to severe internal dissensions, were greatly perturbed by such 'notorious' development (a consequence of Hindu revivalism, for them) as an increasing tendency even among their own fellow-religionists 'to show strange fancy for sannyasis, fakirs, sadhus and religious mountbanks of all sorts.' The social reformists, in general, agreed with the Prārthanā Samājists that 'the wave of Hindu revivalism [is] a hindrance to their work.' Consequently, without hesitation, they joined in the chorus of criticism of Vivekananda along with the Bishops, the Reverends and

the Fathers.

The story of this strife-torn period of modern India's religious history, as depicted by Sankari Prasad, is bitter as well as sad. It shows how even great personalities like N. S. Chandavarkar, P. C. Mazoomdar, Dr. Bhandarkar, Dr. John Henry Barrows and many others, can sometimes easily succumb to jealousy, envy, sectarian narrow-mindedness or even meanness. In fact, severe attacks from different powerful and well-established quarters compelled as anti-populist a person as Vivekananda to seek some public acknowledgement in India of his activities abroad. But that is not the whole story. Like a master of the arresting detail, Sankari Prasad has also provided us with glimpses of such personalities as Keshub Chunder Sen (the one who introduced Sri Ramakrishna to the Calcutta literati), Narendranath Sen (that venerable editor of the *Indian Mirror* who did a great job in publicizing in India Vivekananda's activities abroad), Anagarika Dharmapala (who for the first time provided an eye-witness account of the Parliament of Religions, to the citizens of Calcutta, and did much to dispel such notions like: Vivekananda was merely 'smoking cigars in front of respectable Western ladies' and so on), J. J. Goodwin (that proud Englishman who had fallen in love with the Swami's ideas and converted himself to Vedantism), and finally, Max Müller (the great professor who through his 'The Real Mahatman' did for the world what Keshub had done for Calcutta).

Sankari Prasad emphatically asserts that it would be quite improper to dub Swamiji's activities as 'Hindu revivalism', or to say that he was merely a 'Neo-Hindu' in an age of liberating social reforms. Indeed the central thesis of his work seems to be that what Vivekananda had achieved was nothing short of a complete renaissance. Very carefully, but very strongly and cogently, he

has argued that while social reform movements that had preceded Vivekananda, though significant, could not really overcome their regional character or the sectarian appeal. Vivekananda's was the first attempt to create a new consciousness, or indeed, a national identity on an all-India basis involving the people of the country as a whole. 'The people', in many senses meant primarily the Hindus to be sure, but to the author, that had to be the case at that time, even though Vivekananda never suffered from communal bias of any sort. While Vivekananda was essentially a man of religion, the social and political problems of India never escaped his attention. He had seen the real face of India's appalling poverty: indeed, it had shaken him to his foundations. The problem of poverty remained one of his basic concerns throughout his life. Wherever he went, the 'Indian situation' was ever present in him.

Apart from the major issues Sankari Prasad has also discussed a lot of other interesting questions. For instance, questions such as how the news about the Parliament of Religions first trickled into India; how and when Vivekananda conceived the idea of going to America; who paid for his mission; the important Indian personalities that he came in touch with and influenced deeply even before he became really 'famous'; how Narendranath became 'Vivekananda'; his encounters, direct or indirect with contemporary world personalities like Tolstoy, William James, Nikola Tesla, Max Müller, J. C. Bose, Ranjit Singhji and the great impact he left on most of them; the literary excellence of Mahendranath Gupta's *Gospel of Sri Ramakrishna*, and Swamiji's reactions to its publication, have all been discussed very factually and yet with great lucidity.

One, of course, need not agree with everything he has said. Surely, the point about

renaissance needs to be further developed; the connection between Vivekananda and the more secular aspects of Indian development should be further elaborated (one hopes to hear more on these in the future volumes). On the technical side, one may hope for a better and more inclusive index and a bibliographical note on the sources. Italicizing the names of books, newspapers and periodicals in the text may be helpful for the readers.

But such lapses are comparatively minor in an ambitious, magisterial and ultimately positive book. The author has very wisely chosen to stick to the plateau of facts rather than slipping into the non-factual terrain of interpretative history. There is enough

material for intellectual stimulation, if not for downright provocation. But the provoked ones would indeed help expand the frontiers of our knowledge, if they decide to come up with more information.

To the methodologically minded readers, Sankari Prasad's rigorous content-analysis of the newspapers and other materials, though entirely qualitative, would be of much interest. Finally, mention must be made of the fact that the volumes have been well printed and very reasonably priced. There are also a number of rare plates in the volumes.

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## NOTES AND COMMENTS

**Personality: Concepts and Development—I (The Editorial):** Everyone feels from within himself that he is 'Somebody'. This type of feeling indicates the assertion of his personality. The word 'personality' is understood by people in various ways. Psychologists, Philosophers, Saints, and Prophets have their own concepts of personality, and they suggest their own ways for its development. In this part of the editorial, the concepts and development of Personality according to the Western psychologists have been mainly discussed.

**Science and Religion—II:** In this part of his lecture, Swami Ranganathananda, President, Ramakrishna Math, Hyderabad, points out that man is the greatest mystery of nature. Since the advent of man on earth, the locus of evolution has changed from physical to psycho-social level. Man is superior to other animals due to his well-developed brain and in having the mysterious faculties of observation, memory, judgment, imagination, and understanding. The

Swami points out that man should not remain satisfied with this, but try for his spiritual growth. There is an urgent need of rising from knowledge to wisdom; otherwise as Bertrand Russell has said, '...increase of knowledge will be increase of sorrow.'

**Robert Browning's View of Life:** Robert Browning (1812-1889) was one of the greatest poets of the nineteenth century. His dramas and poems are significant for their unique power of insight. In his short article, D. B. Ghosh has tried to point out Browning's 'View of life', which he found reflected in his poetry.

**The Search for the One in the Many—II:** For the deluded, the world appears as many, as a result of which he suffers and is born again and again. The only way for transcending death is to see the 'One in the Many'. Swami Satprakashananda has rightly pointed out that howsoever one may try, he does not find true rest, security, or

peace in the region of the finite, and the perishable.

**Swami Vivekananda's Discoveries About India—VII:** In this part of his treatise Swami Bhajanananda discussed the 'Fifth Discovery' of Swamiji about India. Swami Vivekananda had observed during his travels in India that the main cause of her national degradation is the neglect of the masses; and the only remedy for their uplift is through 'education'. Swamiji had discovered that 'the collective consciousness of the people must be remolded through education': and that religion formed the main core of education. He defined education as: 'the manifestation of the Perfection already in man.'

**Selections from the Adhyatma Ramayana—I:** *Adhyātma Rāmāyaṇa* is known for its harmony of Jñāna and Bhakti. The readers of the *Gospel of Sri Ramakrishna* know that the Master has often quoted from this famous epic, while imparting teachings to his devotees. The Western readers of the Gospel find these portions difficult due to

their ignorance about the *Adhyātma Rāmāyaṇa*. For such sincere seekers, Swami Yogeshananda of the Vivekananda Monastery and Retreat, Fennville, Michigan U.S.A., has selected and translated such portions from the *Adhyātma Rāmāyaṇa*, which would be necessary for the readers of the *Gospel* to understand it at ease. It is expected that these selections would prove interesting to general readers as well.

**Vivekananda And Contemporary India:** The two volumes of the book *Vivekānanda O Samakālīn Bhāratavarṣa*, which have been nicely reviewed in this article, have attracted the attention of many enthusiastic Bengali readers. So much so that the first volume has become almost out of stock within a year. While studying this book, we felt that the author should refer for his thesis to the latest possible editions of the books and be careful about the dates of the letters quoted. For some factual errors, of course, the author cannot be blamed; but had he referred to the latest editions of the books, he could have avoided at least some of them.

## REVIEWS AND NOTICES

**KESHUB CHUNDER SEN:** By F. MAX MUELLER, edited by NANDA MOOKERJEE, Published by: S. Gupta & Brothers, Calcutta-6, 1976, pages 117, Price: Rs. 10/-.

Keshub Chunder Sen was one of the great propagators of Brahma Samaj, a reformist movement that sought to put an end to image-worship, and to the Caste-system. He was deeply attached to Max Mueller who thought that India could be saved only by Christianity, and who yet edited the Rigveda.

Keshub Chunder Sen (1838-1884) was a dynamic personality. Under the influence of Christian, Moslem and other theologies, he sought to reform Hinduism. This is an ancient story, and no reformer so far touched the heart of Hinduism.

The present volume gives a balanced statement

from the pen of Max Mueller, who was a close friend of Keshub. Here we find the German thinker moving towards an acceptance of Advaita Vedanta. The tribute is deeply personal and philosophical. It has to be read to be believed.

The editor has done well in giving a valuable introduction, though some of the remarks he makes are highly controversial. The appendices offer some illuminating letters and articles which shed more light on the philosophical development of Max Mueller.

The volume is printed well, and yet the price is too high.

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## NEWS AND REPORTS

VEDANTA SOCIETY OF ST. LOUIS, U.S.A.

REPORT : April 1976—March 1977

Swami Satprakashananda in Charge

*Regular Services:* Regular weekly services were conducted every Sunday morning at 10:30 a.m. and every Tuesday evening at 8:00 p.m. in the Society's chapel throughout the year. Due to Revered Swami Satprakashananda's age and ailments, tape recordings of his previous lectures and discourses were played on Sunday mornings and Tuesday evenings. On Sunday mornings the topics were on various religious and philosophical subjects, expounding the basic truths of Vedanta. On Tuesday evenings tape recordings of the Swami's discourses on the *Bhagavad-Gita* and on the *Mundaka Upanishad* (beginning February 8, 1977) were played. The Sunday morning and Tuesday evening meetings were open to all. On special occasions devotional songs were sung and films shown. Average attendance at Sunday services was thirty-six, and at Tuesday discourses was fifteen.

Besides the members and friends of the Society in town and out of town, many came from churches of different denominations, as well as students from educational centres including the universities, colleges, and schools. As often as possible Revered Swami Satprakashananda met the newcomers and answered their questions. Occasionally guests and visitors from distant places attended the meetings.

Following the Sunday morning tape in the chapel, the devotees and friends regularly met the Swami in the Library where the Swami informally talked with them and answered their questions. On many occasions the Swami further expounded the topic of the service on that morning.

The Sunday morning school was regularly held for children who accompanied their parents attending the service. The Sunday afternoon class for young people was also held regularly.

On the first Thursday of every month the *Gospel of Sri Ramakrishna* was read aloud to the audience by several devotees successively. The class was held in the Society's library.

*Anniversaries :* The birthdays of Sri Krishna, the Buddha, Sri Shankara, Sri Ramakrishna, the Holy Mother, Swami Vivekananda, Swami Brahmananda, Swami Premananda and Swami Shivananda were duly observed with morning devotions in the shrine conducted by Swami

Satprakashananda. On the following Sunday or Tuesday special birth anniversary recordings were played in the chapel. Other festivals and anniversaries such as the Worship of Divine Mother Durga and the Divine Mother Kali, Easter and Christmas were also humbly observed. On Sri Ramakrishna's birth anniversary a sumptuous Hindu dinner was served to about hundred guests after the service. On every other occasion refreshments were served to all present.

*Meetings:* On Tuesday, June 22, at 10:15 a.m., Swami Nihshreyasananda arrived from Chicago, where he had come for a year long visit at the invitation of Swami Bhashyananda. The guest Swami has been working in South Africa for seventeen years. On the same evening, shortly after his arrival, the Swami spoke in our chapel about his work in Africa. Attendance was about fifty.

Shortly after the demise on July 4 of Swami Prabhavananda, the head of the Vedanta Society of Southern California, Swami Chetanananda, the Assistant Minister, came to St. Louis to meet our Swami on Saturday, August 14. On the following morning, Sunday, August 15, the guest Swami gave a talk in the chapel as requested by our Swami. His topic was 'Meditations and Its Methods.' Sixty-two attended the service.

On Thursday morning, October 21, Swami Ranganathananda came to the Society from Chicago. The guest Swami spent a quiet day at the Society talking with our Swami most of the time. In the evening he spoke in our chapel. Special notice of his lecture on a weekday had been circulated ahead of time. His subject was 'Spiritual Life in Our Industrial Age'. Attendance was nearly fifty. Following the talk the Swami answered questions from the audience.

*Additional Meetings :* Besides these, some additional meetings were held during the year, when students, belonging to various faiths, came from different parts of the United States to listen to the Swami Satprakashananda's tape on Hinduism. They also had discussions with the Swami.

*Interviews, Guests, and Visitors :* Throughout the year including the summer recess the Society had the privilege of receiving guests and visitors (approximately two hundred), from different parts of the United States and other countries including India. Some came for the solution of their personal problems and had interviews with the Swami. The number of interviews given by the Swami was two hundred and twenty. Many of

the visitors attended Sunday services and Tuesday evening meetings. Some had dinner with the Swami after the service on Sunday. Usually refreshments were served to the visitors.

*Library and Reading Material for Distribution:* The Society's library was well utilized by its members, friends and admirers. At the end of 1976 there were a total of 1,619 books in the library, forty-one of which were received as presents and three purchased during the year.

Mimeographed and printed sheets, cards, folders and pamphlets on Vedantic teachings were kept in the foyer for distribution among the audience and visitors. They were also mailed to many in town and out of town on request. Offset-printed reviews of the Swami's recent books were also distributed.

*Other Events:* Besides the two books published last year (*Hinduism and Christianity* and *Sri Ramakrishna's Life and Message in the Present Age*) a third book by the Swami, *Meditation: Its Process, Practice and Culmination*, was published by the Society during the year under review.

## OBITUARY

DR. SUNITI KUMAR CHATTERJEE

We announce with deep sorrow the death of Suniti Kumar Chatterjee, a renowned National Professor, on Sunday May 29, 1977. He died of heart attack in a South Calcutta nursing home at the age of 88. India has lost in him a great scholar and a reputed Professor.

He was born on November 26, 1890, in a middle-class family at Shibpur, in the Howrah District of West Bengal. In childhood, he came under the influence of his father and grandfather; and his love for languages can be attributed mainly to them. This was to result in his becoming a famous philologist of the day. He had the honour of standing first class first both in his

B.A. and M.A. Examinations in the years 1911 and 1913 respectively, with English and German literature and philology as his subjects. In 1918, he passed his Sanskrit Competitive Examination, and won the Premchand Roychand Research Scholarship and Jubilee Research Prize of Calcutta university. In 1919, he secured a scholarship from the Government of India for further studies in philology, and went to England for study at London University. Here he got a diploma in Phonetics, and in 1921 the D.Litt. of the University, with Indo-Aryan Philosophy as his subject. At London, he also studied Indo-European Linguistics, Prakrit, Persian, Ancient Irish, English and Gothic Literature, from specialists in these subjects. After this he went to Paris for research work under different professors. After his return to India in 1922, he was appointed Khaira Professor of Indian linguistics and phonetics. In 1936, he was elected a fellow of the Royal Asiatic Society of Bengal, in Calcutta.

Prof. Chatterjee is well known for his numerous literary works; and the Ramakrishna Mission is specially indebted to him for acting as one of the editors of the *Cultural Heritage of India*, published by the Ramakrishna Mission Institute of Culture, Calcutta. He was also on the Managing Committee of the Institute of Culture, as Vice-President, for a number of years.

He travelled widely, not only in India, but in foreign countries as well. His was the life of a research scholar. Wherever he went, he mixed closely with people speaking various languages, and always added to his fund of knowledge. In 1955, the Government of India honoured him by bestowing the title of Padmavibhushan. In 1969, he became President of the Sahitya Academy.

We pay our respectful homage to this worthy son of India, and extend out heartfelt sympathy to his relatives.

May his soul rest in peace!